

VIII - 'LUESE'¹ : A WAY OF EXPRESSING, SHAKING UP, TRANSFORMING ?²

A way of aerating a life held back, stifled, sometimes also organised if not rigidified by an automatic behaviour, unaware of movement itself ? Who knows ?

A permanent feature, which seems to become obvious, appears :

'Luèse' carries a life impulse...

At all costs - sometimes at any price - even in distortion...

Whether it takes the form of paradoxical behaviour against a background of agitation or that of an irrational movement which breaks the apparent harshness of everyday life, it proves to play a somewhat paradoxically salutary role.

If survival is endangered, it makes the 'Original Order', which governs the maintaining of life, appear...

Driven by a form of reflex and hidden in the reptilian brain³, this life impulse appears when a threat seems to emerge...

The emergence of this disturbing impulse⁴ is not of no consequence

It forces one to ask oneself questions, to watch, to express... :

The wave of 'Why' always appears more or less quickly and after the amazement : 'I don't understand... Why me ?', or 'I don't know what happened... I do regret what I did, what

¹ Pathogenic impregnation responsible for pathologies in which there is a predominance of destruction, anarchic constructions, and all types of disorders linked to sclerotic processes at the physical and mental levels, with deviance, variability, instability, agitation, a propensity for depression and mood swings.

² Eighth part of an article published from January 2017 on homeopsy.com and entitled, 'Luèse'... *Progressive disorder?*. It is taken from a book to be published at the end of 2017 and entitled, *Ordre et désordre. Perspectives homéopathiques*, Editions Homeopsy.

³ Chiefly composed of the major part of the brainstem, of the reticulated one, of the basal ganglia and cerebellum, the reptilian brain would control the instinct of self-preservation. Reliable, rigid, and compulsive, it would permit to guess in a non-verbal way the emotions and intentions of others and given the emotion engendered - which proves to be the powerful driving force for action - to work out the useful behavioural and defensive responses (cf. snakebites, escapes, flights of birds). It would control instinctive functions : the establishment of the territory, hunting, the rut and mating, and the stereotyped learning planned for descendants would depend on it. It would engender stereotyped behaviours preplanned by ancestral learning : the same situation or stimulus would always engender the same immediate response, like a reflex, with the impossibility of adapting oneself to a new situation. The centre of short-term memory, this archaic brain would be responsible for automatic gestures and behaviours. It is the place of routine, itineraries set in advance, rituals, and ceremonies. It would generate in the human being the obedience to the ceremonial rites, laws, political convictions, prejudice, and conformism of a certain time and might contribute to the concepts of ownership, class, or native country.

⁴ Without suggesting the validity of the controversial theory by the doctor and philosopher D.P. McLean in 1964 - taken up on certain points by H. Laborit - to keep only the various layers which, classified or called differently, still perform the same functions, the reptilian brain - 'original brain' - would constitute the oldest acquisition at the phylogenetic level. Responsible for primitive behaviours ensuring the satisfaction of basic needs, it would manage the survival of the individual and species : it would regulate homeostasis, ensure that primary and vital needs are satisfied, and would be the guardian of innate reflexes - cf. the migratory journeys of birds or the regular laying of turtles, in a given place...

I said... I don't know why I did that or what came over me... I couldn't help it... I didn't know what I was doing... It was as if it wasn't I, but someone else, who was acting...⁵ :

The criminal or irascible acting out of Aurum, Lachesis, or Mercurius sol, the out-of-place cries and phobias of Argentum nitricum, the murderous impulses of Platina, the sadism of Iodum, Fluoric acid, and sometimes of Arsenicum album show this. It is a long list, but not an exhaustive one...

If the calling into question is difficult, what follows is not insignificant :

Beyond what may follow, linked to the potential for the forces of sclerosis to stifle its expressive impact or the affect heralding it, what has emerged makes its mark : a form of stop becomes inevitable.

✓ ***The 'luétique' pathology can only make one wonder...***

Whether it stops the movement or the repetitive course of the thought, it engenders a break and opens a door :

The expression of a curve which bends to begin, so to speak, another 'spiral' turn, this attempt to have a break is fruitful : it brings about a change.

An element which is 'outside time' appears.

As far as the unconscious is concerned, yesterday is present in today and a part of 'today' is always frozen in - and by - 'yesterday' : it does not care about any reference to time and ageing.

The factual element which it conveys is active and can only keep its questioning movement going.

Coming directly from an unknown part of the human being, the impulsion which emerges always constitutes a sort of split...

It engenders a different perception and breaks repetition.

By breaking the logic of the usual systems and the time of the imagination, it makes one wonder. 'Like darkness, it is embodied in a domain which lapses into the hypnotic aspect of torpor, of epilepsy, or of hysteria predominating in lower limbs. It hampers physical contact and brings it back to the level of pulsions. The latter irrupts into the automatic social life through its "ossified" shell⁵.'

If its effect sometimes only lasts for a while before the forces of deadly entanglement appear again, it still leaves marks.

*'The blow with a bar which stops the hypnotic sleep of automatic reflexes awakens, so to speak, a form of original energy.'*⁶

This is not insignificant : by bringing back to a life force which is as archaic as undifferentiated, it forces one to ask oneself what the not considered and nearly reflex gesture or word means and invites to look into the symptom occurring instead of..., whose cause cannot be understood if not like a sign 'beyond language'.

