



HOMEOPATHIC PSYCHOLOGY

**Personality Profiles
of the Major
Constitutional Remedies**

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Major Constitutional Remedies*

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China

Keynote: Sensitivity

China is one of the most difficult constitutional types to come to grips with from the point of view of the personality. One reason for this is that it is a rare type, that is very poorly understood by most homeopaths. In fact, most homeopaths regard China as simply a local or acute remedy, not realising that it is a full constitutional type, with its own unique personality profile. Another reason for China's obscurity is the existence of contradictory elements in the persona of the China individual, such as timidity and criticism, and a third reason is the ethereal nature of many China individuals, which is too subtle to be grasped by the insensitive.

Sensitivity

China is one of the most sensitive of all types (Kent: 'Extreme sensitiveness'). She has the emotional and the aesthetic sensitivity of Ignatia, but in addition there is usually a psychic sensitivity, and often an extreme physical/sensory sensitivity as well. One's first impression of a China individual is often one of sensitivity. She will approach you rather warily, and may remain wary until she knows you well, and even then, she will only reveal her true sensitivity if she is convinced that you are both understanding and sensitive (Kent: 'Timidity'). Naturally, those China individuals who have been subjected to trauma, particularly early on in life, are even more wary. I remember one such patient, a young woman of about twenty five years, who was especially wary of me during the initial interview. She viewed me with suspicion, as if I might harm her, and she was suspicious of my in-depth questioning, asking me why I wanted to know such-and-such. She was a highly intelligent woman, with a fine discriminating mind, and a love of truth and philosophy, who led a very isolated existence because she trusted few people not to harm her (Kent: 'Fear of people'). She was especially wary of men, and of doctors, since she had suffered previously from their insensitivity. I gradually learned that she had had an aggressive father who had terrified her, and had thus weakened the already delicate self-confidence that a China individual is born with. Her principal complaint was a delicate digestion, with numerous food sensitivities. After a course of China she was not only able to eat a far wider range of foods, but she had also gained a considerable degree of self-confidence, and felt better able to cope with a world that was no longer as threatening as it used to be.

There are two types of China individuals; the worldly and the other-worldly. Both are very sensitive, but whilst the former is principally sensitive to any form of aggression, the latter is also sensitive in a psychic sense. These ethereal Chinas are the most psychic of all constitutional types. They are generally fascinating people who are principally interested in spiritual matters, and they are all the more interesting because their spiritual interests are based on direct experience, rather than intellectual attraction. They are generally quiet, modest people who possess a great deal of wisdom, which they will not 'cast before swine'. One such lady, a young woman of about eighteen years, had huge dark Spanish eyes, and straight black hair that fell to her waist. She had an air of mystery about her, and she tended to speak in riddles if I tried to glean too much information about her spiritual experiences. Gradually I got to know her, and discovered that she was extraordinarily psychic. She said that she spent much of her free time in another world, an astral world which was as real to her as this one. She could go there any time she wished, and she had a boyfriend in that other world. In order to prove to me that she was serious she wrote a few lines of the script of that world, which was quite different from any script I had ever seen, and yet it looked both beautiful and coherent. This woman was not insane or hysterical. She really did go to another world, one that she felt more at home in than ours. She found it hard to come to terms with the ignorance and brutality of this world, and she lived a protected life in a spiritual household. Eventually she moved out from this household and in with her new terrestrial boyfriend. The shock of this move was too great for her, and she consulted me in a panic. She had developed agoraphobia with constant free-floating anxiety, and a fear that she would go insane. I gave her China 10M, and within a couple of days her anxiety was much more manageable.

The more psychic China individual can easily be dismissed as hysterical by homeopaths who are not aware of the reality of other planes of existence beyond the gross physical. There is much evidence that other dimensions do exist, and those homeopaths who doubt this would be wise to keep an open mind about such things, if only so that they can help their more psychic patients. The psychic China individual is a quiet, subtle person, rather than a histrionic who is looking for attention. Those people who like to dramatise their psychic experiences are unlikely to be China constitutionally. They are more likely to be *Natrum Muriaticum*, *Ignatia*, or if they appear really 'over the top' *Hyoscyamus*.

The China woman (the majority are female) is most easily confused with either *Ignatia* or *Thuja*. The differences appear quite subtle. *Ignatia* generally has a stronger ego than China, and is rather more 'robust', in the sense that she is better adapted to coping with society's demands. *Thuja* is just as sensitive as China, and just as introverted, but tends to be more earthy, more

in her body and more attracted to practical crafts. China is more liable to be philosophical than Thuja, and less practical (Kent: 'theorizing, building air castles'). I have only recognised one China man, and he was most similar to Mercurius, being flighty, analytical and impish. He was, however, less grounded than Mercurius, having an ethereal beauty, and a passionate love of talking about spiritual matters.

