

IV – THE PSYCHE OF THE AUTOIMMUNE SUBJECT

If one refers to the psychoanalytical literature on the subject, the somatisation process, which is at issue here, does not belong to the domain of hysteria. It develops in a particular space in which the child has to come to terms with 'being forbidden to live as a desiring being'. The loss with which they are confronted goes without any transition 'from the loss of an object to the narcissistic loss'. While, in order to 'develop their personality', they should invest emotionally in an object, they are kept indefinitely 'in the very movement of desire'.

The 'loss' is present, at the heart of the conflict:

It affects the subject's link.

Through the somatisation they experience and the confusion, the lack of reference points in time it represents, there appears a profound attack on their structure, on their physical and psychological being.

What is inherent in diatheses and their essence manifests itself in the body and finds its 'analogy' in the psyche.

Tuberculinisme and *Luèse* are apparently a breeding ground for fragility and distortion, which may be found at both levels at the same time.

Through the disturbance it brings to light, the body conveys what cannot be expressed by the psyche.

'If it happened in a different way, the risk of psychosis would undeniably be run': the information is treated at a level which, 'for the protection and survival of the subject, should have been treated at a higher level'¹.

The very high dilutions of dynamised remedies seem, from this perspective, to have an invaluable role: 'erasing', so to speak, the effects of the pathogenic traces through the equilibrium they restore, they release their more or less intelligible contents and the energy associated with them. Very often, vaguely, the subject feels this, but many changes are perceptible from the outside.

Several particular elements may be found here:

- ***The 'significant "piece of information" ' attacks the child's reality principle.***

The disorder reveals a pathogenic message going beyond the very life of the person who suffers from it:

'The distortion of the dynamics of drives' comes from 'an erratic signifier not ascribable to any type of topography since it is transgenerational [...] It attacks, through its projective force, the child's reality principle and places them in an unbearable situation'.

Everything happens as if the child received two messages at the same time: one means 'death and annihilation' and the other 'requisitioning of their life', 'in a relational system in which their life is passionately invested emotionally in by the parent responsible for them'.

This aberration makes 'all position of identity' unbearable.

- ***'The body requisitioned in this way would only be an imaginary body'...***

¹ The rightness of Professor Madeleine Bastide's point of view is illustrated perfectly here. What applies to the physical field is totally superimposable at the psychological level and shows the difficulty of expressing the mechanisms governing what is connected with the field of psychosomatics.

A form of 'mythological body' which participates 'by right in the mythical family structures'.

They would carry all the contradictory meanings of them, which 'all myth brings together, embodying, re-embodying the denied or deceased figures whose loss no one has come to terms with: [...] I am the lost body of my mother, who did not know she had lost it [...] I need to be ill to feel my body and feel that I am whole[...] I strongly feel my ability to disintegrate[...] I have only seen death in my mother's eyes...':

Those are strong words but they show what emerges from the words of those with autoimmune diseases.

- ***The body of the child, instead of their psyche, is affected, thus safeguarding the apparent integrity of their mother's.***

It makes it possible for them to keep intact 'their fundamental identity, which describes them as existing as one, unique among the others' [...] The somatic reaction becomes 'a sign of their presence'. They have no other way of existing.

It is by reacting through their body against 'what is different from themselves' which is transmitted to them by their mother and they recognise as foreign to her that they become themselves, that is to say 'oneself'...

- ***They take over a gap in the symbolisation of 'what is said':***

Everything happens as if, already 'hypersensitised since archaic times' and 'when everything seems to be collapsing', the body in its materiality took 'over disused words'.

This calls to mind the notion of 'root' used by Rajan Sankaran, whose sudden stimulation during a situation recalling a past with pathogeny can only generate a pathology.

In an attempt to maintain their physical life at all costs, the subject predisposed to autoimmune diseases puts into action what cannot integrate into the cell: they put at the very heart of their body what cannot be symbolised by their psyche.

- ***Somatisation is part of a defence and conservation process.***

Even though the seriousness of the somatic disorder would appear to make one think the contrary, the latter constitutes a form of 'repair' which only aims at the individual's psychic survival. What the subject has to do is maintain their existence (*ex-istence, ex-istere* to step forth).

- ***The body and the psyche reflect a struggle whose interpretation may be made from different perspectives:***

The paradox and difficulty in building – and developing one's personality – and defining of *Luèse*, the impossibility of taking shape of *Tuberculinisme* weakened in its capacity for communication are illustrated here.

The maintaining of life by dint of all the transforming adaptations concerning the former; sensitivity, ambivalence, the desire for intensely close relationships concerning the latter: one may glimpse the role of the sign-medicine which mirrors the pathogenic stamp. 'Modelled as closely as possible on the traces of the original trauma', it evidences 'the mark put in place in the body'.

- ***Everything reflects what is part of a long history.***

In what it brings to light, the evidencing mark also 'questions' – to maintain it – the chain of generations.

