Homeopathic Materia Medica
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HOMEOPATHIC

MATERIA MEDICA

VOLUME 1
(Natrum Muriaticum, Medorhinum, Lachesis, Lycopodium)

Description of Human Idiosyncrasies

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ABOUT THE STRUCTURE
OF THIS BOOK

This Homeopathic Materia Medica was based on material from two different phases of my clinical practice.

The first material concerns the hierarchical description of thirteen basic idiosyncrasies according to a certain scheme. This scheme is not accidental. It is in agreement with Miasmatic Idiosyncratic Homeopathy and can be called Hierarchical Miasmatic Idiosyncratic Scheme. It follows the hierarchical line: Miasmas, Primary Passions, Thinking, Emotions and Behavior. For full understanding of the terms used and their significance one must refer to my other books that deal with relevant subjects.

The second material originates from lectures on Homeopathic Materia Medica that I gave to doctors some years afterwards. The aim of these lectures was to pass to the trainees the “main idea”, the “essence” of every idiosyncrasy, focusing on how it is presented to the doctor in every day clinical practice. During these lectures I speak free, by memory, without any notes on hand because my concern is not to make a full and thorough “academic” presentation but rather to give an understandable live picture of the idiosyncrasy. A picture that can be easily assimilated and stay permanently inside the mind and heart of the trainee.

At first, I thought of “compressing” these two different descriptions in one. But, on second thought, I decided to lay both so as to enable the reader to see the same thing from two different, yet useful, aspects. During this layout you will see that some things are said twice, but from my experience, that is also useful because it stresses the main characteristics of an idiosyncrasy.
Anything that is said about an idiosyncrasy is only, I repeat only, what I have confirmed and reconfirmed in clinical practice the last 25 years. I deliberately omit any bibliographical information that was not confirmed in my practice even if it was said by great teachers of Homeopathy. We should not forget that James Tyler Kent, one of these great masters, has said that “There are no authorities in Medicine, only laws and principles”.

I also deliberately omitted specific physical symptoms and emphasized on general physical symptoms and mainly on psychological symptoms in respect to the Law of Hierarchy, because these are the most important in Miasmatic Idiosyncratic Homeopathy that I teach and practice. The language used is at times scientific and other times plain because, from my point of view, homeopathic case taking is a live every day Science and Art.
Whenever we refer to Homeopathic Materia Medica it is of extreme importance to bear in mind that there are several different kinds of Materia Medica. The use and usefulness of each one varies a lot. In fact, the kind of Homeopathy you practice depends on the kind of Materia Medica you study and use! Let me remind you an important rule: Results depend on the means you employ and on how you employ it. Our whole homeopathic practice and thus therapeutic results, depend on our means-data (Materia Medica) and on how we employ it (laws and skill).

The first Materia Medica used were those that registered in detail all the symptoms produced during the “Provings” of raw materials on healthy people, i.e. the Proving of Lycopodium. We could call these books as Materia Medica of Provings.

Then we had those Materia Medica that gathered together Provings of the same raw material conducted by different researchers, at different times on different people. The aim was to compare the similarities and differences of the experimental data. These could be called Comparative Materia Medica of Provings.

As time passed, another kind of Materia Medica appeared: the ones that focus on the pathogenesis of the illnesses; on the abnormal mechanisms that derange normal physiology and produce a line of symptoms. For instance they track that in Natrum Muriaticum there is an abnormality in sodium metabolism responsible for a line of symptoms such as dryness and sensitivity of the skin and mucous, constipation, intense desire or aversion for salt, etc. These Materia Medica should be named as Pathogenic Materia Medica.

Only a few great teachers, the first one being James Tyler Kent, have managed to capture the essence of some idiosyncrasies, that is, their main
idea, the core around which all other peripheral symptoms are orbiting. This very core is the producer, the beginning of the pathogenesis of all other psychological and physical symptoms. For example, as concerns Natrum Muriaticum, its essence is a special kind of introversion which generates a line of peripheral symptoms concerning its attitude towards relations, sex, work, family etc. Kent’s Materia Medica could be considered a first attempt for an **Idiosyncratic Materia Medica** although only a few basic remedies were described in such a way.

Finally, there come those Materia Medica like this one, that try to be complete and holistic and could be called **Miasmatic Idiosyncratic Materia Medica**. They base the description of any remedy firstly on the *miasmatic essence* and secondly on the *psychological idiosyncratic essence*. These two elements are the top of the pyramid or the centre of the sphere from which all other psychological and physical symptoms arise. The effort is not just to lay out symptoms but also to lay them in a hierarchical order, from above downwards and from centre to periphery. The hierarchical line as concerns psychological level is Miasmas, Idiosyncratic Essence, Primary Passions, Thinking, Emotions, Primary and Secondary Behavior.

For example, we cannot understand and bind together the numerous psychological and physical symptoms of Natrum Muriaticum if we ignore the specific psoric essence of this idiosyncrasy and the sycotic mixture that also has. This miasmatic influence generates and explains a long line of seemingly unconnected and sometimes dissimilar symptoms like dryness of mucous, great aversion or great desire for salt, cannot urinate when others are close, introversion, irascibility, constipation, aversion for consolation, nervous headaches, tendency for dignity, etc.

A very important thing about such a hierarchical Materia Medica is the discrimination between the Primary and Secondary Behavior of an idiosyncrasy. We could say that the Primary Behavior is the one and only “genotype” of the idiosyncrasy while Secondary Behaviors are the
several “phenotypes” of this certain idiosyncrasy according to external factors such as culture, social and financial conditions, gender, family conditions and incidents of previous life.

We often find that a certain genotype could have two very different, even seemingly opposite, phenotypes especially when we deal with syphilitic idiosyncrasies. For example Lachesis can be found either as what seems to be a “sensitive, crying victim” or as a “cruel, malicious perpetrator”. The one and only genotype is the syphilitic, perverted, dominant behavior but when we go to the phenotype this idiosyncrasy may disguise itself as being a seemingly psoric sensitive behavior.

An experienced homeopathic physician, if trained according to this Miasmatic Idiosyncratic Materia Medica, can predict the behavior of an idiosyncrasy, i.e. the behavior of individuals “possessed” by this idiosyncrasy, even in specific situations or even in never known before situations. He can foretell, at a great extent, how a certain person is going to behave at work, in family, in relations, in politics etc. Sometimes he can even predict the words or phrases that he will use and the manner in which he is going to express himself or the kind of clothes he will have the tendency to wear, etc.

Furthermore, an experienced doctor if trained in the above way, has identified and knows the complete picture of an idiosyncrasy not only at phase B, C and D but also at phase A. Phase A is what seems to be a normal, balanced and healthy person while phase B is mild and medium imbalance and disease, phase C is a severe disease state and phase D is the complete derangement state.

For example it is easy to identify a Phosphorus patient when he is at phase B and C, that is, when he is diseased and has all those fears about his health and many physical symptoms. But we can also identify him at
“healthy” phase A as a “normal and healthy” person at everyday life only if we are familiar with his miasmatic and idiosyncratic essence.

It is then and only then, if we take in consideration all the above, that we can claim to have mastered in our minds the complete picture of a certain idiosyncrasy. And it is then and only then, that we can develop maximum therapeutic results at everyday clinical practice.

I thought it a crucial thing to do, to refer to all the above kinds of Materia Medica so as to make it possible to every homeopathic doctor to have a clear picture of the landscape of Materia Medica. This is much more important to the newly trained homeopathic doctor because he comes for the first time in touch with numerous different kinds of Materia Medica and numerous so called “Masters”, “Professors” and “Experts” of Homeopathy. Any homeopathic doctor, who doesn’t pay respect to the Universal Law of Hierarchy and Law of Whole, will be mislead away from the one and only complete picture of an idiosyncrasy, that is, the miasmatic idiosyncratic picture.

But even when he employs these laws and even when he has managed to read and study in depth such a Miasmatic Idiosyncratic Materia Medica, things are not yet over. This is just the theory and if you don’t bind it to the clinical practice you have just theories flowing on the air. He has to confirm and reconfirm these theories through some years of practice under the guidance of an experienced homeopathic doctor.

Remember that Medicine is both a Science and an Art. He has to acquire certain skills and also and most important has to raise himself to the high moral and spiritual level needed when you deal with such high and deep knowledge. The more the wisdom you acquire, the more the better person you become, the better the therapeutic results you achieve! And that is also a Universal Law, the Law of Truth!
CHAPTER 1

WHY KNOW
HUMAN IDIOSYNCRASIES?

1.1 “Know others”
1.2 “Know thyself”
1.3 Understanding Idiosyncrasies can cause a psychological awakening
1.4 Can anyone understand Idiosyncrasies?
1.5 Negative use of the knowledge of Human Idiosyncrasies
1.6 Facing again and again “Cosmic Game”
1.7 Detachment from Idiosyncratic Influences
1.8 Hierarchical and in depth knowledge of Idiosyncrasies
1.9 Idiosyncratic Diagram
1.10 Usual misinterpretations about Idiosyncrasies

1.1 “Know others”
Since the beginning of History, Man has been a social being. He lived and still lives in teams like couples, families, races, social groups, companies, political parties, religions etc. This brings him in contact with many different people and a great many problems arise from this communication; problems that have to do with the sincerity and honesty of the intentions and behaviors of others. Let us see some of the important
and crucial questions that arise from our everyday communication with other people:

- My companion doesn’t stop saying that he loves me. Is this true?

- Do we match with my companion?

- He says that he loves me but his behavior says the opposite. How on Earth, he has such a different from mine aspect about love? How is this possible?

- My mother is such an overprotective and dominant person towards me although I never stop telling her that this bothers me a lot. Does she really love me? Are her intentions honest or is she manipulating me?

- My father is lost in his own “Universe”. Why is he doing this? Does he do it out of indifference? Or is it simply because he is introvert or coward? Could it be because he is a vain person after all?

- My son always gets in trouble, hangs out with bad companies, cares only about having a good time and doesn’t give a dime about his future. Why is he doing this? What is the matter with him?

- My daughter is “in love” all the time with the most unsuitable people. She behaves like a moron. How can she not see that others take advantage of her beauty and youth? Is she foolishly romantic or simply dam?

- My best friend has recently accused me to others behind my back. Why did he behave like that although I was so straight to him? What’s the matter with him? How can he think and act like that?

- My boss is so glad when he offends others. How can he be so malicious? Where’s the pleasure in such a behavior?

- Is that priest a hypocrite or not? Is that politician a crook or not? Is this beggar sincere?

- Is this person honest and sincere? Can I do business with him? Will we fit or not?
All the above questions concern “Know others”. Every day we wonder about other people around us; about their intentions, honesty, sincerity, mode of thinking, emotions and behavior. We are puzzled by their inconsistencies, contradictions, extreme behaviors, foolishness, or even about their good behavior. We’ve got a difficulty to interpret in an objective way their behavior and what lies beneath it, that is, we don’t understand their idiosyncrasies. We lack the ability to “know others”.

1.2 “Know thyself”

There is another, more important lack of ability: we lack the ability to “know thyself”. We don’t know us, ourselves. We don’t know our idiosyncrasy, that is, our external self; further more we also don’t know our inner self. That is the reason why, in the same way we have questions about others, in the same way we also have questions about ourselves:

- How come, I didn’t realize my past faults at the time I did it?

- How come, I now see things clearly about the past? What has changed in me, so as to be able to realize things now?

- Why, many times, while doing something wrong, I am so sure that I am doing the right thing?

- Why, so many times, I am not sure about what’s wrong and what’s right? About what do I really want? About what suits me or not?

- Why, on Earth, do I want this thing today and it’s opposite next day?

- Why do I usually behave in such a constant and predictable way? Even when I know that I behave wrong and that hurts me, many times I keep doing the same thing! Why, so?

- How is it possible, that for the same event I have certain feelings while others next to me completely different?

- How come, I think in a certain specific way and not in another one? Why, is my way of thinking, changing at times?
The common thing that runs through all these questions and is, in fact, the answer to all these questions, is *Idiosyncrasies*. Idiosyncrasies affect all human beings and determine, in a decisive way, not only our Material Level but even our Psychic one. They enslave our Sensual and Intellectual Psyche and thus define our thinking, feeling and behaving.

1.3 **Understanding Idiosyncrasies can cause a psychological awakening**

On the course of History, Man has always been trying to interpret human thinking, feeling and behavior. He sought answers in Psychology, History, Sociology, Biology, Religion, even Astrology. Hippocrates, Freud, Pavlov and others tried to determine Human Typology so as to give answers concerning “Know thyself” and “Know others”, as mentioned above.

But, it was Homeopathic Medicine that really made the difference. By using the scientific experimental method of Double Blind Trial (Proving) and by developing the Theory of Miasmas and Idiosyncrasies, has managed to reach a thorough and objective identification of Human Types. This Knowledge is not only helpful in theory as diagnostic tool but also in clinical practice; we can now cure effectively, both physically and psychologically, by administering, each time, the remedy similar to the specific idiosyncrasy of the patient.

Is this a minor thing? No, it’s of extreme importance. But, still, my opinion is that there is an even greater effect: understanding Idiosyncrasies can cause a psychological awakening to those that realize the true meaning of such knowledge. This awakening can, *potentially*, drive us out of the World of Illusion, the World of “Maya” that we all live in; it can help us reach true knowledge of ourselves and others; we can examine ourselves and others objectively and clearly!
The phenomenon of Idiosyncrasies is indeed a universal one; it affects the entire Humanity. It affects not only us, not only those we know around us, but it affects *all of us*; nobody escapes these physical and psychological chains! Idiosyncrasies live inside us and all around us, believe it or not! They affect our body and mind, tremendously!

I don’t think that there is any need for any sophisticated proof of their existence, like the Proving, for instance. Just look around you and inside you. Compare your “character” and the “character” of all those you know well around you, with the descriptions of “characters”, that is, idiosyncrasies, found in a Homeopathic Materia Medica. You needn’t be an expert or even a homeopathic doctor so as to recognize that inside us and around us there exist these idiosyncratic *influences* called Lachesis, Platina, Medorhinum, Phosphor, etc. The only reason that for so many years we couldn’t identify such influences was that we didn’t have a thorough and scientific description of them.

If you are a city man and you go out on a field, then all plants around you are just “weed”. But if a botanist comes along with you, or even an old experienced villager, he will tell you that “this is chamomile”, “that is mint”, “that is Calendula officinalis”, “the other one is Digitalis Purpurea”, etc.

In the same way, for a newcomer in the “World of Idiosyncrasies” all people are in the beginning just “people”, but gradually they become people influenced by “Lachesis”, “Platina”, “Medorhinum”, etc.

Understanding Idiosyncrasies is not only useful to a homeopathic doctor or to any doctor; it is a critical knowledge for any psychologist or psychiatrist who wants to understand in depth his patient. It is also a great help to any judge, lawyer, police officer, journalist, priest or even
business man who wants to check the sincerity of declarations and behavior of the people with which he is involved during his job. It will also help a great deal any trainer or teacher that wants to individualize his effort.

The writer or the actor can get into the “skin” of his book’s or play’s characters. Any working man can have the chance to understand the way his colleagues think, feel and behave and achieve a better cooperation. Anyone can, if he wishes, coexist peacefully with his close ones: relatives, neighbors, colleagues and friends.

Parents have the chance to understand in depth their children’s thinking and behavior and thus establish a better communication. Kids, on the other hand, after reaching a certain maturity, can understand better their parents and thus contribute to a more calm and loving family environment.

Love partners can establish a more loving and caring relationship by understanding others and by discriminating between their companion’s idiosyncrasy and his real inner self.

1.4 Can anyone understand Idiosyncrasies?

There arise two important questions, at this certain point: “Can anyone understand Idiosyncrasies?” and “Is this knowledge only for specialists?”

In order to answer to these two questions we have to bear in mind the great differences between the several stages of Knowledge: notice, think, realize(become conscious of) and co-experience(live fully). In my book about the function of Thinking, I have referred in details to these different levels and ways of Knowing. Noticing corresponds to Sensual Psyche, Thinking to Intellectual Psyche, Realizing or establishing Consciousness-
Awareness corresponds to Conscience Psyche and Co-Experiencing to Individual Spirit. That is the reason why Jesus said to a faithful reader of the Bible: “Do you realize what you are reading about, or are you just reading?”

Universal Law of Hierarchy of Knowledge stands bold also concerning the knowledge of Human Idiosyncrasies. Sigmund Freud was the one that first introduced the theory of Sub-conscious Level and explained the mechanism of all kinds of Neurosis; but still, many colleagues of his times, confirm that his was neurotic himself until his death. Lenin, one of the great theoretical minds of communistic ideas about freedom and the liberation of people from other people, was indeed despotic and manipulating masses.

Most of the great idealists and reformers lived a life that was pretty much contrary or at least not according to their ideals and declarations. Only a few ones, like Socrates and Jesus seemed to have lived according to their beliefs and teachings.

Let me tell you that Law of Hierarchy of Knowledge does stand bold also for the knowledge of Human Idiosyncrasies. Most of the homeopathic doctors “know” the theory of Human Idiosyncrasies and apply it in their every day clinical practice. At what level do they “know”? Have they only noticed it and thought about it? Have they realized it? Or did they co-experienced it? Still, how many of them live a personal life according to their level of knowledge? I do know many famous homeopathic “teachers” and “professors” whose personal life does not correspond to their theoretical “knowledge” of Idiosyncrasies. And don’t think even for a minute that I am the exception to this rule! But I do, sincerely, try!

This book, and many others that I have read, gives to anyone the opportunity to “know” about Human Idiosyncrasies. Up to what point? The answer is simple: “up to his own point!” According to the Universal
Law of Hierarchy, he can “know” theoretically and in practice, according to his level of psychic evolution. Some can only notice such a knowledge, others can think a lot about it, a few ones can even realize it and even fewer can co-experience such a deep knowledge.

That is the reason why so often we may have read a philosophical book years ago and after many years due to certain conditions we come to realize its truths and teachings. Many more years may pass before we may manage to live according to these teachings. So, you see, the answer to the above questions is: “Yes, theoretically, we all have access to the knowledge of Idiosyncrasies, but each one of us reaches the level of knowledge that he deserves according to his psychic evolution”.

1.5 Negative use of the knowledge of Human Idiosyncrasies

There pops up another important question: “Isn’t it possible that someone may use this knowledge negatively?” If this is possible, shouldn’t one avoid displaying it to the general public? Couldn’t such a deep and critical knowledge become a “mental” atomic bomb in the hands (minds) of everyone?

For example, a perverted psychologist/doctor/politician/“guru” could use negatively such knowledge in manipulating others knowing their idiosyncratic psychological weaknesses. A salesman could sell easier his useless or dangerous products just by manipulating his client’s idiosyncratic weak points. A womanizer could drive any woman to his bed just by appealing to their “sensitivities”.

Human history is, indeed full of such examples of negative use of truth and knowledge. All knowledge, truths, ideals and moral teachings have been misused at times; they have been perverted. Innumerable crimes have been carried out in the name of positive religions, humanistic ideals and especially in the name of freedom, justice and, most of all, Love. So,
why this knowledge of Human Idiosyncrasies be an exception to the rule? Isn’t, the old Greek teaching “Man is the measure of all things” true?

1.6 Facing again and again “Cosmic Game”

God, Nature, Universe – call it as you like – has given Man the ability to have a certain degree of free Will. We have the freedom of choice to go up or down. This is, of course, only true as concerns World of Diversity; it is only there that you can find “up” and “down”, “positive” and “negative” action, “positive” and “negative” use of knowledge and truth.

An Inferior Man – in the sense of psychic and moral evolution - can make use of any knowledge either positively or negatively. Not having enough understanding and realizing of any knowledge, usually perverts whatever he learns and makes wrong use of it in his everyday life. On the contrary, a Superior Man – again in the sense of psychic and moral evolution - through Natural Thinking and positive attitude realizes the depth of Knowledge of Human Idiosyncrasies and tends to use it positively.

Consequently, the very knowledge of Human Idiosyncrasies is, at the level of Diversity World, a two edged knife that cuts both ways: positively and negatively. Man was, is and perhaps always be the determining factor as concerns final result; the individual is always the decisive factor. You see, “Man is the measure of all things”.

1.7 Detachment from Idiosyncratic Influences

We are living in an era that Man has the ability of carrying out great positive or negative actions. By displaying the knowledge of Human Idiosyncrasies to the general public I don’t intend to create a new ideology “for the salvation of Humanity”. I am not under the influence of the psoric “Syndrome of Messiah”; at least, that is what I believe!
As I have many times expressed in all my books, Humanity and Earth is, all the time, what it should be according to our past and present actions and according to the phase of Universe. Nothing is accidental and nothing is without any cause and meaning. So, after all, what really counts in the case of any person, is his individual course, his psychic evolution, the “salvation of his soul”, the salvation of his Individual Psyche, his reunion with God, his return to Paradise!

I do hope that other people also will realize the usefulness and importance of this knowledge of Human Idiosyncrasies and maybe this will help them evolve psychologically and morally. But, after all, this is clearly a matter of theirs! Plants give up crop and let it fall to the ground; at that point their job is done successfully. They have gained the pleasure of developing flowers and seeds; the growing of these seeds is not their responsibility; their job ends there!

In this book and in volume B of this Materia Medica I describe the essence and not the complete detailed picture, of the most important and frequent idiosyncrasies. There are, of course, many others, but you don’t have to learn about all of them. That’s the work of a “specialist”, that is, that’s the work of any homeopathic doctor who wants to treat patients.

As concerns the general public complete detailed knowledge is not necessary; you see, what is most important for any person, is to realize the existence of these idiosyncratic influences to his life and to the life of all others around him. Furthermore, to realize that apart from these external idiosyncratic influences who constitute his external self, there is inside him, a deeper internal self that has to do with his Conscience Psyche and Individual Spirit. He must realize that the more detached he is from this external idiosyncratic self the more healthy and happy and closer to God he will be. Detachment from Idiosyncrasies is, indeed, one of the many “golden keys” that unlock the gates of Paradise.
1.8 Hierarchical and in depth knowledge of Idiosyncrasies

In order to fully comprehend Idiosyncrasies, that is, Human Types, one must know the structure and function of Man, something that I have analyzed, in details, in other books of mine. If the several levels of Man are not understood, then there will be plenty of room for misunderstandings.

Furthermore, one must become familiar with the knowledge of Miasmas, Basic Passions and the function of Thought, Emotions and Behavior. Without all the above, description of homeopathic idiosyncrasies resembles a mere gossiping about “zodiacs”. That is the reason that I insist that anyone that wants to understand Idiosyncrasies in depth, must first read my other books that refer to the above subjects.

There is a line of thinking when describing Human Idiosyncrasies; a hierarchical line: Miasmas, Basic Passions, Thinking, Emotions, Behavior and Physical Characteristics. You see, Basic Passions come from Miasmas. Thoughts and Intellectual Patterns are determined from our Passions and Miasmas; Behavior is determined by our Emotions and these, in turn by our Thought; furthermore, our Body is determined by our Behavior. So, it is essential to describe things hierarchically, that is, from causes to results, from above downwards. Moreover, I point out the essence, the main idea, the “core”, the “heart” of each and every idiosyncrasy.

1.9 Idiosyncratic Diagram

Description of each idiosyncrasy is divided into two parts. The first one concerns a live layout of the whole picture with many examples from everyday life. The second one concerns a more hierarchical description, from level to level and from above downwards. During this second description a certain skeleton is used which is the following:
1. Raw Material
2. Miasmas
3. Basic Passions
4. Essence, Main Idea
5. Thinking
   a. Evolutionary Level:
      - Relation with Sensual, Intellectual and Conscience Psyche
      - Relation of Individual Will with External and Internal Will
   b. Influences:
      - Miasmatic influences in thinking
      - Relation with several kinds of Thinking Stimuli
      - Stressful conditions that usually derange this idiosyncrasy
   c. Intellectual Patterns:
      - Relation with knowledge and truth; moral and religious tendencies
      - Introversion, extroversion, expressiveness
      - Personal Opinions that are usually adopted from today’s society concerning family, relations, work, etc

6. Frequency: concerning general population and sex
7. Emotions:
   - General Mood and degree of Intellectual Emotional Charge
   - Characteristics of the Emotions of this particular idiosyncrasy

8. Behavior:
   - Primary Behavior (genotype)
-Main Secondary Behaviors (phenotype)
-Behavior in family, relations, sex, work, society etc.

9. Physical Level:
-Appearance, look, style
-Usual physical predispositions for illnesses

10. Relative Idiosyncrasies

1.10 Usual misinterpretations about Idiosyncrasies

Idiosyncrasies are a new subject for most people. Furthermore, it affects most parts of the complex creature called Human Being. Thus, a lot of misinterpretations arise, from my experience, to many people that come in touch with this phenomenon for the first time. So it is very useful to lay out the most frequent misunderstandings about Idiosyncrasies.

a. “I am idiosyncrasy X”

This is the most frequent misconception. The person tends to identify himself with the idiosyncrasy that influences him at present. He ignores the fact that idiosyncrasy is just an external influence that affects him only partly; it affects only our external self, that is our Body, Etheric Energy, Sensual and Intellectual Psyche; it doesn’t affect our Conscience Psyche and Individual Spirit.

It is easy to understand that these influences are external if you take in consideration that they keep changing all the time during our life. Furthermore, at a certain moment, we are influenced by more than one idiosyncrasy and in different proportion. So, it is obvious, that idiosyncrasies are but superficial “clothing” covering our real internal self although they do have a tremendous effect on our will, thinking, feeling and behavior.
Let me give you an example so as to understand better this misconception. Let’s say that we get sick from pneumonia or from depression. Although these two states have a tremendous influence on our body, thinking, emotions and behavior, still, it would be wrong to say that “I am Pneumonia” or that “I am Depression” even if we refer at this certain moment.

So, whenever I diagnose which idiosyncrasy is the most similar to my present condition it is wrong to say “I am idiosyncrasy X”; it is correct to say: “At present, I am influenced more from this particular X idiosyncrasy, but I should not identify myself as X; I am much more than this external influence”.

If I identify myself with a certain idiosyncrasy then I may react defensively when I read about all the negative characteristics of this certain idiosyncrasy described by the author or when a homeopathic doctor prescribes this idiosyncrasy for me in the form of a homeopathic remedy. I may say about the author: “I am not such a “bad” person as he describes in his books; he took me wrong; he insulted me; how come, he has such a bad opinion about me? Idiosyncrasies are but nonsense”.

Or I may say about the homeopathic doctor: “How on Earth, did he prescribe for me such a medicine that corresponds to such a bad idiosyncrasy? He is definitely wrong as concerns his diagnose. I will go to another doctor who thinks that I am a better person”. Or I may say “I can’t be that bad or deranged! Homeopathy is nonsense!”

A person must always remember that idiosyncratic characteristics are imbalanced states of existence. There isn’t, not even one, idiosyncrasy that could be characterized as balanced. They are all imbalances; they are all illnesses of body and mind; they are all external deregulating
influences. If I diagnose that you suffer from pneumonia or depression why should you be offended? The best thing that you can do is to try to get rid of that state and become healthy again and not to identify yourself with this certain imbalance.

b. “I realize that all described idiosyncrasies are full of imperfections and passions. Aren’t there any normal idiosyncrasies that correspond to the average normal person?”

You see, by nature, Idiosyncrasies are imbalanced states compared to Superior Man, that is, superior in the sense of psychological and moral evolution. Often an Inferior Man, using his lower standards, may consider imbalanced characteristics as normal, as “human”, as “usual” or as “expected”. He may even say: “These are normal things; they are but natural differences of character found among all people; it is only human to have these differences, especially under stressful conditions that we live nowadays”.

Let me give you some examples: the average “normal” woman considers jealousy, up to a point, as a normal thing. She may say: “Why, doctor, I wouldn’t be normal if I had been provoked by my husband and did not react with jealousy; this would mean that I am either stupid or that I don’t love him!” The average “normal” man may say: “he disputed my integrity/sincerity/manhood! So, what did you expect me to do? It was a normal thing to punch his face!” An overprotective dominant mother may say: “How, on Earth, you tell me doctor not to worry and be stressed about my children! I love them so much! It is a normal thing to have so many fears about their future!”

What we call today a “normal” average person, is but the imbalanced average person. If he was truly normal then he wouldn’t suffer so much from illnesses and psychological imbalance, anxiety and unhappiness as he does nowadays. It is an expected thing due to circumstances (perverted way of living) for the average person to have this imbalances, it is a very common thing, but still that doesn’t make it a normal thing! If what
stands for the majority of people is normal then obesity and smoking should be considered normal.

c. “Each person is born with a certain idiosyncrasy, which he has during all his lifetime”

It is true that we are born with a certain idiosyncrasy and this is not something accidental but during our lifetime we are influenced each time by different idiosyncrasies. We tend, of course to be influenced most of the times, by relative idiosyncrasies, but still, there is change all the time. Some of us are due to frequent changes and some to less frequent changes.

d. “Each person, at a certain time of his life, has only one idiosyncrasy which is totally different from others”

Each one of us is influenced by all three miasmas. Furthermore, each one of us, at a certain time of his life, is influence by more than one idiosyncrasies. But still, there is one that prevails at that certain moment. Thus, at a certain moment of his life a person may have idiosyncratic characteristics from two or three or even four idiosyncrasies. Life has no strict boundaries because life is motion, life is eternal change, eternal transformation. We may be affected predominantly by X idiosyncrasy at this certain moment but after days or months we may find ourselves predominantly influenced by another relative idiosyncrasy.

e. “There are good and bad idiosyncrasies”

Definitely wrong! By nature, all idiosyncrasies are imbalances; they restrict are free will; they cause illusion; they obstruct us from interpreting reality objectively. So, there aren’t any “good” idiosyncrasies; they are all “bad” in the sense that they tend to cause Disease either physically or psychologically.
It is true, of course, that some idiosyncrasies tend to create greater imbalance while others a lesser one. The final result depends not only on the idiosyncrasy that affects us but also on many other factors like the degree of identification with this certain idiosyncrasy, our moral and cultural level, our self awareness, etc.

f. “Don’t blame me for my behavior! Blame my idiosyncrasy! I was born like that!”

It is so convenient to blame others! It is so convenient not to take responsibility for our past and present! So many people tend to say: “It’s not my fault! That’s my character!”, “What can a person do! I was born like that!”, “I just can’t change! I was born like that and will die like that!”, “Nobody changes! It’s all in the genes! All things are predestined”, “God created me like this! I can’t do a thing about it!”, “It’s all a matter of chance! It all depends on how you were raised! You don’t have any control on such things!”

The truth is, as I have analyzed in other books of mine, that when we are born our present miasmas and idiosyncrasy depend on our past actions in previous earthly lives. During this present life, our will, goals, attitude and actions determine which miasma and idiosyncrasy will affect us and at what degree. So, you see, nothing is predestined irrelevantly of our actions and nothing is carried out by chance. We have the freedom of choice; to choose to live according to Universal Laws or according to our egoistic goals.

g. “I admit that I have many of the characteristics of this idiosyncrasy you describe but I don’t have it all; in fact I would never think of behaving in certain ways that you describe that this certain idiosyncrasy does”
Let me explain what happens. There exists a hierarchical Causative Chain that determines our final behavior. It’s the following: Miasmas, Basic Passions, Idiosyncrasies, Thoughts, Emotions, Primary Behavior and Secondary Behavior. Certain other factors intervene during this procedure like psychic evolution of the person, his moral and cultural level, how was he raised, his past experiences, his present goals, his present state of balance, external conditions, etc.

This means that although two or more persons may be influenced at this very moment by the same idiosyncrasy, they may at the end, present different or even seemingly contrary secondary behaviors. So it is an expected thing that a person may not recognize as familiar all characteristics of the idiosyncrasy that influences him at the present. It is also possible that other idiosyncrasies that affect him secondarily, may alter his final behavior. As I said before real life has no boundaries and especially no human intellectual boundaries.
CHAPTER 2

STUDY AND IDENTIFICATION
OF
IDIOSYCNRASIES

2.1 Frequent and rare Idiosyncrasies
2.2 Occasional Idiosyncrasies
2.3 The history of identification of homeopathic idiosyncrasies
2.4 Homeopathic Materia Medica
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2.17 Hysteric Idiosyncrasies
2.1 Frequent and rare Idiosyncrasies

Material Body of Man consists of simple elements found in the Material World. Not all elements are found in the same quantity. Our body is rich with some elements like Carbon, Hydrogen, Oxygen, Calcium, Phosphor, Sodium and Potassium while others like Zinc, Copper and Selenium exist only in small quantities.

Accordingly, some idiosyncrasies are frequently found influencing people while others are rarely found. Some idiosyncrasies affect greatly all organic systems and psychology producing many and characteristic symptoms and thus are considered as basic. Some other idiosyncrasies affect us only partly and slightly producing only some and general symptoms and thus are called secondary; for example they may affect mainly the skin or the peptic system. Furthermore, many of them have no special psychological profile either because we haven’t yet revealed it or because it doesn’t exist.

One thing is certain as clinical experience shows; there are certain idiosyncrasies that correspond to deep, wide and long acting homeopathic medicines and others that correspond to superficial, narrow and short acting ones. Some homeopathic idiosyncrasies can be described in only a few pages and others in hundreds.

That’s the reason why I started analyzing to you the most frequent ones, the “polychrests”, that is, the ones we use often, so as to have a firm basis to built on the other ones, the rare and less studied.

Rare idiosyncrasies can be described in relation to their similarities and dissimilarities to the frequent ones. For example if we have captured well enough the picture of Platina, then it is easy to describe relative but rare and narrow idiosyncrasies like Tarentula Hispanica or Palladium.
2.2 Occasional Idiosyncrasies

There are also some idiosyncrasies that tend to develop occasionally due to special conditions and subside after a short while. For example a person is influenced for long and steadily from a certain idiosyncrasy under usual conditions. But then, due to some extreme for the person conditions, he develops a certain new idiosyncratic picture that may last only for a few hours, days, weeks or a couple of months; this idiosyncrasy will subside either by itself or after proper homeopathic treatment.

For instance, an individual usually under the influence of Lycopodium may develop during a severe cold the idiosyncrasy Arsenicum and after a while return back to Lycopodium. Or a woman Natrum Muriaticum may develop after a love disappointment a temporary picture of Ignatia and then return back to its previous idiosyncrasy.

In general, most persons are influenced usually during their lifetime, from five to ten relative idiosyncrasies that correspond to their Miasmas, wills and goals. Occasionally, according to conditions, they may also develop other temporary idiosyncratic pictures.

2.3 The history of identification of homeopathic idiosyncrasies

As I have already told you, there are some idiosyncrasies for which we only know their actions in specific physical pictures having to do with illnesses like urine infection, arthritis, colitis etc. We haven’t got any complete and thorough psychosomatic picture either because it is not yet revealed or because that’s only what they’ve got.

Let’s not forget that the original clinical experience of Hahnemann concerned occasional pictures of acute illnesses and conditions for which he prescribed homeopathic medicines in low potencies like the 30th or the 200th. We started having wider and more thorough idiosyncratic
pictures as years of Provings passed by. Hahnemann’s discovery of Miasmas and Chronic Diseases helped a lot to this procedure.

So, later on, James Tyler Kent and other great homeopathic doctors started prescribing not according to occasional acute illness pictures but according to idiosyncratic pictures. That is, they started the first steps of doing what I and some other colleagues are doing today. This had a major impact on therapeutic results; we could not only cure the acute illness but furthermore we could lessen his chronic predispositions and moreover balance his idiosyncratic and miasmatic characteristics.

We must not forget that even great teachers like Kent, died without being able to identify the idiosyncratic picture of even polychrests like Medorhinum; For example he describes it in his Materia Medica in only four pages and most important without any clear identification of its psychological profile and essence. That is the reason why you will rarely find Medorhinum in Kent’s Repertory even concerning important symptoms.

Unfortunately, even nowadays, you will not find in any Materia Medica the real essence of basic idiosyncrasies like Lachesis, Valerian or Medorhinum as I have already described it to you. I don’t bow about it. I am aware of what I tell you and I am also aware that I haven’t identified the essence of some other idiosyncrasies that other homeopathic doctors have done.

It is also a fact that some idiosyncrasies that were very frequently found in the past are now rare while others that were in the past rare are now polychrests. We should not forget that when Homeopathy was found humanity lived a psoric era while nowadays we live in a clearly syphilitic era. Thus, nowadays, syphilitic idiosyncrasies are more frequently found compared to psoric ones.
2.4 Homeopathic Materia Medica

How many kinds of Homeopathic Materia Medica do we have? Are there many kinds? To what they differ?

First of all there are those Materia Medica that could be called Records of Experimental Data or Materia Medica of Provings. They simply record in details all the physical and psychological symptoms that have developed during the Provings of a certain substance.

Then we have those Materia Medica that could be called Comparative Materia Medica of Provings. They compare the symptoms that have developed from several systems during several Provings in different countries and times by several doctors. This enables us to find out the main characteristic symptoms of an idiosyncrasy.

Another kind of Materia Medica are the Pathogenic Materia Medica. By connecting symptoms of a certain organic system or systems they try to identify the pathogenic mechanism of a disorder. For example, as concerns Natrum Muriaticum, its constipation, dryness and sensitivity of skin and mucous, aversion or desire for salt have to do with the disorder of metabolism of Sodium Chloride.

Since the time of Kent, a new kind of Materia Medica emerged: the Idiosyncratic Materia Medica. They try to identify the essence, the main idea of an idiosyncrasy, that is, the skeleton around which all other symptoms are built upon. For example, the essence of Natrum Muriaticum is its specific kind of introvert attitude that leads to all other specific behaviors concerning irritability, work, family, relations, society, etc.
Last, but not least, are those Materia Medica that can be called *Miasmatic Idiosyncratic Materia Medica*. That’s the kind of Materia Medica that I am teaching you. They are the most complete ones because they employ Miasmatic Theory in an attempt to explain the essence of an idiosyncrasy and the relation of this essence to the whole picture, both physical and psychological.

For example we cannot fully understand Natrum Muriaticum if we don’t realize that its essence, that is, its introvert attitude is but a deeply psoric attitude and that this psoric tendency runs through all its numerous different symptoms like dryness of skin and mucous, easily offended, constipation, aversion for consolation, cannot urinate in the presence of others, tension headaches, dignity etc.

### 2.5 When is an idiosyncrasy, fully identified?

Miasmatic identification of an idiosyncrasy enables us to bind together different “phenotypic” behaviors of the same idiosyncrasy, even seemingly controversial ones, under the “umbrella” of the common “genotype”, that is, under the same miasmatic tendency. For example Lachesis among other may also have two seemingly opposite phenotypes of behavior; it may appear as the cruel, overprotective perpetrator or as the “sensitive”, weeping victim. But in both cases the common thing is the underlying genotype of the syphilitic predominant person.

An experienced homeopathic doctor, well acquainted with Miasmatic Idiosyncratic Materia Medica, cannot be fooled; he has learned to recognize miasmatic tendencies underlying any superficial behavior. This is a very valuable thing in the syphilitic era that we live in, where syphilitic idiosyncrasies tend to be disguised.

An experienced homeopathic doctor can even predict the behavior of individuals influenced by a certain idiosyncrasy in all situations, even
strange or awkward. He may say how they will react in family, work, love, politics, religion, etc. He may even, up to a point, predict what language or words they will tend to use! We are not talking about the description of his behavior in stage B, C or D, but also in stage A, that is, in a “normal”, “healthy” and “balanced” state.

It is then and only then, that we can talk about complete and satisfying identification of an idiosyncrasy. It is then and only then, that we have fully developed to maximum our therapeutic abilities.

Why did I mentioned all the above? Because the trainee homeopathic doctor comes in touch with several different descriptions of the same idiosyncrasy by several teachers of different “Schools”; how can he discriminate and choose the correct one? He has to take in consideration all the above mentioned that are in accordance with the Law of Hierarchy and Law of Whole. The more he perceives an idiosyncrasy as a whole and the more he perceives its hierarchic levels, the better he can treat his patient.

Moreover, he has to confirm in clinical practice what they teach him. Any given general truth that has not been a live individual experience has no value. No matter how many recipes you read that does not make you a chef. You have to cook them, again and again to become an experienced chef.

2.6 Satisfactory identification of idiosyncrasies means deep and effective cure

There are so many ambitious homeopathic “masters” and “researchers” nowadays! They tend to violate Universal Laws by doing Provings to unnatural substances like cortisone, antibiotics and several complicated chemicals. Somebody could say: “How come, you consider such a procedure as wrong?” You see, I don’t refer to the procedure of Provings
that is correct and scientific. I am referring to the attitude of the researcher when he asks Nature by his experimentation. He has to be inspired by Universal Laws in order to ask in the correct way so as to receive useful answers.

The problem is that if you use a man-made chemical substance then, will it have any resemblance or use concerning idiosyncrasies that are given by Nature and have a certain background and usefulness? It is true that any chemical substance will produce a certain pathological picture, a certain mostly physical syndrome of symptoms, but does this have any resemblance with natural illnesses? Moreover, does this have anything to do with Disease in general? You see, Disease is a natural general disorder of the Etheric Body following certain routes; these routes create certain specific idiosyncratic disorders and not just anyone.

Whenever you create a certain pathological picture at the lab by Provings that doesn’t mean that it has its similar picture in natural illnesses. If it is partly similar to some physical symptoms or to some illness, that doesn’t mean that it is similar to the whole, to the naturally given Disease, as specific etheric disorder in a certain etheric route. Then if it’s not similar it will not cure completely and permanently; it may even suppress symptoms or illness or the person as a whole.

For example chronic use of cortisone may cause a certain physical picture in patients that may, of course, vary from patient to patient. We must always bear in mind that this is not a natural illness; this is an artificial, “laboratory” disorder. If I do a cortisone Proving, I will identify this artificial disorder. Then, the next thing to do is to prepare the “homeopathic” medicine “Cortisonum” which I will administer for resembling symptoms and resembling illnesses.

The problem is that if this proving picture does not correspond to naturally existing etheric disorders, it will not cure or may even suppress
and interfere unnaturally. You must remember that even when we use plants and minerals for Provings that are after all natural substances, only a few times we come to a complete resembling picture to major natural etheric disorders, that is, to idiosyncrasies.