Contrariness and Irritability

The fire which inspires the more spiritual China person with meditative ecstasy and philosophical passion tends to be expressed as irritability in the more worldly China individual. The latter is still very sensitive, in the sense of fearful and suspicious, and also sensitive aesthetically and physically, but she is of this world. She is generally an analytical person, with a fine intellect, but lacks the self-confidence to make full use of it. She is also a rather willful person. Here we have a contradiction similar to that seen in Silica, a timid person who is willful. The worldly China woman tends to be more irritable and intolerant than Silica. Although she may lack confidence with strangers, and is generally on her guard in company, she can make her family's life hell with her moodiness and her tendency to criticise and blame. One such patient who responded to the remedy, a sophisticated woman of about forty years, was always complaining to me bitterly about how badly her daughter treated her. She eventually threw her daughter out of the house. I then saw the daughter at my clinic. She complained bitterly of her mother's selfishness and intolerance. More telling was her sister's report. Her sister got on well with her mother, but she also admitted that her mother was not an easy person to live with, because she was so critical. This critical aspect of China is associated with a selfish, self-obsessed streak. She will fly into a rage and persecute a member of her family, quite unable to see what she is doing. I came across such behaviour in a young woman of about thirty years who consulted me for treatment of her moodiness. She would fly into a rage with her husband or her father-in-law, particularly premenstrually, and at such times she was quite beyond reason, exaggerating their faults and imagining slights and insults (Kent: 'Delusions of being persecuted'). This behaviour used to surprise me, since most of the time she appeared gentle, timid and sensitive. She had an attractive impish face, with very large dark eyes (the introverted equivalent of Phosphorus) which shone with delight when she was happy, but stared in fear just as often. I did not see China as the remedy, and helped her moods more with psychotherapy than with homeopathy. After a couple of years I had moved to another part of the country, and she complained over the phone of blood and mucus in her stool, and told me that she had had a little blood in her stool for years, though she had never men-

tioned it before. At a distance I was able to see what I could not see close up. I gave her China 200c, and after a few days the problem cleared completely.

There is actually a continuum from the ethereal to the worldly China, with some China people in the middle. Thus some are quite intuitive, or even psychic, but also relatively skillful at dealing with the material world. The latter are never materialists in the sense that Nux or Lycopodium are, since they are too deep for that, but they may love fine things, and know how to obtain them. I once treated a very unusual woman of about forty years for chronic hepatitis. Her appearance was quite striking, with very pale face and black hair, large dark eyes and high cheek-bones. There was something oriental about her eyes, a feature I have seen several times in western China women. This lady had a rather dramatic persona, being prone to sweeping statements, especially of a critical nature. She reserved these criticisms for anyone and anything that displeased her, including the medical establishment, politicians, men, and her boyfriend (Kent: 'Contemptuous'). She was very psychic, and as I gained her confidence she told me more and more about her visions and prophetic dreams. Her psychic life dominated her daily experience, in spite of the fact that she was a mother. She spent a lot of time either praying or meditating, and thinking about her visions, and her work as an artist and a poet revolved around her psychic and spiritual experiences. Having grown up in a wealthy influential family, this lady appeared far more confident than other China women I have known, but it soon became apparent that her bold and rather aggressive exterior was a defense for a very vulnerable interior. She was sophisticated and had a highly discriminating intellect, and I nearly mistook her for Ignatia, but she was too psychic and too fearful. She was also more critical than Ignatia generally is, and her physical symptoms did not fit the latter, and so I gave China 200, which produced a brief aggravation of symptoms, followed by an increase in vitality. She is an example of a China individual who exhibits traits from both ends of the China spectrum, being highly psychic and spiritually orientated, and also critical and socially skillful.

Dyslexia, Indecision and Ungroundedness

It appears that China's psychic sensitivity exacts a price when it comes to rational thinking, or at least its verbal expression. Two of my China patients had suffered from dyslexia, and one tended to mix up his words when speaking. The latter, a charismatic young man with the looks of a god, would get flustered when speaking (Kent: 'Mistakes, misplaces words'). He would approach a sentence like a runaway locomotive and then trip up almost immediately, producing a stop-start delivery. This was especially true when he was speaking on his favourite topics—spirituality and philosophy. His enthusi-