Somatisation shows the subject in their personal history and in that of the family in which they have found a place: they unwillingly settle its somatic and psychic lack of balance.

The phenomenon of repetition can be found in that resurgence.

Carrying change, although not doubt, for this reason, it eventually makes one wonder.

'Something happened at the beginning', which 'the repetition, devoted though it may be to animal individuality', will make reappear.

- ***There is a phenomenon of repetition.***

Taking us back to unsettled initial conflict, it will make its presence known...

Misdirection, deviation, particular space of appearance expressed in a paradoxical manner sometimes very far from the initial place of the conflict. However, the message emerges. It shows an attempt at adaptation, made by dint of salutary distortion...

Luèse and its action strategies to safeguard the whole... Life... survival, at all costs...

- ***At a certain point, in the body as well as in the psyche, a piece of information can no longer be integrated.***

The present and the past are intermingled.

The Ego carries all repetitions...

They are absorbed more or less satisfactorily until – this can be observed at the level of the body too – a more striking 'event' makes one of them 'unassimilable': carried by the mother's unconscious but intolerable for the child, it proves to be totally 'unacceptable' to their body and their psyche.

'Carried by one signifier, two traumatic occurrences are added to each other: the first one, filled with the pain of what the child underwent and sensed about the unconscious and what is carried of it by their mother; the second one, conveyed by the words of the adult, who will cover what is visible of the trauma with their history, their personal experiences and their interpretations. Annulling the framework, muddling up time, they will confuse the pieces of information, which will eventually overlap...'

The body will say what the psyche cannot make known...

- ***Past and present histories merge:***

Carried by the mother and reactivated by an event of their history, does not a bereavement which did not take its place and was therefore not symbolised in the succession of previous generations since it does not manifest itself in the psyche or body of the mother often appear in the child in the form of a psychosomatic disorder²?

Does not what the disorder means save the dyad they constitute from the threat of depression or melancholic depression?

Showing the pre-existing presence in the mother, the impossibility of integrating its message and the 'abyss of the emptiness' are often transmitted. They perturb the child in the stage of their 'individuation' and will be ready to re-emerge...

² See the book by Suzanne Ginestet Delbreil, *La terreur de penser*, Ed. L'Archaïque, cited in *Du stress au transgénérationnel* by Geneviève Ziegel, Ed. des Entretiens internationaux de Monaco.

- ***The body 'tells' the psyche... and the psyche sheds light on the soma:***

Since they cannot assimilate the pathogenic information to experience it in the form of a psychological disorder or an anxiety-related pathology, as soon as they are confronted with a trauma that reawakens its original problem, the subject diverts it to a bodily mode of expression. They cannot do otherwise. It becomes the place where the conflict expresses itself.

A message impossible to integrate is moved to the body.

The somatic symptom shows in an obvious way the undecipherable aspect of the message.

The most important thing here is to make sense:

- ***'The lost piece of the past history' must 'circulate' again one day:***

It emerges through the symptom of the body.

The disorder affecting the subject attacks them in their lifeblood. It diminishes their capacity to recognise their 'opponent' and face it to defend themselves and protect the integrity of their being.

It must therefore be recognised in its causes.

It also helps the subject – as well as those linked to them – to restore the equilibrium that had been disturbed and integrate in its right meaning what the disorder shows.

- ***The autoimmune disease is constituted as the 'signifier' in the body of a 'piece of information'.***

The latter, impossible to 'integrate', shows the impossibility of adapting: the latter appears as soon as the constraints of the outside world exceed the subject's capacity to face up to things.

- ***It shows fragility in the chain of mothers of the family, subject to the pathogenic information of a form of 'prolonged stress'.***

It exceeds by far the subject's personal history and the sole uncertainties of its evolution!

- ***The need for a framework is essential to deal with this information in its true meaning...***

If one wanted to use a form of analogy, one might compare it to a sort of 'exogenous molecule' to be dealt with at its right level of 'information'.

- ***Does the homoeopathic remedy play this role?***

By putting back in its proper place what re-emerged in an inappropriate space and by restoring at the suitable level the equilibrium that had been disturbed, it may permit a positive adjustment.

Compensating for the fact that the disorder is difficult to be symbolised and detected at the appropriate level, it may permit, through its somatic and psychological effects, a 'new construction to be made, which may produce curative effects'.

Moreover, by favouring the healing properties of language and the imagination, it contributes to this new stage.

Each homoeopathic type has its own piece of information...

Each individual has their specific way of reacting.

Each of the candidates for the autoimmune disease manifests in a more or less obvious way one of the many facets that predispose to the disease.

They illustrate in their way what might be seen as a sort of possibility of presenting this type of pathology when conflict affecting both the soma and the psyche occurs.

To be continued...³

³ Translated by Pascale Tempka