Idiosyncrasies exist on their own and may affect a patient in a specific way in everyday life. Provings of unnatural substances may create several pictures but the question still remains: “Do these pictures represent natural routes of Disease?”

It is true that often minerals that exist in abundance in Nature, for example Natrum Muriaticum or Silica, do correspond as homeopathic medicines, to idiosyncrasies that are in abundance but that is not always the case. It has to be confirmed in clinical practice. The same thing stands bold also for plants. But still, we may find some homeopathic medicines of animal origin, like Lachesis, that comes from the poison of a snake, who is one of the most frequent idiosyncrasies that affect women nowadays!

Only those mineral, plant and animal substances that when potentized, have a certain affinity with etheric disorders that are behind natural illnesses, can be considered useful homeopathic medicines. And this is in accordance with the Law of Simillimum. Homeopathic Medicines must be similar to natural illnesses, to natural routes of Disease, to natural imbalances of the flow of Etheric Energy so as to correspond to idiosyncratic influences of a certain kind.

2.7 Whenever we “play God”, we become dangerous

You see, some things, not to say all things, are given by Nature, by God. Human wisdom is to discover the natural way of things and use this knowledge according to naturally given Universal Laws. Whenever our motives are human, egoistic and arbitrary we become unnatural and as a
result, dangerous. Whenever we enter a lab as arrogant scientists trying “to correct Nature” by finding the “remedy for cancer”, “the remedy for old age” or “the cure of mortality” then we are not just foolish; we are dangerous foolish!

If the above were just theoretical or the exception, then no big deal! If only some lunatics lived in some far away mountains, then why deal with it. But such lunatics are top “scientists” working for rich and powerful Pharmaceutical Companies that nowadays control not only Medical Science but even State Health Policies. Their lunatic work becomes harmful chemical medicines that are prescribed by doctors that are no longer independent true scientists; they are simply prescribers! They prescribe whatever they present to them, in the same way that all merchants sell what factories produce without any discrimination. The only criterion is “if it sells”!

What are the consequences? Major! Just thing for a minute, how many chemical drugs have been given worldwide and how many unnatural techniques have been practiced by doctors to people internationally! There isn’t, nowadays, even a single cottage without its small or big “pharmacy” full of several chemical drugs; drugs that consist unnatural treatments that violate all Universal Laws.

In the same way that we perform ecological crimes on plants and animals by modern Agriculture and Animal Breeding, in the same way we perform health crimes as doctors to people and Humanity. Some of you may say that I exaggerate. I assure you that from my point of you, I force myself to say less than I see and realize respecting the Universal Law of Truth!
2.8 What is the meaning of identification of an Idiosyncrasy?

Let’s go back to a very important question: How can we study efficiently and identify efficiently any given Idiosyncrasy? That’s what we shall learn right now. The first thing to do is to read all that Kent says about this idiosyncrasy in his Materia Medica. Up to now it’s one of the most precious ones since, as we’ve said it has managed to identify the essence of some idiosyncrasies although there are many exceptions. None of the other classical Materia Medica of Hahnemann, Allen, Herring and Clark have managed to capture and describe the essence of any idiosyncrasy; they were, more or less, Comparative Provings Materia Medica; very good ones but still not idiosyncratic ones.

In order to be able to identify an idiosyncrasy, capturing its essence, you have to have great and correct experience. Just by laying down a number of psychological symptoms and characteristics that does not mean that you have seized its profile.

How can we understand that someone has captured the essence of an idiosyncrasy? Only when he can talk about it for hours without any manuscript referring to how would it react in all situations and only when it would recognize it in patients and cure it in every day clinical practice; theory and practice joint together. When it is certain that you know your friend John? Only if you can talk about him for hours referring not only to his characteristics but also to how he would react in this or that case.

Look at true lovers! They know even little things about their companion; they know every detail existing; they can even predict how their companion would react in certain conditions, what would hurt him and what would please him! Isn’t that love! Well, that’s the kind of love we, doctors, need to have about idiosyncrasies so as to be efficient doctors.
During the past lectures about idiosyncrasies I have described orally, without any use of manuscript, the essence of all basic and frequent idiosyncrasies. This was not done so as to show off to you or to exhibit my capacity of memorizing. I did it, only because I can do it and only to show you that you can do it also after some years of true practice. Thank God, I’ve lived and practiced enough the last 25 years so as to become familiar with most idiosyncrasies. They are my lovers and I am their lover! Too bad that they are but abnormalities! (laughter) Too bad that they consist the whole of human imbalance and Disease! But you can’t bring someone back to normal if you are not well acquainted with abnormal.

You can do that also! It isn’t only a matter of time, of course. It is also a matter of correct education, correct clinical practice according to Universal Laws and correct moral attitude. I want to show you that you don’t need any damn fancy computerized “Expert” method! I want to show you that you can be independent from any “master” of Homeopathy. I want to show you that you needn’t depend completely on any Repertory or any existing Materia Medica so as to be effective.

That does not mean that you shouldn’t refer from time to time to Repertories or Materia Medica. They are useful as references but not as diagnostic tools for the diagnosis of any idiosyncrasy; they are more useful as reminders especially when it comes to acute illnesses but they can’t replace your heart and mind if you have already seized the essences of idiosyncrasies.

2.9 The great difference of the clinician from the academic doctor

I never tried to memorize my medical knowledge; I just couldn’t do it. Anything you memorize you easily forget it. Real knowledge needs imagination, logic, inquiring disposition, synthetic and analytic thinking, even relaxation and intuition. Even in Allopathic Medicine that deals only with the body and laboratory findings and numbers, memorizing produces
only prescribers and academic doctors. It does not produce scientists, clinical doctors and moreover effective healers.

I still remember many of my fellow students that we called “plants” – nowadays we call them “nerds” - that had a very good memorizing capacity; they did so well in tests but when it came to clinical practice they were lost. Other students that used their mind and heart and logic did not do well in tests but they were fine clinical doctors and healers.

Let me give you an example of what I mean: A theoretical academic herbalist may have memorized thousands of information about hundreds of plants; scientific name, properties, researches and experiments. If you let him out on a prairie together with a practical but experience herbalist, then who will be better and more efficient in gathering and using herbs?

The same thing stands bold for Medicine and especially for Homeopathic Medicine. Academic Medicine is one thing, Clinical Medicine is another thing. Theory is one thing, practice is another. Moreover, in homeopathic clinical practice, the doctor must be well acquainted with reality; with every day life. He must know “the streets”; he must attend “Life’s University”.

2.10 Effective prescribing presupposes “healing of the healer”

In Homeopathy, effecting prescribing presupposes “healing of the healer”, that is, correct moral attitude. In Allopathy you may smoke like a chimney and at the same time tell your patient “take these medicines and quit smoking”. Or you may be neurotic and tell your patient “get a sedative and a sleeping pill”. This will not affect the selection of the chemical drug that corresponds to his illness and consequently his treatment.
If you are a homeopathic doctor, such an attitude will have a major impact to treatment. Since you, yourself, are the device of measuring the idiosyncrasy of the patient, if you aren’t well balanced you will reach a wrong diagnosis and thus your treatment will be a failure.

If, of course, you alienate Homeopathy and turn it into Herbal Medicine where the rule is “I give this herb for this illness” then you will prescribe for local illness and you will have poor or no results. The reason for this is the violation of Homeopathic Laws like for example the Law of Similar. You see, if you use a football in a basket ball game the final result is that you play basketball because the laws of the game are that of basketball. In the same way, if you use homeopathic medicines but according to the laws of Allopathy or Herbal Medicine, then you treat allopathically!

My aim isn’t just to give you information about Homeopathy; such a thing means nothing to me. My aim is to inspire you theoretically, philosophically and even morally and to motivate you to acquire the right moral attitude as doctors, scientists and human beings. This will enable you to heal your idiosyncratic weaknesses and thus become a balanced healer.

2.11 Don’t become weak-willed “case takers” students or just users of computer expert programs

My goal is to help you become efficient detectives that can “smell” idiosyncrasies miles away. The worst thing you can do to your selves is to become simple ignorants of computer “expert systems” that promise homeopathic diagnosis no matter who you are, no matter what attitude and psychological level you have achieved.

You can also end up becoming weak-willed case takers that depend on other doctors, never becoming independent doctors and scientists. Or you
can end up becoming “Repertory slaves” chasing symptoms in an endless ocean of references. Any path of the above will not make you an independent thinking scientist, a healer; anyone of the above will make you a fun of “experts’, “masters” and “Schools”.

In the same way that I will present you basic and frequent idiosyncrasies, I will also present you much more less frequent ones. I will teach you only what I have confirmed of them in clinical practice the last 25 years and not what is written in books, no matter how great teacher the author is considered. Books must refer to reality and not vice versa.

I must admit that the picture that I present for some less frequent idiosyncrasies is limited either because that’s what there is to say or because I haven’t fully identified these idiosyncrasies. We must be honest both to our selves and to those we teach. For me, it’s meaningless to present you another 50 or 100 rare or partly proved idiosyncrasies just by laying out symptoms from Provings of others with sole aim to present myself as another one “great teacher” that “wrote” a new Materia Medica! There are so many such, so why create another one? I will not present anything new and worthy. I will just rehash other’s notes or even worse, other’s rehashes!

As I have already said I am not an academic doctor; I am a clinical doctor. The only thing I can give you is what I have confirmed in every day clinical practice that it works; it heals; it has therapeutic effects. I could cope from Kent or other great teachers but such a thing would be worthy only if what I cope has clinical value nowadays. Let me remind you that Kent himself, when confronting allopathic doctors of his time said: “there are no authorities in science; only laws!” This stands bold also for Homeopathy; only that information that has been drawn out of life according to Universal Laws and has been confirmed and reconfirmed in clinical practice is worthy and effective.
In my effort to present you the main idea, the core, the essence of each idiosyncrasy I have left out details and general physical symptoms; this was done deliberately so as not to put aside the essence for the sake of memorizing less important information. You can always refer to Materia Medica of Herring, Allen or Clark or to the Repertory of Kent for further general or specific physical symptoms.

No matter how genius is someone, he just can’t remember thousands of symptoms and moreover there is no need for such a thing. If you have captured the main picture, then you can confirm it by referring to all other secondary and specific symptoms that are written down in books. Your mind and heart is the RAM current memory of your brain and books are the Hard Disk memory. RAM memory is limited deliberately so as to be functional. The greater RAM memory is the less functional brain gets.

You should never forget, of course, that Man is one thing and computer is another. There is a great difference between an intelligent human mind and a stupid machine that may have millions of recorded symptoms in the form of a Repertory but no knowledge and logic of his own. Take all homeopathic bibliography and put it in a Computer. Then make connections and create a Computer Expert Program: you have nothing more than an idiot with much information; a whole store of bricks, iron and wood does not make a house not even in a million years. You need live human intelligence, you need brain and psyche.

I may be sarcastic, but in no way can I accept as “Homeopathy” all those computer expert systems. They violate every Universal and Homeopathic Law and mostly Law of Hierarchy. A machine belongs to Material World, information on Psychic World and Man is a living multilevel creature! Those who have created these Computer Expert Systems would be honest if they said that they created Electronic Homeopathic Repertories and systems for the quick and easy search of symptoms. I have no problem to accept such a thing. But I can’t accept that they can
diagnose any idiosyncrasy. That is a Man’s job! That is a scientist’s job! That is a heart and mind job! That’s a real clinical doctor’s job! Your job!

2.12 The special “smell” of each idiosyncrasy

Let me put it in simple words: if you get acquainted with the “smell”, “taste” and “look” of each idiosyncrasy then you will be able to recognize it in a minute and confirm it in another 5-10 minutes. The rest 30-40 minutes of a homeopathic history is but the procedure of case taking and communication with the patient. That’s the whole thing! That’s the truth, the whole truth and nothing but the truth, so help me God! Then you can call yourselves homeopathic doctors and scientists or else you are just weak willed case takers, enslaved to other doctors or to Computer Expert Systems or “Masters”.

Let’s say that you are an ignorant city boy and you go to the country to gather edible wild herbs and greens. Then you bring it back to the old lady villager; she smiles with contempt and throws it all to the garbage; you may be lucky if she keeps one or two of them. If this is true for some dozens of herbs, won’t it be true for thousands of physical and psychological symptoms of a complicated multilevel human creature?

If you haven’t learned to recognize and evaluate correctly the non verbal behavior of Man then you have already missed half the diagnosis. Let me remind you that we have talked about homeopathic history during three lectures; the one was about non verbal behavior, the second was about general physical symptoms and the third was about psychological symptoms.

So, you can understand how important non verbal behavior is. But you will find not a single clue of it in any Repertory or in any Computer Expert System. You will be able to diagnose effectively idiosyncrasies when you have completed three steps: Listen to the analysis of
homeopathic idiosyncrasies, listen to recorded live clinical cases and attend live clinical practice in my office.

2.13 Steps for the study and identification of any idiosyncrasy

Apart from these steps, I will hand to you today a method for the study and identification of any idiosyncrasy. The steps of this method are:

1. Step one:
Read all about the idiosyncrasy you want to know from Kent’s Materia Medica. He refers first to general physical symptoms, then to psychological and finally to specific physical symptoms classified to organic systems. Then draw a skeleton of symptoms from the most important and central to peripherals according to your personal interpretation. Bind relative symptoms together and connect causes with results.

For example, as concerns Natrum Muriaticum, “easily offended” and “aversion weeping in front of others” originates from psoric introversion. From this main psychological characteristic arise also several other psychosomatic symptoms like nervous headaches, oppression chest, lump throat etc. That’s what I mean by binding of symptoms according to Law of Hierarchy.

2. Step two:
Go to chapters “Mind” and “Generalities” of Kent’s Repertory. Write down all symptoms that appear in degree 3 (capital bold letters) or degree 2 (italics). Then go and bind all these symptoms to your previous basic skeleton of symptoms. If you want to expand your study, something that I would not recommend for your first steps, then go and do the same using other classic Materia Medica like Hahnemman’s, Herring’s, Allen’s and Clark’s. If you thing you are done then you are wrong. You have created
a skeleton and added flesh but still you have a dead body in front of you, without any life. The next step is the most important; it will give “life”, that is, clinical confirmation, to your bibliographical study.

3. Step three:
Clinical confirmation: It can be done by listening to recorded clinical cases, by attending clinical practice next to an experienced homeopathic doctor and finally by practicing homeopathy yourselves. You will have the chance to reject or confirm and enrich the bibliographical skeleton picture you have originally created in your mind. You must always bear in mind that reality surpasses any bibliographical study.

How does confirmation take place? Let’s say that you have been based on certain characteristic symptoms so as to prescribe Lycopodium. You give it and the patient gets better as a whole quickly and intensely. Then you are certain that your prescription was correct. If the characteristic symptoms you have been based on for your prescription have been regulated then you are certain that they are indeed diagnostic of this idiosyncrasy.

4. Step four:
Complete identification of an idiosyncrasy comes only after many years of intense homeopathic clinical practice. It is only then, that you have mastered the knowledge of an idiosyncrasy when you recognize it not only on stage B, C and D of Disease but also on stage A, that is, when he is in a rather “normal” phase. Then he doesn’t present symptoms but only idiosyncratic characteristics. Usually people on this early stage do not go to the doctor, except some persons that are afraid of illnesses and come to the doctor preventively.

When you have mastered an idiosyncrasy you can suspect or recognize it even on first sight, on first motions, on first expressions. It shouts to you:
“I am a Lycopodium case!” You become the experienced herbalist that can identify a species from first sight, or an experienced zoologist that can identify an animal from his roar or footsteps or even smell.

When you have mastered an idiosyncrasy then you can identify a person even before he open his mouth to talk, only from his non verbal behavior. Then, and only then you can talk about idiosyncrasies for hours without looking at any notes; you simply don’t talk out of bibliography, you don’t talk out of imagination; you talk out of experience; you just reproduce reality.

2.14 Idiosyncratic “Families”

According to Universal Law of Hierarchy I will first teach you basic and frequent idiosyncrasies and then rare and secondary ones. According to the same law I will give you their essence based mainly on psychological symptoms and important general physical symptoms. Trying to be objective I will teach you only what I have confirmed and reconfirmed after years and years of bibliographical research and clinical practice.

I have classified idiosyncrasies not according to the origin of their raw material. Some do so, classifying them into metal, non metal, plants of this family and so on. I don’t deny that this may help recognize some similarities; problems arise when we try forcibly to find common ground and project out subjective theories and memorizing rules.

On the contrary, being a clinical doctor, I go straight to clinical practice and classify idiosyncrasies only according to clinical similarities that appear during homeopathic case taking. I identify behaviors from the time the patient phones me to set an appointment until the time he leaves my office. My classification is clinically and diagnostically oriented and this is of great help to any homeopathic doctor.
This clinical classification is as follows: Psoric, Sycotic, Syphilitic, Hysteric, Egoistic, Intellectual, Irritable, Phobic, Psychotic, Mentally Declined, “Drugged”, Tired and Suicidal. This does not mean that an idiosyncrasy belongs only to one class; it may belong to more than one.

What’s the use of this classification? When a patient comes to me and his main characteristic is phobias then I search first in the Phobic Idiosyncratic Family; if his main characteristics are syphilitic I search first in the Syphilitic Idiosyncratic Family and so on. This is not an absolute rule. I must first be certain of his main characteristics.

I shall now tell you, who are the main representatives of each class, starting hierarchically from the most important and frequent to the secondary ones.

Psoric Idiosyncrasies
Natrum Muriaticum, Ignatia, Sepia, Natrum Carbonicum, Psorinum, Silica, Alumina, Gelsemium, Thuja, Staphisagria

Sycotic Idiosyncrasies
Medorhinum, Phosphor, Pulsatilla, sycotic Sulphur

Syphilitic idiosyncrasies
Lachesis, Anacardium, Syphillinum, Naja

Hysteric Idiosyncrasies
Lilium Tigrinum, Asafoetida, Moschus, Cimicifuga, Cyclamen, Cactus
Egoistic Idiosyncrasies
Platina, Valeriana, Palladium, Tarentula Hispanica

Intellectual Idiosyncrasies
Lycopodium, Sulphur, Graphites

Irritable Idiosyncrasies
Nux Vomica, Stramonium, Tuberculinum, Mercury, Cina, Zincum, Iodine, Nitric Acid, Coffea Cruda, Apis, Chamomilla, Hepar Sulphur

Phobic Idiosyncrasies
Phosphorus, Argentum Nitricum, Arsenicum, Aconitum, Pulsatilla, Calcarea Carbonica, Causticum, Mancinella, Kali arsenicum, Cactus

Psychotic Idiosyncrasies
Hyoscyamus, Stramonium, Belladonna, Helleborus

“Drugged” Idiosyncrasies
Cannabis Indica, Opium, Coca, Glonoinum, Nux Moschata

Mentally Declined Idiosyncrasies
Baryta Carbonica, Bufo, Ambra Grisea

Tired Idiosyncrasies
Nitric Acid, Phosphoric Acid, Muriatic Acid

Suicidal Idiosyncrasies
Aurum Metallicum

2.15 Irritable and Nervous Idiosyncrasies

Irritable Idiosyncrasies are those who easily get angry and usually express their anger; they may shout, curse, throw or break things, hit someone or burst on themselves by hitting their head with their hands or by tearing their clothes or pulling their hair etc. Such irritable idiosyncrasies are Nux vomica, Stramonium, Tuberculinum, Mercury, Cina, Zincum, Iodine, Nitric Acid, Coffea Cruda, Apis, Chamomilla and Hepar Sulphur.

Nervous Idiosyncrasies are those who easily get angry but usually do not express their anger; then this anger causes nervous physical symptoms like nervous tension headaches, colitis, neuralgia, nervous high blood pressure, nervous itching, etc. Such idiosyncrasies are usually Natrum Muriaticum, Ignatia, Staphisagria and Valeriana.

2.16 Neuro-vegetative Idiosyncrasies

Neuro-vegetative Idiosyncrasies I name those that have psychosomatic symptoms and several intense phobias regarding their health and life that arise from the imbalance of the Neuro-vegetative, Autonomic Nervous System together. These symptoms may mimic several illnesses of the heart, lungs and viscera in general but all blood and other tests never confirm an illness. We have to do with functional disorders due to severe anxiety expressed in body functions.
Such symptoms have no specific type; they constantly change from one system to another, from one place to another. No firm correlation can be done with space, time, weather conditions, place, nutrition, sleep etc. The only common thing they have is that they are accompanied by intense anxiety, panic, fear about one's health or fear of death, fixed ideas, sometimes fear of insanity and rush to the doctor for examination and tests.

Such psychosomatic symptoms may be heart pain, burning chest, oppression chest, palpitation, dizziness, numbness etc. Neuro-vegetative Idiosyncrasies are Phosphor, Argentum Nitricum, Arsenicum, Aconitum, Calcarea Carbonica, Kali Arsenicum, Causticum and Mancinella.

2.17 Hysteric Idiosyncrasies

Hysteric Idiosyncrasies I call those that have numerous and strange functional psychosomatic symptoms having only one common characteristic: patients make use of them to manipulate others, especially their close ones. Such hysteric psychosomatic symptoms are palpitation, dizziness, lump throat, inexplicable sudden temporary loss of voice, hearing or vision, sudden temporary paralysis, nervous retching or hiccough, difficult respiration, nausea, vomiting, nervous cough, bruised feeling all over, “terrible” pains all over, cramps, spasms, twitching etc.

These hysteric psychosomatic symptoms are always accompanied by hysteric psychological symptoms like “terrible” depression, extreme anxiety, extreme irritability and irascibility, unjustified dissatisfaction about everything, capriciousness, stubborn attitude, uncontrollable weeping, misery, ups and downs and most of all, they want things to be done their way.

If any doctor tries to classify all these symptoms in a single physical illness or even in several physical illnesses he will become desperate. If
he tries to reach a diagnosis of a psychic illness he will be confused because these numerous symptoms imitate all psychic illnesses. Only one thing will help him sort things out: the conscious or semi-conscious deliberate use of these symptoms by the patient so as to have things his way.

It is often the case that these persons, mostly women, have been raised in a family environment that satisfied all their whims and desires; thus they became spoiled grown ups that have never learned discipline and team working; they are selfish and immature individuals; their sole will is to have things their way and moreover their immature and childish own way.

For example, Lachesis and Platina idiosyncrasies influence individuals making them prevailing and selfish but these persons have certain concrete egoistic goals and achieve them in a mature, logic way. They have certain, well designed plans and achieve them step by step; they don’t want this minute this and the other minute another; they know what they want and why they want it. On the contrary, individuals influenced by hysteric idiosyncrasies, literally, “don’t know what they want”, “want it all and nothing”; their behavior makes no sense; you just can’t address to their logic; they may be grown ups but they behave like spoiled naughty little kids.

No wonder, why a hysteric blindness or paralysis never happens when the hysteric individual is alone. It always happens in front of others and especially in front of those to be manipulated. Sometimes it may happen in the absence of the person in aim, but only to be reported and exaggerated when the person to be manipulated comes. It is, of course, a sudden, inexplicable temporary blindness with sudden onset and sudden recovery while all laboratory tests and examinations reveal no pathology; it has to do with functional disorders.
Hysterical symptoms develop mostly in women. The term “hysteric” isn’t accidental. The word “hystera” in Ancient Greek means “uterus”, an organ that exists only in women. When this term was used, men ruled and women had no rights and no way of expressing or demanding their rights in a direct way. So, the only way to achieve goals was the indirect one; one of such indirect ways was the hysterical one which was favored by the role of women and especially girls as the spoiled sensitive “pet” of the house, especially in wealthy families; the “little princes” of the house could ask for anything to satisfy her whims, as long as he obeyed her father in all other serious matters.

Even, nowadays that women are the prevailing person in family in our developed western countries, still most hysterical individuals are women. You can find of course hysterical men among homosexuals or among suppressed and coward men who haven’t got the “balls” to stand up as “men”. This difference among men and women comes from the different nature of sexes. Due to her nature, a woman when imbalanced tends to become hysterical among other options, while a man tends to become violent among other options. Since they are different in balance they will also be different in imbalance.

Be, careful! That doesn’t mean that I support that men are superior or better than women or vice versa. When it comes to Nature and Universal Laws, the only criterion that counts is moral level of the person either man or woman. That’s the reason why men and women of higher moral level do not argue about who is superior and get along pretty well while men and women of lower moral level argue all the time. It is also true that two men or two women of lower moral level are in a constant fight.

Let me remind you what Jesus did when his disciples asked him “Who is the best among us?” Instead of answering he washed their feet so as to give them a humility lesson. He showed them that the role of a superior in morality and psychological level person isn’t to suppress inferiors but to
serve them and make them better. His life was but a constant example of offer and humility.
CHAPTER 3

NATRUM MURIATICUM

A. LECTURE

3.1 Mind symptoms are the most important in homeopathic diagnosis

3.2 Psoric introversion

3.3 Easily offended and upset

3.4 Psoric ideology: respect to morality and principles

3.5 The perfect victim of sycotic and syphilitic persons

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3.19 Pear-shaped body
B. HIERARCHIC DESCRIPTION

3.20 Psoric person; psoric dignity
3.21 Sincere, psoric idealist
3.22 Demand for mutuality
3.23 She is the typical representative of psoric introversion
3.24 Psoric nervousness and easily offended
3.25 Stressful factors
3.26 Reliability and mild shyness
3.27 Idiosyncratic Diagram of Natrum Muriaticum

Today I will describe to you the homeopathic idiosyncrasy Natrum Muriaticum.

3.1 Mind symptoms are the most important in homeopathic diagnosis

You will soon notice that I tend to lay great importance on mind symptoms. This is in accordance with the Law of Hierarchy. Generally mind symptoms are more important than physical symptoms in homeopathic prescribing. In addition they are more useful because as we go down from mind symptoms to physical symptoms we have a tremendous increase in diversity.

This is in accordance with the Law of Uniqueness and Diversity. So it is much more difficult and less reliable to discriminate the patients’ idiosyncrasy if you depend on physical symptoms. One physical symptom may be characteristic of many and often opposite idiosyncrasies.
For instance if you study Lycopodium from Herrings’ Materia Medica you will discover that mind symptoms are described in only 3 pages while the rest 37 refer to physical symptoms! It is also very important to apply the Law of Hierarchy both on physical symptoms and mind symptoms. Let me give you the hierarchy of the mind symptoms. Intentions come first at the top of the pyramid. Then comes will and beliefs, then come thoughts, then emotions and last, at the bottom of the pyramid comes primary and secondary behavior. I’ve placed beliefs and will together, because often I choose to believe what matches my will and on the other hand, my beliefs influence or determine my will.

Why do I place intentions at the top of the pyramid? I do it because intentions have to do with miasmatic and deep idiosyncratic tendencies. Let me give you an example. You come across two women that appear to be very sensitive and all the time crying on trifles. They have the same secondary behavior. But you may prescribe two opposite remedies.

The one woman is syphilitic and she pretends to be sensitive so as to achieve her dominance over her son or husband and she will need a syphilitic remedy like Lachesis. The other woman is truly and spontaneously sensitive and crying. She is psoric with sycotic manifestation and will need Pulsatilla. If we relied only on the superficial image we should have prescribed Pulsatilla for both of them. So we must open our minds and eyes and apply homeopathic laws so as to achieve correct and effective prescribing.

3.2 Psoric introversion

Natrum Muriaticum is a predominantly psoric idiosyncrasy. In fact it is the typical representative of Psoric Miasma. That’s why I chose to describe it as the first idiosyncrasy of our lectures. Psoric idiosyncrasies are usually introverted. But what does introversion mean? Can someone
be introvert and at the same time expressive and talkative like Natrum Muriaticum? Yes, it can.

Natrum Muriaticum is on the one hand introvert because she (it is found mostly in women) likes to keep her personal problems only for herself. But on the other hand she is expressive and even talkative in company. She may talk about her job, laugh, say things in general but she avoids talking about personal problems. When we say personal we don’t mean what generally is thought to be personal but what she considers it to be so. So she keeps thoroughly her personal problems solely for herself or for one, two the most, close persons. Even then, when she speaks, she may not reveal all her secrets.

But why does she do that? As we have said before, according to the Law of Hierarchy the most important thing isn’t to describe a certain behavior but to reveal the intention that lies hidden behind it. We have to understand why she behaves like this. We have to reveal the reason. In order to discover this, it’s important to see the kind of introversion that characterizes Natrum Muriaticum and discriminate from the introversion of other idiosyncrasies.

For example the psoric type of Sulphur is characterized by a specific kind of introversion. His wife may tell you “I have to press him a great deal to drag his problems out of him word by word! He is so locked in his own world!” And that’s exactly the kind of introversion he has. He lives in his own world of thoughts and philosophies detached from others. So, when he faces problems, he doesn’t find any meaning in expressing it because he thinks that “nothing will change”. He thinks that “it won’t make any difference at all” if he talks about it. He will try to solve the problems himself. Why bother others?

On the other hand Psorinum becomes extremely introvert due to a gradual disappointment from his life. Little by little he is detached from others,
even from his own. He turns inside, leaving others outside. He is hopeless. He feels that things will never change. All things are going the wrong way. His job will be a disaster, his financial state will deteriorate. He will at the end find himself in the poor house.

Thinking of his wife, children and friends, thinking of all his beloved, he feels nothing in his heart. He feels no emotions at all in his heart although his mind tells him that he does love them. He finds no joy in beloved ones, no joy in life at all. He is extremely pessimistic and hopeless. There is no chance for things to get better. So he wants to be alone and the least he wants to do is to talk about his problems. That’s his kind of introversion.

As you can see the color or essence of a sole mind symptom is directly connected to the general main idea or tendency of his idiosyncrasy. In the same way that the colitis (physical symptom) of Psorinum is characteristic of Psorinum as a whole, in the same way his introversion (mind symptom) is characteristic of that idiosyncrasy as a whole. The motto is always “follow the laws to understand the man and the patient”.

Gelsemium also appears to be introvert. He is so shy and timid; has flashes on the face becoming red when speaking to others and loses his speech or stumbles. He feels so awful, shy and embarrassed when in contact with others so he tends to avoid contacts and thus appears to be introvert.

Thuja also appears to be introvert due to another reason. She has such a lack of self-confidence that makes her avoid contacts. She feels so inferior, so ugly, so stupid in mind, so lacking of abilities. So why would anybody feel like talking to her. She does not deserve it after all! She feels she has nothing worth to talk about!
3.3 Easily offended and upset

Natrum Muriaticum is so easily offended! She doesn’t stop examining others’ behavior towards her. She is so reliable in her behavior. She is so strict with herself, not to offend anybody, not to be indiscreet, always to be polite. She takes things very serious. She always looks at the moral side of things. She takes things and words so serious.

Her mate, if sycotic, may talk carelessly or may not use the right words or may be slightly impolite. Natrum Muriaticum is at once hurt emotionally. She is upset. She gets nervous. She may even have nervous symptoms like headache or face neuralgia. This happens because she avoids expressing her feelings. She even avoids to look upset.

She is more hurt if the other person realizes her state. She does not want others to see her in such a vulnerable state or even to suspect something. She gets stuck on certain words or phrases. She can’t get it out of her mind. She even sleeps over it. She may even find it hard to sleep, so upset she is. Her mind is spinning around that certain phrase with bitterness.

If she fails not to show it on her face then the other person may ask her: “What’s the matter? Is anything wrong? Did I say something that upset you?” Then she is even more upset and will try to hide it by saying: “It’s nothing. I just have a terrible headache and I am not feeling well. I am so tired. I will go and lie down for a while”. She will find the chance to be alone and safe from the exposure to others. She will definitely find a polite excuse so as to be alone.

Even if the other man is her companion she doesn’t want to be exposed. Only if she has such a good relation with her companion, only then she may talk about it. And most of the times she will reveal it to him later. Her surprised companion may say: “I certainly didn’t mean anything with what I said and surely in no circumstance I meant to hurt you. You know
You see, words are very powerful things. And mean something different and individual for each one of us. Often things remind us of the story of Babel Tower. We all say “I love you” but each one of us means something different. For example someone says “I love you” and he means “I want to fuck you” (I use the words that express the precise meaning of his intentions and there is nothing vulgar in being precise). Someone else says the same thing and he means “I want to marry your money and position”. Another one says “I love you” and he means “I want you to be my little pet doing whatever I want”. And somebody else says the same words and means “I want to offer you my heart and life without asking for any exchange”.

Let us see an example of this Babel Tower concerning love affairs. There is this sycotic guy, a Medhorinum idiosyncrasy, a real womanizer. He sees that beautiful but shy and well educated Natrum Muriaticum girl. From his experience he knows very well that if he expresses his real feelings, if simply he is himself, he will just say: “Oh baby, you are so hot… you really turn me on, I want to fuck you”. (laughing)

He knows that if he is straight it is more than certain, that he will be rejected or even slapped. So he is trained to say all those romantic lovely things in order to get the job done! So he says: “You are such an interesting woman… from the moment I saw you my heart’s ticking like never before!” If he plays his role well, if he is not exaggerating and if he is patient enough, then Natrum Muriaticum has the tendency to believe him. She is so attached to fine, romantic words!

On the other hand if her romantic and sincere husband at the process of joking asks for sex in a not romantic way then she gets angry and disappointed. She is offended. Her dignity is torn to pieces. She says to
herself: “How on Earth could he talk to me like that! Who he thinks I am?”

If a Natrum Muriaticum attends a lecture on Homeopathy and the lecturer uses fine language and refers to principles and morality and high ideals, then she tends to be convinced not only in favor of the subject but also for the quality of the man that lectures although he may be a great liar. But if the lecturer has a certain quality of character but expresses himself not in a fine way, with slang words, or using not a scientific language, then she may reject him.

I am aware that I, as a lecturer, use all kinds of language while talking. (laughing) I speak sometimes scientifically, sometimes with plane everyday words, other times fine, sometimes even slang. Language is but a tool. You need the right tool to get the job done in the best way every time. For instance when I try to give you the feeling of a Medorhinum person as above I have to use vulgar or everyday language. I have to imitate everyday’s reality. How can I express the sycotic quality in fine words? I will only fail!

3.4 Psoric ideology: respect to morality and principles

Natrum Muriaticum is intensely psoric. So, as a result, she tends to have principles, moral ideas and she tends to perform accordingly. She is an idealist in behavior. She says to herself: “I believe in Christ, so I have to behave according to the moral codes of Christianity”. In fact it is a rule for her to criticize and check herself according to this moral code adopted by her. She does not do that in a syphilitic hypocritical way. She does not fake. She is true with her Conscience but not in a balanced way. She exaggerates.
Be careful! All idiosyncratic characteristics are nothing but symptoms. And symptoms are nothing but imbalanced characteristics. They are in no way what we could say good qualities of a person.

And that’s why she may lie in bed at nights, even up to insomnia, thinking of how she behaved during the day. She keeps checking herself: “Was my behavior right or wrong?” “Did I hurt someone?” “Did I give the right impression?” “What did I miss or fail to do that I ought to?” It is easy for her to feel guilty: “I shout to my children. I should have been more constraint, I should have more patience with them. Why am I so nervous? I try hard to be calm but I don’t seem to achieve it. I am not a good mother after all!”

Nux Vomica may also lie down at nights, or sit at any time of the day, to check herself but not with a moral motive. She constantly checks herself to see if she is alright with her timetable of obligations. She keeps thinking like a programmed computer: “Did I do all the things I had to do up to now? Is everything in order? Are all things as they should be, as they must be, as they ought to be, as they were programmed to be?

Her concerns have to do with order and this is not accompanied by emotion or to be precise may only be anxious and irritable if things are not as they should be. But the concerns of Natrum Muriaticum have to do with morality and principles and ethics and are accompanied by great amount of emotions like feeling guilty, nervous, unhappy, melancholic, regretful, self-reproached etc.

As we have said before, Natrum Muriaticum is an idealist. It doesn’t matter what ideology she may choose, although she tends to be conservative and traditional. She may choose to be democratic, socialist, communist, liberal or conservative. She may choose to be Christian, Muslim, Buddhist or even atheist. The last one is not so probable but if she is, it will be that kind of idealistic atheism due for example to her
communistic ideas. She will join the political party she believes in and will volunteer to do things for the sake of the ideology and for the good of humanity. She doesn’t do it for the money, for position or for the sake of fame. She is not selfish as concerns these things. She is a true psoric idealist.

3.5 The perfect victim of sycotic and syphilitic persons

And that’s the reason why she is the perfect victim of sycotic and syphilitic persons. That’s why she is the ideal victim of corrupted politicians, hypocrite religious men and womanizers. They use her in the worst way and then they ditch her and she is totally wrecked. I could say that she is made so fit for disappointment!

I’ll tell you a characteristic example. He is that good for nothing guy, a drug addict, the spoiled son of the family. From his youth he is a womanizer. Handsome, with sophisticated fine language and manners, used only to charm innocent young girls. With his close friends he is but himself. He is the typical spoiled Medorhinum guy, the wide boy, the hard man. So he meets that sensitive, innocent, well educated and kind hearted young Natrum Muriaticum lady. He charms her with his manners and his sycotic strong character. His blue eyes and sophisticated manners tell her innocent heart that he is the one!

He is the one that she has been waiting all her life! She was raised in a religious conservative family and being psoric she had little experience with boys and none concerning sex. She is virgin in body and virgin in mind. She never rebelled against her parents and family traditions during her puberty. Now she is 25 years old, finished her studies, got her degree, started working but life seems so dull.

Furthermore she has been waiting so long for “mister Right”, for “mister Charming”, the “Prince” with the blue eyes riding that white horse, to
come and save her from her dull life! She is so out of fashion, so not “in”. But, all of the sudden that blue-eyed handsome guy riding that Harley Davidson ignored all sexy girls around her and made a pass on her with fine charming words. Zero resistance! Love on first sight! Total surrender!

The honey-moon of their relation was so short! After a while he revealed his true character. He is irascible and superficial. He shouts at her and is insensitive laughing at her fine emotions. He cares more about sex and less about true love and emotions. He starts asking for money saying several excuses. He says that he was raised in a poor family and that his parents never loved him. Life was hard with him, while she had a wonderful and easy life.

Later on, she discovers that he is a drug addict and that is a tremendous shock for her. But he projects that fine words (remember how sensitive Natrum Muriaticum is with words): “I am so sorry my love, I truly love you, but I had a hard time in my life and I was lead astray by my friends. I got so disappointed from my last affair and so I started drugs… I just can’t help it… I need your support, I need your love. You are the only one who can help me! Don’t let me down my love!”

She is overwhelmed from this projected portrait. Her psoric idealism and kindness blind her. She cannot discriminate fake syphilitic behavior from true psoric behavior. He keeps asking for more and more money, she keeps pressing herself to do things that are not of her character. Sometimes he is good to her sometimes he is bad. She is confused and helpless.

Her Achilles’ heel is “please help me, I am a poor guy who was lead astray, but I am trying hard to change and above all I love you”. He drives her to her limits and she fails to detach from him. Her life is ruined, her moral character is torn to pieces, her heart is broken and she is
desperate. Do you think that all these are fairy tales? Do you think that these things don’t happen nowadays? Sorry, but you are totally wrong. Such stories are part of my every day clinical practice.

3.6 Dignity over all

I told you that Natrum Muriaticum is made for disappointment! Let me give you another example. Natrum Muriaticum mother is a psoric good mother trying to raise her children in a moral and dignified way. She tries to set a moral example, teaches them good manners of behavior and wants them to be good members of society. These are her sincere psoric intentions. But, most of the times, life has its own plans. There is a saying about it: “When people make plans, God is laughing!” So there is a great possibility, since we are living in a syphilitic era, that her child is born either sycotic or syphilitic.

The sycotic child is wild and naughty and does not care about principles and good manners of behavior. The syphilitic child tends to be cunning and bad. Natrum Muriaticum mother is then desperate. She doesn’t know what on Earth to do. She feels guilty for not being able to raise a nice, moral and obedient child. She feels a looser and ashamed towards the society. All her efforts end up in bitterness. All her advices are in vain. She tries hard but she cannot convince her child to be clean, well dressed and respectful to granny, to grandpa and to all older men.

The same troubles occur to her at work if she is a teacher. She tries hard and sincerely to be good and productive at her work. She wants to inspire her students and lead them to become right, honest, obedient, gentle and respectful. But, most of the times, this cannot be so for the majority of the kids. Most often the educational system, her colleagues and her principle are not helpful.
But she does not get disappointed so easily. She tries harder and harder. She feels she ought to do her best. She is such an idealistic woman. She does not strive for money, glory or position. The only pay back she wants is the recognition of her moral efforts. But even that, is something hard to find nowadays living in a syphilitic era. So, as we previously said, she is doomed to disappointment.

3.7 Conservative way of dressing

If you are conservative in ideas and morality, then there’s a great possibility to look, dress and express in a conservative way also. So she is need, clean, well dressed and well combed. Nothing extreme can be seen concerning her outfits. No extreme colors, no extreme jewels, never a tiny mini skirt, never a very sexy appearance.

She has no problem to wear jeans but they will be clean and well ironed. Of course she will not be as tidy as a Nux Vomica subject. And of course she is not likely to wear a see-through blouse or an extreme low-necked dress.

3.8 Nervous symptoms

Natrum Muriaticum’s basic characteristic is introversion as described. Now let us see how many nervous symptoms can derive from this kind of introversion. We say that she is nervous. But what kind of nervous character does she tend to have? Be careful! There is a great difference between being nervous and being irritable. She is not irritable. She doesn’t get easily angry and doesn’t express it easily. Instead she easily gets upset or offended and she does not express it. She keeps it thoroughly inside and unexpressed.

But if you don’t express your anger, then it tends to accumulate and cause a lot of tension. Then you get nervous, you get more and more upset and nervous physical symptoms arise. You develop nervous tension
headaches, dizziness, face neuralgia, teeth neuralgia, vertigo, chest oppression and a sensation of a lump in the throat. These are characteristic nervous psychosomatic symptoms of Natrum Muriaticum. All these happen because she is easily upset on one hand and on the other hand she does not express her upset.

Why a sycotic Medorhinum have nervous symptoms? As easily as he gets angry so easily he expresses it. So there is no accumulation of tension and no development of nervous symptoms. On the other hand sycotic, as to his expression, Phosphorus is irritable and irascible but he expresses his anger so easily and then in five minutes he is OK. Many times he even regrets of his angry behavior although he may have been right. He even may ask for forgiveness and he is all of the sudden friendly again. So why have nervous symptoms? He doesn’t.

But on the other hand he has such a sensitive autonomic nervous system. And he is so psoric as to his intentions and thinking; sincere, altruistic, kind and easy to believe others. So his relatives and friends most of the times take advantage of his good and kind nature. As a result he feels betrayed and disappointed. Moreover he is such a dutiful worker, always so stressed to keep up the good work. So there comes a time that he crosses the line, his autonomic nervous system breaks to pieces and numerous autonomic psychosomatic symptoms arise. He feels his heart beating in a strange way, he has dizziness, palpitation, heartache, is afraid that his heart will stop functioning etc.

So you see that the psychological condition defines the physical symptoms. If you have the psychology of Natrum Muriaticum you get nervous physical symptoms. If you have the psychology of Phosphorus you develop autonomic nervous symptoms. If you have the mind of Medorhinum you don’t have either of the two but you have a tendency for excesses and may end up alcoholic for example.
So if you have a Natrum Muriaticum subject and she has headaches and you try to find the “Simillimum” only through physical symptoms you are caught in a labyrinth. There are so many different kinds of headaches, each one characteristic of one remedy. Only if you combine the physical symptoms of the headache with the patient as a whole, only then it is easy to prescribe the Simillimum. So whenever you have a nervous person with a nervous headache you should try to define whether you have to do with a Natrum Muriaticum idiosyncrasy or with some other nervous idiosyncrasy.

3.9 Irascible, easily offended, but does not burst

Natrum Muriaticum is easily offended, easily upset but rarely bursts. She even tries to hide her state. She will rarely express her anger to strangers. Many times she doesn’t express herself even to her husband or parents. But it’s not a rare thing to express her anger to her young children.

The most important thing isn’t her behavior but the intention hidden behind this behavior. The most important thing is to understand why she doesn’t express herself. She has this intense tendency for dignity. She has this strange kind of psoric introversion. She does not want to lose her dignity especially in front of others. She doesn’t want others to know her state, to know her personal matters, to see her in a vulnerable condition.

So if she is offended or upset from something said, then she will find a harmless excuse to leave the room. She will say that she is so tired from work or that she has that exhausting headache. If she feels like crying, then it is more that certain, that she will hastily say the same excuses so as to go away, stay alone and find privacy. She will lock herself in the toilette or in her bedroom, cry silently, wipe off her tears, make up her face and return as if nothing had happened.
Many times she even hides her condition and feelings from her husband, especially if their relation isn’t as it should be or if she considers him insensitive. But if she fails to hide her upset or her tears to strangers then she feels so bad, so exposed, so ashamed and embarrassed that she tends to avoid their presence and to stop relations if she can.

3.10 Psoric dignity in every-day life and in raising her children

Psoric dignity is a key word for Natrum Muriaticum. She tries hard to live a life of dignity. She strives to raise her children in the same way. But in early childhood it is difficult for a child to understand or adopt such a way of life. The mother Natrum Muriaticum cannot understand such a thing. She tries, even from her early childhood, to act accordingly and she is so troubled, especially if she has to do with a sycotic or syphilitic stubborn child.

She tries so hard to be patient and calm, to talk to him and advise him, but in the end, since she is so sensitive she cannot control her anger. She shouts, she gets irascible and at times she may even spank her children. And then a vicious circle begins. She regrets, feels sorry, feels guilty and is disappointed. If she has a sycotic insensitive Medorhinum husband then things get worse. He tells her: “You pay too much attention to the children. Stop dealing with them. If they shout or don’t obey snap them to shut the fuck up! What kind of a mother are you not to be able to control two fucking little bustards!”

She is overwhelmed: “How insensitive of you to call our children that way! How can you say such words in front of them?” He replies: “Why don’t you all shut the fuck up! I come so tired from my fucking job and you don’t leave me in peace to enjoy a fucking beer and watch the football game. Lock those bustards in their rooms and you go get some pills to calm down and for Christ’s sake shut the fuck up all of you!”
She is so ready to burst to tears. She leaves the room and locks herself in the bedroom. She bursts into bitter tears, has an unbearable oppression on her chest, feels a lump in her throat, and many little hammers smashing her head. She is so hurt! Has so lost her dignity! She is so offended, so upset and so desperate. Nobody understands her. She may try to find answers and solutions attending a spiritual father, a psychologist or her respectful mother. And of course, this is another smashing episode of the popular soap opera “the Holy Greek Family”. (laughing) And to be honest, I think that same things happen in most families worldwide.

3.11 Bitterness and love disappointment

Let us examine now more personal matters. We have already said that Natrum Muriaticum, being idealistic and psoric tends to fall in love with sycotic or syphilitic persons that imitate “the right man”. At first all seem to be going well and thus a strong attachment is created to the other person. Then reality sets in and Natrum Muriaticum is hurt deeply. But still, she keeps her bitterness inside, well covered. She may of course say to others that “everything is OK” but this is not the reality.

Ignatia is an idiosyncrasy very close to Natrum Muriaticum. In fact it can be considered as resembling to the “acute” phase of Natrum Muriaticum. Ignatia and Natrum Muriaticum are the two most similar remedies for the psoric, sincere love disappointment. I stress the word sincere because very often syphilitic persons tend to imitate such a love disappointment phase so as to gain something they want.

But Natrum Muriaticum is genuinely disappointed. She cannot fake because she is deeply psoric. In psoric idiosyncrasies the general rule is “what you see is what you get”. In Natrum Muriaticum we have the exception of the hiding of her tears and upset but not because of intended manipulation as in syphilitic persons. In a case of love disappointment she is most of the times in disunion with herself. That is, her emotions are in controversy with her logic and moral principles. She sees the reality but she can’t help it. She can’t accept it or get over it.
She says to herself: “What is wrong with me? He proved to me so many times that he is nothing but a liar and a tramp but nevertheless I still love him and believe him again and again. What is the matter with me? My heart says this and my mind tells me the opposite!” She tends to forgive him only because he tells her “I love you!” or “I regret… please forgive me and help me!” Being so psoric she tends to forgive persons but bitterness remains inside for many years and sometimes until death comes.

-Does it have the tendency to commit suicide?

-Not so easy because she considers suicide contrary to her religious or moral beliefs. She considers it a sin. But she may be so depressed that life may seem a burden for her.

3.12 She doesn’t like to talk about her personal matters

Natrum Muriaticum has a strong aversion to talk about her personal matters. She may talk about such things only to her companion and only if they have a very good and working relation. But even then she needs to feel that he is truly listening to her and will be very discrete. Discretion is a must for her and indiscretion really upsets her and makes her angry. If her husband tells her in a sycotic manner: “Why on Earth do you deal with such foolish things… leave it behind, don’t deal with it” or “I am fed up with your problems” then she may never talk to him again about her personal matters.

She may also talk to one or two the most, very close friends or relatives. But even then she needs to be encouraged and respected and be taken serious so as to speak. Even when that’s the case she rarely speaks about her deepest personal matters. If she goes to a psychologist or to a homeopathic doctor and if she is encouraged in the right sensitive way
she may refer to personal matters but will not easily go to details. Even
then, the doctor must be very careful and discrete and must not give the
impression that he feels pity about her or that he judges her or that he is
curious and pressing her to say more. Otherwise she is going to be hurt
and offended and will never speak again.

3.13 Psoric, Sycotic and Syphilitic Egoism

She is egoistic in a psoric way. She does not want her psoric pride to be
hurt. She would like her image of dignity not to be spoiled. She does not
want the doctor to change his good opinion about her. She will not be
able to see him in the eyes next time he meets him and she may never
come back again.

-What is the difference between psoric, sycotic and syphilitic egoism?

-A psoric person has this type of egoism: “I want to be OK with my
principles and I am proud of this fact. I want to be virtuous not only in the
eyes of God but also in the eyes of other people and in the eyes of the
society in general”.

-So, a psoric egoistic person cares for his good image to other people?

-Yes, that’s true. But there are many kinds of psoric egoism, one for each
idiosyncrasy. For instance Lycopodium cares for his public image. His
motto is: “Many people hate money but none hates glory!” He cares a lot
about his public image; His image has to do with his education, his
civilized and refined manners, his artistic temperament and his
psychological evolution. It’s the egoism of the intellectual person.
Natrum Muriaticum’s image, on the other hand, has to do with morality,
dignity, honor and principles. She is proud inside, thinking that she is a
moral person, an idealist, a good mother with obedient and gentle
children and a respected family. She is proud to be sensitive, well educated, refined and romantic.

Sycotic egoism is: “I am a tough guy, strong, risky, handsome, full of muscles, a “macho”, the perfect male, the lady-killer or the tough woman(for a woman). I know how to enjoy life, to spent money, to drink barrels of whisky, to eat tones of meat and chops, to fuck hundreds of women. I am the first hunter or fisherman, first in risky sports, the toughest soldier and the fastest driver. I am made out of steel! No fear! No pain! No doctors! No diseases can touch me! I am the man, I am the male!” (laughing)

Syphilitic egoism is: “I am the smartest of all, the most cunning person, I have got the brain! I can do others what I want. I can manipulate all of them and not even be aware of it! I am the king! I am God! Or I am the Queen or a Goddess, especially the goddess of beauty (for a woman)! I am mean, nasty, evil, vicious and bad. I can be as cruel as I like! I am the one!”

3.14 Consolation and pity makes her angry

Natrum Muriaticum is found at the Repertory as “consolation aggravates” at the top degree. You can find such valuable information at the Repertory coming from the Provings. But the most important thing is to understand what does it really mean. And that’s something that only true clinical experience can give you. Only when you have captured the general idea of the idiosyncrasy, only then, can you understand the full and true meaning of such rubrics, of such characteristics. Isolated rubrics derive their meaning only from the general picture, from the whole and that is in accordance with the homeopathic Law of Whole.

It is because of her psoric egoism as was described before that she gets aggravated from consolation. If her companion or close friend consol her
without spoiling her image of dignity, then not only will she be aggrivated but she may even be pleased and thankful. If on the other hand somebody else tries to tell her “poor you… look what they have done to you… you are such a wreck!” then she is upset and angry. She hates pity. She doesn’t like her image of dignity to be spoiled. She doesn’t like others to know her personal matters or to ask personal questions waiting for answers and details.

She hates giving explanations, apologizing, referring to facts, seen in a mess and being vulnerable in front of not intimate persons. She won’t be able look such people in the eyes, for days to come. Things will never be the same for her image and for their relation. She will feel “naked”, exposed.

If, not intimate persons, try to consol her for something they’ve heard, at first she will try to avoid it. She will try to change subject or she may say one or two words just to end the conversation. By these few words the spontaneous effort is to understate the importance of what happened and the effect to her. Indiscretion is so not her! Gossiping kills her! Curiosity of others tortures her. Direct questions embarrass her.

If a person asking about personal matters insists then she will find an excuse to go away trying hard not to show her upset and annoyance. If her upset is revealed then she gets even more upset and angry. She will not forgive that person for his indiscretion. She will avoid it in the future and bitterness will accompany his face from that day on. No wonder why she avoids gossipy old women even at the cost of staying alone in her house.

You may even come across Medorhinum subjects that get angry from consolation. If they have a Lachesis wife that is talkative and persisting in saying the same things again and again then it is quite understandable why they get angry. They are strong characters and they don’t consider
many things as real problems. So they don’t want to deal so much with such every day things. If the other person insists they will say: “Get off my back, will you! Stop getting on my nerves! I don’t want to talk about it anymore”. So you must be very careful as doctors; what’s more important is not the behavior but the intention beneath the behavior.

- Isn’t there some hypocrisy in Natrum Muriaticum’s behavior?

- No! Not at all! Hypocrisy is predominantly a syphilitic characteristic. You are a hypocrite if you pretend to be a moral person while the opposite is the reality. A hypocrite knows that he is not moral but he pretends to be so, so as to gain something from this behavior. There is a great difference between “being” and “pretending to be”. The one is psoric, the other is syphilitic. There is no hypocrisy in trying to hide her feelings and her vulnerable state. There is only introversion and sensitivity in such a behavior and this clearly is a characteristic of a psoric idiosyncrasy.

- Does a Natrum Muriaticum subject avoid to consol other people?

- No. I wouldn’t say that. In fact she is very good at it although she doesn’t go for it. She seems calm and serious and discrete to others. Moreover she is sincere, giving and a good listener. So she is ideal for consolation. I mean true consolation. You don’t have to pay her back after she listens to you. And, certainly, she will not take advantage of your vulnerable condition or gossip around your personal problems.

3.15 Conscientious and reliable

Natrum Muriaticum is a neat and tidy person. But not in a strict and not flexible way like Nux Vomica and certainly not in a neurotic way like Argentum Nitricum. Her neatness comes from her tendency for dignity
and reliability and from her intense sense of duty. She is neat, clean and organized at home and at work. At work she is reliable, productive and diligent. She is the ideal worker. If the boss is syphilitic, she is the ideal victim. He keeps pushing her to work more and more and she keeps trying hard and gets anxious and tired.

She may not have a strict boss but she is so conscientious that she tries hard to keep up the good work. She may work as a state employee in a badly organized and run, public office. She is not responsible for this fact but whenever any civilian complaints she feels so bad and upset. She will never be involved in a fraud. She will refuse any bribery. She will try to be typical and right. Even if her husband or children are involved in such actions she will feel very bad and ashamed. That’s why I call her an idealist, a psoric idealist.

3.16 Sensation of heaviness on chest and of a lump inside throat

She tends to develop several nervous physical symptoms when hurt or when stressed. That is, sensation of heaviness on her chest and sighing. It’s a psoric sighing. She even tries to hide it. But Lachesis has that typical syphilitic sighing, that loud, hypocritical, deliberate and intense sighing. Natrum Muriaticum often has a feeling of a lump inside her throat, a nervous knot from spasm of esophagus.

Asafoetida has such a characteristic and intense feeling also but it is a feeling that rises from her abdomen up to the throat, making it difficult for her to swallow water or food. So she keeps swallowing again and again in order to drive it away. But in Asafoetida it is a hysterical symptom and not a nervous one and it matches the general hysterical quality of her idiosyncrasy. You see how important is to differentiate by the general miasmatic quality of an idiosyncrasy?
Natrum Muriaticum hasn’t got any great fears. We could name her condition more as concerns than fears. She is worried about the responsibilities she takes over. She is worried, but not extremely, about her children’s health but in a psoric way. She is not like the overprotective syphilitic and repressive Lachesis whose children suffer from “smother love”. Natrum Muriaticum truly cares about her children’s welfare. She may of course be somewhat pushy concerning good manners, education and moral principles.

3.17 “Hot” but conservative concerning sex

Usually she is “hot” concerning sex. She has a frequent desire and enjoys sex but only if her companion is loving, gentle and romantic. She is hot because she is so giving. She gives herself totally in a relation and she is capable of deep love. That’s why she is hot. She just can’t have sex without any love and romance. She tends to be conservative in life and the same stands bold for sex. Things get worse if she is raised in a religious and conservative environment. Then she has many taboos. Easily embarrassed and blocked. She just can’t have casual sex or one night stands. She needs a romantic environment to function properly.

Even with her loving husband she will not yield to extreme things concerning sex or she will be so worried not to be heard by their children. She is, of course, fan of the “one and true relation for life-time”. She dreams the romantic “love by first sight”. Her husband must be “the love of her life”. She dares not think of anyone else. She will not cheat her husband. But she may yield to her parents to marry the husband they have chosen for her, “for her own best interest” because he is “a nice guy” that will become “a good husband and family man”. If “Mister Right” disappoints her deeply she may remain spinster for the rest of her life married to bitter memories.

In old times she would definitely stay virgin until marriage and certainly not a word about masturbation. These things just aren’t for her because
they are considered sins or “dirty” things. For her, love and sex are inseparable and of course love comes always first.

She doesn’t consider herself smarter than others. But she lays much importance in culture of the mind, in civilization, in art, in education and in refined manners. She prefers quality movies or theater, refined lectures, refined music.

3.18 Dryness of skin and mucous and relation with salt

Natrum Muriaticum is a frequent, deep, basic idiosyncrasy. Thus, therapeutically, is a deep and long acting remedy. It cures many chronic symptoms and illnesses.

Physically she is hot usually although quite psoric mentally. An important psoric characteristic is dryness of skin and mucous. Hypo-secretion of glands is a psoric characteristic. Hyper-secretion of glands is a sycotic characteristic. Her skin easily cracks and wrinkles set in early. Dry mucous; dry throat; dryness of vagina causing painful intercourse.

This certain dryness has to do with problems on salt metabolism. Natrum Muriaticum subjects have a significant desire for salt. They put much salt to their food even before tasting it. They go after salty chips and salty nuts. But the opposite is also true. They may also have a strong aversion for salt.

Another psoric characteristic is the hypo-function of the bowels causing constipation with hard stool. She may have urination slow to start. Especially if she feels the presence of other people who are close enough to hear her urinating. That’s why she avoids attending public toilettes.
3.19 Pear-shaped body

Her body shape as concerns her trunk, resembles a pear. She has a narrow upper part which gets quite wide at the area of pelvis. From that place downwards legs become again narrow. This is also true for Sepia and Ignatia. Whenever she loses weight this is very marked only at face, hands and feet while pelvis shows a strong resistance. Whenever she gains weight, pelvis is the first place to grow wide.

Music often causes melancholy especially when she is not in a good mood. She may also have waist pain from muscular tension or painful menstruation.

-You said that Natrum Muriaticum is a very giving person. Is this a basic need for her so as to gain strength and exist or does she simply behave like that out of moral principles?

-It is a spontaneous idiosyncratic behavior, but it also suits her philosophy and her psoric idealism.

-If she is raised in an immoral environment, will not things be different?

-Not quite possible. Again she will have the tendency to adopt moral principles so as to function in everyday life. And if she will not be allowed to function her way, then she will be very hurt and depressed and introvert.

-How is a man Natrum Muriaticum?

-It is a rare thing to find a man Natrum Muriaticum. It is both difficult to find him and difficult to recognize him. He has the basic characteristics of introversion, dignity, idealism and moral principles but the portrait
changes a lot as to behavior. You can always find present an intense tendency for quality in personal contacts.

Well, I thing that’s enough for tonight. My aim is to give you only the most basic characteristics of an idiosyncrasy so as not to be confused. Later on, you can paint this portrait adding details. The main thing is always to grasp the main idea, the essence of each idiosyncrasy. Thank you for your psoric patience absolutely required so as to listen to me and… goodnight!

B. HIERARCHICAL DESCRIPTION

3.20 Psoric person; psoric dignity

Natrum Muriaticum picture, or shortly Nat.m, comes from the “proving” of common cooking salt, on healthy persons. So it’s not accidental that an important physical characteristic is her special relation to salty taste. Usually she has intense desire for salt or salty food. She will add salt to her food even before tasting it and eat frequently salty chips or enjoy salted almonds.

But, still, she may even despise salt and salty things; this is not peculiar; it is a matter of state, a matter of balance; in extreme conditions the same person may develop symptoms contrary to his usual ones, but he will always have a special relation with the same factor. Don’t forget that we live in the World of Diversity or Dualism and that idiosyncratic influences concern this very World of Dualism. Usually Nat.m is hot physically.
From the miasmatic point of view, she is intensely psoric both physically and psychologically. Secondarily she is slightly sycotic, especially on the physical level. Her main Basic Passion is her psoric Vanity and secondarily her psoric attachment to her close ones. It is important to understand what a psoric vanity is. It has nothing to do with the syphilitic, egoistic, arrogant vanity of Platina. Nor does it have anything to do with the sycotic vanity of Medorhinum who considers himself as the “hard man”.

There is a word for her psoric vanity: dignity. It is a psoric and idealized dignity; an intense tendency for decency!

3.21 Sincere, psoric idealist

She has a great tendency to strongly believe in ideals, principles and moral values; she is a sincere idealist; that is, indeed, a psoric tendency. I use the word “she” because Nat.m idiosyncrasy affects mostly women. They are, indeed, women that would feel a lot better if they had lived at a romantic era, where knights and ideals predominate; an era of dignity, honor, decency, principles, values, virtue, kindness, nobility, politeness, sensitivity, love of arts, beauty and noble ideas.

We are talking of course about an idealistic romantic era that has nothing to do with history; it has more to do with books and novels and exists always in the minds of the few romantic people in all eras. You see, Nat.m influenced subjects of any era, when confronting “cruel reality” have the tendency to miss “the good old times”, that is, idealized romantic old times.

So, she is the sincere, psoric idealist; she has nothing to do with the syphilitic seemingly “idealist” who pretends to be so, only to achieve his egoistic goals like a person influenced by Lachesis for example.
Whenever Nat.m believes in something she does it in a true and sincere way; but she is also absolute and intense; she is dedicated to what she does; she gives herself fully and without any hesitations or wanting anything for exchange, at least as concerns material exchanges.

When it comes to religion she is a sincere believer, not a hypocrite one like for example Lachesis. She believes in God and moral principles and tries hard to apply it in everyday life and in her family.

At this point, someone could say: What’s wrong in all these characteristics? They seem so all right and advanced, so spiritual? Where’s the imbalance you have talked about every time you referred to idiosyncratic characteristics?

You see, this behavior does not come out of free will; it’s not a psychological achievement of the person. She tends to have an attachment in believing; an attachment to rules and rituals; rules and rituals that have been created by people; she cannot discriminate between real free belief and rules, rituals and ideologies serving human interests. So she is stuck on rules, rituals, typicon, tradition, customs, formalities, blind respect to priests and officers of any religion.

The same thing stands bold if she is engaged in any political or humanistic ideology. She will contribute without any selfishness to the party or organization not asking for material exchanges, position or degree. But that doesn’t mean that she will not be very pleased if her offer, her honesty and good work is recognized. She expects moral recognition, especially from those she appreciates.
3.22 Demand for mutuality

This has to do with her intense attachment to the idea of mutuality. She tries hard to be OK with all people around her; not to be unjust; not to harm anyone; to be honest, sincere, right, kind and moral. Whenever she can, she even tries to offer to others without expecting material exchanges. But her psoric illusion is that she expects mutuality; be careful, she doesn’t demand mutuality, but still, she expects it, a great deal.

She expects moral recognition; she expects just one phrase: “Thank you!”; she expects emotions from others. That is the reason why, as we will see later, she is so easily offended, hurt or disappointed when things turn the other way round.

She gives herself fully in all her personal relations; to her parents, to her children, to her husband, to friends and teachers. So, according to her idiosyncratic characteristic of mutuality, she expects in return, the same behavior, the same emotions or even a moral recognition. If the other side is religion or an ideology then she expects from the officers of this religion or ideology to be respectful, honest and idealists.

If the other side is their parents, then she expects from them to be moral, honest and in accordance with the moral values they have raised her; she expects from them to be dignified, kind, sensitive, discrete and tender; but she doesn’t like them to be very effusive in front of others, especially in front of strangers.

From her partner she expects absolute giving, strict faithfulness, monogamy and exclusiveness; sincerity, discretion and secrecy; tenderness, kindness and respect; punctuality, romance, humanity, sensitiveness and cultivation.
We could summarize the basic psychological characteristics of Nat.m by describing it as easily offended, giving, psoric, dignified, psorically vain and introvert person. All the above are the result of her intense psoric miasmatic influence and of her two main basic passions: her psoric vanity resulting in intense attachment to dignity and her psoric attachment to ideologies and persons resulting in absolute and complete giving with demand for mutuality.

3.23 She is the typical representative of psoric introversion

Let’s now analyze her main characteristic: introversion. Nat.m, is the typical representative of psoric introversion. We must be precise in Homeopathy; whenever we talk about introversion we mean the tendency of a person not to speak about his personal problems or to speak with difficulty only to a few very close ones. You see, that is the case with Nat.m. She will hesitate a lot to speak about her personal problems; even to her close ones, she will not easily start talking about her personal problems; most of the times, she tries not to show that she is bothered by something, but when her close ones realize that she “has something,” then if asked, may answer.

Usually the close persons that a woman Nat.m may talk are her mother, her companion or a very good friend. A man Nat.m may talk to his brother or to a good friend. Being a relative is not enough for a her to express herself; he must also be a person very close to her, sensitive and above all discrete and trusty.

Her introversion is a result of her psoric vanity that can be summarized in the word dignity. She creates a picture in her mind about herself; she is a dignified person; at least she tries hard to be; to be right, just, honorable, kind and idealist. She is proud of these qualities, psorically proud; but, she won’t express it proudly to others; that doesn’t mean that she won’t be pleased if others recognize it.
According to the Universal Law of Attraction these idiosyncratic characteristics attract corresponding misfortunes; that is, what indeed, she would like to avoid. Such misfortunes spoil her image. She is so attached to her good image; that’s the reason why she has so much difficulty in speaking even to her close ones; she doesn’t like spoiling her image to others.

As already mentioned, Nat.m is mostly a female idiosyncrasy; that’s the reason why many of the above images remind us of female pictures. She is so skillful in hiding her misfortunes and sadness; she may even pretend to be happy in order to avoid discrete questions like “I see that you are upset. What’s the matter?” “I’ve got nothing”, is her usual answer.

If the other person insists asking about her personal affairs then she will be extremely annoyed; she gets upset, offended and feels embarrassed. Nevertheless, she will rarely let her annoyance be noticed. She will try to hide her upset and anger; often she finds a fine excuse to go away. Apart from being annoyed by gossips and indiscretion she is strongly bothered by consolation. While most people are pleased by consolation, she tends to interpret consolation as pity. You’d better kill her instead of saying to her “You poor girl”.

Valerian and Platina may also be annoyed be consolation. Nat.m is annoyed due to her psoric introversion and tendency for dignity. Valerian gets angry because she interprets consolation as irony and because she doesn’t like to feel someone on top of her; doesn’t like to be underestimated; she is so suspicious and egoistic due to her great insecurity. Platina isn’t always bothered by consolation because she isn’t suspicious and not at all insecure; she is annoyed only if she interprets consolation as underestimation.
3.24 Psoric nervousness and easily offended

Due to her extreme introversion and dignity she is extremely nervous. What does this mean? She doesn’t have the violent syphilitic irritability of Stramonium or the sycotic, intense but temporary irritability of Medorhinum or Phosphor. Her irritability is typically psoric; she is irascible and easily offended; she is so easily upset and this imbalance lasts for long; but she rarely shows or expresses her anger or upset.

It wouldn’t be the most suitable thing for her to say that she is angry; it’s better to say that she is easily offended and has that internal nervousness that is not so noticeable; she keeps things inside and this, consequently discharges to the body in the form of nervous tension headaches, nervous motions, nervous difficulty to breathe deeply, oppression chest and nervous lump throat.

Nux Vomica and Valerian, also have frequent nervous headaches. Valerian develops headaches when caught into traffic, noise and many people or when she gets angry if things don’t go her way. Nux Vomica suffers from headaches due to mental rigidity and work overload; she wants things to be done strictly according to program and protocol, “as they should be” and if she is overloaded she gets stressed, tensed and develops tension headaches.

Nat.m has headaches due to psoric sensitivity and great tendency for dignity; whenever she gets upset or hurt she keeps it inside; this is transformed into muscle tension especially at the area of neck which affects blood circulation to the head and at the end creates nervous tension headache.

This upset may also be discharged into tears, especially in women Nat.m. If she is hurt she burst into tears; she is so hurt; so much in pain; things seem so bad and so unbearable. But, if it’s up to her, nobody notices
anything because she will rush away from others finding a fine excuse and cry privately; she may say she has a headache and go to the bedroom to lie down or she may go to the toilette and cry, taking always care not to be heart by anybody.

If she can’t help it and burst into tears then she feels so bad; so exposed; she has lost her dignity; she will be forced to expose the reasons of this behavior and will be forced to talk about her personal affairs; such a thing is so upsetting to her; how on Earth, did she permit such a thing to happen in front of others!

3.25 Stressful factors

What makes her upset? What hurts her? Let me give you a list: Indignity, unkindness, vulgar behavior, indiscretion, gossiping, indecency, lack of mutuality, lack of sensitiveness and inconsistency.

There are some exceptions to the general rule “she doesn’t express her anger”. As a mother she will yell at her children whenever they aren’t well behaving; whenever they don’t act “as they should be” according to good manners; if they aren’t doing their homework; whenever they don’t respect other people and especially adults and relatives; whenever they are impolite.

As a wife she may burst her anger to her husband, but only if she has a very good relation and he is very understanding. In all cases of bursting, the rule is that she feels so bad about it afterwards; she feels sorry and usually apologizes sincerely; she may even feel guilty for not being “a good mother” or “a good wife”.

There are many idiosyncrasies that are restrained concerning their anger; each one for its own reasons. For example, Lycopodium does not express
his anger to strangers because he is afraid he may be punched and what a humiliation he will suffer then in front of others; or he is so much afraid that he will have to do with the police or justice. But, when he has the upper hand, for example towards his kids or towards his submissive wife he will yell and criticize and insult others.

Gelsemium rarely bursts due to timidity, shyness and lack of self confidence; he blushes and stumbles trying to speak. Staphisagria is up to the neck all the time with anger because she permits others to suppress her, but although she is a volcano ready to burst, she doesn’t do it because of self-restriction. Thuja will not burst due to extreme lack of self confidence.

If Nat.m is hurt or offended, as a rule will not burst or talk about it because it is such a psoric idiosyncrasy; she will carry it with her all day or even for days, weeks, months or even years if it is something serious. She just can’t take it out of her mind; at night on lying to sleep she keeps thinking about it from various points of view and especially from the moral point of view: Was she right? Did she hurt anyone? OK, the other person was definitely wrong towards her but couldn’t she react more properly? She keeps thinking of such things and this may cause insomnia, melancholy and headaches.

She doesn’t forget at all; her misfortunes stay with her for life; not in the sense of revenge as in Valerian; not in the sense of “delete” as in Platina. Nat.m feels bitterness; she is deeply hurt; disappointed from people and herself; it is a psoric hurt and disappointment; she doesn’t pay back; she may even not reveal that she was hurt; she just avoids seeing that person because whenever this happens she is upset inside and hurt again.
3.26 Reliability and mild shyness

Being deeply psoric, she is very reliable and dutiful in all parts of her life; At work, she is so responsible, conscientious, punctual, organized and cooperative; she is so anxious to be alright in all her duties. At home, she is neat, overworking and stressed so as to keep all things right. As a mother, she tries so hard and sincerely to put up with her obligations.

How does this attitude reflect as concerning sexuality? She is bashful and conservative. She will talk about such personal things with great difficulty even with her close ones; she may even blush when such matters come to discussion; she is in favor of monogamy; she is so faithful to her partner; she tends to believe in an idealized form of love; she believes in absolute love; the one and only, that lasts for a life time; to eternity! What’s first in a love affair for her: Emotions, heart, tenderness, kind behavior, civilized and romantic behavior, respect, discretion and absolute giving. Emotions are first and sex follows only if the above are met.

She just can’t have sex with someone she doesn’t love; love and sex come together and the first one is the most important for her. So, whenever she is hurt by her companion she just can’t operate sexually with him unless things are brought back to normal again; even then, she may need a lot of time and tenderness to heal even though she is “hot” sexually both concerning desire and function. If she is hurt by her companion she may become neutral or even negative as concerns sex, not only for him but even for other men also.
3.27 Idiosyncratic Diagram of Natrum Muriaticum

Raw Material
The mineral Sodium Chloride

Miasmas
Intensely Psoric both psychologically and physically; the typical representative idiosyncrasy of Psoric Miasma; intensely psoric ideas, thoughts, emotions and behavior

Basic Passions
- Psoric Vanity in the sense of an intense psoric dignity
- Intense attachment to her close ones and to psoric ideologies
- Anger in the sense that she is easily offended although not expressed

Essence, Main Idea
Intensely psoric, introvert, giving, dignified, nervous and easily offended

Thinking
a. Psychic Evolution:
She suppresses urges of Sensual Psyche in favor of her Psoric Superego (Intellectual Psyche) and her Conscience Psyche. Her Individual Will is intensely influenced by her External Will (psoric ideas and will) as well as by her Internal Will (Conscience). She tends to become unhappy and hurt because of her intense attachment to psoric intellectual patterns like the ones concerning decency, dignity, romance, sensitivity and giving that are surpassed nowadays at the syphilitic era that we live in.
b. **Influences:**  
- Intense Psoric Miasma  
- She is mainly influenced by Verbal, Mnemonic and Conscience Thinking Stimuli  
- Stressful Conditions: Rudeness, indecency, indiscretion, gossiping, lack of mutuality, inconsistency

c. **General Characteristics of Mental Functions:**  
Quick, intense, persistent and scholastic thinking

d. **Intellectual Patterns:**  
Intellectual type, very much affected by her psoric and romantic intellectual patterns; she tends to become the sincere, romantic, psoric idealist who is a firm believer in religious and moral principles; she tends to have an aversion to anything vulgar, obscene and materialistic and she is kind and descent

**Frequency**

Frequent enough especially in suppressive social conditions and mostly in easily offended, introvert, romantic women.

**Emotions**

Her general mood tends to be melancholic with intense Intellectual Emotional Charges. One of the most really sensitive idiosyncrasies if we take in consideration the usual meaning of the term. Intensely psoric emotions: deep, stable, intensely controlled, sincere, unsophisticated and idealistic. Her most frequent emotions are Sadness, Intellectual Love and Anger.
**Behavior**

Inferior Behavior that has to do with her tendency for psoric dignity and her idealized psoric attachment to close ones and ideologies. Intensely psoric Primary Behavior: intensely controlled, reserved, sincere with tendency to be idealized, romantic, daydreaming and attached to ideologies.

**Usual roles:**

Intensely psoric roles like for example “the faithful wife”, “the good mother”, “the sincere idealist” who offers greatly to religion, politics, people and society, “the lawful citizen”, “the sincerely faithful religious person”, “the moral and restrained person”, “the person that respects deeply holly things and ideas” and “the spiritual person”.

She believes in family values and monogamy and in most of the well established moral codes and roles; very much influenced by public opinion; tends to identify herself with psoric roles; tendency for dignified, and proper behavior; for descent and kind behavior; highly dutiful and consistent at work without any great egoistic demands for success and money; in favor of culture and psychological evolution and against consumerism; animal lover and ecologist; suppresses physical urges and needs; bashful; self controlled concerning sex; abstemious and conservative;

**Body**

- **External Appearance, Look:**

She tends to be elegant, neat, classic and at times conservative; she likes to dress in a dignified way; she is clean and neat for the same reason.

- **Usual Physical Predispositions:**

Nervous Tension Headaches, Face Neuralgia, Nervous Vertigo, Constipation, Anemia, Painful Menses
Usual Psychological Predispositions:
Neurosis (nervous headaches, nervous symptoms, insomnia), Love disappointment, Sadness

Relative Idiosyncrasies
Ignatia is the “acute” Nat.m; it may develop in cases of recent and intense love disappointment; that doesn’t mean that whenever a woman has love disappointment she will develop Ignatia and not does this mean that whenever a Nat.m-woman suffers from love disappointment she will develop Ignatia. Accordingly Sepia is the “chronic” Nat.m: often, whenever a Nat.m-woman suffers for very long with love disappointment or family disappointment she may develop Sepia. Nat.m as concerns psoric introversion must be compared to psoric Sulphur; as concerns tendency for consistency, neat and organized work must be compared to Nux Vomica; as concerns sadness and disappointment must be compared to Psorinum or Sepia
CHAPTER 4

MEDORHINUM

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4.24 “Nick the Greek!”
4.25 Sycotic Illnesses

4.1 Sycotic, material philosophy

Medorhinum, as idiosyncrasy, is the typical representative of Sycotic Miasma. Both his physical and psychological characteristics, as well as his expression are strongly sycotic. So, it is an expected thing, to have Lust as his main Basic Passion, while Anger comes second.

While Lycopodium and Sulphur are intellectual idiosyncrasies because they influence Intellectual Psyche a great deal, Medorhinum could be called a “sensual” idiosyncrasy as it mainly affects Sensual Psyche. That is the reason why he is in such a direct relation to the needs and urges of his Body.

His philosophy, if we can use such a term, is characteristically earthly; material; grounded to earth; realistic; direct; close to animal level. He
lives “here and now”. His motto could be: “we’ve only got one life; don’t waist it; enjoy it to the maximum; use it before you lose it!” He hasn’t got any attachments to ideologies, theories, philosophies, religions or any kind of intellectual structures. His tendency is simply to “live his life, here and now, to the maximum”.

He doesn’t give a dime about things like “Is there life in other planets?”, “Does God exist?” etc. He is definitely not the philosophical type; he doesn’t care talking about Morality or Ethics; he is bored by culture and civilization; he doesn’t care about the past or the future or Humanity or the Universe; he cares about here and now. He doesn’t seek “the meaning of life” or “the mission of a human being”; he doesn’t spoil his life in a struggle for money, power or glory, although he enjoys spending uncontrollably money for pleasures of any kind: food, drink, tobacco, drugs, clubbing, parties and of course sex.

He likes to be famous, to be a rock star, a famous DJ, a famous rally driver, a porn star, a famous athlete of extreme sports etc. He has no attachment in serving “noble causes”; he has no attachment in persons, relations or even to his close relatives; He has no attachment in institutions like family, community, country or religion.

His relation with all the above intellectual things is shallow and superficial because his main attachment concerns a lower level, that is, Sensual Psyche and Body. His aim is to satisfy his present physical needs and urges; he has the capacity to enjoy these needs and urges in a direct, intense and plethoric way; Being intensely sycotic, he is satisfied only superficially and only for a while; so he seeks satisfaction again and again; his satisfaction comes easily and he is loud, expressive and intense but his saturation is incomplete, shallow and temporary. That’s the reason why he has the tendency to develop the Basic Passion of Lust; he lacks a complete and higher saturation in all levels: physical, etheric, sensual, intellectual and conscientious; it ends in a Sisyphean task.
These sycotic characteristics stand bold for all his autonomic physical functions and urges: hunger, thirst, urination, defecation and sexual function. We can find the same characteristics also in non autonomic functions like muscular function, sleep and speech; in fact all his expressions are sycotic.

Let’s take for example, the function of hunger. When a Medorhinum subject gets hungry, then he wants to be satisfied promptly and intensely; he usually has a strong appetite and eats hastily; he enjoys his food; he likes strong tastes and highly seasoned food; he adores sour taste and uses a lot of lemon juice or vinegar; he even prefers sour fruit or unripe fruit; he is also fond of salt, spices, rich sauces, tidbits, strange appetizers, chops and sausages; he is definitely a meat-lover and he has a definite tendency for yang food.

He enjoys barbeque, adding to his food much oil, lemon, salt, pepper, ketchup, mayonnaise, chilly etc. He is not at all fond of healthy food or vegetables cooked on steam or boiled food without any sauce or spices. He just can’t follow strict diets and healthy nutrition; he doesn’t eat just to live; he lives just to eat, just to enjoy life in any possible way; he is a fan of pleasure. His motto is: “grasp life and squeeze it like an orange to the maximum; enjoy its juices; so what, if you die ten years earlier!”

4.2 Lack of moderation and tendency for excesses

So, he tends to ignore moderation and lives a life full of excesses and debauchery; he drinks a lot and smokes a lot; he tends to drink strong alcoholic drinks like vodka, whisky and tequila or drinks beer as it was water; he smokes two or three packets of cigarettes a day or smokes cigarettes without filter; no way he is going to smoke those light, “feminine” cigarettes.
He lacks any kind of moderation or self control; he has no diplomatic relations with self discipline; he despises rules and principles that restrain him from enjoying life, that is, from employing himself in all kinds of excesses.

This lack of moderation and his tendency to consider himself a tough guy often drives him into drugs, into narcotics. For the same reason, he has the tendency to yield to several other passions like gambling, horse racing, casino, boxing, hunting, fishing, diving, extreme sports, car racing etc. He does all these without any moderation and self control; he is so passionate due to lack of saturation, that is, due to superficial, incomplete and temporary satisfaction.

4.3 Sexual Lust

He has the same attitude towards sex; sex is maybe the most important thing in his life! But, what kind of sex? He certainly hasn’t got the psoric emotional sensitivity of Natrum Muriaticum; nor does he have the intellectual attitude of Lycopodium. Medorhinum does not fall in love in a romantic way; he is not the romantic guy; he simply likes to get laid; clear and simple; no attachments, no spiritual contact, no intellectual communication, no emotional exchanges; just to enjoy sex; just for fun.

But don’t think even for a minute that he has some bad intention or that he does this for any other hidden purpose, for example to dominate like a syphilitic subject; he doesn’t have neither the intellectuality of a psoric person, nor the dominating tendency of a syphilitic; he is simply superficial; the only thing he cares about is to have fun, to enjoy the moment without any romance and attachments.

He doesn’t write poems to his mate; he isn’t romantic nor shy, nor in favor of monogamy; he is not stable in a relation; he cheats on his mate; he likes changing companions; the more, the better; quantity over quality!
He prefers superficial and “free” relations; no commitment; no attachment; no strings. He isn’t the best fan of the institution of marriage and family and certainly he isn’t the best fun of monogamy.

But don’t even think for a minute that this is a philosophy and ideology that he has reached after considerate intellectual work of his own. He is not that complicated or sophisticated; he is earthly. He has strong desires which he simply wants to satisfy. Anything that prevents him from enjoying sex without complications, is his enemy; he simply functions at a lower level; the physical and etheric one; his Intellectual Psyche is affected strongly by his Sensual Psyche.

He is such a pleasure seeker; a big spender; he lives it up! He hates any responsibilities or obligations that restrict his tendency for pleasure, for enjoyment. As in all his physical functions, he also has no moderation or limitations in sex. He is prompt to excesses; he lacks discrimination. If he is a man raised with low culture he will have no problem going from one whorehouse to another. If she is a woman with low culture she has no problem to change partners like blouses or to offer her body in exchange of money or just for the fan of the “game”.

But a man raised with high cultural standards and living in a society of such standards, will definitely alter his sexual behavior, at least superficially. But, even then, he will be a womanizer; he will have the tendency for one night stand relations, for free relations without romance and commitment; the more, the better!

At this point, some of the readers may think that I am in favor of one idiosyncrasy and against another; that I tend to judge idiosyncrasies and moreover persons influenced by them; that’s so wrong! I have many times in my books expressed a simple fact: Idiosyncrasies are always a negative influence; an imbalance; a cause of psychological and physical disease. Of course, some idiosyncrasies tend to cause greater imbalance
and some lesser, but they are all negative influences. Furthermore, I have many times stated that idiosyncrasies are external influences and not our real internal self. So, in no way, am I negative towards a person that is influenced by a certain idiosyncrasy.

My effort is to inform people about these negative influences and advise them to get rid of them if they want to become healthy physically and happy psychologically. My effort is to help them free themselves from the illusions caused by idiosyncrasies and come in touch with their inner selves. In the same way that there are no good and bad attachments, in the same way there are no good and bad idiosyncrasies; all attachments are bad, all idiosyncrasies are bad!

4.4 The sycotic vanity of the “wide boy”

A great characteristic of Medorhinum is his sycotic vanity that takes the form of the hard man, the wide boy, the tough guy. He is proud to think of himself so and to be considered so by others. It is a genuine sycotic characteristic; he has so much energy; he is so strong and energetic; so yang physically and psychologically; he thinks he can do anything; he feels good whenever his energy flows quickly; whenever he does things and especially risky things; he is full of life only when his adrenaline is high; he is definitely the “adrenaline man”; that’s the reason why he is so fond of extreme sports. A psoric guy feels good in stability and small energy changes; a sycotic person feels good in motion and action; in the flowing of energy.

He has a yang body type; strong, thick, wide and heavy bones; strong and plethoric muscular system; able for heavy work and strong motions although not for long; he is so full of energy, so energetic; always in motion. Medorhinum kids are vivid, hyperkinetic, never tired, never sit still; they refuse to go to sleep because they want to prolong daytime and activity; when they have spend their energy to the maximum and a minute before collapsing they go to bed and become asleep in seconds. Before that point they have played a lot, shouted a lot, run about a lot.
They tend to activities that are easy, prompt, temporary, quick, noisy, physical and of course, above all, pleasant; they aren’t intellectual; their strong point is their strong physical condition and their endless energy; that’s why they tend to built, for themselves and others, the image of the strong man, the tough guy, the fearless wide boy. They are so energetic when it comes to what they like and so lazy, bored and negative to what they dislike. They tend to become rebellions, uncontrolled and independent; they just can’t stand any kind of leash; instead they want to become the chief of the “gang”, the first wide boy of the company.

Medorhinum kid is the opposite of Lycopodium kid; Medorhinum is vivid, wild, full of escapades and mischief, risky but so superficial intellectually. Lycopodium kid is “the good boy”; so kind and obedient because he is coward when it comes to face other people; so intellectual and so not physical; Medorhinum and Lycopodium are mostly a male idiosyncrasy; that doesn’t mean that we don’t come up with female Medorhinum girls; such girls are usually tom girls; with more male characteristics, more yang characteristics than yin.

This kind of sycotic vanity is combined with his will and aims; he definitely wants to live an easy, pleasant life full of enjoyment especially on the physical level. So he tends to get engaged in activities like body building, box, Karate, fight or extreme motorbikes and fast cars; he is the tough guy of the company, may do drugs and he is never scared of the police or the law; he chooses professions like barman, DJ, pub owner, gym owner, diver, army special forces, life guard at the beach, sailor, extreme sports center, cafeteria owner, etc.

At this point, I must stress that we have to differentiate between a tendency and a final behavior; I may have this tendency and never end up to fulfill it. So, professions are indicative of a person’s tendency only if he has chosen what he really liked. In the same way our final behavior at a specific area isn’t always in accordance to our primal tendencies; the
course of life and several external factors may interfere and change the route of the chain causes-results. So, we must always know the difference between primary and secondary behavior, that is, genotype and phenotype.

4.5 Sycotic irritability

Being intensely sycotic he is characterized by sycotic, yang irritability; he is easily aroused; irascible; easily gets angry; “easily pissed off” is the most proper phrase. Furthermore, he has no hesitation to express his anger; he bursts easily towards anyone: parents, strangers, young and old, even towards his boss. Whatever he wants to say, he will say it; he is so straight when it comes to expression.

He will be prompt and abrupt; he will not be sophisticated; he will shout and curse; he may even become a little violent; he will strike his hand on the table, kick the closet and slam the door behind him; at times, may slap or punch someone and throw or brake something; Medorhinum kids, often hit their mum and dad whenever they are scolded.

Although easily aroused and irascible, they are also easily off; anger comes and goes off so quickly; he is like a fleeting storm; a gale; he flies into rage and then, after only minutes he is calm; easily on, easily off; his anger doesn’t last; he doesn’t keep a cold shoulder to somebody. It is so easy for him to say: “No hard feelings! Let’s have a drink!” He doesn’t want to continue a fight so as not to spoil his enjoyment of life, which is so important to him. He keeps saying: “Life is so short; don’t spoil it; enjoy it!” A favorable motto of his is: “Use it, before you lose it!” And that does not refer only to sex! (laughing) It also refers to any kind of physical pleasures, urges and needs!

What makes him angry? What pisses him? He is pissed whenever they restrain him from having a good time; from enjoying life; whenever they
make his life difficult and full of worries; whenever they restrain his freedom and independence. He is so annoyed by admonitions, sermons and moral lectures. He will say: “Spare me the bullshit! Cut the crabs!” He can’t stand grumbling and nagging of his parents or of his wife. He is so pissed by hypocrisy, not straight behavior, cowards, shy persons, wet blanket guys and slow to move individuals.

Not many things are a problem for him. That doesn’t mean that he doesn’t face any problems. It is more a matter of attitude; he doesn’t consider “problems” most of the usual things that happen to most people. I mean what most people consider “personal problems”. He hasn’t got any attachment to people and ideas so he is not involved in problems that have to do with love disappointment or family matters. The only thing that he is attached to, is enjoyment, so the only problems he has are those that restrain him from having fun.

Often, when asked about his personal problems he will say “I’ve got no problems”. That doesn’t mean that he is introvert and hides his problems; he simply, doesn’t consider as problems what most people do. He is an “easy rider”; a superficial guy; not much of an intellectual level.

4.6 Sycotic physical characteristics and predispositions

Being intensely sycotic he is most of the times hot or even very hot but not so hot as Sulphur. Medorhinum kids sweat a lot because they are so active and restless but their sweat is not offensive as it is in Sulphur kids and especially grownups. His favorite position of sleep is on abdomen; some babies even sleep on their elbows and knees! Pregnant Medorhinum women, even at late pregnancy, often insist on sleeping on their enormous, enlarged belly!

He has such a strong relation to the sea; it’s the love of his life; he feels so good in and around it; it improves his physical symptoms; it makes
him feel better; his mood is elevated; it relieves him from burdens and sorrows; it drives his anger away; he often says: “Sea is my remedy, my cure”. That has nothing to do with psoric romance; it’s an etheric and physical attraction and relation; not an intellectual one. He is also so natural with animals; he loves them; especially dogs and horses.

He is predisposed to sycotic illnesses like warts, condyloma, herpes of genitals, gonorrhea, relapsing vaginitis, urine infections, uterus fibromyoma, ovarian cysts, persisting anemia, allergic rhinitis, asthma and allergies in general.

4.7 Idiosyncratic Diagram of Medorhinum

Raw material

A preparation made from urethral secretion of a person suffering from gonorrhea

Miasmas

The typical representative of Sycotic Miasma; intensely sycotic physically, psychologically and in all expressions

Basic Passions

His main Basic Passion is Lust in a general sense; it concerns not only sexual function but also other physical functions like hunger, thirst, urination, defecation etc. It also concerns unhealthy habits like smoking, drinking, drugs etc. His Lust has to do with his extreme tendency for non-restrained and uncontrolled enjoyment of life especially on the physical and etheric level.
Essence

Sycotic, non-intellectual, earthly “wide boy”, fan of prompt and superficial physical enjoyment

Thinking

a. Psychic Evolution:

This idiosyncrasy obliges the individual to be tuned mostly to the level of Sensual Psyche and only partly to the Intellectual and Conscience level. His Individual Will is strongly influenced by his External Will and only partly to his Internal Will. Such individuals are not interested in psychic evolution and moral cultivation; their main concern is physical and etheric enjoyment. They may not become involved consciously in negative moral actions like syphilitic idiosyncrasies do, but still they spoil their lives acting in a lower level close to the animal level.

b. Influences:

Intense sycotic influence both physically and psychologically

Stressful Conditions:

“Moral” admonitions; demand for self-control; restraining of independency, freedom or enjoyment; family or affair or other burdens; jealousy; grumbling; co-working with slow people; when they dispute his manhood or his title of “tough guy”; demand for healthy nutrition or systematic treatment.

Predominant Thinking Stimuli are the Material ones and especially Physical Thinking Stimuli.

c. General Characteristics of Intellectual Functions

Quick and superficial thinking; low capacity and aversion to complicated, sophisticated or abstract thinking; Philosophy is definitely not his field; he prefers simple thinking and earthly matters.
d. Intellectual Patterns:

All his Intellectual Patterns have to do with physical and etheric enjoyment; with the satisfaction of the needs and urges of his body; with “having fun”; with his sycotic vanity of the “wide boy”. He has an aversion about ideologies, religions, cultural or moral movements or theoretical and philosophical disputes; all these seem meaningless, strange and boring to him. He does not care about psychological evolution, virtue, life after death, God and morality. He lives for the present and worries not about the future.

Frequency

A frequent idiosyncrasy especially amongst men; extremely frequent in babies and children especially those who have sycotic parents.

Feelings

His General Mood is usually good due to his tendency for pleasure and fun and also due to his weak attachments to people and ideas. Low Emotional Charge. He is definitely not the sensitive emotional guy or the intellectual guy; as concerns these fields he is rather indifferent. He usually experiences Intellectual Emotions and Physical Sensations. His Intellectual Emotions are superficial, extreme, temporary and fleeting; easily aroused and easily off; changeable and fleeting. His usual emotions are joy, anger, braveness and sycotic vanity.

Behavior

His Primary Behavior is inferior, even beastly at times, according to his cultural level, of course. He rarely employs Secondary Behaviors because he is not the intellectual complicated guy and because he wants to be straight and brave. He considers it “cowardice” to hide his true intentions. That’s why he is not fond of “savoir vivre” or hypocritical “good
manners”. The main characteristics of his sycotic behavior are: indifference or aversion to all kinds of moral or other restraints, enjoyment of life, sycotic vanity of “wide boy”, straight and unrefined behavior.

Usual Roles:

The wide boy; the hard man; the tough guy; the fearless and strong leader; the womanizer; the “sex machine”; the strong and beautiful man/woman; the macho man; the definite male hardened guy; the farewell poverty man; the beyond limits fellow; the straightforward guy; the man who knows how to live his life; the one who doesn’t fear death and disease; the one who despises mother’s boys; the extreme fearless guy; the vivid restless wild child; the “bad” boy; the eager motorcyclist; the “easy rider”; the pub man; the sportsman; the “muscle” man; the proud cheating husband; the free man; the businessman who earns easy money; the “easy come, easy go” money man; the “Zorba, the Greek”.

Body

External Appearance, Look:

Strong, wide, thick, yang bones; plethoric, strong yang muscles; coarse facial features, wide nose, big nostrils, wide chin and cheeks, wide front, large lips and wide mouth, strong muscular neck; plain or sportive clothing or sophisticated womanizer kitsch clothing that gives emphasize on his strong muscular arms and body, on his plethoric genitals or on his hairy “manly” chest.

Usual Physical Predispositions:

Allergies of all kinds, allergic rhinitis, asthma, relapsing cystitis, urine infections and vaginitis, relapsing colds especially in children, adenoids, recurrent and enlarged tonsillitis, prostate hypertrophy, warts, condyloma, fatty tumors, herpes of genitals, fibromyomas, ovarian cysts, relapsing anemia, thalassemia, incomplete erection, arthritis.
Usual Psychological Predispositions:
Occupational anxiety

Relative Idiosyncrasies
Phosphor, sycotic Sulphur

B. LECTURE

4.8 Medorhinum as the typical sycotic idiosyncrasy

During our first lecture we have described Natrum Muriaticum as the typical psoric idiosyncrasy. Today we will describe Medorhinum as the typical sycotic idiosyncrasy. In our next lecture we will talk about Lachesis as the typical syphilitic idiosyncrasy. These three idiosyncrasies will be the base upon which we will built our knowledge of other psoric, sycotic and syphilitic idiosyncrasies. You see, according to the Universal Law of Hierarchy our educational project should be hierarchic and step by step.

Medorhinum as idiosyncrasy corresponds to the homeopathic medicine Medorhinum. Its raw material comes neither from the plant kingdom, nor from the mineral kingdom. Most homeopathic medicines come from minerals and plants but a few ones, but not less important, come from the animal kingdom. For example Apis Mellifica comes from the venom of the sting of common bee and Lachesis comes from the venom of a snake. Even fewer homeopathic medicines come from Man; we call these medicines “nosodes” from the Greek word “nosos”, that is illness, because they are prepared from disease “products” or “causes”.

Medorhinum is prepared from a solution of the urethral secretion of a patient suffering from gonorrhoeal urethritis. This solution, of course, is diluted hundreds and thousands of times, so in the end, there isn’t any microorganism or disease material in the homeopathic medicine. Don’t forget that in vaccines we do a similar thing; we prepare them from diluted bacteria or viruses that have caused human illnesses.

In order to understand the sycotic characteristics of Medorhinum we have to say a few things about Yin and Yang or about Psoric and Sycotic Miasmas. In Ancient Greece, Heraclitus and other philosophers referred to the Theory of Unity and Complementary Nature of Opposites. In Ancient China, philosophers have referred to the same thing by the Theory of Yin and Yang. Then, Homeopathy and Hahnemann referred to Psoric and Sycotic Miasmas. Yin corresponds to Psoric Miasma and Yang to Sycotic Miasma.

What are the characteristics of Yin? Yin corresponds to the characteristics of the element Earth: it is cold, slow, stable and thin. Yang corresponds to the characteristics of the element Fire: it is hot, fast, unstable and condensed.

We have already described the basic characteristics of the psoric, Yin, Natrum Muriaticum; it is very introvert, easily offended and suppresses its anger, conservative, attached to people and principles. Well, Medorhinum, being sycotic and Yang, is quite the opposite in many fields.

4.9 Sycotic characteristics of Medorhinum

Let’s begin his description from his physical characteristics. He is usually a hot person; at times he may remind you of Sulphur because he may be intensely hot, especially in kids. A Medorhinum kid is always chased to
wear his jacket, especially by his Lachesis mother. “Let me go”, he says. Finally he wears that damn jacket and as soon as he is around the corner he takes it off and runs to play.

It’s not that he is so hot, as an organism, as Sulphur is. It’s because he is so active and restless, as a child, that he gets hot due to activity, while Sulphur is always hot, even at rest. At night, in bed, he is so restless; he keeps changing positions and throws covers off the bed. Sulphur, even in winter, wants his feet out of the blankets because they are so hot; they burn; so he either takes them out or he keeps changing positions so as to find a cool place inside the sheets; his feet and body, literally radiate heat!

You may also find a Medorhinum guy taking his feet out of the blankets but not as often and characteristically as Sulphur. He may even say that he is normal as concern temperature. Many times he will say: “I am an “all weather” guy, doctor; I don’t mind heat or cold; I can bear anything”.

This expression, “I don’t mind anything” is a general characteristic of sycotic persons and especially of Medorhinum. He feels so strong; he feels that he can face anything that comes his way; he is a “solid rock”; nothing can affect him; he is an “all weather chopper”… a Puma chopper (laughing). He can do with this but he can also do with that and with everything. He is an “easy rider”.

You can affirm that in all fields; let me give you an example of this in sexuality. He is the fan of the ancient Greek saying of philosopher Diogenes: “When the light is off, all women are the same!” (laughing). That is, “just give me any woman!” or “anything will do!” (more laughing). The only thing he cares is “to get laid” without any grumbling and fuss. He is the man of quantity and diversion; not the man of quality; he simply wants to enjoy as much as possible from life. He is not the selective type; he is so flexible; why bother with details?
So, he is an “all weather” guy as concerns temperature; he may sweat a lot, especially in kids, as Sulphur does, but as we have already said, this is due to his restlessness and action; you see he is so sycotic, so energetic. His sweat doesn’t smell bad as in Sulphur. At this point we must say that there are two kinds of Sulphur: the sycotic one and the psoric one. Medorhinum has much in common with the sycotic Sulphur.

4.10 When the sycotic fetus affects his mother!

He enjoys sleeping on the abdomen. His overprotective Lachesis mother may say to him: “stop sleeping like that; you press your heart and lungs; how, on Earth, can you sleep like that!” But he keeps doing it. Some overprotective mothers even go and change position of their babies when asleep; they think that it’s better for their baby to sleep on the sides or the doctor has said so. That’s so wrong! Any person’s organism, by nature, knows best what suits him better! We are so faithless to Nature and God! We always think that we know better! Such an illusion!

Sycotic Miasma is so strong and penetrating by Nature, that a sycotic fetus may affect his mother during pregnancy. You may see a non sycotic woman that never preferred sleeping on the abdomen, change during pregnancy and start sleeping this way. She is so astonished! “What’s the matter with me? I never slept this way!” The doctor strictly insists: “Don’t press your uterus; you may harm the child!” But, on the abdomen, is the only position that she can enjoy a good sleep. The most astonishing thing is that, after delivery, things change back to her previous position of sleep.

You see, Sycotic Miasma is so strong and penetrating because it’s a Yang tendency, while Psoric Miasma is so weak; weak but very stable while Yang is so strong but on the other hand, so unstable, so fleeting, so changeable. You can’t fully understand everyday life and idiosyncrasies if you ignore the deep knowledge of Miasmas! It’s impossible! That’s the
reason why I call this method of diagnosis a *Miasmatic Idiosyncratic Diagnosis*. True Homeopathy can only be Miasmatic and Idiosyncratic.

### 4.11 Sycotic influence in sexuality

We have already seen an example of how Sycotic Miasma can affect pregnancy. It can also affect sexuality and affairs, a great deal. Such statements are not theoretical; it’s an everyday clinical experience for any homeopathic doctor that has “eyes to see and ears to hear”.

Take for example a psoric Natrum Muriaticum young lady. She falls in love with a sycotic Medorhinum womanizer guy. After some months, or years she may develop several sycotic illnesses like anemia, fibromyoma, hyperthyroidism, herpes genitalia or relapsing vaginitis. She comes to my office a complete wreck and I ask her: “Since when did this start?” “It’s been three years” “Did anything change in your life three years ago?” “No, nothing… except that I am having an affair with Ted?” I don’t know Ted of course, but after a few questions about his idiosyncrasy and illnesses I am sure he is intensely sycotic and that his Miasma definitely affected this psoric lady.

Of course, I ask as discretely as possible because if she understands why I am asking how the hell, am I going to explain to her what is going on. I don’t have the right to interfere in her private life raising terrible dilemmas to her. Universal Laws forbid me to spoil her balance even if it is a miserable one. If she is not ready to hear the truth and understand it, if she is not able to stand it, I haven’t got the moral right to interfere according to the Universal Law of Truth. This sycotic influence is so intense because a sexual relation does not affect only the Physical Body but also the Etheric Body as well.

-Get out! You are driving us crazy with what you say!
-I know! But that’s how things are whether we like it or not, whether we believe it or not. These are clinical observations done by me the last 25 years and by thousands of other colleagues the last 250 years. Why are you astonished? If food affects us a lot, if our companies affects us a great deal, then why can’t that be true about sexual relations that are so intimate and so lasting?

The good and hopeful thing is that when we administer the proper sycotic homeopathic Medicine for some time, then these influences and illnesses go away and the woman is cured permanently without even coming to an end as concerns her relation.

But be careful! What I’ve said doesn’t mean that whenever a woman has a relation with a sycotic man that she will always develop sycotic illnesses. It is a fact that the influence is there all the time but, from my experience only a few women reach the point of illness.

### 4.12 Hereditary influence of the Sycotic Miasma

Sycotic influence is so penetrating that it can also affect heredity. If the father is sycotic then the child has many possibilities to have sycotic characteristics either physically, etherically or psychologically. If both parents are sycotic, then there is a great possibility that the child will have intense sycotic characteristics and will be predisposed for sycotic illnesses.

-Is this sycotic influence in a sexual relation working only in a good relation or in any relation?

-I will put it in another way; the more the woman loves and gives herself to her companion, the greater the influence.
-Oh, my God! I am beginning to realize that I had such a sycotic influence from a relation of mine in the past that caused many problems to my urinary system.

-Not only homeopathic doctors have observed such influences. Allopathic urologists or gynecologists have also observed that after a certain relation a woman may start having relapsing urethritis or vaginitis. Of course, they tend to blame bacteria and fungi, but it is not a matter of microorganisms and infections. It is the change of the Etheric Body of the woman through sexual relation that changed the local environment of the vagina and urethra and produced a fertile ground for the development of bacteria or fungi. First things, first; changes happen from above downwards according to the Universal Law of Hierarchy.

But, allopathic doctors always focus exclusively on the Physical Body. They tend to do tests to the woman and man and many times although they find no excessive growth of bacteria in the man they tend to give him antibiotics also “preventively, so as not to re-infect his woman”. But it is not a matter of bacteria. If bacteria was the primal cause of infections then anytime a person came in contact with a certain pathogenic microorganism then he should always develop the corresponding infection. But this is not the case, even in “strongly pathogenic” bacteria.

It is a common thing for a prostitute to come in successive sexual intercourse with two or more men that are friends. She may have gonorrhea, which is a very sycotic illness. But not all of them develop gonorrhea. The one may not be affected at all, the other may develop a minor infection and the third may become seriously ill. You see, it’s not her Sycotic Miasma that makes the difference. It’s their Sycotic Miasma as well as their state of Vital Energy that makes the difference and defines the outcome.
This outcome may develop in dramatic situations if not treated properly, that is, deeply and naturally. For example if a person’s gonorrhea and future relapses are suppressed by strong antibiotic treatment then he may, after months or years, develop more serious illnesses in deeper and more vital organs and systems. He may, for example, develop chronic arthritis, rheumatic illnesses or heart illnesses.

We will discuss this Law of Suppression of Disease extensively in our lectures to come. You see how bind together are, theory and practice in Homeopathy? You will also see how precious is not to learn just any Homeopathy, but the Homeopathy that I teach, that is, Miasmatic Idiosyncratic Homeopathy. Without the knowledge of Miasmas and Idiosyncrasies, Homeopathy is just another “Herbal Medicine”.

- Can a mother through her love to her child, influence it with her Sycotic Miasma?

- No! No! Don’t confuse things. Remember, you have to think hierarchically, according to the levels of the human being. You have to think in a holistic way. Your mental attitude, your psychological behavior may set an example for your children. But that is a psychological communication and the child as it grows, has the chance to accept it or deny it. But in a sexual relation we have an intimate etheric and physical communication and Miasmas can influence each another. I have to end this matter here and now, because our main subject today is Medorhinum. We will talk about Miasmas extensively in due time.

4.13 Tendency for excesses and debauchery

Often, Medorhinum has saliva coming out of his mouth at night, in sleep. Mothers, often find a wet pillow in the morning, when their children are Medorhinum subjects. This is more true and a significant idiosyncratic characteristic when we have to do with Mercury subjects; in fact, it
happens almost every single night, while in Medorhinum it happens only two or three times a week.

Medorhinum, being a very sycotic person, a yang person, has a great tendency for plethoric tastes. He likes intense experiences and acts in a plethoric way. He wants “to taste life”, “to live”, “to enjoy life”. So he doesn’t like any kind of restrain and any restraining rule, like for instance, healthy diet. He will eat a lot, drink a lot, smoke a lot and even yield to drugs.

From my experience it is so wrong to believe that those who become drug addicts are weak, sensitive or seduced by bad guys. From my experience 99% of those addicted to heroin and cocaine are strong sycotic subjects or strong syphilitic subjects. Hashish addicts, on the contrary, can be many times psoric reserved types, especially Sulphur subjects. You see again how can Miasmatic Theory be useful in understanding many every day phenomena?

A Medorhinum or sycotic subject says to himself: “I am a solid rock; I have a strong organism; nothing can touch me; I am a tough man and a risky one; I am not a pussy! I am not afraid of alcohol, tobacco and drugs. All these things that doctors and mothers say about “poisons” are bullshit; I’ve been smoking and drinking for years and nothing happened to me. What if I die five or ten years earlier? I am not afraid. We are all going to die after all! The important thing for me is to live happily and enjoy the most of my life”. You see, his motto is: “Die satisfied, die full!”

He will say to his wife: “What is these crab you brought me to eat? Brown rice and steamed vegetables! What do you think of me? Do I look to you like a sheep? Go make some chops and shih kebab and bring a couple of beers/wine/ouzo and cut the crabs! And take out of my sight this whole wheat bread, for God sake! Bring me that soft white bread to dip it in the rich sauce to please my tongue. Go! Go! Hurry up!”
4.14 Company, sour taste, sea

-Does Medorhinum like company and friends?

-You definitely hit the spot! He adores and enjoys big, noisy companies with much drink, food, tobacco, dancing, jokes and flirting. He enjoys sour taste, anything sour like lemons, vinegar etc. In fact, he desires sour things at the third degree.

We employ three degrees as concerns intensity and frequency of a characteristic or symptom in homeopathic diagnosis. The third degree means the top degree in both intensity and frequency; the first degree stands for intensity and frequency a little above normal; the second degree is in the middle.

What does this hierarchy mean as concern desire for sour? I like sour in the first degree means that I like lemon and often use it in my food. Desire sour, second degree, is when I like all sour tastes, I frequently eat it and tend to seek for it. At third degree, I even prefer sour fruits like bullace plum and crab apple or unripe fruit instead of sweet ones; for example unripe oranges.

He is also fond of strong and peculiar tastes like pepper, spices, hot chilly, Tabasco, spicy mustards, strong sauces, that is, yang tastes. Yang food really suits him; anything full of spices becomes yang; fried food tends to become yang while water boiled or steamed food is more yin; meat is more yang than vegetables and that is the reason why many Medorhinum subjects are meat lovers. It is a rare thing to find a vegetarian Medorhinum or one fan of healthy nutrition.
He is also fond of the sea. He is crazy about it; he likes it in the third degree. He doesn’t only want to be there or to enjoy it by swimming and sports; even just seeing it makes him feel better both physically and psychologically; it may even improve his physical symptoms and not only his general mood. That’s not something peculiar; sea, compared to mountain is yang as nature; it is more subtle, it has constant movement, it’s more alive and restless.

Being intensely yang and sycotic, he tends to be very active and even risky. He enjoys all states with elevated adrenaline; extreme sea sports, scuba diving, yachting, spear fishing, windsurfing, surfing, sky diving, planes, kayak, rafting, parachutes, climbing, bungee jumping, hunting, tae kwo do, karate, martial arts, horse riding etc. Anything risky and dynamic will suit him; will make him feel alive.

4.15 Irascible like a gale

Natrum Muriaticum, being very psoric, is easily offended and gets angry but she doesn’t express her anger. Medorhinum, being very sycotic and yang, is like a gale; it comes unexpectedly, out of merely nothing, it is intense but fleeting; it easily goes off.

What makes him angry? When his wife or mother is grumbling; he just can’t stand grumbling, muttering and any kind of misery. He will say: “Give me a break will you! Get off my back!” If someone else is doing this to him, he will be less polite: “Fuck off! Stop busting my balls! Get off my back, will you!” His favorite expression is “Get off my back!”

So he may say that to his mate, may even hit his hand on the table or slam the door on leaving, or he may even slap his girlfriend and then rush to the nearest pub to get a drink with his pals; or take his motorbike or fast car and do a little rally so as to calm down. After an hour or so, he may
come back calm and joyful and say: “Hey, baby, here I am! Give me a kiss.”

If his mate or wife is a psoric Natrum Muriaticum, she will look at him astonished, embarrassed and hurt. He will go on as if nothing happened: “Oh, come on baby, let it go; don’t make a big deal out of it; you know I love you my little baby… you must admit that you were asking for it… but let’s forget it now”. You see, he slapped her, he doesn’t regret about it, as a Phosphor guy would and he wants things to come back to normal immediately so as not to waste any further time from enjoyment of life. So he will go on saying: “My baby… you know I love you! Come to me and let’s go out to have fun. I will take you to a nice place to eat, drink, dance and have fun until morning”.

He may even bring flowers or a jewel with him in order to make it up to her; not that he really believes in such romantic stuff, like Phosphor for example which is sycotic physically and in expression but psoric and romantic as concerns his ideas and morality. Medorhinum simply knows from experience, that if he does a romantic gesture she will forgive him and things will return back to normal; he knows that he can wheedle her this way. Then his wife will think: “Silly me, he may be irascible and say and do things that hurt me, but on the other hand he regrets because he loves me so much and cares about me… deep down he is sensitive and romantic.”

He may even use sweet talking to wheedle her; not that he likes such expressions; not that he does this in a syphilitic manipulating way so as to take advantage of her; he is not syphilitic; he is sycotic; he just wants things to return back to normal so as not to stop enjoying life. He, simply, wants to get laid again and he is so prompt and coarse that he may even spit it out in the open, just like that: “Come on, baby, I will make it up to you, let’s go to bed and have crazy sex!” A Natrum Muriaticum wife explodes: “What kind of a man are you! Is this the only thing you have in mind? That’s why you brought me flowers? I am such a fool! I thought
you have regretted…” She throws the flowers away, locks herself in the bedroom and bursts in tears.

Then, he loses his patience, gets bored from this silly game of regret and making up to her, slams the door to go to the pub again and shouts out: “Fuck you! You are just a stubborn bitch like all women! Why don’t I go to a nice horn to pay and do my job without any grumbling of any sort! Women! They are all bitches!” (laughing)

Well, that’s a genuine Medorhinum! He doesn’t do it on purpose. The only simple thing he wants from life is to have fun without any grumbling, without too many responsibilities and without silly romantic stuff. He says to himself and to his close pals: “Do I ask for too much from a woman? I only want to get laid without any grumbling and attachments!” (more laughing)

At this point, someone could say that I talk vulgar and that a scientist and especially a doctor should never use such expressions. But I only try to imitate the real expression of the idiosyncrasy in description, as it happens in everyday life. You see, for me, Science is to reprint reality as close as possible without any fear or prejudice.

-Does he often break things?

-Yes, he may, but not so often as for example Stramonium which is violent and out of any control. Nux Vomica, also, may break something when irritable but not so often. Medorhinum, as a rule, may hit his hand on the table, curse, slam the door and after five minutes or on his return after an hour may say: “Come on, woman, you know me! Don’t argue with me when I get angry; just don’t say anything; you know that in five minutes things will get back to normal”.
You see, he is telling the truth; that’s what he is: a gale! If his wife loves him and let’s her egoism out, then she will not be offended, will not take it personally and things will settle up more normally. That’s what women of past times did. They said to themselves: “Let him burst. So what? In a few minutes he will forget it and be even nicer wanting to make it up to me”. Nowadays, women tend to get involved, to feel offended and especially if they are Valerian or Platina subjects, say to themselves: “Who does he think he is to dare behave to me like that! I will not let it go just like that! I want a divorce! I will revenge him!” (laughing)

4.16 Don’t confuse a person with his present idiosyncrasy!
- Let me ask you something: is this the way you function in a company?
- What do you mean by that?
- I mean, do you say to yourself: “This is a Valerian or a Natrum Muriaticum person. I must treat her like this or like that…”

- I must admit that this is an inevitable first stage when someone starts learning the truths of Homeopathy; he confuses the person with his present idiosyncrasy. In the same way that someone is not his clothes, in the same way someone is not only his present idiosyncrasy. If a woman wears a very sexy dress that doesn’t mean that she is a horn. On the other hand if a woman is dressed conservatively so as to fake a moral religious woman and manipulate someone, that doesn’t mean she is what she looks. Appearances deceive, most of the times and so do idiosyncrasies.

Nevertheless, the idiosyncrasy that affects us at anytime is not something accidental. It has to do with our past actions and present will. But, still, it’s not always a measure of our deeper qualities as persons, as inner selves; it may also be something circumstantial. We must not confuse our present idiosyncrasy with our inner self, with our Higher Intellectual Psyche, our Conscience Psyche and our Individual Spirit. Idiosyncrasy
affects only part of our Physical Body, Etheric Body, Sensual Psyche and Lower Intellectual Psyche, that is, our External and Lower Self.

We should not confuse a man with his present idiosyncrasy in the same way that we should not confuse a man with his sex, race, religion, social status or economic status. The only important characteristic of any man that counts not only here in this earthy level but also in Heaven, is his moral quality; nothing else matters!

There are, of course, differences between idiosyncrasies; others are less imbalanced and others more imbalanced. For example Hyoscyamus is generally more imbalanced than Phosphor or syphilitic Lachesis is more imbalanced generally than psoric Sulphur. Even in the same idiosyncrasy we may see great differences in its expression according to the person it influences. You may see a Medorhinum that has some high level and good qualities compared to a vulgar one. What I have described above is a vulgar Medorhinum at his best. Many factors may change this picture to better or worse; cultural factors, self-improvement, religion, social and economic status, etc.

You may also find a Medorhinum subject that is not irascible; that is, on the contrary, quite patient. He may say to himself: “Let my bitch wife grumble; don’t pay attention to her; I don’t give a fuck about her” and off he goes to the pub to meet his friends or go fishing or hunting. But if he finally gets angry then he roars and curses and even throws and breaks things. But, after a short time, things return back to normal. Sometimes he may put you in the black list, not in the sense that he will be negative with you, but in the sense that he doesn’t want any give and take with you; this is the “get off my back” behavior.

Phosphor resembles a lot to a Medorhinum as concerns irascibility and “gale” behavior. But he gets angry for different things: he usually gets angry whenever he faces injustice that concerns him, others or even
strangers. He is too a gale; but when he calms down he feels bad about his behavior; if he realizes that he is wrong, then he is so regretful and even apologizes sincerely. Even when he is right, he feels that he shouldn’t react like that and may again apologize for his improper behavior. Medorhinum does not apologize at all, or even when he is apologizing he is so superficial; he doesn’t really mean it, although he is not really faking; he only wants things to get back to normal so as to have fun again or to be calm again.

4.17 The opposite of sophistication; straight and simple things

You can’t say that he is tidy; sometimes he is even sloppy but not as much as Sulphur who is sloppy in the third degree. Medorhinum is yang and sycotic so as concern his expression we expect him to be extrovert. When we say extrovert in homeopathic diagnosis we mean that he talks about his personal problems to others.

Nevertheless, there is a variety of versions as to this characteristic, in the case of Medorhinum; he may even seem to be introvert. He may not talk much about his personal problems and if he has a Lachesis woman she may tell you: “For God sake, doctor, what kind of a man have I married? I don’t ever remember discussing with him like normal married people do about our problems, about our children and about all things that trouble a couple and a family. He always says: “What’s there to talk about? You keep bringing it up again and again; I’ve told you a million times; when time comes we will see what we will do; stop grumbling and analyzing!”

Don’t confuse this attitude with introversion; He simply, doesn’t like to analyze things and deal with theoretical or complex matters; he has an aversion for philosophy and sophisticated things; he also has an aversion to talk about everyday little burdens. Instead, he will say: “Let’s drop it, woman; go cook some of your delicious chops and bring me some beers; I am in the mood for fun”. If he has a sexy wife he will add: “and then we will rock the bed!” If he is bored of his wife after eating and drinking a lot, he will go straight to sleep or may go out to a mistress or to a horn.
You see, he is anything but an intellectual guy; he is easily bored and tired of sophisticated things; he will say: “What’s this crab; cut it out; Kafka and Wittgenstein and Nietzsche! What is this bullshit? Why can you speak like normal people, plain and simple? Why deal with such boring matters? Why can we talk about women and football and fun?” If he is in a high class gathering where Lycopodium and Sulphur intellectual types philosophize about art or the meaning of life or metaphysical matters he may not talk; he will look at them, shake his head and think: “How can they be so boring!”

His field is fun. His company is a company of fun; they will eat and drink a lot; dance a lot; flirt a lot; have sex a lot; stay awake having fun until morning; do risky, competitive and manly stuff. Why bother with theories and burdens when life is so short and full of worries?

In another version he may seem very extrovert; even talk about personal things out in the open; He may talk about the “broad” he has “sent back to her mother” because she was “busting his balls” being very jealous. He will add: “I am a free man; I never stand such womanly behaviors”. Or he may talk with pride about his new beautiful broad, his latest conquest and how good he is in bed with her!”

In another version he may seem introvert because he avoids talking about his personal problems, simply because he doesn’t consider anything as a problem or because he finds no meaning in discussing it; nothing is going to change by talking about it; talking won’t solve anything; that’s his attitude. A sycotic Sulphur also, may have the same attitude. His talkative Lachesis wife will start grumbling about little, everyday, family matters: “Our boy got a D in Mathematics; he never sits down to read; all day he is hanging out with his pals. What kind of a father are you? Why don’t you scold him? You’ve never grounded him?”
He may say: “Give him a break, woman! What if he is not good at school? Why should all students go to a University? As from tomorrow he will stop school and come with me to my job, to become a plumber. He will earn some good money and right away; not after ten years!” His wife will burst: “How can you say such a thing about our son? I want him to become a doctor or a lawyer for whom we will be proud to society.”

If he is bored and wants to stop her grumbling he will turn to his son and say: “Come here, you naughty boy! From now on you will be a good boy and start studying hard! OK?” “OK, dad!” “End of discussion, woman! Now, can we eat in peace? There’s a football game in TV in twenty minutes from now… have we got beers in the fridge? Quickly lad! Go do your homework and come watch the game!” (laughing) You see, he doesn’t believe in scolding him, he just wants to shut his wife big mouth so as to eat in peace and watch the game in peace! (more laughing)

4.18 Easy money, showing off, flirting and women!

As we’ve already said, he is not an intellectual guy, so he doesn’t like intellectual professions. He is so fond of jobs from which he will earn easy money and enjoy at the same time; he likes night jobs like running a pub, being a DJ, working at a cafeteria, being a security guard or policeman at night duty guard. Not only he likes staying awake at night but he can stand it quite effortlessly.

His dream is to have a business with easy money, fun and broads; pubs, cafeterias, owner of a discotheque, pimp, sea sports, extreme sports teacher, life-guard, gym trainer, martial arts trainer, scuba diving teacher, owner of a summer club and not working the rest of the year, etc. He also likes professions with nice uniforms so as to show off to girls: policeman, navy officer, pilot, formula one driver, army special forces etc. He likes showing off his muscles and strong, robust body so as to have success in women; he is the typical superficial womanizer; the one-night stand type!
He will definitely avoid becoming a healthy diet professional or a serious writer; but he may write a book about his adventures to tropic lands and about his extreme journeys or about his success in martial arts. If you ask a Medorhinum kid what he wants to become when he is a grownup he will say with pride: “I want to be a football player” or “I want to be a policeman”. You see, he wants to have glory, easy money and women or a nice uniform to show off to women!” (laughing). Or he may want to become a car mechanic or motorbike mechanic so as to have the best car in town, full of accessories, with bright colors and the fastest engine, roaring through the streets, showing off to “broads”.

If he is bored of school he will turn to something quick and easy that doesn’t need much studying; he will become a plumber, a taxi driver, a track driver, a technician of any kind; less studies, more manual work, simple stuff.

4.19 Tough man, hard man, wide boy

Does he have any fears? I don’t think so! He is fearless and even risky. If he is a kid and is afraid of something, he will not admit it for the fear or humiliation. He is the tough man, the hard man, the wide boy of the company. He likes to be called a tramp, a free spirit, an easy rider, a womanizer. He will not act like this so as to manipulate others and achieve certain egoistic goals; he is not a syphilitic guy; he is simply sycotic; he wants to show off, have success in women, show manly behavior and have fun.

He will play practical jokes to others, especially when young; not to hurt others; he is not syphilitic; his jokes may be coarse and not sophisticated; he may even humiliate someone but just for the fun; a coarse fun. Then he may take his victim by the hand and say: “Let’s forget it; let’s have some fun; pals again; let’s shake hands!” He will definitely make fun of a teacher and show off in the classroom; he is a wild boy that doesn’t care about grades and studies or about the future; he wants to enjoy the present day.
He will be a very good athlete; he has the muscles to do it, he is competitive, full of energy and wants to show off to girls. Of course he will not choose tennis or ping pong; he will choose football, basketball, rugby, soccer, martial arts, weightlifting, bodybuilding, rustling etc. He may even become a dancer but never a ballet dancer, of course! He will choose something manly like Latin dances so as to show off as a Latin lover or he may choose traditional male dances.

4.20 A superficial “sex machine”

When it comes to sex he is shallow, superficial; he focuses on the physical, etheric and sensual level without much of emotions and romance; he is not fond of commitment and attachments; he is definitely not in favor of monogamy. There is a Greek song that says “I will fly from one canary to another…” that suits him right.

He cannot tolerate jealousy and grumbling, so he prefers to cheat his companion; if she happens to find out, then he will either deny it courageously or he may angrily say: “Give me a break, will you! I am a man! What did you expected? So, what! I cheated! Big deal! It was just an one night stand! That doesn’t mean anything. Am I not here again with you? Don’t I bring money to this house, to you and our children? What do you want for God sake? It simply happened! Stop busting my balls and let’s go on.”

He is such a womanizer; he has his way with women; he is so flexible with his behavior until they go to bed or until he is bored and wants a new woman. Then he may become coarse and vulgar and she may be very disappointed from him. She will be very hurt because in order to get laid he can be very romantic, promising and full of love.
He just can’t help it; he is so full of desire and libido; he wants prompt and quick satisfaction, here and now. After he has finished he doesn’t want any further romantic gestures, embracing and kisses. He has been pleased and now he wants to be left alone; he may want to watch football in TV or hang out with his male friends; enough done, enough said! In general, he cannot tolerate sentimental dialogues like: “Do you love me?”, “How much do you love me?”, “Prove to me that you love me”, “Why didn’t you remember our anniversary? You don’t love me anymore”, “When we get old, will you still love me?” (laughing)

All such romantic things, simply bust his balls; he says to himself: “Gosh, if anytime we have sex she is going to bust my balls, it aint worth it!” He wants simple things: I have the desire, we get laid, end of story until next time!

He likes to be a womanizer; he likes to have the fame of a womanizer; a coarse womanizer; an unsophisticated one; he will never be a Don Juan with sophisticated manners. Nevertheless, if in order to get laid with a sophisticated woman he has to be romantic, playful and sophisticated, he will definitely give it a shot, although it’s not his field. If he is a villager or a low class guy then he will be so kitsch! He will have that heavy and coarse golden necklace or bracelet like gypsies do, or in older times, that golden tooth… (laughing)

His shirt will be well unbuttoned so as his hairy, manly chest to be exposed; preferably no sleeves in order to exhibit his hand muscles gained at the local gym; tight jeans so as to show his bulging genitals; a large, manly, sportive wrist watch; very well combed; long hair preferably with braid, modern hair look with too much fixing gel or if he is a little bold then a clean shaven head; three days unshaven, modern manly face or a great manly moustache or beard.
He likes so much to show off to women; not a sophisticated exhibition; a rather coarse and at times kitsch one; if he or his dad has enough money he will buy an expensive manly motorbike suit for races or mountain climbing at least over 1000cc or a Harley; if it is a car then cabriole will do nice or a brand new sportive Mercedes or BMW or a huge Jeep; all these full of kitsch accessories. He will drive through the streets of the neighborhood, stepping on the gas and letting go so as to exhibit his strong engine, CD player volume full, shaking the car and the glasses of the windows of the neighborhood, a roaring exhaust and too much manly perfume. (laughing)

4.21 Sexual excesses and “misfire”

He has such a great tendency for sexual excesses; so it is not a rare thing, although usually a “sex machine”, to find himself in a situation of “misfire”; he failed to go off; loose erection or no ejaculation; a black out! Oh, what a hell! What a disaster! What a humiliation for his manhood! You see, it’s a normal thing to happen especially if you have drunk too much or not slept for days having fun again and again, changing women like skirts.

He rushes to the doctor; he usually has no good relation with doctors since he is such a “rock” concerning physical condition and health; but now the doctor is his savior; He says to him: “I don’t mind what it costs, I don’t mind any side effects; just give me something to have a normal hard on; give me Viagra, give me anything! I am so dead as a man if I don’t get well!”

-I liked the word “misfire” so much… (laughing)

-I try to talk his way, to talk in a sycotic manner so as to give you the proper picture; many of the expressions used are not mine; they suit the case, that is, they are expressions of Medorhinum patients at my office;
this way of describing will be done also for all other idiosyncrasies. You see, Homeopathy, as taught by me, is born from everyday life experience and not in a laboratory or in an academic amphitheater.

-What’s a Medorhinum woman like?

-We will talk about it in due time; for the present, let me say a few more things about this subject; As already said, Medorhinum subjects are usually men; it’s predominantly a male idiosyncrasy. There are three main idiosyncrasies that rush to the doctor for sexual function problems.

As said, Medorhinum goes to the doctor terrified from his misfire saying: “Oh doctor, I am dead; what do I do with my woman/broad? I am so humiliated; there will be a rumor in the streets; Ted is a “fag”! (laughing) He can’t get it on! He is finished as a man! Please do anything!” If the doctor tells him to be patient then he has lost him; “What on Earth do you tell me doctor! Are you joking? I don’t know what you will do; do anything you can: an operation, a transplantation… anything drastic and prompt (laughing). The greatest fan of Viagra, especially at old age, is Medorhinum and sycotic guys. He so much wants to be “back in action”.

A second idiosyncrasy that rushes to the doctor or sexologist, but in a shy and discrete manner, is Lycopodium; he will first check out the web or the yellow pages so as to find the most suitable and famous doctor, since he is so intellectual and such a “searching” guy. He will be polite and hesitating to speak about his “serious problem”. He usually suffers from “early ejaculation” or secondary with “loose erection”. He will try to use scientific terms and show that he has already read enough about it in scientific books and certainly at the web; he is so cultured and sophisticated; so intellectual!
He has a “misfire” for the opposite cause compared to Medorhinum; he is such a coward and anxious with women; he has that great fear that he will not function normally and meet his obligations towards a woman as a normal man should; he is so anxious “to please her first” and then to please himself; she must “come” first or they must come together “as sexual books dictate”.

He covers his fear of failure with a veil of culture, politeness and sophistication; he is a sensitive, romantic guy; he is not a vulgar guy just caring only for his own satisfaction; he definitely cares about his mate and wants to please her; she is not just a sex object to him; they have to have psychological communication first and then go get laid. So if he has an early ejaculation he is so lost! He will try to make it up to her by helping her to masturbate or he will try to prolong the “preliminaries” so as to ensure that she will definitely come before him, or even without him. You see “the client comes first”! (laughing)

Due to his fear of failure or malfunction and since he is such an intellectual guy, he starts reading dozens of sexual manuals and textbooks or practices special techniques like Tantric Yoga. You see, he interfere intellectually to an autonomic function like sexuality at the physical level and messes things up. That’s why he has early ejaculation or loose erection; he so much worries about functioning normally that he spoils the normal procedure wanting to have full control.

This stands bold for all autonomic functions; for all physical functions that are controlled by the Autonomic Nervous System, i.e. urination, defecation, heart function, respiration etc. You must not interfere intellectually and you must never try to give orders like “I must have an erection now!” or “I must have defecation now!”

That’s what Nux Vomica does with her stool; she is such a tidy person, so stiff and uptight, so in favor of program; so she wants her intestine to
work “regularly” and “have stool every morning” “as it should be”. So she goes to the toilet every morning at seven o’clock sharp and “orders” defecation by pressing her bowels to function. These enforced contractions spoil the autonomic function of the bowels and cause spastic constipation. When having to do with autonomic functions there is a law that must not be violated: the Law of Reverse Effect. The more one interferes with his mind and demands control the more he has the reverse effect.

So you see, a vicious circle sets in; next time he will “have a sexual intercourse”, he is so stressed that he increases the possibility of malfunction. If he fails to function normally and “please” his mate several times then he may become desperate and even end the relation finding a fine and sophisticated excuse so as not to feel bad and so as not to let rumors spread, about his sexual capability.

You see, now how different can an idiosyncrasy be, from another one? Contrary to a Medorhinum he will attend a specialist after much research. He will be shy and sophisticated and say to him: “I have done some research and I think I suffer from early ejaculation. What’s your scientific opinion about it? To what you base your diagnosis? What are the criteria? I have read this and that. Is there any further bibliography on the subject? What do statistics and researches say about it? Can it be healed? Is there any pathology to it or is it strictly psychosomatic? Must I do any tests and examinations about it? Did you have other such cases? What was the prognosis of those cases?” Before going to the doctor, he has already done his “bibliographic research” and tried several techniques so as to solve his problem. The more he interferes intellectually the worse it gets.

Phosphor is another idiosyncrasy that may consult a doctor suffering from “misfire”. His problem is not so much early ejaculation but usually it is loose erection or no erection at all. He is a sycotic idiosyncrasy like Medorhinum but only as concern physical and etheric level and way of expression. As concern his ideas and moral attitude he is definitely
psoric. He is very active sexually; he has an active libido, but he wants emotion and love to accompany sex; he is sentimental, truly sensitive, sincere and emotional; he falls in love truly and easily; he is so giving to his mate and generally; he wants to experience romance and “the great love”; he wants “the whole package”. That is the reason why he is so stressed when he cannot please his mate.

-The correct term is Lycopodium?

-Yes. It comes from the Greek words “Lycos”, that is, “wolf” and “podi”, that is, “foot”. It’s the name of a plant whose flowers look like the toes of a wolf.

Medorhinum is so active sexually and so fond of excesses that his behavior will take several diverse varieties: a sex machine, fond of orgies, homosexual (mainly the predominant type), a lesbian (mainly the predominant type), transsexual etc. Either a manly sex machine or a homosexual man or a lesbian, he will not have any hesitation to talk about his sexual preferences and even be proud about it or even show off; you see, he is so sycotic, so yang! For him, sex apart from being a pleasure, is also a means of exhibition, a sport, a field of competition, something he is proud of.

4.22 The sycotic vanity: the “hard man”, the “tough guy”, the “wide boy”

He is yang after all; he feels strong; he is a “rock”; he has self confidence; he is “cool”; he doesn’t give up easily; he doesn’t stick at nothing. His self confidence hasn’t got to do with intellectuality as in Lycopodium or in Platina or in Sulphur. He has the sycotic vanity of the wide boy, the hard man, the tough guy or the “absolute” male.

Hyoscyamus has an insane vanity; he is deranged mentally; psychotic; he may think he is God or a great scientist! Platina has a syphilitic vanity;
the absolute vanity; if she is woman, she thinks of her as “the Queen”; she is the best, the most beautiful, the “femme fatal”, the first, the top, the smartest, the number one.

Lachesis syphilitic vanity has to do with her cunningness, her active and quick thinking, her ability to manipulate others; she is a crafty old fox; she manages to handle others and do things her own way; she is so flexible and so able to set up an intrigue; so able to lie; so capable of faking.

Lycopodium vanity has to do with his amount of knowledge and his culture; with his sophisticated manners; with his intellectuality; with his spirit; his ability to have original ideas; his fluency in discussion; his cultivation; his polite manners; his radical ideas; his scientific knowledge; his artistic knowledge.

Sulphur vanity has to do with his ability to philosophize; it’s a superficial philosophizing; he is the “dirty, ragged philosopher” as Kent calls him; the crazy scientist; the great innovative inventor; the eccentric or non conservative artist; the anarchic philosopher; he thinks he has a deep understanding of all matters; he thinks he “knows” although he has done only a superficial reading or research; he has crazy and strange conceptions and original ideas; he thinks “out of the box”; but when it comes to application of his ideas things remain theoretical; he is so bad in organizing things or in applying theory in practice. He will say with such a confidence: “I know! I have studied in the “Streets University” and I know about life; all politics are crooks; they are pones of the System, of the Established. You can’t fool me with your theories. I know!”

Mederhinum has a pure sycotic vanity; he is the sex machine, the absolute male, the tough guy, the wide boy, the hard man; he is the “rock” as concerning strength and stamina; he is a very good handy man; he can tolerate any weather conditions, he can drink tons of alcohol and
smoke tons of tobacco without any problem; he is so sportive and so manly. If anybody disputes his manhood or good name then he is “a dead man”.

4.23 A “solid rock”; a fit guy; rarely attends the doctor

He feels so strong and fit that he is not afraid of illnesses and bacteria; that is the reason why he rarely attends a doctor; he won’t do blood tests and examinations; he is not fond of systematic treatment or healthy nutrition. If he has a pain he will get a painkiller just to go on with his work or fun; he doesn’t deal so much if it has side effects or not, as long as it stops his pain. His wife pushes him to go and check his cholesterol and blood pressure. He says: “Get off my back, woman; I feel fine; I’ve got nothing”.

If the doctor prescribes a complicated treatment that needs patience and a lot of pills, one in the morning, half midday, two in the evening, etc, he will ask him: “Shouldn’t you give me one shot or all drugs together so as not to remember taking all these morning, noon, night, etc?” He will take one or two capsules of antibiotics just to control his high fever and as soon as he feels better he will neglect doing the whole five days treatment although he knows this isn’t right. He will take a Viagra so as “to do the job” and won’t bother if his doctor forbade it due to his heart condition. “Let me die happy and as a man” he will say joking; in fact, he means what he says; it’s not a matter of speech.

He may have cancer or a serious heart failure and his doctor is explicit: “Cut drinking and smoking right now or you will die!” He will say “yes” just to avoid his grumbling and continue as before. But he may even answer back: “Doctor, I am going to die anyway. What if I die in one week or in one year? Let me die happy. I don’t like “stop this and stop that”. He may also get scared at first, but then after a few days he will return to his normal life.
His wife will grumble and shout. He will say: “Get off my back woman! It’s my life!” “You will die and leave me alone with three children to raise” “So, that’s the only reason you care?” “What kind of a man are you? You are so insensitive!” If she insists and keeps grumbling he will say “Ok, Ok” and will do all forbidden things whenever he is alone.

His motto is: “What the heck! We’ve got only one life and it is so short! We must enjoy it as long as it lasts!” To be precise, it’s not a philosophical attitude; it’s a matter of yielding to his physical urges and needs.

He isn’t the philosophical type; Ideologies, principles and rules are not his field; the thing that matters to him is to stay a wide boy and have fun; be an easy rider; a cool guy; a trustworthy friend; whenever it comes to friendship he will say: “You say you need thirty thousand euro; take it and give it back whenever you can. And don’t say a word about papers and signs or I will kick you butt; aren’t we men of our word? So, don’t insult me!”

4.24 “Nick the Greek!”

All inquiries about morality, future life and saving one’s soul seem to him so incomprehensible, so strange and theoretical, so stupid, so boring that he doesn’t bother dealing with it. He just cares to live his life; to get laid and enjoy life. If he wants to seduce a pretty girl he may employ apart of his manly body and his cabriole, several superficial slogans like: “Gosh! You are a goddess!” “I am struck by lightning!” “You are the most beautiful woman I’ve ever seen!” “Gosh, you are so hot!”

It reminds me of the picturesque “traditional” Greek womanizer that we used to call “Nick the Greek!” He goes around with his cabriolet and his gold watch, has learned five words in English and with his terrible accent he says to the beautiful female tourist: “Me, buy you drink” (laughing).
He will take her to the most expensive pub or tavern, or will buy her souvlaki and beer or even a present and then he will pop up the final phrase: “Baby, you, me, sex together!” (more laughing)

Sometimes, he is so honest and direct to his intentions. He thinks: “She accepted me buying her a meal, drinks and presents; now it’s pay time; you ought to get laid with me! Who does she think I am? A sucker?” That’s his straight attitude. He is the young villager that will get laid with the high blond Swedish girl just to show off to the local society; he doesn’t care about her religion or race as long as she is good at bed and beautiful to show around; if she also has money things get better; if she doesn’t grumble and she is cool, even better; he may even marry her; he doesn’t have any problem to do so.

-Watc do you mean when you say he is an “easy rider”?
-I mean he is cool; he is relaxed; has no big attachments to usual everyday things; he is strong enough to survive with least effort; he is OK with this situation but also with that, as well; he doesn’t have strict principles; he follows the stream of life, always taking care to enjoy it. That doesn’t mean that he will be slimy or a creep; he is not the man that bends to authorities; he may even give his life so as not to lose his freedom or so as not to be considered coward or “pussy”. It isn’t that he is the conscious patriot that dies for a purpose; he simply, resists promptly and directly to any suppression so as not to be considered as coward.

So, you will never find him as a fanatic fan of a political party or of a religion; he is definitely a fanatic football or soccer fan or a fanatic fan of fun! You may of course see a Medorhinum taxi driver make the sign of the cross when passing near a church but at the next corner he may curse Jesus or Mother Mary when someone blocks his way with his car. Or he may go to the church with his family on Sundays, as it is a custom, but if the priest grumbles to him about money donation, he may say: “Shut up you old goat, you bloody priest; haven’t you had enough!”
4.25 Sycotic Illnesses

- Are there any Medorhinum children?

- Of course! A lot of kids are Medorhinum due to inheritance and later on, they change to other idiosyncrasies. These sycotic kids have a tendency for sycotic illnesses like asthma, eczema, allergies, hypertrophic states like fibromyoma, fig-warts, warts or ovarian cysts, hyperthyroidism, herpes genitalia, gonorrhea, arthritis, relapsing urine infections, relapsing vaginitis, relapsing colds etc.

If you have eczema and you suppress it with repeated dosages of cortisone, then after sometime this patient may develop a more inner illness like allergic rhinitis or asthma. If you suppress a sycotic gonorrhea, then it may take the form of a more inner illness like arthritis or heart illness.

As we have already said, a woman under the chronic and intense influence of her husband’s sycotic miasma may start having a declining state of health; she develops anemia, is always tired and pale, has relapsing vaginitis, etc. Sycotic children are most of the time hyperkinetic, irascible and not obedient. A very strong sycotic inheritance may lead to a child that is mentally retarded.

Ending my presentation of Medorhinum, I would like to point out one thing: What’s really important is to give you the essence, the main idea of an idiosyncrasy. If this is achieved then you will be able to foretell how, a subject influenced by this idiosyncrasy, will think, feel and behave; and that is a wonderful knowledge and plus a very useful one in homeopathic diagnosis and treatment.
It is very wrong to focus on memorizing some “key note” symptoms and prescribe accordingly; it is also a hopeless thing to try to memorize thousands of specific, local, physical symptoms; it is useless. What matters is the essence, the whole picture, the “heart” of an idiosyncrasy, its finger prints; and that’s the sole aim of Miasmatic Idiosyncratic Homeopathy that I teach to you. Thank you and have a good night.
CHAPTER 5

LACHESIS

A. HIERARCHIC DESCRIPTION

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Lachesis is the typical representative of Syphilitic Miasma. She is a rare combination of syphilitic qualities like overprotective domination, intentional malice, hypocrisy, jealousy, envy and cruelty; this combination is, in fact her very essence.

Her strongest Basic Passion is her attachment to her close ones; an attachment with main quality the tendency for domination. Her second, in intensity, Basic Passion, is vanity. Syphilitic Miasma predominates and is very strong, while Sycotic Miasma comes second. Her intellectual content is very syphilitic while her expression is firstly syphilitic and secondarily sycotic. All the above characteristics make her a very difficult subject both for her and especially for her close ones either relatives, friends or colleagues.

5.1 Attachment to her close ones with sole aim domination

As already mentioned she has this strong tendency for attachment to her close ones, especially to her family, with sole aim to dominate; to do things her own way; to run the whole family. In the past we had the “padre padrone”, nowadays we have the “madre madrone” if such an expression exists; she wants to be the exclusive head of the family. She is not attached only to her close ones but also to little every day things, in the sense that she wants to have control and decision about every little matter.

Pulsatilla also has an attachment to her close ones and to little everyday matters and things. But her attachment aims not to domination; it’s an emotional, a sentimental attachment because she is psoric as concern her ideas and her intention. Pulsatilla has a sincere and more purposeless sentimental attachment; she doesn’t do it for domination; she is really and truly sensitive; she is not faking; she loves her husband and children and is fond of emotional exchanging among them; she is romantic and sensitive while Lachesis can be a dictator or a cruel person whenever she is not faking to be “extremely sensitive”.
Her domination can usually be found in three types. The first one concerns her Primal Behavior while the two others have to do with her most frequent Secondary Behaviors. Her primal intention and Primal Behavior is that of the unconcealed domination. The other two Secondary Behaviors are: first the hypocritical “oversensitive” and “extremely kind” woman and mother “that adores her husband and children” and second the domination of the “modern, ambitious and successful working woman and mother”.

5.2 The Primal Behavior of Unconcealed Domination

This primal behavior of Unconcealed Domination is not frequent, nowadays, because it causes a lot of reaction from the environment. It’s easier to dominate in a concealed way than in a straight one. So, being also a flexible person and a capable one, Lachesis tends to dominate in a concealed way, with a secondary behavior. Furthermore, it is predominantly, a female idiosyncrasy and by nature, it has the ability to perform indirect actions – and that has nothing to do with antifeminism; it has to do with natural differences of sexes.

At her primal, undisguised, behavior Lachesis tends to be domineering, despotic, malice and even cruel. Her tongue is full of poison; she is talkative, quick, grumbling, muttering, accusing, jealous, envying and full of malice. As I’ve said before, you don’t often see that as a permanent behavior because it is an extreme behavior.

But you can see it often happen when a seemingly “sensitive good lady” is unmasked; when her lies and true intentions are revealed and she can’t deny it; when she is losing control over the persons of her environment, that is, when a suppressed relative tries to gain his freedom; when somebody refuses to do things her way. Then, she may unmask herself and present her real self, raging, yelling, cursing, saying malice things.
5.3 The Secondary Behavior of the “good and sensitive”
woman/mother

Now, we come to the Secondary Behavior of the “good and sensitive”
woman/mother, in which she disguises herself as if being a psoric
Pulsatilla subject. She pretends to be the sensitive, kind mother that
sacrifices all her life and energy for the sake of her beloved children and
husband.

She appears to satisfy every whim and need of them. She appears to care
for every little thing that concerns their life: “Johnnie, my baby, don’t
forget to put on your jacket so as not to catch a cold”, “Eat your food and
drink your milk; you don’t eat well lately; you’ve lost weight; you are
going to get sick”. All the time she follows her children where ever they
go, either by foot or “by mind”; she keeps thinking of them all the time;
why are they late? Did anything happen to them? She often, admits and is
proud of, that she cares extremely about them; that she has a
“pathological” love for her children.

This seeming picture of “pathological” love and “innocent”
overprotection is but the camouflage of her tendency for domination. Her
real intention is to control everything – and I mean everything-
concerning their lives; from birth to death; their death or her death. For a
Lachesis mother “children are always children”, that is, “they don’t
know” or “she knows better”, “she loves them more than they do”, so she
must decide for everything.

“Everything” means from important decisions up to non important little
everyday things: what to eat, what to wear, what friends to hang out with,
where to go, what to do, what to study, what profession suits them better,
whom to marry, how to raise their children, etc. A Medorhinum son may
say: “My mother is such a pain in the ass!” She is very oppressive,
tyrannical and domineering; no wonder why there’s that beautiful
expression: “smother love”, meaning any oppressive “love”. She interferes in any matter because “she knows best what’s good for her children”.

Be careful! This “pathological love” is a syphilitic emotion; a lower intellectual emotion; This has nothing to do with Spiritual Love or even Conscience Love; it also has nothing to do with mere Intellectual Love as in the case of a psoric Pulsatilla; it is but a camouflaged domination; a deliberate attachment!

Somebody could say: “Aren’t you exaggerating? How can you be so sure of her deepest intentions?” There are two important criteria that reveal a syphilitic intention: exaggeration in behavior and expediency. She is all the time, exaggerating about her sacrifices that she does for her children; about how much she “adores” her children. Whenever she wants them to follow her way of doing things in their life she always tries to put forward a psychological blackmail; she applies to their emotional bond; she applies to her sacrifices for them; she applies to her good intentions proven through the years.

There’s a relevant phrase: “My child, you are free to do anything you please… but if you do so you are stubbing my heart with a knife!” (laughing) There’s also another relevant phrase that is not told of course by a Lachesis but it reveals her true intentions: “You are free to do whatever I want!” (more laughing)

Similar blackmailing expressions are: “Why, on Earth, do you insist on upsetting me/sadden me/worry me/grieve me/trouble me/distress me? Do you want to drive me sick?” “You’ll drive me crazy” “You’ll drive me to death” “Oh God, what have I done to deserve such a behavior from my son, from my blood and flesh?” “Why do you torture me so much? What have I done to you?” “Why don’t you listen to your mother? Don’t you love me?” “I am your mother and I love you; Please, listen to me, I know
what’s best for you” “Go, and do whatever your stubborn head wants; but know one thing; I am the one who is going to suffer” “People are bad; they don’t love you as your mother does; they will only hurt you; I am the only one you can trust”.

Other similar expressions are: “May God bless you my child; may help you see the truth, that what your mothers says is right and for your own good!” “OK, you don’t give a dime about your mother! But don’t you care about your sick father or about your brothers and sisters? You are killing them!” “Don’t you care about your good name to society? Don’t you care if you humiliate your family?”

In all these phrases, the “script” is more or less, the same: “We –that is, me, your mother- offer you a great deal, but you are ungrateful; we love you and you don’t love us; we care about you and you don’t care about us; you don’t know what you want; we know best; so you must feel bad for your ungratefulness and for the fact that you will harm us”.

Another usual “script” is scaremongering: «Be careful! You will have this or that bad thing; you are in danger!” If you keep saying to someone that something bad will happen to him, then one day, something will happen and then Lachesis will say to him: “See! I told you so! From now on, you will listen to me!” It’s a very good trap! It’s a “Roi mat” movement in a chess game! (laughing) I was right, so now shut the fuck up and listen to me and do only what I tell you!

5.4 Usual options for the children of a Lachesis mother: the “emasculated”, the “rebellion” and the “dominant”

If you have such a dominant, oppressive mother you have mainly three options according to your miasmatic and idiosyncratic background. If you are a psoric person with weak background then due to oppression and guilt you become emasculated, “castrated”. You become coward,
dependent and submissive, yielding; you develop lack of self confidence; you have lack of will and almost no personality of your own; you are full of guilt and taboo.

That’s the outcome of smother love: you become a mother’s boy not so much in the sense of a spoilt child but in the sense of the castrated, dependent, coward boy. If you are a girl things are not so bad. If you are a boy then you’ve certainly won the lottery! You never grow to be a man; an independent, masculine human being; no wonder why many such boys become effeminate or even homosexuals of the passive type.

But when a Lachesis mother gives birth to a sycotic or Medorhinum boy, then both of them have won the lottery; nobody yields; she faces a child that is wild and independent by nature; one that rarely falls to the traps of guilt and emotional blackmail; he wants to enjoy life his own way and will fight to the end for his freedom, no matter what. As soon as he grows older, the war begins and nobody steps back; a civil war; a family war.

The mother cries out: “This kid will drive me to the grave” and presses her husband, her other kids and all other relatives, even the teacher and the priest, in an alliance under her leadership against this wild sycotic child. The rebellion child, on the other side, shouts and yells: “Get off my back, all of you! It’s not going to be your way! You are a crazy old woman and I am not going to be your slave! Do whatever you want! I’d rather die than yield!”

But as I’ve said before, they both have hit the jack pot! The mother suffers from not being able to dominate and the child suffers because he may not yield to oppression but due to reaction he becomes unbalanced; his sycotic characteristics become exaggerated and he goes to the extremes; his mother instead of balancing his sycotic characteristics, helps towards their exaggeration.
Thus, out of reaction, the boy will surrender to unlimited enjoyment of life; he will yield to all kinds of excesses; drinking, smoking, bad companies, spending the night in fun; he will also abandon studying and create all kinds of misbehavior at school; that is, he will do just the opposite of what his mother tells him with her never ending grumbling. Such youngsters have so much anger in them that they lose control and may end up in drugs or in illegal actions; they may become members of a gang or even create their own gang to which they are the leaders.

That’s the usual reaction of a sycotic child. You see how important are miasmas to understand everyday life? And of course, how critical is, such knowledge in homeopathic prescribing? How, will, a syphilitic child react? In a syphilitic way, of course! Just like his syphilitic mother! As soon as he or she, starts understanding what’s going on with his/hers mother, he/she will also start manipulating her; most of the times we have to do with a Lachesis daughter that pays back her mother; at times she will torture her with her indirect behavior and at times she will attack in a straight way.

For example, she knows the weak points of her mother; she cares about her hypocritical image to the neighborhood and society; so if she wants to irritate her, to pay back, then she will tell her mother at the presence of her friends, that is, other gossiping female neighbors: “Mum, I’m hungry… are you going to let us without any cooked food like yesterday!”

She does this deliberately; her mother will either change subject or yell at her: “What are these stupid things you are saying? Silly girl! Go play with your dolls”. She will turn to her company and say: “What a girl; she so much likes lying or saying jokes!” Then, when all neighbors have left the house, she will go raging to her daughter.
Her daughter may answer in two ways: you see, syphilitic subjects have the ability to be very flexible; she may pretend that she doesn’t understand what she did or she may cut the chase and say: “Look here, mum; whenever you hurt me, I will hurt you too! Don’t you ever think that I don’t know what you are doing! Don’t forget that I am your daughter!” It is a usual thing for the daughter Lachesis to revenge her Lachesis mother, when the last one becomes old and dependent on her; then she may even become cruel, cynic and even violent.

5.5 The predominant, oppressive wife

The same hypocritical and predominant Secondary Behavior stands also bold for her husband. If her husband is a submissive person, then she totally manipulates him and tends to present a perfect image about him, their relation and their family; he is “made of gold”, he “spoils her”, he “satisfies every whim of hers”, she is “his queen”, he is “a family man”, he “adores her”, he “hasn’t got eyes for any other woman”, he is “the perfect husband and father”, they “talk about everything and have no secrets among them”, they “decide together about everything”. Of course, when she says that “they decide together” she means that she is the one to give orders.

You see again, the syphilitic quality of exaggerating, manipulating and hypocrisy. In reality, she orders and he and the kids do as ordered. Many times she uses her husband as an obedient ally, or more precisely, as an officer of the law against any rebel kid.

If her husband is not a yielding psoric subject but instead he is an indifferent sycotic one, then fighting starts early, from the beginning of their relation and gradually it becomes a loveless marriage. The husband just brings money in the house and all day he is at his job, then at the pub, at football games and at his mistress. The Lachesis wife takes control of all family matters. To the local society, he is presented by his wife as “indifferent”, “full of nerves”, “looser”, “womanizer”, “useless” and “good-for-nothing”.

On the other hand, she is so worthy of praise; despite her disastrous marriage and her good-for-nothing husband she is loyal to her husband and family for the sake of the kids for which she sacrifices her personal life. She is a master in passing to her children this hypocritical and exaggerated picture; as soon as they start realizing things, she uses them as allies with no will and judgment of their own, against her husband so as to enslave him or at least revenge him.

I wouldn’t be surprised if what I described seems exaggerated or simply extreme cases, but for me these are everyday usual stories that I experience in my office. I believe that anyone who has freed himself from the idealized picture of a “beautiful” or even “normal” human society agrees with me, because he has often experienced such insane human stories either personally or to his relatives or close ones.

Nowadays, it is a very common thing for any adult to suffer from a serious illness or to have such a serious illness like cancer, heart disease, diabetes, depression or psychosis around him. Accordingly, so often we or some close ones, suffer from affair or family problems that “normal” is indeed, a rare thing to find. Half the people are divorced and most of those who are still together face severe malfunction in their relations with their parents, children, relatives and companions. Normal is a rare thing and happiness has become a far away dream for most people. You see, “common senses is not so common”, nowadays!

5.6 The “successful modern businesswoman”

We have already said that a Lachesis may adopt a secondary behavior of a “good and sensitive” woman, imitating psoric Pulsatilla. That was a common thing in past times when we had to do with a “Man’s World” because she could not be directly dominant and have control over others. Nowadays, we tend to a “Woman’s World”, so it is easier for a domineering Lachesis to act differently and more straight.
She is no longer the housewife-mother sexual object of the predominant male. In fact, in our western societies, she is no longer a housewife. Often, she even feels ashamed if you call her a housewife; she wants to have a great carrier and is very ambitious to do the same mistakes that men did in the past and still do; she wants to gain money, position, success and fame; she wants to smoke, to drink, to use men as conquests or as sex objects and to be workaholic.

Often, when adult she doesn’t want to be a mother as this is an obstacle to her career and when she becomes a successful businesswoman then she may give birth to one or two children and pass them over to the cheap foreign maid, to grandparents or even to her husband. That’s the “successful modern businesswoman” picture of Lachesis, Platina or Valerian nowadays. They are ashamed to be housewives and most of the times they don’t know how to be; they don’t want to be mothers when the time is right and if they do, they want to have a caesarian operation so as not to feel any pain and avoid breastfeeding so as not to spoil their “tight” good looking breasts!

A modern successful business woman Lachesis in the same way she wants to have full control at her family, in the same way she wants to have total control at work, especially if she is the boss; even little things must be checked by her; nothing goes out if not seen or signed by her, personally. In the same way “she knows best” at family, in the same way “she knows best” at work.

Often, a successful businesswoman Lachesis adopts primary behaviors of Platina: she takes care a lot her appearance; she thinks she is very pretty and fatal and sexy; she is extremely ambitious and thinks she is extremely smart.
5.7 The vanity of “the cunning fox”

Apart from her domineering attachment to her close ones, another basic passion of Lachesis is her vanity. As already mentioned above, if she is a modern successful businesswoman, then her vanity resembles the vanity of Platina. But if she is a low class housewife or a low class worker then her vanity usually takes the form of “the cunning fox”; not only nobody can fool her but instead, she is confident that she can manipulate anyone around her; she is so good in faking, in hypocrisy, in flexibility, in exaggeration; she knows out of experience from her family and job that indeed, she has this ability.

Furthermore, “she knows best” since she is such a cunning fox. She’s got her own opinion about everything, which of course is the correct one; she has managed so many things in her life, so life taught her a great many about everything; what if she hasn’t gone to any University due to her parent’s financial condition; she has graduated with excellence from the “University of Life”, because, undoubtedly, she is “a cunning fox”; she’s got brains.

5.8 Intentional malice and envy

Another syphilitic quality of hers is intentional malice. Valerian will become malice out of revenge, only if she is hurt. Platina will become malice if underestimated or not recognized as the first; if another one becomes queen at her throne. Pulsatilla will not be malice even when deeply and deliberately hurt. Lachesis may become intentionally malicious out of jealousy or envy or when she fails to domineer; when she fails to do things her way; she just can’t stand seeing other couples being happy, rich or famous. She will also be extremely malicious if someone unmasks her hypocritical behavior and exposes her wicked intentions.

When a low class woman, she will often be the typical gossiping woman of the neighborhood; she wants to know everything about everyone; she
pretends to be friends with one woman so as to know all her personals; then if she envies her, she goes to her closest friend and puts bad words on her mouth so as to have them quarrel; you see, she may become so spiteful and full of jealousy and envy.

She is so capable of organizing intrigues; Rasputin, as described in history, must have been a Lachesis priest; the malice witch that gave the poisoned apple to Snow White, was definitely a Lachesis woman. She likes having others fighting and may push to that direction through lies, intrigues, gossiping and wicked plans.

Even when her intrigues are revealed she is so capable of denying it; she shouts, she rages, she passes out hypocritically, she threatens, she curses; she may even swear to God or to her own children that she is innocent; she has the nerve to do anything required to defend herself and her malicious and domineering plans.

5.9 Syphilitic, intentional hypocrisy and jealousy

We have already mentioned her hypocritical abilities when we’ve referred to her secondary behavior “the good and sensitive woman/mother”. Another secondary behavior is “the religious, pious, God-fearing, moral woman”. She pretends to be moral, honest, sincere, living “according to the will of God”; she says she “loves all people”, “the whole world”; she is “full of love” although many people have “hurt” her.

She visits church regularly and attends all religious rituals and ceremonies; she is showing off and is proud of her religious faith; Pharisees were definitely Lachesis subjects. Not only she shows off but she is also commenting and judging “unfaithful people”, “dishonest women” or “bad behaving children”.

There are dozens of hypocritical phrases that she so often uses: “As God is my witness”, “For God’s sake”, “Oh my God”, “may God help us”, “Praise the Lord”, “God sees everything and will judge you”, “God is great”, “May God/Mother Mary be with you”, “God is my shepherd”, “God, forbid”, “God willing”, “Good God”, “The Lord will provide”, “There’s a God above”.

In the same line of hypocrisy you will encounter the loud sighing of this “troubled from life” and “sensitive” woman. She will also take any chance to say how proud she is about her need and clean house, her cooking abilities and her devotion to her family contrary to her “good-for-nothing” neighbor. If she is a teacher she will focus on her typical duties, preaching all the time about morals and principles instead of setting an example of love, understanding and forgiveness; she will be strict and sometimes cruel and the excuse is always that she does all these “for their own good”.

If she is a Mother Superior in an abbey she will be so strict and oppressive always “in the name of the love of Jesus” and for the sole purpose of their psychological evolution; she will always find the chance for preaching and talking endlessly about love and morality. In all cases, she will use many powerful weapons like her hypocritical tears, her talkativeness, her persistency, her grumbling, her ability for intrigues, her preaching and her religious or moral hypocrisy.

She will sigh entering the examination room with her husband or children, aiming for the doctors compassion; she will even burst to tears so as to force the doctor to help her at her show; the show of the good, sensitive and troubled woman; the aim is not always so profound. She wants her children or husband to do things her way “so as not to trouble her any more”. If she wants to control her rebellion children or free spirit husband so as to stay home she will usually pretend that she is so worried about them and afraid that something bad may happen to them while
outside; if they don’t listen to her, she will beg for phone calls at regular periods “so as to be calm that nothing happens to them”.

If you are hypocrite and malicious, it is expected to think that others are like that too; so you will be mistrustful and jealous. Lachesis is not only jealous of her husband that he may be cheating on her; she is also jealous and even envy of the wealth of others and even of their happiness; sometimes she may set up an intrigue so as to spoil their happiness.

When jealous of her husband she has no problem to start secretly listening to his phone calls; he may check his jacket or pants for proofs of cheating; seek for odors of women perfumes or women hair on his clothes; she may even follow him secretly to see where he is going and with whom he is; most women that pay a detective to stock on their husband are indeed Lachesis women or sometimes Valerian. If he finds him cheating then “God mercy his soul”!

She may play “the game of cat and mouse” with him; she will start asking indirectly about the whole thing; she won’t cut to the chase; she will be going round and round around: “So, where did you say that you’ve been?” “Who else was there?” “So, you’ve spent so many hours there; it must have been a lot of fun” “So, you had a very good time! I am glad for you!” She keeps pushing and pushing until he forces him to confess his crime!

Then she reveals her real self; she is raging, yelling, crying, cursing, hysterical and even violent. She will yell so as their children, her relatives and all neighbors listen to her; she to ridicule him. But, being flexible, she may react in a different more controlled way: she may not say anything to her children or relatives or others so as to blackmail him: “If you don’t do this and that, if from now on all things are not done my way, then I will tell them what an unfaithful husband you are”. They syphilitic element is the use of any weak point of the other for her dominance. Lachesis and
especially Valerian are those wives that tend after divorce to destroy their husband and take from him as much as possible; they want to revenge even if this means their ruining of their family or children’s lives.

5.10 Uncontrolled and biting loquacity

Her loquacity is characteristically syphilitic-sycotic; uncontrolled, hasty and endless; jumps from one subject to another, even an irrelevant one; in between, she throws out a hint or a malice comment about her interlocutor or about a common acquaintance of them; her usual tactic is “to blow hot and cold” or “half in jest, half in earnest”; while talking on an irrelevant subject she will throw a malice hint and then immediately change subject so as not to give the other person the chance to reply. Or she may consciously lie about some common acquaintance. She may say that he accuses her interlocutor only to set up an intrigue or make him feel bad and then immediately say: “of course, I didn’t believe anything from what he said about you”.

The profound aim of these tactics is to make her interlocutor adopt the apology attitude; to make him submit; to place him in a difficult or even inferior position; and she is so good at it! So, her loquacity is uncontrolled, biting and syphilitic. Grumbling, and especially nagging and curtain lecture as expressed in literature is most of the times, a Lachesis loquacity; Pulsatilla may also be loquacious but it is a sycotic as concerns the expression and psoric as concerns content, loquacity; it is charming, harmless, amusing and with good intentions.

Lachesis is easily angry, easily offended and usually expresses her anger; at least whenever she has the chance to do so; she doesn’t forget easily and whenever she has the chance will pay back; she’s got such a nerve; she likes exposing in public her enemies or those she is jealous of; she is so good at it; she is so able to make a fool of someone or humiliate him in public.
She is usually a hot organism; but not so like Sulphur; she is so troubled in a hot room; wants to open the windows for fresh, cool air; but she may be annoyed by cold weather; during menopause she is trouble for years by flashes and hot sweat even preventing her from work or sleep. Most Lachesis subjects have a troubling menopause. Sometimes she feels palpitation at the cardiac area and may avoid to lie down on her left side “so as not to press the heart” but without the characteristic fear of heart illnesses as in the case of the psoric-sycotic Phosphor.

She has such an aversion for anything tight; anything that squeezes her; she is so troubled by tight clothing especially in the area of the neck, breasts and belly; she certainly avoids polo neck sweaters or even neck jewels; on entering the house she often takes off her bra even if it’s not a tight one; she slips into wide, comfortable clothing.

5.11 Idiosyncratic Diagram of Lachesis

Raw Material:

The poison from the snake Lachesis Trigonocephalus; it is diluted hundreds and thousands of times so as to become a harmless homeopathic medicine.

Miasmas:

She is the typical representative of Syphilitic Miasma. Deep syphilitic characteristics like overprotective domineering, intentional malice, hypocrisy, jealousy, envy and cruelty. Her intellectual content is intensely syphilitic and her expression is intensely syphilitic and sycotic.

Basic Passions:

Her main Basic Passion is her domineering attachment to her close ones and to the control of every little everyday matters. A secondary Basic Passion is her “cunning fox” vanity.
**Essence, Main idea:**

Syphilitic, malicious, domineering and jealous woman expressed either as primarily dominant or more frequently with the secondary hypocritical behavior of the “good and sensitive” woman/mother.

**Thinking:**

a. **Evolutionary Level**

Due to the intense syphilitic miasma her relation with Conscience Psyche and Internal Will are almost absent. Intense relation with Intellectual Psyche and External Will. The above qualities make it very difficult for any subject influenced by Lachesis, to evolve psychologically and detach from earthly attachments. Intense violation of Universal Laws not only as concerns behavior but also as concerns thinking and intentions.

b. **Influences:**

Intense influence from the Syphilitic Miasma as concerns intellectual content and expression. Most frequent Thinking Stimuli are the External and Symbolic ones; rare Conscience Thinking Stimuli; intense Negative Energy Tuning.

**Stressful Conditions:**

Tight clothing; the possibility of independence from persons that are under her control(children, husband, colleagues); her children’s rebellion puberty; her husband’s cheating; her children’s love affairs; her children’s “bad” companies; a domineering person like her among her close ones(fighting for who is going to be the boss); when she is trying to dominate to someone close who is sycotic, indifferent and she can’t manipulate him; when publically exposed as to her syphilitic intentions and hypocrisy; when others around her are more happy or rich or better; when others are more cunning than her and fool her in any way; women
more beautiful than her; women that enjoy sex while she doesn’t; when her manipulating plans and intrigues fail.

c. General characteristics of Intellectual Functions:

Fast, intentional and perverted thinking with intensely syphilitic content

d. Intellectual Patterns:

She believes that people can be divided into two groups; stupid and smart, slaves and bosses; of course she is smart, cunning and able to control and manipulate others so she must be the boss in family, work and generally in all fields. Platina also believes that she is the first among others but she is the “queen” that others should recognize and yield to her glory and beauty while Lachesis is the oppressive prime minister or the Rasputin that wants to control every little thing of his subjects; Lachesis is full of malice and envy; she has no moral restraints; she is so flexible in her behavior and can be very hypocritical while Platina is rigid and stable as concerns her beliefs and attitude. Lachesis is so good in adopting hypocritical secondary behaviors that are well accepted by the society: i.e. “the good and sensitive woman”, “the faithful religious woman”, “the good mother”, etc.

Frequency:

The most common idiosyncrasy nowadays among men and women; the prevailing among women, especially after the age of 45; the one with the secondary behavior of “the good and sensitive woman/mother” is more frequent among older women, past generation and in low classes; the one with the picture of “the modern, successful woman” is more frequent in modern women and high classes; it is predominantly a female idiosyncrasy.
**Emotions:**

She is always steaming; always in action; very energetic; Thinking and emotion are always active and so is her General Mood; Intense Negative Intellectual Emotional Charges; Intellectual Emotions prevail while Conscious Emotions are rare; Her main Intellectual Emotions are hate, intellectual love, anger, sorrow and vanity. Her emotions are deep, extreme, changing, negative, intentional, hypocritical, excessive and at times hysteric.

**Behavior:**

Since her Primal Behavior is very negative, malicious and domineering she tends to adopt Secondary Behaviors that are well accepted by the society; she is the typical representative of hypocritical and intentional secondary behaviors; she adopts such behaviors while she knows that it’s against her intentions and beliefs. That’s why her behavior is characterized as hypocritical and that is a pure syphilitic quality; for example a psoric Lycopodium adopts the secondary behavior of the “cultured, spiritual and kind man” because he is so coward when it comes to conflicts but he believes in the principles and attitude adopted; Lachesis, on the contrary, knows that she is not the “religious, sensitive mother” but if this suits her in controlling her husband and family she has no problem in acting so.

I must clarify, at this point, that when I say she “knows” that doesn’t mean that she has full awareness and consciousness in the sense of higher knowledge, that is, at the level of Conscience Psyche; she simply functions at the Intellectual Level and adopts an intentional mask. That’s the reason why when exposed, then she easily throws away this mask and may adopt another mask or may behave primarily with malice and cruelty; the one minute she is “the good and sensitive person” and when unmasked she is “that bad, raging bitch”.

Her Primal Behavior is characterized by malice, domineering attitude, jealousy, envy, immorality, negativity, cruelty, perversion and vanity. When adopting Secondary Behaviors these qualities are hidden and what prevails is saying lies, hypocrisy, excesses in expression and above all intentional behavior.

**Usual Roles:**

The good housewife; the “oversensitive” woman; the mother that “adores” her children and “sacrifices her whole life” for them; the “poor unlucky wife” that married a “cruel, indifferent husband” but still is faithful to him and her family; the “God-fearing” religious woman; the “defender of morality”; the “faithful believer in Esoteric Philosophy” that has evolved psychologically and lives a spiritual life; the “defender of tradition and moral values”; the “patriot” that adores her country and does not like foreigners; the ambitious and capable politician; the woman that offers to the society; the “merciful” woman; the able but strict teacher; the modern successful businesswoman; the lawful citizen.

Other roles are: the defender of sexual self control; the opponent of sexual immorality; the one that “loves all people” but the only thing she gets is bitterness and ingratitude; the wife or mother that worries excessively about her husband and children; the sensitive, complaining and tearful woman; the “cunning fox” that nobody can fool; the beautiful “femme fatal”; the sexually hot woman, etc.

**Body:**

**Look, External Appearance:**

“Swollen” trunk compared to normal or thin hands and feet; “swollen” face and cheeks; the typical “cortisone” face and body; staring you directly in the eyes as if wanting to mesmerize you; staring straight at you with head a little low and eyes turned up to you as if watching over her
glasses; her eyes are fixed to you even if her head moves; plethoric, kitsch clothing or “God-fearing”, conservative look.

Usual Physical Predispositions:
Colitis, retching, distention abdomen, flashes and sweat at menopause, hypertension, obesity, phlebitis

Usual Psychological Predispositions:
“Family Problems” with husband and children, Depression, Anxious Neurosis, Jealousy

Relative Idiosyncrasies:
Naja, Platina, Syphillinum, Nux Vomica, Anacardium, Valerian

B. LECTURE

5.12 The typical Representative of Syphilitic Miasma
Good Evening! Today we will analyze the homeopathic idiosyncrasy Lachesis. In our first lecture we have described Natrum Muriaticum as the typical representative of Psoric Miasma. During the second lecture we have analyzed Medorhinum as the typical representative of Sycotic Miasma. As you might have already guessed, Lachesis is the typical syphilitic idiosyncrasy.
What is Lachesis? It's an idiosyncrasy that corresponds to the homeopathic medicine Lachesis Trigonocephalus which is prepared from the poison of the homonymous snake. Needless to say, that this poison is diluted hundreds of times so as to exclude even the tiniest side effect.

In order to analyze Lachesis we must first talk about the characteristics of the Syphilitic Miasma. Even before doing this, we must say a few things about the Psoric and Sycotic Miasma so as to be able to have in mind the whole picture.

What are the characteristics of Psoric Miasma or Yin tendency? It is cold, stability, earthly, weakness, weak and slow function, lack or deficiency, introversion and tendency for more thinking and less action. The sycotic or Yang characteristics are the opposite: heat, instability, strength but not stamina, over function, excess, hypertrophy, extroversion and tendency for more physical action than thinking.

As concerning morality, the psoric person tends to be idealist; he truly and strongly believes in principles, values and morality and tries to live accordingly. But, be careful, we are not talking about a normal and balanced state. All qualities and characteristics of the Miasmas or Idiosyncrasies are imbalanced, negative characteristics, that is, symptoms. Let’s skip it for the present being; we will talk about it later, extensively.

On the contrary, the sycotic person tends not to care much about principles and morality; not in the sense that he is immoral or perverted, but in the sense that he cares more about having fun and avoiding any rule that would spoil his enjoyment; he focuses on satisfying his needs and physical urges so he has an aversion for any self control.
5.13 Money, glory, belongings and domination

The syphilitic or perverted person has, in fact, no principles; he may even declare emphatically that he is a loyal defender of principles and morality but that’s a hypocritical state; in reality he doesn’t care about principles or he may even use them as a tool so as to serve his egoistic intentions; he wants money, belongings, glory and above all, domination; he wants to rule!

There is a saying: “Many have hated money but nobody glory!” That is true only for a psoric person; he wants to have a good fame, he wants to be remembered as “a good man”, as someone who has “offered to the society”; it has an egoistic shade, of course, but it’s a light one and a psoric one; he likes to have a good picture of himself, to be loved by other people, by the society or by God. On the contrary, the syphilitic person is thirsty for glory by any means, moral or immoral.

Let me remind you of the attitude of the old idealist communists; they used to say: “we will fight for our ideals; we will even die for it so as to have a better society for generations to come”. You mustn’t think that there aren’t any selfish motives in such a seemingly idealistic attitude. They were still, proud of themselves that they were such heroes and proud to others or to the generations to come. A similar thing was true for the first Christians that became martyrs for their religious beliefs. Nowadays, fanatic Muslims dying for their faith are in the same state of psoric egoism.

But still there is another kind of egoism, the syphilitic one. If I want to be a Kamikaze for no purpose, just out of hatred, envy and tendency for destruction then this is a syphilitic tendency for glory; I want to be remembered as the smartest, the most mean, the most destructive, the most powerful destroyer of the world.
5.14 Perversion on the psychic level, destruction on the physical level

As concern physical level, Syphilitic Miasma has the tendency for destruction of cells and tissues, deformation of organs and malfunction or even perverted function of the systems and organism. A cancer of the pancreas that spreads rapidly destroying anatomy and physiology of organs causing much bleeding, pain and symptoms is a syphilitic illness. A skin cancer that develops very slowly due to aging that causes no metastasis and has no symptoms is a psoric illness. An ovarian tumor that grows rapidly in size without doing much harm to the organ, is slow in giving metastasis and does not cause many symptoms is a sycotic cancer.

You see, there are illnesses and symptoms that are psoric, sycotic or syphilitic. Is that information of any use? Of course! Psoric persons develop psoric illnesses sycotic persons develop sycotic illnesses and syphilitic subjects, syphilitic ones. Thus from the kind of symptoms and illnesses a patient has now or in the past, we can diagnose his prevailing miasma and his prevailing idiosyncrasies.

5.15 Uncontrolled, syphilitic loquacity

It is of great use to describe an idiosyncrasy clinically, that is, in the way it appears during the procedure of an appointment with the doctor. The very first information from a patient is the way he fixes his appointment with his doctor.

A Lachesis patient will telephone saying: “Hallo doctor, I am misses Brown; I hear that you are a very good doctor… so said misses Grey; she told me that you should take a good care of me and that she will telephone to you about me later… you see I went to many other doctors and they have done so harm to me… now I want to come to you as soon as possible… do I have to pay too much? How much do you charge? Sorry to ask, but you see I don’t get by so well lately due to this economic crisis but I am a proud person so I don’t want to come for free… now let me tell you my problem…”
She is usually so talkative! Uncontrolled and intense loquacity; she jumps from one subject to an irrelevant another one; many times she doesn’t even wait for you to answer what she has just asked and goes to another subject. For example, let me give you a dialogue of hers and the doctor:

-Let me tell you details about my problem

-Don’t worry; we will talk in details when I examine you

-But I must tell you that I have it for so long! Is my case incurable? Misses Gray says that you do miracles but I don’t know… I have suffered so much for so long

-I am afraid I can’t answer to your question unless I see you and have a thorough examination

-Does this mean that there is a chance I will be cured? Oh thank you doctor, thank you so much!

She is such a roaring stream; she usually has an intense sycotic expression; overactive, restless, cannot sit still, cannot stop talking. It is a stream that wants to become a roaring river! She is Attila the Hun! (laughing)

5.16 A homeopathic doctor shouldn’t be an idiosyncratic racist

Please, be careful! We should always try not to confuse the person with the idiosyncrasy that affects him at present. Our inner self consists of our higher Intellectual Psyche, our Conscience and our Individual Spirit. Any given idiosyncrasy can only affect part of our external self only; it can affect only partly our lower Intellectual Psyche, part of our Sensual Psyche, part of our Etheric and Physical Body. So you see, idiosyncrasy resembles to the clothing we wear and can affect us only partly and mostly externally.
Any human creature is born with certain miasmatic and idiosyncratic tendencies. In the course of his life he tends to be influenced by, let’s say five to fifteen, relative idiosyncrasies. I say relative and I mean it! We just can’t be today Dr Jekyll and tomorrow Mister Hyde! Most of the times, we move along relative idiosyncrasies.

However, severe incidents in a person’s life may turn him to other directions but changes are not so great because there is a certain inherited background; when I say “inherited” I don’t just mean genes and physical level; I also refer to the psychological inheritance of his actions in past lives. I know that I just said something that will raise a lot of questions and opposing opinions but please just let it there and let’s go on; we will talk about it in due time.

What I want to stress for the moment, is that, we, homeopathic doctors, should never be idiosyncratic racists; we should not judge a man from his present idiosyncrasy; we should take it in consideration because all things have a certain meaning but we should not be prejudiced as concerns our behavior to any given patient or any given person.

5.17 All idiosyncrasies are “bad” since they are illusions

We must never say “this is a good idiosyncrasy-this is a good man” or “that is a bad idiosyncrasy-that is a bad man”. We should always bear in mind that any given idiosyncrasy, by nature, is an illusion that causes imbalance and Disease. Of course, there are great differences among idiosyncrasies; some cause much imbalance and some less but there are many other factors that contribute to the final outcome. It is also true that syphilitic idiosyncrasies tend to affect our psychological evolution more than syctotic ones and even more than psoric ones.

But this is a general statement and only one factor in “the game of life”. Sometimes, psoric persons, due to their psoric influence tend to become
victims of syphilitic persons and hit the bottom as concerns “the ladder of psychic and moral evolution”.

Let me remind you the example of the psoric lady Natrum Muriaticum in our first lecture; although she has moral principles and a fine education, due to her psoric feelings, she becomes in love with a good-for-nothing, sycotic junky who swears that he is “so much in love with her” and takes advantage of her. Despite her background, she may end at the bottom of the “moral ladder”.

Let me give you another example. There is a psoric guy who is eager to evolve psychologically and aspires to become a real saint. So he starts living a life full of praying, yoga, reading etc. But due to his psoric trustfulness and sincerity he may become the victim of syphilitic priests and “gurus”; in the end he is even lower than before as concerns moral evolution.

So you see, what matters, is not only from what level you begin, but also what do you do in the course. So, as doctors, we shouldn’t be idiosyncratic racists. Never forget, that despite we are homeopathic doctors and may have read tons of books about idiosyncrasies, we are also influenced by idiosyncrasies as well; moreover, “it is easy to see a splinter in the eyes of others and very difficult to see the log in our eyes”, as Jesus said.

-Can I ask something that I didn’t understand?

-Please, do!

-Does, a certain person, change idiosyncrasy during his lifetime?

-Yes, he does. We are living creatures facing everyday changing conditions. According to the conditions we face and moreover according to our will, our aims and our attitude, different idiosyncrasies can affect
us at any time. If I turn my boat towards the island of Santorini it will of course take me to Santorini; if the wind and the waves change my course, then I may find myself to Myconos island.

5.18 Man is endowed with limited freedom of choice

-Isn’t it true that anyone of us is strongly influenced by his basic idiosyncrasy?

-It is true to say that there are some idiosyncrasies that could be called basic to each one of us, in the sense that are very relative to our present existence. Such a present basic idiosyncrasy does influence us a great deal, but still, there is a considerable amount of freedom of choice. For example I may have a car of certain specifications; furthermore, in front of me there is a certain road with certain specifications; but, still, I am the driver of this car. I may choose to get off the road and drive to the open fields as if my car was a jeep. It is certain that I will have some consequences according to my decision, but I do have a certain amount of freedom of choice.

So, we are indeed, endowed by God and Nature, with a certain degree of freedom of choice; the choice to go upwards towards the Creator or downwards, away from him; to live according to Universal Laws or to violate these Laws. It’s a small degree of choice, but still, it does exist. We are not animals! We are humans! If we were animals consisting only of Sensual and lower Intellectual Psyche then, by Nature, we wouldn’t have any freedom of choice; we would be guided completely by our powerful animal instincts.

But, we are human and consist also of Conscience Psyche and Individual Spirit. Thus, our Intellectual Psyche, being the manager of our existence, can choose to be inspired by our Individual Spirit and live according to Universal Laws and the word of God or to follow only our egoistic will, and the needs and urges of our body. It’s a two-edged knife. You can cut bread with it or you can cut your hand.
We do own a limited freedom of choice; if we do wrong actions it gets even more limited; if we do correct, that is, moral actions, then we acquire more freedom of choice. It’s like a chess game; the more mistakes you make, the more limited are your options until you have one option: to face “Roi Mat”! The more we free ourselves from our idiosyncratic illusions, the more free we are! The more we live with respect to Universal Laws and the word of God, the more options we have and the wiser we get!

5.19 Enlightenment, is the overcoming of idiosyncrasies and miasmas

Let me show you how close are philosophical and religious knowledge with the scientific knowledge and experience of a true Science like Homeopathy. What actually is “enlightenment” of Christian saints/Buddhist saints/true philosophers? It’s but the overcoming of their miasmas and idiosyncrasies! A true saint is freed from the chains of miasmas and idiosyncrasies! He can no longer be influenced by the “earthly demons”.

Hermes the Great said that according to our karma of past lives, at the time of birth, an Individual Psyche enters a physical body together with those certain demons that habituate at certain planets of our solar system. Our Individual Psyche is reincarnated at a certain time where the position of the planets at the sky matches those demons that will accompany us through our certain earthly life according to our past karma. That’s the real basis of Astrology!

So you see, our Miasmatic and Idiosyncratic influences are but the “earthly demons” that live inside us through our entire earthly life. As Christian religion says, we can reach enlightenment at this present earthly life only through our moral actions and only “by the grace of God”. Then, true saints are freed from any miasmatic and idiosyncratic influence and thus are freed from any illusion and Disease; they enter the World of
Uniqueness and are freed from the World of Dualism/Diversity. How many humans can reach such a high level during this earthly lifetime? Only a few ones!

It is more than certain, that what I have just said seem very “metaphysical”, extremely peculiar, even nonsense or crazy and schizophrenic. But, what is schizophrenia etymologically? It’s the splitting of one’s mind. We are living a schizophrenic era because we have split in our minds Philosophy-Religion from Science; Physical from “Metaphysical”; Theory from Practice; Morality from Technology.

If we are scientists we don’t accept religion and philosophy. If we are philosophers we refuse to think in a scientific way. For me, that’s schizophrenic! For me, anything that can help us understand reality, be it philosophy, religion, science or even “metaphysics” is a useful tool. We shouldn’t be fanatic and narrow minded.

My 25 years of clinical experience in Homeopathy and philosophical research lead me to the conclusion that Philosophy-Religion and Science are the two faces of the same coin; Miasmatic and Idiosyncratic influences are but our karmic chains and that is the reason why they are the main cause of Disease and Sorrow. How can I teach you true Homeopathy if I don’t relate it to the whole of human knowledge? For me, Homeopathy is closely related to life; and life is not only physical symptoms and blood examinations; life is also psychology, philosophy, religion, universal laws, destiny, Nature and God; life is related to all these and if you want to restore life to normal as a true doctor you have to know life and act according to the Laws of Life, that is, Universal Laws.

How can you employ Homeopathy if you don’t realize as a doctor that all the symptoms described in our Materia Medica and Repertories are but miasmatic and idiosyncratic influences, imbalances and illusions? How can you drive all these away if you don’t know what Miasmas and
Idiosyncrasies really are? How can you act, if you don’t know your limitations as a doctor? How can you deal with a patient if you don’t realize that he is an Individual Psyche having past, present and future along the ladder of moral evolution?

5.20 Balancing miasmatic and idiosyncratic influences with homeopathic treatment

-You mean that whenever we give a homeopathic medicine, we aim to drive away his idiosyncrasy?

-No! You just can’t drive away miasmas and idiosyncrasies by any homeopathic medicine. If we could do that then we would be God and homeopathic medicine would be “the grace of God”. We simply provide Etheric Energy to the patient, balance the flow of his Individual Etheric Body and thus lessen miasmatic and idiosyncratic influences. This, in turn, balances his Physical Body downwards and his Intellectual Psyche upwards.

You must start thinking holistically. You must ask yourself: “To what level of the human existence, does homeopathic medicine act?” A homeopathic drug is not material; not of lower energy like electromagnetism; nor psychic or spiritual; it is etheric! It is an “injection” of etheric energy that restores the flow of the Etheric Energy in our Physical Body.

It charges our “batteries” and mobilizes our physical and psychological defense mechanisms; this enables them to function in a better way so as to overcome passions, illusions and intellectual confusion; thus our Intellectual Psyche is more free to choose again in a more correct way; to function according to Universal Laws; to go upwards.

That’s the reason why you give a good hearted person a homeopathic remedy and he has a tremendous uprising and in a few months he is better
and off he goes while another person, an egoistic and malice one, is being treated for months and he has ups and downs all the time; he is gradually better but he has ups and downs because he insists in living in the same egoistic way; we push him up and by his actions he falls down again and again. The remedy acts, charges his batteries, but he insists on spoiling all this energy in negative intentions, thoughts, emotions and behavior.

Can you see now the need for Philosophy so as to explain things? If we didn’t have any free will and we resembled like batteries then after some homeopathic drugs they would be fully charged; but when it comes to living creatures that have the freedom of spending energy at will, then we have to do with a balance sheet that has incomes and expenses.

There are of course, some syphilitic domineering mothers that after homeopathic treatment, relax and rethink of their wrong attitude towards their children or husband and change behavior and get a lot better. But it is difficult for a syphilitic person to overcome his strong miasmatic and idiosyncratic influences. For a psoric person, such a thing is easier. He is not so egoistic and is more able to do self criticism and change his behavior.

5.21 Plethoric, kitsch look

After such a large dosage of Philosophy, let’s get back to tangible things so as to balance theory and practice. Let us examine the look of a Lachesis subject. As we have already said, a psoric Natrum Muriaticum is dressed conservatively; she is neat, clean and conservative as to her fashion choices; she is never vulgar, extreme, plethoric or provocative. A sycotic Medorhinum is more free and cool as to his clothing; he can be either indifferent or will take much care of his sportive and in fashion clothing so as to be an able womanizer.
A syphilitic Platina will be dressed like a queen or like a princess or like a “femme fatale”: expensive clothing, in fashion, fancy clothing and sexy clothing; she wants quality and uniqueness; she usually has such a very good and expensive taste; she is chic!

On the other hand, syphilitic and sycotic Lachesis is greatly imbalanced as to her look; she is so plethoric that she ends up to be kitsch. Have you ever seen those elderly women with deep red lips, tons of fancy make up, provocative see-through blouses, a very low, vulgar neckline, many kitsch heavy golden jewels, snake shoes, leopard blouse, super mini skirts that don’t match her short fat legs full of cellulitis… and of course, you say “Good God!” (laughing)

She may also adopt a very God-fearing conservative look with long dress, high neckline, conservative hair look but you may see a huge golden cross hanging out on her chest so as to cry out to all, proudly and hypocritically: “I am a defender of the faith of Christ!”

On the other hand she may have huge thighs and will wear very small tights with fancy colors or leopard lines or zebra lines! She may have huge breasts and despite this, she will have a very low, vulgar neckline. She may adopt a look that does not suit her age or her body form. It is an extreme combination of vulgar, plethoric and kitsch taste. (laughing)

Be careful! Please, be careful! I am describing all these without any judgment or negativity towards the person that is influence by this or that idiosyncrasy. I am not a judge and I am not a preaching priest; I am a doctor, a scientist and my main care is to have a clear and unprejudiced picture of my patient so as to give him the correct homeopathic medicine. My job ends there. I am but a tool of Nature and I have to be a precise, a good tool.
What happened before or what will happen after my treatment is not my job. Each Individual Psyche that comes to me has a cross to carry up to Golgotha hill; as a doctor, I am but the fellow man whom he looks in the eyes when tired; I respond and help him carry his cross a little further; I am not his Messiah, I am not the rebellion that will drive away the Romans and free him; I have my own cross to carry too and I can be compassionate for this very reason, but still, each one of us can only carry his own cross.

When describing idiosyncrasies and especially syphilitic ones, I may drive things a little to the extremes or make things a little picturesque so as to help you form a picture and grab the essence of it. But you must always remember that there is a whole spectrum that corresponds to every idiosyncrasy. The primal influence, the idiosyncrasy, is the same but since it affects people with different cultural and moral level the final outcome consists of a whole spectrum of different shades, even seemingly contrary ones.

For example I have already described the low class vulgar appearance of Lachesis that seems very different from the high class, modern successful businesswoman Lachesis and from the conservative God-fearing religious woman Lachesis. They all have the same syphilitic qualities although the final secondary behavior differs a lot.

Let me describe in more details some of these secondary behaviors. Let’s take the case of the appearance of the conservative, God-fearing religious woman. She wears her hair in a conservative bun, buttoned shirt up to the neck, a very long conservative skirt, conservative colors like grey, black or dark blue, a strict face, no makeup, no fancy jewels but still this seemingly psoric look has a syphilitic tint: a large, heavy golden cross that protrudes out of the shirt so as to shout out proudly: “I am a defender of Jesus Christ, I am a moral religious woman, I have a strict face and be careful, I judge anyone who is immoral and non believer!” (laughing)
Let’s see another secondary behavior of the same idiosyncrasy: the “fruitcake”, the freak boorish woman who wants to imitate the modern, classy city women. She tends to exaggerate and ends up in kitsch dressing and general look; she will wear fancy extreme clothes, extreme accessories, snake shoes, leopard clothes, golden or silver clothes, lame, rhinestones, shiny accessories etc.

We must always seek for the primal tendency, the primal behavior that lies behind all these numerous secondary behaviors. What are the common elements behind all these seemingly different behaviors? They are: exaggeration, kitsch taste, hypocritical conservatism, vulgarity, provocation, domineering tendency and perversion.

Take for example the woman that is proudly showing off that she is a fanatic God-fearing Jehovah witness or Mormon or Muslim and is dressed as plain and conservative as possible. Somebody could say: “You may have mistaken her; she could just be a psoric, humble person, a true believer that dresses accordingly, that is, plain and humbly”. I say to him that she is definitely syphilitic because she exaggerates in trying to be very plain and very humble; she is provocatively humble just like a Pharisee! Whether I am provocatively conservative or provocatively vulgar the common thing is provocation and exaggeration and of course the syphilitic intention.

5.22 “Cortisone face”: swollen face and trunk, thin extremities

Lachesis body type is very much like the “cortisone face” caused by long use of high dosages of cortisone, that is, swollen face and trunk while extremities are thin. In our first lecture we have talked about Natrum Muriaticum’s body type, which takes the form of a pear. Medorhinum has a quite yang body type, that is, strong, large and wide bones and developed muscular system.
That doesn’t mean that all idiosyncrasies do possess a certain characteristic body type. Moreover not all persons influenced by a certain idiosyncrasy have the characteristic body type of this idiosyncrasy. We should bear in mind that in order to have the body of a person shaped according to his idiosyncrasy he must be influenced strongly by this idiosyncrasy for years.

So don’t expect, whenever a person is influenced temporarily by a certain idiosyncrasy, to develop its characteristic body type. It’s a matter of procedure; a certain idiosyncrasy changes our Etheric Body to a certain pattern; this pattern in turn affects the function of our Physical Body and gradually after many years it also shapes our body accordingly.

5.23 Lachesis characteristic gaze

It may seem strange for most of you, but Lachesis develops often a certain characteristic gaze; it looks as if she is wearing glasses and lowers the head so as to look over her glasses; her gaze at you is fixed; you are the target and she does not stop looking straight in your eyes, as if looking like a snake straight to her victim; she may turn her head sideways but she keeps her eyes fixed on you; this is in accordance with her psyche; don’t forget that “eyes are the mirror of soul/psyche”.

If you are suspicious and your aim is to dominate, then you are alert all the time; you are a cunning fox or a snake hunting for victims staying alert so as to face any hostile attack; you never turn your eyes and attention away from your target; you observe and note down any little motion of your opponent; you keep asking yourself: “What’s the matter with this guy? Who is he, really? What are his intentions? Am I in danger? How can I manipulate him?” Can you see now how our Physical Body expresses the content of our Psyche?
Other idiosyncrasies also have a characteristic gaze; for instance we could talk about the vanity glance of Platina; she is so vain, so royalty, so sure of herself; she has that air of royalty; it’s as if she is looking you from high above and for seconds she does a favor to you to bother look at you; you see, she can be very snob, at times.

Enough with the psychological characteristics; let’s say some important physical characteristics: she is usually hot; quite hot, but not so much as Sulphur unless apart from Lachesis there is a strong Sulphur influence in the background, ready to pop up. She may not be hot or may even be a little cold but even then, she cannot bear a hot room, a room not ventilated with fresh, cool air; she will open the windows.

During climax and even years after menopause she is usually suffering from hot flashes and sweat; it’s the main idiosyncrasy responsible for menopause problems. That doesn’t mean, of course, that whenever you find this symptom you should prescribe Lachesis. It’s so wrong to be based only on one symptom or to a few ones, even if they are “key notes”, that is, very characteristic. The whole is always more important than parts, and that’s a Universal and Homeopathic Law not to be forgotten or violated.

Now, let me remind you of a picture already described: of those elderly ladies with the extreme make up, the kitsch clothing, who are loquacious, hypocritical, syphilitic and domineering; add the hot flashes and see them fanning themselves and you can only think of Lachesis to prescribe. See, how miasmatic idiosyncratic diagnosis works? It is a matter of familiarizing yourself with the correct pictures and acting according to homeopathic laws.
5.24 She just can’t bear anything tight

Another, very important and easy to trace, characteristic is that she just can’t bear anything tight; anything that tightens her body and especially her neck, chest, breasts and belly. There are of course, other idiosyncrasies that have this characteristic, but for Lachesis it’s a capital one; if combined with a syphilitic temperament it guides you strongly towards Lachesis.

She can’t wear a polo-neck sweater; it’s not a matter of heat; she can’t bear it even in a cold winter; it’s a matter of tightening; she may even dislike having a necklace for the same reason; heavy clothing or heavy blankets may also produce a tightening and make her feel bad. So, you see, she wears low necked dresses or blouses not only to provoke attention but also because she can’t stand tightening in the area of the neck and chest.

If anything obstructs her breathing she is so distressed; that’s why she will not cover her head or nose even with light sheets; she feels suffocated. The minute she enters her house, she throws away any bra even if it is a loose one. In fact, she often purchases a bigger size of bra so as to feel it loose. For the same reason, as soon as she enters her house she changes into loose outfit or she may walk about with her underwear. She may not wear bra at all, unless she has enormous breast; she may also wear bra only when going out to church or to the doctor, that is, at places where she must appear to be descend; she does it for social reasons.

-Did you say esthetic reasons?

-No. I said social reasons; esthetics and good taste is definitely not her field! (laughing) She is so kitsch, most of the times, and not only as concerns her clothing but even as concerns furniture, house decoration etc. She also avoids body stockings, tights, corsets and anything tight. But you may even find a Lachesis that wears tight clothing; it’s usually the
case of a young lady that wants to show off her beautiful body and in the fight of beauty versus comfort, beauty wins!

Don’t confuse “aversion tight clothes” with “aversion woolen clothes”. Some idiosyncrasies and especially Sulphur can’t stand woolen for two reasons: heat and itching. Lachesis may have an aversion for heat but usually has no itching.

-Oh God! I had such a case in my dental clinic! She sad on the dental chair and told me: “Doctor, can I remove my bra?” “For God sake, why?” I told her full of surprise. And she told me: “I am suffocating, I don’t feel comfortable”. And she removed it at once!

-You see how true is what I’ve been telling you that true Homeopathy is born out of life? It is born out of clinical and every day observation. So you see, when a patient comes to the homeopathic doctor, he even looks at her bra! (laughing). Don’t take it wrong! I was just joking! I don’t want to see my name in the headlines of the newspapers tomorrow! (more laughing)

So, to conclude, nothing is accidental. Nor our look, nor our expression, nor our speech, nothing at all! But we must never be absolute, prejudiced and rigid and say: “she doesn’t like tight clothing… give her Lachesis”. That’s so wrong and has driven to failure many homeopathic doctors and of course to disappointment many homeopathic patients! (laughing)

5.25 Aggravation from sleep

She is aggravated from sleep; she may wake up not long after sleep or during the first hours after sleep from choking feeling in throat; she wants to rise up and even open the window for fresh air. She is so active and full of energy that she usually wakes up early in the morning; she just
can’t stay in bed; if she is a housewife she will immediately start taking care of the house; old Lachesis housewives could wake up at 6pm and start preparing food for noon, then clean the house, etc.

If she happens to sleep one or two hours more than usual, either in the morning or in noon she will wake up worse than before sleep; she will feel so heavy, even tired and often with headache or a heavy head; she will say to herself: “What’s the matter with me? Others are so much better after sleep and the more they sleep the better they are”.

5.26 A homeopathic doctor should never prescribe according to the patient’s phenotype

As concerns irritability, we will usually find Lachesis having two kinds of behavior; the one corresponds to her genotype or primal behavior and the other to her phenotype or secondary behavior. You must always discriminate between primal and secondary behavior; genotype or primal behavior is the most important of all; phenotype is useful only to guide us to the genotype and it may even be seemingly opposite to it. This is in accordance to the Universal Law of Uniqueness and Diversity. There is one genotype or primal behavior but from it, can origin many phenotypes or secondary behaviors.

Her genotype or primal behavior is that she is easily angry; easily irritable and usually expresses her anger no matter what; but then you may often find her adopting a phenotype or secondary behavior that is quite the opposite: she is “Ms Calm”. How on earth can you not be confused? A very useful criteria is her syphilitic exaggeration and of course her syphilitic intentions.

There comes to an inexperienced homeopathic doctor a seemingly “God-fearing” old lady who seems very calm: “Hallo doctor; how are you? How’s your wife and children? Good? I do hope so! May God bless you”
Then the doctor proceeds to the homeopathic history and asks her: “Are you easily angry?” “For God sake, doctor no! Not at all! Why should I? I believe so much in God and I have worked so much with myself. I always forgive people, even when I should be angry I say my prayers and forgive others; that’s how we should all be, peaceful and forgiving and full of love for all people!”

Next thing, the inexperienced homeopathic doctor notes down on his paper or computer: “Very calm, introvert and with high moral principles; a psoric person”. I say: “Shame on you doctor! You are awarded the medal of the open palm!” (laughing) It’s a great rule in true Homeopathy: *Never judge by appearances! Never judge by behavior!* You must always unmask your patient! You must always seek for his genotype, for his primal behavior, for his intentions.

At times, a patient of mine may say to me: “Oh doctor, I must have mislead you last time you saw me, because I answered totally wrongly to your questions about my personality and you may have given me the wrong medicine although I am feeling better”. And I say to him: “Who told you that I note down whatever you tell me, just as you have said it?” (laughing)

If I believe anything they say to me then we are both lost, patient and doctor; they will lose the chance to get well and I will lose most of my patients and especially the syphilitic ones who are indeed, nowadays, the majority of patients. *Never take for granted what a patient says to you! Never, ever!* The more he exaggerates the more you must doubt! The more he seems to know himself and the more he is proud about this, the more you should doubt.

So, when a Lachesis says that she is “extremely calm” and that she “loves all people”, the more you should doubt about it. My granny, God rest her soul, was a very loquacious and syphilitic person, a typical Lachesis. No
matter what she was talking about, after two or three sentences she used to say like a cassette player: “God bless my children and grand children and all people!” Then she used to gossip all people in the neighborhood and even her children and grandchildren; she used to put words in others mouth and had them quarrel among them; she couldn’t leave anyone at rest!

Exaggeration, hypocrisy and syphilitic intentions: these are three very important criteria that help you discriminate secondary behavior from primal one, phenotype from genotype.

5.27 Mean and domineering or hypocritically “good and sensitive”

So you must realize that Lachesis can be found in two versions: As mean, domineering and irritable which is the primal behavior version and as hypocritically “good and sensitive” which is the secondary behavior version. The first version is not so frequently found nowadays because any person having such a behavior encounters so much social reaction that he will have to change expression. So, it is expected that, many syphilitic persons tend not to show their primal behavior and intentions and tend to adopt several socially accepted secondary behaviors.

In conclusion Lachesis is primarily an irritable person. What irritates her? Anything that is contrary to her domineering attachment. If her husband does anything not her way she gets angry; if her children do anything not her way she gets angry; Attachment leads to anger. Anger is a lower Intellectual Emotion that originates from attachment; the more the attachment the more the anger.

So, why does Lachesis get angry? What are the usual causes of her irritability? She gets angry whenever things are not done her way; whenever she is not the dominant person in a love affair, in family, in work, in society… anywhere! She gets even angrier when anyone under
her dominance tries to free himself and dispute her authority. Of course, if you ask her about her irritability she may mask things: usually she won’t say “my kids/husband makes me angry”; instead she will often say: “my kids/husband distresses me/hurt me/saddens me/makes me suffer!”

5.28 Cutting comments, mordancy

Usually she expresses her anger, either by shouting if she is a low class woman or if she is a “modern” woman, she will do biting comments, mordant remarks. Moreover, she will blow hot and cold: she will stub you first and then will nurse the wound with cotton and iodine and then stub you again.

She may say: “Is this treatment going to last long? You don’t expect me to come here every month and pay you all the time… not that you didn’t help me a lot, but you see I live on a salary”. She blows first cold and then hot and then may change subject without waiting so as that you don’t have the chance to answer. She is such a cunning fox when it comes to domineer, when it comes to do things her way.

When I was a trainee at my trainer’s office, I happened to be present to the following biting remark from a Lachesis patient. She said to him: “What’s the matter with you, doctor? I come here for some years now and I always find you wearing the same shoes. You are rich; you have so many patients; why don’t you buy yourself new shoes?” (laughing) and then immediately she started saying how much good he has done to her and what a good doctor he is.

This biting comment was not accidentally done. The doctor had recently raised his fee, she learned about it, and tried to prevent him from raising the fee for her also since “she has been coming for years” and since “she has recommended to him hundreds of other patients”. Do you remember
what we have said about intentional actions? Anything she does has a goal: an egoistic, syphilitic goal.

Whenever you see a patient coming for the first time and immediately starting to accuse other doctors and saying that she has heard so many good things about you, then start thinking of Lachesis or other syphilitic idiosyncrasies. Whenever she says to you: “these medicines you gave me have caused many side effects to me... of course, I don’t mean that you did it on purpose, but they weren’t so good as the ones you gave me before”, then again think of Lachesis blowing hot and cold to you.

Whenever a patient praises you excessively, especially in front of others, think of Lachesis. Don’t let yourself be carried away by such tricks and syphilitic baits; be relaxed, patient and objective “fishermen” of people. Try to reach an objective diagnosis of their idiosyncrasies; that is the only way that you can help them; don’t let yourself be flattered; don’t let you yield in public relation games. If you are trapped in such games, you will not be able to free them from their own jail of illusion because you will be hallucinating too!

5.29 Intentional and purpose-full praise

Lachesis patients that were cured by the homeopathic doctor are often, those that will recommend him many other patients. Wherever she will go, at the church, at the bus, in companies she will say to others: “I have a very good doctor; he has cured me; he saved me; you must go there and he will certainly cure you too; don’t forget to tell him that you are recommended by me, Ms Brown, so as to take a good care of you!”

Don’t, even for a minute, think that the motives for this praise are unintentional; you have to do with a syphilitic person; most of the times her motives are selfish; sometimes this is done so as to ask you to charge her less since she has recommended you so many patients; other times,
she wants you to feel indebt to her and anytime she needs you to take a very good care of her; some other times, she uses your success and good name so as to praise herself for choosing such a good doctor; she says to others: “I know this doctor so many years; we are very close; I have sent him hundreds of patients; if you go tell him that I have sent you to him and he will take very good care of you”.

On the contrary, a psoric Phosphor will recommend his doctor to others, only out of gratitude for the man that freed him from his fears and nervous complaints. A low class Lachesis may even expose herself revealing her intentions straight away: “Give me drugs for a longer period because I have some money problems… I have recommended so many people to you… did Miss Young came to you recently? Did she tell you that I was the one who recommended her to you? You have done such a good to me… I worship you… I will place your icon next to that of Mother Mary!” (laughing)

If you hear this last phrase, just think of Lachesis seriously! (more laughing) And if she says that, in front of other people, then it is more than certain that she is a Lachesis subject, indeed. Another popular phrase of Lachesis for your praise is “God first and then doctors!” Of course, if you don’t manage to help her and if on top, she is dissatisfied from your behavior then “woe betides you!” or “may God help you!” She is not capable only of great praise but she is more capable in defaming you, exposing you to others and ridiculing you.

5.30 The hypocritical image of the “good and sensitive mother/housewife”

Lachesis is usually very tidy, but not so tidy as Nux Vomica who is fastidious, that is, tidy to the third degree. Lachesis is tidy and neat as old housewives were proud to be. Nowadays, many modern women feel embarrassed or even ashamed or sometimes bored to be housewives; they are proud to declare that they employ a foreign maid to take care the house and the children. That’s not a male subjective comment; Men also,
Nowadays, have also changed to the worse. Whenever we function and think as homeopathic doctors we should try to forget our sex and be objective scientists so as to reach to a correct diagnosis of the patient’s idiosyncrasy.

Lachesis women, especially in old times, adopt the hypocritical image of the “good and sensitive mother/housewife”; it is of course, a secondary behavior, a phenotype. She is neat, tidy and clean; she is proud to declare herself “a capable housewife” that manages to take care of the house, the children and the whole family. Her work is so important; she raises the children to become descent, good Christians useful to the society and with moral principles; she is an excellent cook; her roast beef is the first; (laughing) she is honest and faithful, good, sensitive, moral and above all a wonderful wife and mother! That is the hypocritical secondary behavior in a few words.

Don’t confuse her tidiness with the fastidiousness of Nux Vomica. Nux Vomica is so fastidious; it is something that comes naturally out of her; it’s the way she functions; she doesn’t do it so as to be proud about it to others; she just can’t function otherwise; it’s a neurosis, it’s almost an obsessive behavior; she is the “Anal” type of Freud. Lachesis, on the other hand is tidy because she is so energetic and since she stays at home she has to do something to waste her energy; She will keep mobbing the floor every day until the marbles need replacement! (laughing) She also does this for another reason: so as to show off to others and make her family feel in dept to her so as to domain.

5.31 Introversion due to fear of gossiping; intentional extroversion

As concerns introversion/extroversion you can find two phenotypes. Usually she is introvert for fear of others gossiping her; you see, she judges from herself! She is such a gossiper that she always thinks that others do the same thing as she does; so she keeps her personal to herself or to very close ones, especially within the family. She may not confide
even to her close ones because she wants to maintain a certain good image so as to manipulate her own people and others.

On the other hand she may adopt a different phenotype; she may appear to be extremely extrovert; she may even say that her husband is not good at sex and doesn’t satisfy her even when first meeting you! Or she may burst to tears the very first moment she meets you and “confide” to you that her son uses drugs and that she is so suffering. If you are not acquainted with syphilitic secondary behaviors you may say to yourself: “Oh my God, what a sensitive, extrovert woman! She is so suffering that she has lost any measure of extrovert behavior and confides to anyone seeking for consolation; she definitely needs Pulsatilla!”

Well, you are so wrong! You have just eaten her bait like a freshman! It’s a secondary behavior that has all characteristics of Lachesis; intentional, syphilitic, hypocritical and exaggerated. She fakes a good and sensitive Pulsatilla so as to get all the sympathy and good name in order to hide her real nature and use this image so as to manipulate her close ones and even use you in order to do that. The absurd thing is that most of the times, she is the one that has caused all these misfortunes for which she blames her husband or society!

5.32 Domineering parents drive their children to homosexuality or insanity

What do I mean by this declaration? Let me tell you what I mean. Whenever you find a psychotic or homosexual child, as a rule you will trace a Lachesis mother in the family, or at least another domineering idiosyncrasy. I am fully aware that I may say things that drive you crazy or surprise you, but that’s the way things are in reality. And reality is our field of action especially in true Homeopathy. Nowadays, it is a rare thing to trace a domineering father responsible for his child’s insanity or homosexuality.
When I say a domineering father I don’t mean a Medorhinum father. Medorhinum is not usually a domineering father, at least nowadays; more often he can be an indifferent father; he may, of course, be very irritable and bursting but he will not be systematically oppressive as a Nux Vomica or as an Arsenicum father. Nux Vomica is oppressive due to his obsession with tidiness, schedule and good manners. Arsenicum is oppressive for two things: he thinks he knows everything and that all must obey him and he is very fastidious in the sense that all things should be done scholastically and according to his way.

The usual case is a domineering Lachesis mother with a father that is primarily indifferent or secondarily indifferent because he has been “neutralized” by his wife. Then the boy of this family is in great trouble; not only he is oppressed and “castrated”, that is, emasculated by his mother but he hasn’t got any normal masculine model to refer to; so it is so easy to turn to homosexual behavior or to become effeminate. If he is a yielding and introvert boy, then he may end up to insanity. In both cases and especially in insanity, the mother has achieved full control, complete dominance because she now has a “crippled” child fully depending on her; he will stay a dependent child for ever; a puppet in her hands forever!

But any coin has two sides in this World of Dualism; it is “a two edged knife” situation; on the one hand she has full control but on the other hand she is fully occupied and enslaved; she is at the same time perpetrator and victim, hunter and prey. It’s the same thing that happens to a shepherd; He is being served by the weak-willed sheep but he is also obliged to serve the weak-willed and dependent from him sheep!

She is so hypocritical that although she has intentionally caused such a weak-willed and dependent child, she goes around or even to the doctor saying to all: “What can I do? He is so useless that I have to do everything for him! I am the one who suffers more taking care of him! Oh God, I don’t deserve this!”
5.33 The overprotective “Greek mother”

As concerns fears, Lachesis in reality, has no fears; she is a very strong and confident person. Don’t be confused by what she calls “fears”. Her so called, “fears” and “worries”, are usually very good excuses to manipulate others and especially her children. Most of the times she says she is “so afraid and worried” about her husband’s health condition but in reality she uses these fears so as to control his going out with his friends or mistresses.

If he is seriously ill or if the doctor says that he should take a considerable care of his way of life, then she takes the role of the strict nurse to control him and neutralize him; she finally found a very good way of neutralizing her rebellion husband; she starts treating him as if he were a small child.

She also uses her “fears and worries” so as to control her children, especially if they are not yielding: “Be careful! You will get ill! Drink your orangeade and your milk! Wear a jacket! Don’t drive a motorcycle! You will have an accident! Don’t hang out with bad companies! Stay safe at home! Be careful of broads! The only think they have in mind is to hook you and marry you!”

Isn’t that the typical picture of the overprotective “Greek mother”? It is not a coincidence that many women when becoming mothers change idiosyncrasy and usually become Lachesis subjects. I say “women” because Lachesis is predominantly a female idiosyncrasy; it matches female characteristics; rarely will you see a male Lachesis; on the other hand it is more usual to find a Medorhinum man than a Medorhinum woman.

It is an expected thing: Sexes differ; their nature is different. I don’t mean that the one is “better” than the other. I am a doctor; a scientist; I am not a
politician; my care is not to convince anyone or to have more fans and votes. Nature of man is simply different from the nature of woman; this is a normal, natural and undeniable fact.

Now, since man and woman differ in state of health and balance it is an expected thing to differ also in a state of imbalance. When a woman is perverted or simply imbalanced she tends to become hysterical, jealous, loquacious, gossiping, grumbling and mean. When a man is perverted or imbalanced he tends to become indifferent or violent or cruel.

It is not a coincidence that when it comes to cursing we say for a woman “she is such a bitch” while for a man we usually say “he is such a jerk”. An imbalanced man tends to develop different idiosyncrasies than an imbalanced woman, simply because they are different.

Lachesis is a very frequent idiosyncrasy in Greece. Just watch any Greek series in TV and you will be astonished how many mothers, women and grandmothers perform Lachesis roles. We are full of Lachesis! (laughing)

-Do you mean that Lachesis is a Greek idiosyncrasy?

-Not only Greek. It is an international one! (more laughing)) But you can more frequently, find such secondary behaviors of Lachesis overprotective mothers in underdeveloped culturally countries like Greece or South Italy for example. The secondary behavior of the “modern successful businesswoman” Lachesis can be more frequently found in advanced civilizations and in large cities. But always bear in mind that the genotype is the same while phenotypes seem to differ.
5.34 A flexible “cunning fox”

She has such a great idea about herself! But she is not so vain like Platina. Platina thinks that she is “the Queen”, the undisputable top in beauty, culture, charm and brain. Hyoscyamus may have the insane idea, when psychotic, that he is “Napoleon” or “Einstein”. Lycopodium thinks that he is such a cultured and refined person, with so many great ideas in his mind. Sulphur likes reading about mysteries and strange things and believes he is a great philosopher; he thinks that he has captured the meaning of life.

On the other hand, Lachesis believes that she is such a cunning fox. She does not only believe it; she knows it; she is sure about it because for many years she manages to manipulate others around her; she does things her way and most of the times others don’t even realize it! She is so flexible and as we have said, so capable of adopting secondary behaviors.

She isn’t rigid like Platina who says straight to you: “I am the first one and whoever does not see this, he is stupid”. No! That’s not Lachesis! She can be so flexible; she can pretend to be anything that serves her interests. You may see her one minute praising others and the next minute cursing them.

She will go to the politician that she praises to others and say to him: “You did not find a job for my son although I have convinced so many people to vote for you… you’ll see! You’ll hear from me… I am going to make a ridicule of you… I am going to support your opponent and you will find yourself out of the game!” She will have no moral restraints, not even social ones. She will go to the ones she has convinced to vote for the present politician and will manage to manipulate them to vote for his opponent.
Some years ago, I used to buy vegetables from a Lachesis grocery man that was next to my house. Whenever I went there he started saying the same things doing public relation towards me: “Good morning, my good doctor! How are you! How is your lovely wife and beautiful children? What a nice family you have! What would you like, doctor? Tomatoes? No! No! No! Don’t take these. They are not so good. I have saved the good ones for you in the fridge. Exclusively for you! Let me give you the best!”

Not that he was fond of me or my family! Not at all! For him I was “the rich doctor” from whom he would “steal” without any hesitation since I was also “stealing” from poor people. Not to say how much he was gossiping about me and my family!

A Lachesis man is even worse than a Lachesis woman. He is one of a kind! That’s not accidental. If a man is perverted and develops a “female” idiosyncrasy then he is even worse than a woman because such a role is not a usual thing for his nature. A gossiping, loquacious or hysteric man is ten times worse than a woman; he is unbearable! A cruel and violent woman is ten times worse than a cruel and violent man!

**5.35 A whole spectrum of secondary Lachesis behaviors**

Let me give you some examples of the great many secondary behaviors that a Lachesis can easily adopt: The strict abbess that has full strict control of all nuns; she judges all around her and preaches about love and morality while at the same time may be immoral or even mean; the theologian or literature teacher who is the headmaster of the School and is being hypocritical, overactive, ambitious and preaches all the time about morality and obedience; the ungifted female poet who thinks that she is a great poet and does not miss any chance to read her “works” in public.
More roles: the overprotective mother as described before; the domineering grandmother who says hypocritically: “a grandmother loves her grandchildren twice as much as a mother her children!”; she always says to her daughter: “You don’t know how to raise a child! I know better!”; the social worker who pretends to be very sensitive, compassionate and unintentional and at the same time her only intention is to dominate to those around her. It is not accidental that Lachesis tends to select professions or activities that give her the chance to manipulate others and dominate over them.

More Lachesis phenotypes: the vulgar horn or pimp that is proud for her sex “techniques” and her ability to seduce men and manipulate them; the gossiper of the neighborhood who is so capable of putting words into others mouth so as to have them quarrel while she is nearby laughing at them; if they discover her intrigue she has the guts to answer back: “Who? Me? I swear to my children’s soul that I never did such a thing! I swear to all mighty God I am a victim of conspiracy; someone is lying deliberately to spoil our good relation. Don’t believe their lies!” If you try to unmask a Lachesis as to her syphilitic intentions she will be raging; she’s going to eat you alive; she’s going to say you are crazy, a liar, an insane guy, a lunatic or a conspirator. There is no way she’s going to admit her true intentions.

More phenotypes: the mother who steps on her husband’s love for drinking and calls him “an alcoholic good-for-nothing father” and accuses him to their children so as to neutralize him and take control over the family; the mother that goes from one TV production to another saying “my beloved child has got into drugs/religious groups/gangs… I try to save him… be careful about your own child… help me against our fight against drug-dealers/gurus/outlaws”.

She is so good in accusing others, in ridiculing others or in playing the role of the “good and sensitive mother/wife” that is suffering from her “heartless children/husband”. All these roles and many other that may
seemingly be contrary to each other are indeed, secondary behaviors of the same idiosyncrasy. She may also be “the modern woman” who is ashamed to be called “a housewife”; she is proud to show off as “femme fatal” or as “successful business woman” or “famous actress” or “famous artist”, etc.

-Can she be a great scientist?

-Of course, she can! Why not be, a great scientist? She is smart, ambitious and energetic. She can be anything she wants. It depends on what targets she sets for herself. But she can also be the vulgar merchant of the flea market who teases men saying shocking sexual jokes.

I rest my case, for now! Life is so diverse, so never ending! True Homeopathy can be so difficult and at the same time so fascinating: both Science and Art; Art and Science; Science and Philosophy; Philosophy and Science! That’s what true Homeopathy is for me!
CHAPTER 6

LYCOPODIUM

A. HIERARCHICAL DESCRIPTION

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6.1 The “intellectual” type

Lycopodium as an idiosyncrasy corresponds to the homeopathic medicine Lycopodium Clavatum that is prepared from the homonymous plant. It is an intellectual idiosyncrasy. What do I mean by that? That he does a lot of thinking. Not in the sense of Natrum Muriaticum. Natrum Muriaticum is easily offended or hurt and her thoughts have to do with emotions and relations; she is emotional, not intellectual. Lycopodium on the other hand is intensely intellectual although sometimes it may seem to be emotional as concerns a certain secondary behavior.

He -and I say he, because it is mainly a male idiosyncrasy- functions mostly at the level of Intellectual Psyche and especially by pure thinking and logic and in a much lower degree with his emotions. That doesn’t mean that he is cruel or mean. Not at all! He simply filters all things with his thinking; that’s the way he functions. For example when he gets in touch with new things or persons his main care is not to “feel” but to “understand”. He wants to know causes and mechanisms for all things; he wants definitions for all things: From what parts are they composed? How do they function? What’s its purpose and usefulness?

He has that great tendency to fill all those “little boxes” of his brain with information, with data. His mind works like a computer which needs information hierarchically classified in order to function or else it is blocked. It is like the operating system “Windows” in a computer. You open a “window”, then a file, then a document and so on; you also need software programs to deal with any given document, you need information. That’s the way pure human logic works and since Lycopodium is a purely logic person, he needs to fill his brain with information about anything in order to function even in areas like emotions, where logic is not always wanted.

Somebody could say: “If this is the normal procedure of any brain what is special about this idiosyncrasy?” The special thing is that there is an exaggeration of logic and pure thinking that dominates over his whole
existence. Don’t forget that idiosyncratic characteristics are but normal functions or properties that are exaggerated, imbalanced.

Take for example Natrum Muriaticum. Any person keeps some things for himself, that is, he has some degree of introversion; but in Natrum Muriaticum this is exaggerated to the third degree and it becomes an idiosyncratic characteristic, a specific imbalance of this idiosyncrasy. Quantitative change in introversion finally becomes a qualitative change; from normal introversion we move forward to pathological introversion. The same thing happens in all idiosyncratic characteristics.

Let me give you another example. There is a certain normal degree as concerns tidiness and programming. If this is exaggerated “downwards” it becomes the characteristic imbalance of Sulphur called “untidiness” and “sloppiness”. On the other hand, if it is exaggerated “upwards” then it becomes the characteristic imbalance of Nux Vomica called “fastidiousness” and “rigidity”.

Lycopodium is so intellectual that in some rare times of self introspection he wonders if he ever had any true emotions, any real deep emotions that were not the product of mere guidance by his thinking and ideas; he wonders if he had ever really “lived”. Has he ever really lived and felt instead of just thinking? This strange and extreme sensation is actually the result of the clear predominance of intellect/logic over emotions.

Being intellectual, of course, has also its advantages; He is very capable of classifying things and ideas; very good in finding the correlations among things and ideas; extremely capable of capturing “wild” ideas, original ones, fascinating and innovating; able to draw new programs or to create new, alternative and radical theories either scientific, philosophical, religious, social or political. That’s the reason why he can be a very good writer, scientist, teacher or philosopher. He can also be a very good advertiser or movie writer as concerns script and imagination.
But, although he is so capable in producing and understanding new ideas, he lacks the ability to put these ideas into action. This has to do with his special kind of cowardice towards colleagues and opponents; to put an idea, a plan into action you need co-workers and you need to confront opponents; the thing is that he cannot manage other people and especially syphilitic ones. This cowardice to confront others and especially the competitive ones marks his whole life.

6.2 The “good kid”

There are also other intellectual idiosyncrasies like Sulphur and Nux Vomica, in the sense of predominance of intellect over emotions. We will examine their differences from Lycopodium in due time. Now, it’s time to capture the essence of Lycopodium and a good way to do this is to take things as they develop in time; let’s see how a Lycopodium mind is formed into the brain of a boy or to be more precise, how a Lycopodium idiosyncrasy affects the maturing Intellectual Psyche of a boy.

Just think of a boy who, while growing, realizes that he has a very good ability for creative thinking; he is very good at thinking, at producing original and new ideas and at understanding and learning new things. It is so easy for him to be the “bright student”. At the same time he realizes that he is not as brave as others when it comes to contradiction with other kids of his age or grownups. In fact, he is coward, although it is not so easy to admit it.

He is living a phase of his life where competition and self reassurance are extremely strong, so he must find ways to be competitive; due to his cowardice, he can’t be the “wide boy” of his school or neighborhood; this is a role fit for Medorhinum, as we have described so thoroughly. If he tries to do so they will kick his butt! He may even have a strong body type, he may even have learned karate, but he hasn’t got the braveness or nerve to stand up a fearful and competitive sycotic or syphilitic kid.
So, what’s left for him? He hasn’t got the body, or to be more precise, he hasn’t got the nerve, but he does have the brain! So, it’s almost inevitable to culture his intellect so as to survive and to gain success and reassurance.

Thus, he will have the tendency to become “the bright student”, the “good boy”, the “intellectual guy”, the “civilized and cultured young man” or the “sensitive cultured artist”, the “educated and refined soul”, the “swot”, the “nerd”, the “science boy” or the “church boy”.

That’s the easiest way to be acceptable and praised by his parents, teachers, colleagues and society. That’s his “weapons” towards girls since he is not coward only against competitive boys but he is also very shy towards girls. This is the easiest way to promote himself now and, of course, later on, professionally and socially. This route of life of his is defined by his main two characteristics: he is intellectual and coward as concerns competition and contradiction. If we want to give his essence in a phrase we would say that he is coward, diplomatic, educated, ambitious and intellectual. Let’s analyze thoroughly, one by one, these unique characteristics.

6.3 The psoric vanity of the “good, cultured and refined person”

His main Basic Passion is Vanity; it’s a psoric vanity because his main miasma is the Psoric one. Natrum Muriaticum, as said, is also psoric but her psoric vanity takes the form of “decency”. What form does it take in the case of Lycopodium? It takes the form of “good image” or “respected public image”. You see, to wit, “Many have hated money, but nobody glory!”

He is very ambitious although he does not shout about it or even admit it at times; you see, it’s indeed a psoric ambitiousness; how, on Earth, do
you expect it to be loud and clear? He is not interest in material things; he is not interest in satisfying physical urges and needs like sycotic Medorhinum; he is not interest in control of others like a syphilitic Lachesis; he is not interest in being the “King” like a syphilitic Platina.

But, he is so much keen in gaining the fame or even posthumous reputation of the “spiritual” man; the educated; the refined; the deep philosopher; the avant-garde artist; the cultured thinker; the humanitarian pioneering scientist; the active ecologist; the respected academic; the pioneering researcher; the hard working scholar; the modern pedagogue; the idealist alternative physician; the humble spiritual master; the humble believer in esoteric philosophy; the humble, faithful and educated Christian/Muslim/etc; the idealist, well educated politician; the researcher pioneering psychologist; the inspired, theoretical, social reformer; the humble educated priest or monk; the famous, humble writer.

His psoric vanity has to do with his image towards himself and especially others and even more, towards female others; not as concerns his physical image but as concerns his intellectual image; the image of his refined, cultured intellect and “spirituality”. All his actions tend towards the promotion of this image either in family, girls, school, job or society. As said, it’s a low profile psoric promotion, but that doesn’t mean that it’s not a very strong one; he wants medals, praises, prizes, recognitions, praising articles, interviews, publications; and not only in this life, but even after death.

Even when he believes that he is worth the praise and even when he is really worth it, he will not easily shout it out himself; he wants others to do it for him. So, often, he adopts the secondary behavior of the “humble, modest, shy, calm and worthy person”. A person that seems to avoid publicity but on the other hand is thirsty for it; but, be careful; It’s not that he is an empty barrel; most of the times he is, more or less, worthy of praise since he has read a lot, worked a lot, even dedicated his life to achieve these goals; he is qualified and has done much job.
But, of course, in the syphilitic era that we live in, he just can’t face his syphilitic ambitious opponents because he is coward as concerns contradiction; moreover, they will employ any immoral or unlawful means to achieve their goals.

He will work hard but it is not a rare thing to employ flattery so as to serve his ambition, though it’s a low profile, psoric flattery; he can also be a self-seeker, a calculating person; that is, he will do public relations, avoid judging those from which his ambitions depend on, even compromise with slightly immoral situations so as to promote himself. He hasn’t got the strict moral principles of Natrum Muriaticum and being so intellectual he has the ability to fool even himself, as to his true intentions, so as to serve his ambitions.

6.4 Theatrical behavior; playing roles instead of just being

He is so keen of his public image that he usually adopts a theatrical behavior, a role, throughout his whole life; it’s not a syphilitic, exaggerated and straightly intentional behavior; it’s a semiconscious behavior; he doesn’t have syphilitic intentions to rule others or manipulate them; he only wants good fame, to be loved and recognized by others; a psoric fame. In the end he becomes one with this adopted secondary behavior.

He doesn’t adopt this behavior only towards important persons; he seeks for recognition not only from a minister but even from the kiosk owner of his neighborhood or even from his house maid. He feels so great when other persons think: “What a good man! What an educated, refined man!” His theatrical behavior is addressed not only to others but even to his very close ones; parents, kids, wife and friends and even to himself; he becomes one with it.
If someone unmasks this behavior, it’s not an easy thing for him to accept; he may find a thousand excuses to reject it; he is so good in finding excuses, in arguing and covering himself to others and even to himself; he is so good in self delusion; in blinding himself! And his main excuse seems so strong: “I try so hard to be a good man!”

6.5 Mistrustful and at the same time gullible!

Being himself theatrical, makes him mistrustful to others. If he is so theatrical to others, then others also may be theatrical to him. “Aren’t we all actors playing roles!” he thinks. Another thing that makes him seem mistrustful is his natural tendency to want to know the causes and mechanisms about anything; his tendency to draw serious information to fill in the “boxes” inside his mind; he has this strong curiosity, by nature;

If he is a patient, before coming to you, he may read books about Homeopathy, surf in the web or read scientific articles about it; even then, when he comes to your office already informed, he will ask you to make a small lecture to him about Homeopathy. His usual questions are: “How Homeopathy works?” “What are homeopathic medicines made of?”, “Can you give me scientific data about the efficacy of Homeopathy in my specific illness?”, “How can I be sure that it was homeopathic drugs that cured me and not something else, for example placebo effect?”, “Why doesn’t the Scientific Community accept Homeopathy?”

But if you convince him, that is, if you fill properly with information his brain “boxes”, then he may become a great fun of your ideas or methods. He is, indeed, mistrustful and impatient as to results and is always asking himself and you if his improvement was indeed caused by homeopathic cure but when finally convinced he becomes a fan.

This intellectuality of his, is a two-edged knife. It makes him both mistrustful and at the same time gullible! Isn’t life and Homeopathy a
fascinating thing? How, can such a thing happen? You see, a syphilitic person is very capable to fill his brain boxes with the “proper” information and “convince” him about his theories and good intentions.

A syphilitic Lachesis will say to herself; who is this? He is an intellectual person. What does he need so as to be convinced? He wants “scientific” data, mechanisms, explaining and talking. I will give him whatever he wants. I will also flatter him that he is “so smart”, “so educated” and “so refined”. What else do I see? I see that he is very ambitious; he wants glory, idealistic theories etc. I will give him the right baits! I will tell him that he can serve “our” ideals from an “important position” under my guidance of course, and let him think that he can be “Caliph in the place of the Caliph” later on.

His problem is that he judges others not according to their life and actions but according to their false image, according to their theoretical declarations. Someone could say: “If he is doing the same thing, if he is also projecting an image towards others, how come he doesn’t suspect that others do the same?” You see, the problem is that it’s not easy for a psoric person to bit the cunningness of a syphilitic one; he will find his weak points and using any kind of tricks and intrigues he will manipulate him.

His psoric vanity and psoric ambition is his most weak point; a syphilitic person sees that and puts the glory-bait in front of his eyes; his Conscience is shut down. If the syphilitic person is a woman and even more a beautiful one, then she triggers one more weak point of his: his lust.

6.6 He feels exceptional as to his psychological cultivation

We must talk more about his vanity and the best way to do it is to compare it to other idiosyncrasies that also suffer from vanity. Platina has
a “royal” syphilitic vanity; she is the “Queen” in all fields or in specific fields like beauty, brain, personality, art, star system, media, education or refinement; she is so attached to success; to be the first, the top and never even the second one.

Sulphur has a psoric intellectual vanity; he considers himself a great thinker; he has those great ideas, those wild, original and philosophical ideas and those pioneering ideas. If he were the prime minister he would give also great solutions to all problems; you see he is philosophizing about all things and he has such good ideas; he could change the world if they just listen to him and his ideas.

But, he is just the theoretical type; he just can’t put himself on a long and strict program; his weak field is organizing things and bringing them to action. That is the reason why success is most of the times far away from him; the only fields that he may have some success, are theoretical fields and modern anarchic art. He is usually condemned to be considered as a great bubbler!

Lachesis has a syphilitic vanity; she considers herself a cunning fox and she is indeed; she is so confident that she can manage anything she undertakes and life has confirmed her efficacy; she has a firm opinion about everything because “she knows” while others don’t; nobody can fool her; she foresees thinks; she is a good judge of characters; furthermore she is such a great manipulator of other people around her because she is cunning, flexible, hypocritical and sweet talker.

Medorhinum has a sycotic vanity; his vanity has nothing to do with intellectuality or psychological culture; it has to do with his physical condition, great energy and fearfulness; he’s got a yang strong body which he keeps fit and dressed with manly accessories, always showing off his manly and sexy physical; he feels robust, sexy, energetic; he has no limits and no fear; he is such a womanizer; such a wide boy, a hard
guy; he can drink tons of alcohol, smoke dozens of cigarettes, not afraid to use drugs, not afraid of disease; he can please many women; he is the top as concerns enjoying life to the maximum; he is the man!

Hyoscyamus has a syphilitic and insane vanity; when not psychotic he feels that he is very smart and he is very suspicious of others around him; when he becomes insane, psychotic, then he has the insane idea that he is something like Napoleon or Einstein and that nobody can understand the depth of his thinking and greatness.

Lycopodium, usually has a psoric vanity; he considers himself a smart person; an intellectual person with great capacity in thinking; he considers his I.Q above normal but many times if you ask him about it, he may say that he is averagely smart so as not to consider him vain; this is in accordance, most of the times, with his secondary behavior of the humble, good, refined person who is not allowed to be vain.

He doesn’t consider himself as a genius or top as Platina; but still, although he is not admitting it, he feels that there is something special about him as concerns intellectuality, education, culture and refinement; many times he likes to think that, someday, now or even after his death, his unique personality and intellectual contribution to the society will be finally recognized; even if such a thing is not happening at the present, he feels good to know and realize that he is unique; but, despite these, there is a cowardice and lack of self confidence under his image for which we will say more later on.

6.7 Fields of vanity

What are his fields of interest to which his vanity finds fertile ground? He reads a lot of books systematically; he wants to know, to learn new things. He doesn’t just read romantic novels like Pulsatilla so as to dream about happiness; he reads so as to acquire as more knowledge as possible
in various fields; he is fond of global knowledge and intellectual cultivation.

Why so? Because he wants to show off, in a psoric of course way, the image of the cultivated, refined and educated man; he expresses in all occasions what he has learned and even gives short lectures about it; he adopts sophisticated terms, analytic speech, wits from great authors or spirits or even from public wit.

He is mainly interested in Philosophy, Psychology, Metaphysics, History, Politics, Religion, Science and the history of scientific thinking. If he chooses the artistic field he likes reading and discussing endlessly about pioneering artists and new “schools”. The field of interest is not so important as the way he occupies himself in that field; he reads systematically and greatly; he likes research, teaching and writing; he is so keen to be considered “an expert” on his field; he is self assured through discovering knew important knowledge and enjoys the glory that accompanies such “discoveries”.

He is so fond of writing books, articles, thesis, studies, bibliographical studies, essays, poems, novels, theatrical plays, books and any kind of presentations. He is the greatest fan of seminars, conventions, lectures, debates, discussions and presentations trying to play an active role and present his image through them.

He likes to be “one of the few” fans of “Tradition” or “True Knowledge” either in the fields of Religion, Science, Philosophy or Ideologies. He is so pleased to consider himself “one of the few” pioneering thinkers that are introducing a new theory or a new ideology. It may seem strange that he may be fan at the same time of tradition and modern ideas but that’s a secondary difference; the common thing that underlies both behaviors is the phrase “one of the few”; that’s his psoric vanity.
6.8 A special relation with Nature

Lycopodium has a special relation with Nature; not only in the sense of natural environment but also as to its mysteries and laws; he is so fond of learning about natural phenomena, laws and mechanisms. We could say that he likes to be close to Nature but what he likes more is to talk to others about Nature or watching documentaries about it. That’s not a strange thing, since as said, he is such an intellectual guy; most of the times he thinks, talks or writes about something instead of just living it, feeling it and enjoying it face to face.

In the same way he may think, talk and write about love or sex instead of loving actually and having sex actually! He says he is full of love but it’s not a feeling; it’s rather a thinking procedure. He talks and reads much about sex but he is not the Medorhinum “sex machine” and certainly not the great womanizer.

You may see him talking enthusiastically about Nature and at the same time he prefers city life with its seminars, artistic happenings, cultural events and politics. Not that he is lying; it’s a matter of intellectuality. Accordingly, he is so fond of travelling, especially to countries that differ a lot from his own country as environment and culture; again it is his tendency to learn about new things and ideas instead of enjoying them physically and emotionally.

6.9 A well disguised cowardice under the mask of the gentle, mild and civilized person

Now, let’s proceed to an extremely important characteristic of Lycopodium: his psoric cowardice. Although very characteristic and intense it’s not easily noticed by the inexperienced eye; you see, he covers it with several excuses, not only to others but even to himself! Let’s unveil it through examples from everyday life.
He is disturbed and annoyed by several things but most of the times, he rationalizes or philosophizes and gets over them; even when he is angry he doesn’t often express his anger especially to strangers; that is the reason why usually he has the fame of the gentle or mild person; but this is just a misunderstanding from others or just a mask of his; it’s not that he is genuinely mild; it’s that he is a coward; he is so much afraid of contradiction and especially physical contradiction.

For example, he has a controversy with someone, non relative; if the other person is aggressive and determined not to yield and especially if he is a robust man, then Lycopodium even if right will yield. But, he will find a nice way to do it, so as not to be called a “coward”. He will definitely, “play it safe”, even if he is physically more robust than the other person. The real reason of his yielding is his tremendous but masked fear that he will be punched and will have to go around with a bruised eye; he will be ridiculed; he will spoil his image of the “mild and cultured guy”; not to mention his great fear that he will mess with authorities like police and judges.

But what’s more revealing of his care for his social image is that he will try to find a very nice way to yield; being so intellectual he is so good at it; he may even come out on top as concerns impression to others! He will usually, say: “I am out of here; I don’t want to lower the level of this discussion!”, “I thought that we were civilized people…”, “OK, my friend, if you think that you are right, then you are right! It’s OK with me! You have the right to your opinion and I have the right to mine; Time will show who’s actually right. I am leaving now; I have more important things to do!”, “Forget it! Let’s put it aside! It doesn’t worth the trouble to spoil our relation and hearts over such little stuffs”, “Let’s drop it; if I said something that has offended you, then I am willing to apologize and say sorry… but you must admit that your behavior was also, not the proper one!”
All the above are nothing but the masking of his cowardice through “civilized” secondary behaviors; he is the cultured and refined man; the gentle, mild, calm and polite person; the generous, noble and high-minded man! He declares democratic, liberal, peaceful, against any kind of violence, rational, reasonable and fan of pluralism so as to avoid being beaten. Many times, when others fight he may play the role of the peacemaker; of course he does this only if he is sure that he will not be beaten. In all fields of his life, he plays it safe: in controversies, in loans, in economic matters and business, in personal relations, in everything!

But, don’t be surprised that where ever he has full control either to his yielding wife or to his children, then his behavior changes drastically: he grumbles, he is very critical, he preaches and even shouts! A person who knows him outside of his family, for example a colleague, if found in such family scenes, will be surprised! He has such a different image in his mind about him! Such a dominant behavior is not often.

Such a behavior may happen if he is highly educated and very successful professionally and he is married to a much younger and less educated low class woman who is just a housewife. It may also happen towards his small children before puberty comes and with it, rebellion! But, as we will say later on, most often, his wife or mother or others are the dominant ones and he is the victim.

We have talked about his fear, as concerns physical controversy; that doesn’t mean that he will yield in an intellectual controversy as long as it is carried out in civilized terms; being so intellectual and educated he feels that he is in his field. He is very good in arguments, in discussion, in speech, in knowledge and in flexibility. On the other hand whenever he is going to speak in public, even on a matter that he knows very well, he will have enough stress and stage fright; but only for the first couple minutes; then he goes over it entirely and he is very fluent and successful.
This cowardice, is also present at his work; he is so afraid to get involved in controversies and conflicts with his colleagues and especially with his superiors; he is afraid of losing his job and very insecure in making a new start in a new environment. He even, avoids controversies with is inferiors or with his employees. He hesitates to give straight orders to them; he feels so uncomfortable in behaving as a boss.

Usually he will do most of the job trying to be a good example to his employees and he will try to inspire them to work more; he will try to create a team spirit, be friends with them, motivate them with bonus or praises, use diplomacy etc. Sometimes he may even prefer to do some of the job of his inferiors so as not to be in the embarrassing position to shout at them for neglecting something.

This cowardice characterizes him in many other fields; he is very much afraid anything that has to do with authority, like police, judges, state, tax officers etc. He is also afraid of loans and any kind of financial mess. He is so helpless against any possibility of public ridicule. He is so much embarrassed in such situations and so much afraid that his good social image, for which he so much cares, will be spoiled. He cares so much about “What will others say?” When we say “others” we don’t just mean society, but also job, neighborhood, family and even wife.

His cowardice makes him indecisive; shall I do this or that? Should I take this decision or that? Should I get married or not? Should I change job or not? He examines one option a lot and he seems to reach a decision but then when examining the opposite one he finds also very strong arguments in favor of it. You see, he is so intellectual! His indecision makes him postpone important matters, especially when it comes to divorce or change job.
6.10 Psoric Lust

His relation with the other sex is also defined by his cowardice, but it does have another very strong characteristic: psoric lust! He has much desire for sex, but not so much as sycotic idiosyncrasies like Medorhinum or Phosphorus. His desire is not so much physical; it is mostly intellectual; it comes from his head, from his mind and especially from one particular Sense, i.e. vision. He cannot help looking women, even if he is married and happy with his marriage; any kind of women; young, old, friends, relatives, anyone, anywhere! His eyes and brain are so active; the eye looks and the brain imagines, creating horny stories; he is mostly stimulated by semi-nude instead of nude or by thinking instead of touching; you see, he is an intellectual guy; his sexual intercourse starts from the brain downwards!

But despite his strong lust, his cowardice blocks him a lot; he is so afraid of getting the mitten, getting a cold shower! He is so afraid of public ridicule! Nevertheless, he can’t help it; he can’t stop flirting; his flirt is psoric, intellectual, indirect, civilized and charming; it’s not sycotic and straight. But when it comes to make the decisive move, then he hesitates; in fact, most of the times, he is waiting for his companion to make the final move and then “go for it”; this is not accidental! In fact, nothing is accidental in Universe; all things have their causes but whenever we don’t know it we tend to name things as accidental: a typical human, egoistic behavior.

Why doesn’t he “go for it” straight to the end? Because he is afraid of getting the mitten and furthermore he doesn’t want to be accused of sexual harassment. If he is a teenager, most of the times he prefers masturbation instead of risking a cold shower.

This cowardice invades his whole sexual life. He has such a great stress “to satisfy” his companion sexually, not to “fail”, that he often suffers from early ejaculation or loose erection. If such a thing happens then he tries hard to help his mate come to an orgasm; many times, in order to
avoid early ejaculation he tries to postpone his orgasm until his companion comes first. But, sexual function is an autonomic function and whenever you try to control things then you may make a mess out of it. He can’t relax and enjoy it and what should have been a mutual joy becomes a stressful task for him.

Thus, after the first sexual enthusiasm in a relation, he tends to lose interest. He may compromise by focusing his interest to the family and kids or to his job. Still, his lust won’t leave him in peace; he is flirting other women and most of the times, not the proper ones and in the end he has troubles with his wife or with his mistress. Sex and affairs are the weak point of Lycopodium and the cause of his greatest troubles. Most of the times, it’s a dead end: on the one hand he has a great lust and on the other hand he hasn’t got the ability to manage and balance things.

Very often he is greatly attracted by dominant syphilitic women like Valerian; it’s a syphilitic idiosyncrasy that is not easy to detect; she may seem psoric or a bit sycotic, but not syphilitic. Valerian tends to project a false image: she pretends to be dynamic, liberal, modern and cultured although behind this mask there is an insecure, spoiled, ambitious and egoistic woman. This false image of Valerian seems to be the ideal woman for a Lycopodium; he enters this affair and not after long, his problems begin.

It’s so amazing to be able, through the knowledge of idiosyncrasies to understand the essence of any relation and its tendencies; to realize the hidden masks, the secondary behaviors and to know the primal behavior; it’s even more amazing to foresee the possible end of such relations. You see, we, human beings are so predictable! So not free! This predictability has to do with the great influence that idiosyncrasies have on our body and mind; it affects, from upwards down, our will and understanding, our thinking, feeling, behavior, vital energy and body.
6.11 Neat and introvert due to his care for his public image

He is usually neat and tidy but not so much as Nux Vomica. He is not fastidious. The reason he wants to be tidy is that he doesn’t want others to criticize him or to make comments; he doesn’t want to spoil his good public image; these two reasons make him diligent, hard working and punctual to his appointments; he may even go half an hour earlier to his appointments so as not to risk getting late. For the same reason he tries hard to pay his bills and debts on time.

He enjoys talking about several subjects and likes company although he is at a certain, moderate degree introvert. He tries to preserve a good public image so if he starts talking about his very personal matters he may spoil things. But his tendency for flirting may drive him to talk about his personal with women she likes; it’s just a way of flirting although he seems to be very extrovert and sincere talking about the troubles he had in his past affairs.

Again, we come across his theatrical behavior; he presents himself as “sensitive and troubled” but still “cultured and worthy” man. This way he can move a woman and have sex without being mistaken for a vulgar, lustful, womanizer. Often, he makes a pass to women that are in distress, that is, after a divorce, a love disappointment or a misfortune; he likes to imagine that he is the sensitive man that will save this poor woman from those vulgar husbands/boyfriends/parents of her.

Don’t even think for a minute that this is a syphilitic, intentional and conscious behavior. He is not fooling others. In fact, he is only fooling himself and indeed, he is so capable of doing this! He enters a role that becomes his way of living! That is the reason why old homeopaths used to characterize Lycopodium as “the rat of couples”!
6.12 Physical Characteristics

He is aggravated by heat, but not as much as Sulphur, who is one of the hottest idiosyncrasies. He has also, other characteristics that make us think of Sulphur, but not so strong as Sulphur: he sweats easily, his sweat may be offensive, his skin is oily and has much gases.

Sulphur has sensitive intestines while Lycopodium usually has a sensitive stomach; retching, stomach burning, heart burning, weak and slowed down digestion. If he eats late at night, he just can’t digest; he may wake up at night with heavy stomach, nausea and even vomiting; on the other hand if he eats the same food at midday he is OK; nevertheless most of the times he can’t go to bed hungry. Despite his dyspepsia he likes food and tends, like Sulphur to overeat.

Around 11am he feels emptiness to his stomach and wants to eat something, not necessarily in quantity. A great characteristic of his is that he almost always eats very hastily, even if he has all the time in front of him, even if he is having fun at a restaurant. He practically eats without much chewing. When his dyspepsia gets worse he may be hungry but after two or three spoonfuls he feels distention and satiety.

6.13 A Lycopodium woman

As already mentioned, Lycopodium is mainly a male idiosyncrasy. A woman Lycopodium can be found in two versions. The first version is the psoric one; she is mild and introvert, but of course, not so much as a Natrum Muriaticum; she is very fond of Nature, quite romantic and makes romantic, psoric dreams about her future; she wants to live in the country away from noisy towns, wants to create a happy family and deal with art or social matters without great ambitions.

The second version reminds of a mild Platina; she considers herself a modern cultured and refined woman; she takes very good care of her
look, has quite an idea for herself and is flattered by male interest. She dreams of the one and only great love affair, one that will not be dominated by sex but by tenderness, dialogue, understanding and friendly communication. Contrary to Platina she is not a domineering person, she hardly expresses her anger and she is not aggressive; that is, she has the typical cowardice of Lycopodium, as is not the case with Platina.

6.14 Idiosyncratic Diagram of Lycopodium

Raw Material:
The plant Lycopodium Clavatum

Miasmas:
Psoric mental content and psoric expression

Basic Passions:
Psoric Vanity in the form of the tendency for a good public image; he feels unique as concerns psychological culture; attachment to psoric ideologies; sexual lust, especially as concerns vision.

Essence, Main Idea:
Coward, diplomatic, indirect, “civilized”, ambitious, intellectual, psoric person

Thinking:

a. Evolutionary Level:
Being an intensely intellectual person he has a great relation with Intellectual Psyche and a minor relation with Sensual Psyche. Often, due to his psoric vanity he deludes himself and does not listen to his
Conscience Psyche. His Individual Will is influenced very little by his External Will that has to do with material things and the Material World and very much influenced by his External Will that has to do with sexual urge and Psychic World.

His happiness has to do mainly with his good public fame. He has a natural curiosity about physical and psychological phenomena and about knowledge in general and this helps him come in touch with inner knowledge, Truth and God. But most of the time, he is full of theory and “culture” and has the fame of the “spiritual” man and not the essence of it.

b. Influences:
Psoric morality, that is, attachment to ideologies; psoric cowardice

Stressful Factors:
Negative fame; public ridicule; rejection; when he gets the mitten; great responsibilities; unsettled matters; the possibility of a conflict, controversy, fighting or beating; underestimation; lack of appreciation; commitments; even the sensation that he is denied of his rights or of his freedom; domineering women; vulgar people; violence. He is very much affected by Verbal and Mnemonic Thinking Stimuli.

c. General Characteristics of his Intellectual Functions:
Systematic and well organized thinking with great imagination and originality; very capable of understanding or creating new, original ideas but due to his cowardice he finds great difficulties in applying these ideas in practice.

d. Intellectual Patterns:
Psoric Intellectual Patterns that concern the public image of the mild, good and cultured person. He may not think that he is the first one, but he thinks that he is something unique as concerns quality, depth and originality of thinking; ability to adopt new intellectual patterns and change his intellectual content but without necessarily change in his idiosyncratic attachments.

He thinks he is a moral person and most of the times he is, but it is not a rare thing to violate his principles due to sexual lust or ambition; even then, he tends to cover his immoral actions with excuses; he has a great ability to blind himself. First he does what he wants and then he finds excuses for himself through well organized theoretical arguments. Theatrical extroversion while he is in fact, introvert; he hides his personal inabilities so as to project to others, even to his very close ones, a good public image.

**Frequency:**

Very frequent to men and especially to intellectual and yielding men; rare in females

**Emotions:**

Being a very intellectual person, his emotional charge is usually low; he doesn’t experience deep emotions although he masks that with the secondary behavior of the sensitive and cultured man, especially towards women; he does this, because he knows that most women tend to appreciate sensitive and emotional men. We could say that he appears to have certain emotions because he thinks that *it’s the proper time to feel* these emotions.

For example, he has learned that sunset is a nice time for emotions especially if you are with a woman and so he convinces automatically himself to express such emotions and may declare that he “loves” her. It’s
as if he has seen many movies and he is acting according to “what one should do” in several theatrical occasions if he were the good, emotional, cultured guy.

Extremely sensible and rationalist although towards women he projects an emotional, sensitive and romantic image because he knows that’s what they want. Being intensely intellectual it’s not easy for him to feel Conscience Emotions towards other people. But towards Nature, Universal Laws and God he can easily feel such Conscience Emotions like a universal feeling and serenity. His Intellectual Emotions are shallow, controlled highly by his intellect, psoric and idealized. He often, feels opposite intellectual emotions of low self confidence and vanity due to his cowardice and psoric vanity.

**Behavior:**

He very much adopts Secondary Behaviors and especially the “calm, good, sensitive and cultured person”. It’s not a syphilitic behavior but simply a psoric vain behavior because of his desire for a good public image. Intense attachment to good manners and to socially accepted roles. He is so much affected by public opinion. Intensely psoric behavior: controlled, shy, with intense psoric ideals and tendency for a moral alibi for all his actions; psoric ambitiousness and tendency for socially accepted behavior.

He adopts idealized roles for the purpose of a good public image like: “the moral person”, “the liberal idealist”, “the cultured, civilized individual”, “the humble fan of esoteric philosophy”, “the romantic idealist artist”, “the sensitive, emotional male”, “the democratic pluralist”, “the active good citizen”, “the thinker”, “the philosopher”, “the humanitarian”, “the liberal feminist male”, “the hard working and industrious person”, “against consumerism”, “the spiritual person that is against materialism”, “the idealistic ecologist”, “the fan of rationalism and scientific thinking”, “the good, obedient kid”, “the excellent student”, “the liberal, democratic father”.
Body:

Appearance, Look:

He takes care of his appearance; it can be either classic or sportive but always taken care. Sophisticated speech: uses rare, complicated words or phrases, wits from public wit or great thinkers/philosophers, tendency for preciseness in expression and tendency for definitions of terms. His aim is to show off as the cultured, educated and refined person.

Usual Physical Predispositions:

Dyspepsia, Gastritis, Colitis, Hemorrhoids, Balanitis, Inguinal hernia, Cyst of coccyx

Usual Psychological Predispositions:

Affair problems, Early Ejaculation, Loose Erection, Anxiety, Homosexual Tendency, Cowardice, Emasculation, Phobic neurosis

Relative Idiosyncrasies:

Psoric Sulphur, Gelsemium, Psorinum

B. LECTURE

During our first three lectures, we have described the three most representative idiosyncrasies of the three miasmas; Natrum Muriaticum for Psoric Miasma, Medorhinum for Sycotic Miasma and Lachesis for Syphilitic Miasma. Today we will analyze a very frequent, nowadays,
male idiosyncrasy with psoric psychological characteristics and expression.

**6.15 Weak Thermoregulation System**

Lycopodium idiosyncrasy corresponds to the homeopathic medicine Lycopodium Clavatum which is prepared from the homonymous plant. Its name comes from the Greek word “Lyco-podion” which means “wolf’s foot”, because its flower has this kind of shape.

Lycopodium has a peculiar relation with temperature; often he resembles Sulphur; he is hot, sweating and offensive but not so much as Sulphur. In quite enough other cases he will definitely say that he is mostly cold than hot. Many times he, himself, cannot decide if he is more cold or more hot.

You will justify his confusion if you let me tell you what’s his real problem; he has a weak Thermoregulation System and it takes him some time to adjust in new temperature conditions and has difficulty to keep up for long a steady temperature. Thus, in a hot environment he easily becomes hot and after a while can’t stand heat and wants air condition; accordingly in a cold environment he easily becomes cold and after not long he can’t stand cold and wants clothing. If you see such a thing to a man think of Lycopodium although it’s not one of his strong characteristics.

**6.16 Gastric Sensitivity**

He’s got a sensitive Peptic System and especially a sensitive stomach. Other such “peptic” idiosyncrasies are Phosphor, Nux Vomica and many more. He will tell you that around 11a.m he starts feeling emptiness to his stomach area and wants to eat something, not necessary much.
But a great peptic characteristic of his, is that as a rule, he eats very hastily; he practically eats without even chewing; in three to ten minutes, the most, he has emptied his dish; this happens independently if he likes the food or if he is hungry or not. Be careful! He does this even when he has plenty of time and has no rush, for example, eating relaxed in a restaurant with friends.

He will eat quantity; even if his dish is full; his tendency is to eat up to distention and since he is eating so hastily he will definitely eat more than he needed. Sulphur has that too, although most of the times he eats slowly. Lycopodium may tell you that sometimes although he is very hungry he may eat two or three spoonfuls and feel distended and can eat no more; this has to do with his hastiness and the fact that he doesn’t chew his food.

Usually after eating, especially if he eats a lot, which he often does, he becomes very sleepy; food knocks him down, especially after lunch; if he sleeps, even not for long, then he is so refreshed. Sulphur, also, becomes sleepy after food.

Many times, if he eats late at night he just can’t digest; he will have some difficulty to become asleep or he may sleep easily but he will have a disturbed sleep; he may wake up feeling his stomach heavy, distended or painful; he may even feel nauseous or vomit to relief himself; he often wakes up next morning feeling lousy. If he eats the same food in lunch he will have no problem to digest it; it seems that his digestion is very weak after 11p.m and has a difficulty to digest rich food and especially pepper or spices.

You may not see this in a young Lycopodium before his thirty because his peptic system is still strong and functioning well. Later on, and especially after his forties or fifties he begins to have weak digestion. He often has much gases, usually offensive ones and is very relieved by
farting; although he likes beans, as years pass, he has a difficulty to digest it and it causes him a lot of gases.

He likes food and enjoys it; it’s not easy for him to wait when he is hungry; he wants to eat here and now; he stops his work and wants to eat; he may eat anything he finds handy not being able to wait for a proper meal; at restaurants he may become full from appetizers and have difficulty to eat the main dish.

Let me take you by the hand and show you how a basic idiosyncratic characteristic can run through all the existence of a person, at all levels. Lycopodium, as we will say later on, is a very intellectual idiosyncrasy. So, when it comes to eating, although he is greedy and tends to eat hastily, if his brain decides that he must eat healthy, then he will try to control himself; or if “savoir vivre” says that he must eat in a certain refined way he will do it no matter what his body says to him; accordingly he may decide that he must eat frequently a certain food that has a bad taste only because it’s “good for his health”; when time passes he may even start liking its taste.

Although he likes the taste of raw onions, they often cause him indigestion; if he eats a lot of cooked onions he may also have indigestion and many gases. Oysters and shells often cause a great deal of indigestion.

After his forties, many times milk causes indigestion although he likes its taste and wants to drink it; he may also have the same problem with yoghurt; but, there are two other idiosyncrasies that have a much more serious problem with milk: Natrum Carbonicum and Silica. They don’t only have indigestion problems after drinking milk i.e. diarrhea, distention or nausea but they also have a great aversion for its taste; I always refer, of course, to fresh milk; if you give to a Silica or to a Natrum Carbonicum child milk with cocoa or chocolate they may drink
individualization is a rule, not to say a medical law, for homeopathic medicine; you just can’t give the same consultation to all patients even if they suffer from the same illness. If you force a silica child to drink a lot of milk every day, then you keep causing indigestion to it “for his own good”. There are of course cases of silica that don’t have so many problems with milk, but as a rule, they do have. We shouldn’t forget two things about milk: first, it is supposed to be specific and exclusive food for young cows and not for human babies and second, it’s not a food for adults, either adult cows or adult human beings. A baby has the enzymes to digest his mother’s milk but an adult doesn’t have it, so many times, he has difficulty to digest it.

6.17 intellectual and curious: wants to know how all things work

now, let’s proceed to his psychology; the field of main action of this idiosyncrasy is intellectual psyche, mind, intellect, logic. He is the cultured, educated, refined, philosopher; he is coward but still has a high idea about himself. He is a fanatic book reader because he loves to learn new things. Why so? For two reasons: first, he has a natural curiosity to learn how all things work and second he wants to be educated and cultured so as to psorically show off to others or flirt women.

there comes a lycopodium patient to your office; before coming, usually he has already read some books about homeopathy and may have surfed the net. He will not come to you just because somebody else told him to; he wants to be informed before he decides to go. Despite his previous search, he will often ask the doctor to tell him about homeopathy, even before the examination. His usual questions are: “What’s homeopathy? What are the differences from academic medicine? How does it work? Where its drugs come from? What is the scientific explanation about their action mechanism? Are there any scientific data about all these? Can it
help his case and at what percentage, as statistics say? Why many other doctors don’t accept it as scientific?”

Sulphur also has a natural curiosity and wants to know about various things; but he is the “dirty, rugged, superficial philosopher”. A student Lycopodium will study systematically and in depth; he will read all text, even the small letters or references, may make a diagram of what he has read so as to understand it, will take detailed notes and he may even ask himself questions about the chapter he has read so as to be sure he has understood it; sometimes he will try to make an imaginative lecture to others about it so as to help himself learn it in depth.

On the other hand, Sulphur will be very superficial; he just wants to read the main points or those things that are possible questions at the exams; but he is usually smart and if not bored by the subject he will find it easy to get the meaning and pass the exams even with good grades; Sulphur is very good at mathematics, physics and technology. Lycopodium is good at philosophy, literature, biology and theoretical knowledge.

Lycopodium wants to read something that will give him concrete knowledge; he won’t spoil his time in reading novels or sentimental stuff unless he wants to show off to others and especially women, that he is “in” as concern well known writers. He will wit from what he has read and go as far as to give a short lecture about a theme he has read, so as to show off to others; but still, it’s a psoric show off, an indirect one while Sulphur, especially a sycotic one, has a more sycotic showing off. He will say: “I know what I tell you! I am sure about it! I have read so much about aliens and someday all these will be revealed”.

Knowledge and refinement is for Lycopodium, most of the times, a cultured way of flirting; a psoric, shy flirting. Medorhinum flirts with robust manly body and look, with his hot car and accessories and with his
wide boy style. Lycopodium flirts with his culture and refinement, with his mind.

6.18 The cultured, refined, philosopher

He is the most fanatic attendant of lectures! You will always find many Lycopodium subjects in any kind of lecture. He is very much interested in Psychology, Philosophy, Politics, Economics and self improvement techniques; also History, Ancient Civilizations, Computers, Religions, Nature, Ecology and Science.

If he has dealt with a certain religion, he will be the educated and informed believer. He will read all sacred books, even learn to wit phrases or whole sentences; can refer to many stories or parables of these religious books. He will also read theological books and fathom the meaning of delicate theological matters like for example the mystery of the Holly Trinity, etc. If he is fond of Ancient Greek Civilization he will have read all the Classic Authors, master the language and will always wit phrases, sentences, wise sayings etc.

But, you may find a Lycopodium that is an atheist; but it’s going to be a case of a cultured, idealist atheist; he will have many scientific arguments about the non existence of God and will base his opinion on other scientists, on books, on researchers and articles. The important thing is not the content of his beliefs but the research that he has done to reach to such conclusions and the many serious arguments that he has so as to support it.

On the contrary, Sulphur is more superficial to what he believes; he hasn’t done much research although he will superficially refer to many sources; he will be less willing to carry a serious conversation about his beliefs because he “knows”; because he “has searched” it and is so definite even if he doesn’t have strong arguments. Sulphur likes to deal
with peculiar, mystery subjects, strange phenomena like the Bermuda Triangle, the Ancient Pyramids, Alien Civilizations, International Conspiracies, the Black Holes of the Universe, etc.

6.19 Gifted Teacher and Writer

Being very intellectual and wanting to show off, he has such a great tendency to speak, write or lecture about his knowledge. So many authors, poets, lecturers and academic professors are Lycopodium subjects! He can write essays, serious researches, studies, historic treatises, historic novels, metaphysical novels, ethical or religious essays, theatrical plays, movie scripts etc.

Bibliography, research, lectures, writing and experiments are essential contents of his earthly intellectual Eden! His dream is to become a famous writer, poet or theatrical writer or even a simple school teacher. He is crazy about teaching and lecturing; he is so happy! He may be paid only the basic, but he is so happy that he has an audience! If his audience has also beautiful women then he is not just happy, he is in Eden! (laughing) He is also crazy about research as Sulphur is.

Wherever you see teachers that have written a few books or poems and have paid out of their pockets for their publication and belong to a small cultural society, fond of getting together discussing their “works”, then think first of Lycopodium and then of Sulphur! The same stands bold for small groups of believers or philosophers that come together to discuss religious or philosophical matters. Be careful not to be dogmatic or prejudiced. What I have said is just a possibility and never a certainty; even if it is a great possibility, almost a rule, there are always exceptions to the rules.
6.20 Self improvement, culture

Being psoric, he sincerely believes in ideologies that he is taught and for which he is convinced; he is a very good student and wants also to become a very good teacher or an academic so as to pass this knowledge to others; if his career involves techniques like yoga, praying, etc then he practices systematically and hard and may spend his whole life in self improvement and in serving a certain cause.

He sincerely wants to evolve psychologically and become as better as possible; if he is a believer he dreams of enlightenment, of becoming a saint and coming closer to God. If he is in Politics he will be a sincere idealist, always reading political books and fighting for his cause. If he is in scientific fields he wants to be a prominent scientist and help humanity progress to a better future.

He always wants to know how something works. Being very intellectual, whenever he buys a machine or even the simplest electrical device, he will first read thoroughly the manual and follow strictly the instructions given. You can see this intellectual tendency even in a manual worker, for example in a plumber; he may not have finished high school due to family conditions but still, he will read newspapers and magazines, watch the news or documentaries on TV and read all kinds of books.

What are his favor movies? He has an aversion on low cultured movies like some dam American ones; he prefers cultured European movies; he is fan of cultured famous directors like Kusturitsa, Bergman, Woody Allen, etc; not to mention that most of these directors are usually Lycopodium or Sulphur as idiosyncrasies, so he feels so much close to them.

He will not go to the movies just to pass his time pleasantly; he wants to learn something or to face dilemmas or to put himself in the place of the
actors and wonder what he would have done in such cases; he wants the
director to set several issues: moral, philosophical, social, political, etc.
He doesn’t like those fast and shallow American movies that have to do
only with action, sex and laughing. He wants to learn things or think
about issues and then discuss it with his friends, partly because he likes
thinking and talking and partly to show off in a psoric, cultured way.

If a sycotic Medorhinum goes to such “cultured” movies he will, either
leave after five minutes or get bored or have a good sleep! Sulphur, also
likes intellectual movies, but not always as cultured as Lycopodium;
Sulphur likes mystery movies, adventure movies and scientific fiction
movies like “Space Odyssey” or “The secret of the lost Arc”; he likes
adventures and action but not violence and blood shedding.

Sulphur adores Agatha Kristi, police movies, metaphysical movies; it’s
not a matter of thinking about ethical or other issues; he likes to use his
imagination, he likes to be kept curious or else he is easily bored; he
loves comedies so as to laugh and relax. When Lycopodium gets older
and is tired from his job and everyday life, he may also want to see
movies like the above, because he doesn’t want to tire any more his
intellect.

What kind of books does Lycopodium read or write? Let me give you an
example: “Metaphysics, as an analytic tool for the definition of the
structure of human being; an essay about randomness versus destiny”!
(laughing) He will definitely read Heidegger, Nietzsche, Paolo Coelho,
Freud, Darwin, Herman Hesse, Yalom, etc. He so much likes
sophisticated issues and sophisticated language: long complicated
sentences, cultured words and expressions not spoken by plain people,
insertions, digressions, subtitles, footnotes and long bibliographies; he
comments on several other great thinkers or writers or wits from great
minds or public wit.
Let me give you an example of a Lycopodium medical essay presented in a conference: “The critical importance of kindness in every day, modern homeopathic therapeutics” is the title and the subtitle is: “an attempt for an exposition according to Christian philosophy and tradition”. (laughing) Ten pages for the lecture, twenty pages for footnotes and thirty pages for bibliography! (more laughing) Moreover, he will show slides, diagrams, statistics, etc.

6.21 Thinks a lot of himself as concern culture and refinement

He thinks a lot of himself as concern culture and refinement because he has indeed done a lot of work on the field; he was so intellectual since child; due to cowardice and shyness with girls he couldn’t be much of a womanizer or a wide boy; instead it was so easy for him to use his brain and be the good student; so he became the cultured, refined, civilized person that can talk almost about anything and have a unique opinion about anything; so, why not think a lot of himself? Why not consider him, above average?

If, as doctor, you ask him about his I.Q, most of the times he will tell you that he considers himself, a little above the average; he doesn’t refer so much to his geniuses but to his cultural level and refinement. Often, he will say that he has an average I.Q but don’t believe his declaration; he either don’t want to be mistaken as vain or pretends to be humble. You will be able to tell the truth because most of the times after his first response he will say “but, I have read many books and I have a good ability to understand things”.

Lycopodium is not a syphilitic Platina; he will not project himself in a confident, straight and even vain or pompous, syphilitic way; you see, he is psoric; he is burning for recognition and fame but he so much wants others to do it for him. He is not like sycotic Sulphur that may be such “a babbler”, although he has done nothing great; he is not like the syphilitic, vain Platina who says: “Who the hell are you to dispute me? How dare you!”
His expression is psoric: he “wears” that “humble”, “refined”, “gentle” or “democratic” look; not the hypocritical, syphilitic of a Lachesis. He doesn’t want to rule over others by manipulating them; he just wants to have fame and recognition; he loves to be “the teacher” and have “students” and especially female students, for profound reasons.

6.22 Cowardice as concerns controversy or fight

Nevertheless, he is a coward person. What’s his cowardice about? He is afraid of controversy; not any kind of controversy; he is not afraid of verbal, civilized controversy; in fact he is very good at it due to his intellectual nature, culture, fluency and flexibility; if he is not in danger, that is, if he is not facing an aggressive, tough guy, he will kick the butt out of him verbally; not to rule over him or make him ridicule to others; he will, simply, take the opportunity to project himself and show how educated and refined he is; how unique he is.

But if he has a sycotic, aggressive, manly Medorhinum facing him and he is afraid that he may be punched then he will play it safe and gentle and will retreat in a refined manner because “he is such a civilized person”.

For example a Medorhinum driver does something wrong while driving and a Lycopodium is put to danger. Lycopodium may even curse but he takes care not to be heard loudly; if he is in fact, heard and sees the raging face of his opponent coming towards him, then he hits the gas to go away as soon as possible! But, let’s say that he is trapped and can’t hit the road. The following dialogue may take place:

-What’s the matter with you? You nearly killed us!

The Medorhinum guy looks at him angrily and says:

-Big deal! No harm done!
-Big deal! Are you crazy? If I hadn’t turned right we would have crushed seriously

-Are you calling me crazy? Maybe you need a punch to you ugly face!

Mederhinum steps out of the car going towards him. Lycopodium immediately changes his tone of voice and says:

-Come on, man, OK, I said something that I shouldn’t but, believe me, I got so scared that we’d crash; let’s forget it; let’s be civilized; no harm done!”

-No harm done! Nobody calls me crazy!

-For God sake, are we going to argue about such little things? I may have said something but we are only human… I apologize! Let’s go on with our lives; we are all so stressed and busy. Good day to you! (laughing)

You see how flexible he can be because he is so intellectual and at the same time coward as to fight.

-There is something that I don’t understand. Why do you call “cowardice” this kind of behavior? What did you want him to do? Fight?

-Lycopodium, usually, doesn’t admit to others or even to himself that he is coward as concerns fight; will not accept it even when the doctor asks him. If you ask him, “If you can handle physically the other guy, will you insist arguing?” then he may say that he will. But, it’s such a rare thing for him to get engaged in a street fight. Why? Because he is afraid that the other guy will beat the sheet out of him or may punch him in the eye. How on Earth, is he going to face others with a black punched eye? What will others and society say? Goodbye good public image! Goodbye manhood! Good buy culture and refinement!
He may also find some good excuses for his cowardice and tell you: “I don’t engage in fights because I am afraid that I may lose control and hurt others badly; apart from feeling guilt, I am going to have so much trouble with the Law”. Sometimes he may also say: “Oh doctor, nowadays life has become so cheap; anyone can draw a gun or a knife and kill you just like that!”

6.23 Preaching and rebuke

You see, he says to himself: “I am not the muscle guy; if I get in a fight they will beat the sheet out of me; but I am so good at words so I will fight verbally”. Don’t think that these are fully conscious situations; It’s more semi-conscious states or automatic responses; this is usually the case with idiosyncratic characteristics.

-If he fights with a young man will he raise a hand?

-Rarely! He will beat the sheet out of him with words, with verbal violence. He will say to him: “What’s the matter with you, young man? Who taught you to drive like that? For God sake! You’ll kill someone! You are a menace to the society!” (laughing) He will keep saying things again and again; preaching, rebuking, reproaching and grumbling like he does to his poor wife if she’s a yielding person.

Does he express his anger? Rarely to strangers; but if he is in a dominant position or to his yielding close ones then he does. For example, if he is a prominent university professor with money and status and he is married to a low class, much younger woman, then he will be so oppressive! He will never hit her but he will preach, grumble and be very critical.

6.24 The coward employer or director

If he is the boss or director he will manage things with his employees or inferiors making use of his authority and position. But if his employee is
a sycotic Medorhinum who doesn’t give a dime about anything, then he will be in such a difficult position. He will try to convince his inferiors to do their jobs by his good hard working example, by bonuses, several other motives and gentle manner.

He just, can’t face controversies; he isn’t good in giving straight orders; he isn’t convincing because of his gentle cultured manners. Sometimes he may do the job of his inferiors so as not to engage himself in a controversy; he may also refuse or avoid a promotion so as not to face the difficulty of directing others.

6.25 He tends to delude himself

Being a very intellectual person, he is very good at deluding himself and finding excuses for his negative characteristics or negative actions. He is so trying hard to have a good image, even to his close ones, that finally he deludes himself also. He will not admit to himself or others that he is a coward; he will say that he is a cultured, civilized person. Or he may say: “I follow my principles; I am a civilized person and I am against violence” or he may say: “It’s a foolish thing to be killed by someone crazy just for little things”.

Be careful! Never take for granted anything that a patient says to you. It’s not so important to us if what he says makes sense or if he is “right”. If we want to diagnose his idiosyncrasy we must see behind the mask; we must unveil the curtain of his illusion. Our aim is not so much the secondary behavior that he adopts but his primary behavior; his real intentions that are beneath his behavior. We don’t care so much about his declarations for culture and civilization; we do care, about his cowardice! That and only that will give us the correct diagnosis, the correct medicine and the successful cure.
6.26 “The good kid”

What’s a Lycopodium kid like? He is “the good kid”, “the obedient kid” and “the excellent student”. He is the one who will keep helping his poor mother at home who is so tired caring of all the family and working at the same time. If his mother is a syphilitic person and especially a Lachesis person, she can do with him anything she wants to. He is her helpless victim just because he is “a good kid” and in fact a coward or yielding one that believes her moral and love declarations.

He will try not to spend much money or buy expensive toys or clothes, just to relief his parents financially. He wants his parents to be proud of him to the society, so he is as a “good boy” should be; obedient, God-fearing, gentle, respectful to his parents, teachers and priests, always doing “the right thing”, hardworking and with the ambition to become a good citizen always ready to offer to the society.

His cowardice, intellectuality and psoric ambition drive him to adopt these ideals and this secondary behavior. He will avoid other sycotic or syphilitic kids that fight all the time, do risky things or are not good and obedient students.

Instead, he will be among the first ones to participate to scientific projects, theatrical plays, cultural events, essays etc. He likes reciting poems or a text to the school feast or participating to ecological activities. He will avoid all those “boys’ stuff” that tend to reveal who is the most strong physically, the most risky, the most womanizer or the manliest. If he goes to a Karate school his intention is not to beat other kids or show off like a Medorhinum; he wants to learn how to defend himself against aggressive children, keep his body fit and is fond of the philosophy that a true martial art represents.
6.27 Never beyond usual borders!

You can also see his cowardice when it comes to loans, expenses or financial risks. He is so afraid of loans; so afraid that he may find himself in the “disgraceful” position not to be able to meet his obligations. He will try to limit his expenses so as to meet his income. He is so ashamed and embarrassed if he is forced to ask for money from his parents, relatives or friends. He avoids businesses that have a financial risk; he prefers to be a civil servant with a steady income even if it is not much, as long as it is steady. He is so afraid of being fired and find himself in the position of searching for a new job.

He is afraid of all kinds of Authorities: Police, Justice, Tax Office, etc. He wants to have nothing to do with these authorities. He may even prefer to be the victim of an injustice or lose money, as long as he has no troubles with the authorities or other citizens. He prefers to present himself as a “victim” or as a “big hearted” man instead of going to trials and controversies; he may say that “God” or “Life” will eventually show who is wrong and who is right. If he is a lawyer he will have the tendency to lead his clients to “fair” agreements instead of going to court and trials.

6.28 “Intellectual” sexuality

Another field where his cowardice is profound is sexuality and affairs. There is a great and distinct difference between being “a sex machine” like Medorhinum and being a person who has intellectual lust like Lycopodium. His libido and sexual ability cannot be compared to Medorhinum or other sycotic, energetic idiosyncrasies. But he is so active as concerns lust; when intellectually dealing with sex and women.

He has a tremendous “intellectual” sexuality; a certain kind of brain lust; he gets so horny when thinking of “unusual” sexual conditions. His imagination flies to the extremes because he is so intellectual. He is fixed sexually more by his brain and imagination than by his body and senses. He gets so horny thinking of a lesbian scene; he so much enjoys seeing
things and that’s the reason he tends to be a great peeper or a great reader of porn magazines or a great watcher or porn videos. He imagines sex with much younger females, nuns or even close relatives; many men that suffer from “Oedipus complex” are Lycopodium subjects.

He is so fixed thinking of having sex with his female friends although they are married or engaged even to close friends of his, especially if they have problems in their marriage; he tends to flirt all “mistreated” by their companion, females. That’s the reason why homeopathic doctors in the past, have named Lycopodium as “the rat of couples”. He likes to sneak in, in every problematic relation; not like a Medorhinum, just “to get laid”.

He wants to participate intellectually to the whole thing. He will have an affair with a married woman and then possibly marry her and even be a new “father” to her children. He may be rich and famous and he is fixed by marrying “a poor innocent troubled woman” and be her “savior”; he dreams of creating a happy family; he will be the one that will offer her anything, as long as she appreciates him and loves him; he will be the good husband, the feminist, the democratic and of course, the “savior”.

6.29 The best victim of syphilitic women!

So, he tends to be the best victim of syphilitic women especially when they are influenced by Valerian or secondly by Lachesis. Valerian will manipulate him so wonderfully that not only he, himself won’t realize it, but also many others around them. On top, he will feel proud that he is the “savior” of this “troubled” human being who has been so “mistreated” by other “bad” males or by her “cruel” parents.

If she is divorced and has kids, he will love them as his own and spent time and money to raise them because he so much likes to have “the perfect happy family”. She will even let him think that he is the “head” of
the family and the “savior” as long as she does all things her own way; he is the “yes” man but he believes that all things are done after “discussion and concession”.

There is a very good joke that suits perfectly Lycopodium husband: Two married men discuss about their marriages:

-What can I say! I keep fighting with my wife all the time because we both want to be the one to take decisions about anything in the family; there seems to be no solution. How are you going on?

-Thank God, we have no problems at all because we have reached to an agreement; we have shared all fields.

-No sheet! What do you mean?

-My wife decides about things that concern our family: financial, food, house, furniture, children, where to go on vacations…

-Wait a minute! Wait a minute! What’s left for you?

-It’s a fair deal! I decide about our views, as a family, concerning political and philosophical matters… (laughing)

You see, my male friends, that’s Lycopodium! Some of you may laugh just because they recognize their selves in the above joke! (more laughing)

6.30 The fear of getting the mitten!

Another great field of his cowardice is women; he likes so much flirting; he flirts in a psoric, mild, polite and cultured way; perhaps too mild! But when it comes to the final move, that is, to propose for a relation or lay a hand on her, then he is so afraid; he keeps postponing it and postponing it. He is so afraid that he will get the mitten! What if the woman denies his proposal? What if she tells others about it and he will be ridiculed?
What if she gets offended, ironic and cruel to him? What if she spoils the good public image he has been building for years?

So, often he keeps postponing and the woman finally gets bored and then things come to an end; they stay friends! He so much hopes that she will make the first move and save him from a possible humiliation!

6.31 Early ejaculation

If he is such a coward as concerns affairs why not be coward, very sensitive and anxious as concern sex? Most of the times he suffers from early ejaculation and secondary from loose erection or no erection at all. Why early ejaculation? Because he is so stressed when it comes to sex, especially with a new mate. He is so afraid of failing to function as a man should! So afraid of becoming a ridicule! So he is so anxious to please his sexual partner at any cost.

But, sex is an autonomic function and does not obey to the orders of the brain; it needs relaxation and no orders! His brain, his “upper” head, gets involved to the function of the lower “head” and messes up! (laughing) Sorry to speak like that, but I have to use expressions that are commonly used by men at their private discussions, so as to be clearly understood.

On the contrary, Medorhinum, a clearly “physical” guy and not an intellectual one, will grasp the woman and take her to bed to get laid here and now! His “upper” head has nothing to do with the procedure; his lower “head” has full control! At that time he doesn’t care at all if his mate is pleased or not; if she is relaxed also and if she is a sycotic one that needs not much emotional participation, then she is also going to be pleased. Of course, if she is a psoric one that needs love and romance to function then a Medorhinum partner is scarcely the ideal one.
Lycopodium is so afraid of early ejaculation and has read so much about “simultaneous orgasm”, that he tends to delay his orgasm so as to please his partner first or at the same time with him. So he tries to postpone his orgasm by taking care of the woman.

There are three possibilities: The first one is that he deals so much with his partner that he delays his orgasm a lot; the woman comes to an orgasm and then he deals with himself and comes too. But, it’s more a brain and mechanical erection and orgasm; he manages to have an ejaculation with a rather loose erection and it’s not as satisfying as it should be if he let Nature do her work, her way. Nevertheless, he is so good at deluding himself so he doesn’t pay so much attention to his physical satisfaction; his brain is pleased and his fame is saved since he has pleased his partner; he is a man, a male and has proven it in the battle field once more! (laughing)

The second possibility is that by delaying his orgasm, his original hard erection becomes a loose one; he has lost timing! She waits for him to come into her with a hard erection but he is so loose that he can’t even get in, not to mention inability for ejaculation. It’s a disaster for him! He can’t delude himself or her about it. He is so ashamed! So embarrassed! He tries to make it up to her by caressing her and trying to help her come. At least if he manages that, then he doesn’t care about him.

If he has to do with an understanding psoric woman that loves him, then no big deal, but if he has to do with a sycotic demanding or syphilitic woman, then things are not good at all. If she is negative or ironic then it’s so difficult for him to have sex with her again. She has totally castrated him! Things get worse if she is syphilitic and uses this incident so as to dominate to their relation. Then he is helpless. She has found his weak point and makes use of it.
The third possibility is early ejaculation. This happens if he tries to delay his orgasm at a certain late point, that is, when his orgasmic curve is close to the peak, close to orgasm. At that point, you are dealing with a one way road; if you try to return back then you spoil the natural procedure and you have early ejaculation with low satisfaction both for him and for her. This is also a disaster for him.

-Is this something that stands only for a Lycopodium man or is it something general?

-It’s a general mechanism; it stands for all men. But it happens mostly to Lycopodium subjects because they have this tendency for intellectual interference, this anxiety to satisfy the woman and so they mess things up. Often, if his wife loves him and is a psoric and understanding one, then given time and patience he has no problem at sex; but if he goes with another woman and he is anxious to please her, then it’s very possible that he will have such problems at least at first.

If such a thing happens to him once – a normal thing for all men at times – he has a black out! He becomes so worried that it may happen again next time, so, often, in the end, it happens again and again; a vicious circle has been formed. Then he starts rushing to sexologists, doctors and healers to find a solution to the problem that upsets his whole existence.

Often, since he finds no solution, he tries to “solve” his problem by deluding himself and his partner; he gives an end to his relation so as not to face this problem again and start fresh with another partner. He may also stay in this relation and since he gets no satisfaction from sex he gets it by masturbating systematically.

A Lycopodium homeopathic remedy can cure him from these sex problems. But, be careful! We don’t cure early ejaculation by
Lycopodium; we can only cure a Lycopodium person that suffers from early ejaculation that has the Lycopodium characteristics! When it comes to Homeopathy, we follow Homeopathic Laws that origin from Universal Laws. We always cure the patients as a whole and not the illness!

**6.32 Tendency for systematic masturbation**

From his early youth he has the tendency to masturbate systematically. This is an idiosyncratic tendency but things get worse due to social factors. If the sexuality of a boy wakes up at the age of twelve or thirteen and has his first masturbation and then in order to have a real systematic sexual life he has to wait for years and years then the easiest thing to do is to masturbate systematically. If on top of that you are a shy, coward with women Lycopodium guy, then what’s left to you? Systematic masturbation!

Masturbation is a natural premature sexuality; all things at their time; but if it is done systematically for years and if it is continued while it’s time for the mature sexuality to set in, then it becomes a pathological situation. Masturbations seems so easy and so handy compared to difficult love affairs; you don’t need any one else; you are on your own with your familiar loving self! (laughing) You don’t have to face all those women around you that may turn to be bitches and after you fail functioning to ridicule you! (more laughing)

You see how things work in real life? First you have the idiosyncratic and miasmatic tendencies; then come the social factors of real life and things take their usual predicted cause, that is, Lycopodium subjects tend to masturbate systematically or have early ejaculation! Isn’t Homeopathy a wonderful Science! Isn’t it a splendid combination of Universal Laws, scientific knowledge and real everyday human life!
Even Lycopodium grownups tend to masturbate systematically and watch porn videos. They may be married, but if their relation is not good or if they have lost sexual interest to their wife then they masturbate systematically or go to a horn house or cheat on their wives.

6.33 The “brain lover”

I have already mentioned that he may lose interest on his wife; this is a usual thing for Lycopodium; he may even “love” his wife but soon after their relation or marriage he tends to lose sexual interest in her or he may gain interest in other women. He has this tendency to get very excited on a new relation and then after a while he loses interest; monogamy isn’t his field, but on the other hand he isn’t a Medorhinum guy that is capable of polygamy on the physical aspect. It’s a dead end!

His mind is so excited with polygamy and sex but his body is not so capable on this field; he is not “a sex machine” like Medorhinum for example; he is rather “a brain machine”, an intellectual guy with vivid and horny imagination.

So he may not get divorced but he masturbates systematically or he cheats on his wife; he may even think of having sex with all the women of the planet while doing it with his wife or while masturbating. He is “the brain lover”, that is, his sexuality starts from his eyes and brain; he sees a low necked dress or sees a sexy picture on a magazine and gets horny; he starts imagining several sexual stories, complicated ones, sophisticated ones like his intellect; so he masturbates or he starts flirting around enslaved to his horny imagination.

Now he wants this woman and then the next one, even her best female friend; today he wants the daughter and next day the mother; he fancies that he has sex with his best friends wife or affair; he fancies that he has incest sex although he has enough guilt about it. He fancies that he has an
affair with a much younger or much older woman. He has such a vivid, horny imagination. That’s the reason why he tends to be a fan of polygamy communes or “hippie” states.

6.34 The image of “calm, mild person”

Lycopodium does not easily get angry; not is he the nervous person; most of the times he also tends to be slow to talk and slow to move, except of course of his fast eating; you see, he is a psoric idiosyncrasy. He often adopts that “Buddha” look and philosophy about calmness and he is proud to declare calm, mild and peaceful. That doesn’t mean that he isn’t annoyed by many things or that he doesn’t get angry; it means that he tends to adopt this image, this secondary behavior because it suits his psoric intellectual nature and his cowardice. He tends to be the “cultured”, “civilized” person.

Irony makes him angry. Why? Because he thinks that they underestimate him. Injustice also makes him angry, especially if he is the victim. He also gets angry when someone spoils his cultured image or disputes him; he doesn’t have any problem to discuss with arguments with anyone and about anything because he is so good at it; but when he faces those vulgar sycotic comments or those ironic syphilitic comments then he is so annoyed.

6.35 Indecision

Another characteristic of his is his indecision when it comes to critical matters. For example he may be experiencing an awful relation for years and years before he finally decides to give an end; so many times he has thought to do this or that; many times he has examined the negatives and positives of each option but at the end he is not sure what’s right for him; so he keeps postponing his decision. Even if he knows what’s best for him, even when he has reached to a decision, many times he hasn’t got the courage to face the consequences of a critical move.
His indecision has to do with his cowardice, with his care for his social image and with his intellectuality that may produce opposing thoughts. His indecision in breaking a relation is not defined by his emotions but by his cowardice that prevents him from making the decisive step. Sometimes he has indecision about little things, for example about what clothes to wear or not, but usually this concerns big decisions like affairs, job, etc. In the case of affairs it may take him long to break it but when he does it he is done for good; rarely, he will go back.

6.36 Predominance of Intellectual Emotions

There is a predominance of Intellectual Emotions, that is, emotions that are very much defined by his thinking and beliefs. He is the intellectual guy and not the emotional; his field is the brain and not the “heart”. He is rational than sentimental. That’s the reason why sometimes he feels as if he has no emotions. This is the result of his great rationality. He has the ability to change his emotions easily according to his thinking and beliefs. If he changes his beliefs he will automatically change his emotions also.

For example if he reads about a new religious or philosophical system and adopts it as his ideology, then he starts seeing people, even close to him from a new angle. He may decide that his girlfriend does not match his new ideas and his emotions change according to his new way of thinking and may stop loving her. You see how intellectual he is!

That does not mean that he has no emotions at all or that he is insensitive, indifferent or cruel; it simply means that his heart feels what his head tells her! Nevertheless, you may see him very touched or even shedding tears while watching family, social or sentimental movies; he is also very touched and even filled with tears when somebody thanks him or when meeting a friend after many years. When touched, he feels so good and alive because he feels his emotions overwhelming him and this is a happy change compared to a mind always having control on his emotions.
6.37 Seemingly extrovert due to image

He enjoys a small company consisting of a few good friends; if it has interesting women the better; he doesn’t like crowdie places and very loud music because his field is discussion and so he wants quiet little places where he can talk, flirt and show off his culture. If he is with one or two close friends, he may even talk about his personals although usually he keeps it for himself so as not to spoil his good public image.

But, if he is with a woman that he likes, he may use a special kind of flirting; he may start talking about his personals only because he wants to project a certain image; the image of the sensitive guy that has been troubled by life and especially by a mean woman; the image of the cultured man, the idealist, the fighter for his ideals, the good father, the good teacher, the sensitive artist, the refined cultured man, etc.

Is he tidy or messy? He is tidy but he isn’t fastidious like Nux Vomica; he wants things to be tidy, especially at work, so as to do his job and not have any negative remarks from his superiors; further more he is tidy for reasons of good functioning.

6.38 Intellectual fears and mistrustfulness

He may be a little frightened about his health but not as much as Phosphor, Arsenicum or Argentum Nitricum. His fear is more an intellectual function than an emotion, since he is an intellectual guy.

What do I mean by that? Let me give you an example: He did a blood test and his cholesterol is at the borders of normal; he surfs in the Net and reads medical books so as to cross check if he has a problem. After being informed he goes to one or even two doctors and asks: “Is my cholesterol normal? What is your opinion? I have read that there are two opinions on
the subject. What is your opinion? Should I follow a diet or is it better to take medicines? What medicines are the best? What side effects should I expect? What’s the prognosis in my case? How long will it take?” You see, he is already informed, he has his opinion but expects from the doctor to be very well informed, having a firm opinion and supporting it by strong arguments.

If the doctor seems to him a good and informed scientist then he is convinced and will follow anything he tells him. He is not a stubborn, egoistic, mistrustful person; he is mistrustful until you have convinced him with arguments, statistics, researches and “scientific” image. He is mistrustful until you fill his brain “boxes” with the proper information and arguments; until you give him a satisfying mode of operation.

Moreover, he may be mistrustful because he, himself, projects a certain image, a secondary behavior; so he may think that others also do the same. But, most of the times, if the other person projects scientific and rational arguments or a fascinating well-grounded ideology he may even be so easy to believe and become a fan. That’s the reason why he easily becomes the victim of syphilitic persons. The syphilitic person projects to him what he wants in order to persuade him and he bites the bait and is hooked for good. You see, being so intellectual, he tends to believe more to theories, ideologies and arguments instead of judging others by their actions and their real life example.

A Lycopodium woman is also very intellectual and cultured; she loves Nature and wants to learn about things and physical phenomena. But she has a milder picture than the one that we have described about male Lycopodium.

-I have some difficulty in capturing the picture of Lycopodium…
It’s not easy to do such a thing right away most of the times. It’s easier when you sit by me at my office and see a lot of idiosyncratic pictures passing by. Then you will identify idiosyncratic pictures because you will have real images to match with the theoretical images of a lecture or a book. Something else that will help you identify idiosyncratic pictures is if you already know a close person that has this theoretical image described; for example if you, yourself, are a Lycopodium subject; or if your brother, father or a friend is influenced by this certain idiosyncrasy.

6.39 Neat, clean and cultured look

What’s a Lycopodium look? What are the things that will make you start thinking of a Lycopodium idiosyncrasy? He will be neat, clean and cultured as to his look. He will either be well shaved or have that well oriented beard, the cultured one, that covers only the area of the moustache and the chin. If his beard covers the whole usual area then it will always be well oriented, well cut and even well combed. It will not be a sloppy Sulphur beard!

But he may have a “cultured” horse-tail or long hairs like some artists or poets have, but he will be freshly hair washed and not dirty and oily like Sulphur. He gives much attention in choosing his clothing although they are never extreme or kitsch; not very expensive, not sloppy, not very modern, not very conservative; somewhere in the average and with some shade of culture!

His manners are more distinctive of his idiosyncrasy than his clothing. He is gentle, polite, kind, talkative and a bit shy at least at the beginning. His language is always a sophisticated one and uses expressions that not ordinary people use. He will bring to you his file full of tests and information but not as full and strict organized as Nux Vomica.
These are some basic characteristics of Lycopodium so as to have a first basic glance at this idiosyncrasy especially as concerns his psychological profile. As we go on describing other relative or different idiosyncracies you will get more information about Lycopodium by comparative references. The final and complete identification of this or any idiosyncrasy is accomplished at clinical practice after years of successful course as a homeopathic doctor. Thank you and goodnight!
I practice Homeopathic Medicine as a private doctor in Athens the last 28 years, being a member of the Athens Medical Association and a member of the Greek Association of Homeopathic Medicine.

I've always enjoyed reading and writing books! Up to now I have written 21 books on Holistic Philosophy, 16 Homeopathic Medical books and 8 Literature books. In my Homeopathic Medical Books one can find a complete course on Homeopathic Medicine and the description of the Method of Miasmatic Idiosyncratic Diagnosis developed by me the last 15 years.

My books either philosophical, novels or medical are the outcome of this theoretical search and also the outcome of many years of medical and personal experience. Their common ground is Holistic Thinking and Holistic Philosophy. My choice to offer all my books for free in my web site homeomed.gr and in other sites for free e-books is in accordance with my holistic beliefs.