Where the deficiency or lack of 'representational system' generates the impossibility of putting in place a 'representation', it is often at the heart of the cells or in the addiction impossible to control that the symptom emerges.

⁵ An extract from notes drawn up at a GHEPP meeting, 2001.

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The starting point of living questioning, 'acting out' in the behaviour or that in the body is effective.

It represents the beginnings of a transformation ;

At best into a different life, organised differently ; at worst towards death, through the incapability to take into account the message sent to change towards greater harmony with oneself or the world ;

Without it being always conscious, it sometimes leads to a sort of 'birth' :

Creativity compensates for the fact of not being (and) or overrides the difficulty of transforming the behaviour or way of thinking coming from the past.

The subject and, through them, their environment are mobilised.

Impulsion is a stop... The germ of change appears in this restrictive space.

A bad camouflage, barrier, and protection, this impulsion shelters and very often reveals itself suddenly : underlying anxiety tries to find an escape route... Something frightens and is made known.

Phobic impulses are good illustrations of this : even when 'people call it playacting', one should look for a phobia.

Irrational and bringing life, impulsion nonetheless imposes adherence...

The subject is, so to speak, 'driven'.

The negative pathology which they manifest loudly reminds one that 'Everything can change radically at any time' :

'To call it playacting' often emerges to facilitate awareness and firmer establishment in the real and in 'incarnation'.

'Fresh flowers contrast with the asphalt from which they grow or on which they are sometimes put down. They remind one that there has been crushing or death and that life is as fragile as the petals of a flower. Presence in "lack"... Lack in presence⁷...'

What has been said makes one wonder without the person who experiences it necessarily asking themselves the right questions.

What is brutal always breaks something.

Coming from the outside world, a return to the inside is generated - and vice versa.

The stop to which the subject is invited through the acting out which emerges engenders consequences for the outside world or the body... It constitutes a 'limit' and imposes questioning.

Even if the questioning comes to a sudden end and is not always done in an elaborate or conscious way, it has to be done.

It cannot be avoided.

Even if it is accompanied by a form of order imposed by the outside world, it leads to think about how to end the deadlock.

It is a sort of 'freeze-frame' which, more or less strongly and soon, generates a change in the behaviour.

⁷ An extract from notes drawn up at a GHEPP meeting, 2001.

The body is involved in the subject's anxiety.

If it hid the pain to keep only the most bearable symptoms of it ;

If it forgot the 'disease' present at the heart of its cells - but which it has to express - , what drives it is beyond it. It therefore 'says' through a different means.

Impulsion constitutes a call to take in dimensions which are beyond immediate consciousness :

Nothing is a matter of chance... Everything has a meaning...

It is a social necessity for Argentum nitricum to block this course of automatic thought which characterises their way of being. They are so accustomed to it that they do not take the time to examine the meaning of it or to take into account the movement into which they are : and yet they prove to be only a form of 'object' in it ;

It is the function of Arsenicum album to examine what is repressed inside them and emerges one day in a sort of instinctual and destructive violence to break the harshness and dullness of a stifled and rigidified world.

The process changes and goes back to new equilibrium.

This can happen only when one has become aware of the automatic aspect of the movement or thought... The pathological element developing noiselessly which it covered has to be brought to light again.

Everything takes its place in a vaster movement :

It is in this space, where people 'call it playacting', where giddiness appears, or where there is fear and the vague sensation that the houses will collapse on oneself while one mobilises more and more quickly, that awareness happens, in a forced way.

The fact that Argentum nitricum comes full circle, which leads them to realise that they are in a movement which they do not control, is related to the perception of time... But are they aware of this ?

It is time, which they deny and refuse to accept, which is at the heart of their basic problematic. Time activated by someone's presence or absence near themselves, time synonymous with implicit inner emptiness or experience of death... Through lack of sufficient points of reference, Argentum nitricum is the object of time which terrifies them so much that they cannot bear its vacuity or presence... They are confronted with it in spite of themselves all of a sudden and more often than not beyond their consciousness.

✓ ***Everything signals another story...***

It is found in the thread of the development of everyone.

If impulsion breaks the course of perpetual movement, it imposes an eminently significant act whose characteristic is to be discredited both by the superego and by what the outside world and its rules impose : it shatters the sclerosis inherent in secondary 'Luèse', makes its mark in the thread of its repetitions, social constraints, and the 'incongruous' aspect which it reveals is somewhat troubling.

It mobilises and takes one into another perception of time if not into a 'different type of time'.

The unusualness of what appears breaks the 'repetitive' aspect.

The attention is drawn to 'beyond appearances' :

Thuja, Calc Carb, and Argentum nitricum spontaneously start running, Mercurius sol, Hepar Sulphur, and Stramonium express themselves through criminal and sudden acting out. Perhaps one should try to understand the hidden meaning of it for each of them ?

The 'impulsive aspect' of the acting out irrupts and breaks linear thought.

It says what could not be said and brings to light what was never clearly expressed.

It brings back another scene... :

A scene transmitted from generation to generation, a history coming from the marks, models, and modes of approach which the first days, weeks, and years have left... One cannot but be interested in it.

One has to understand the hidden meaning of it...

It is essential to make what is hidden and stifled and appears in the violence of the acting out or of the symptom in the body emerge :

Caught in the constraints of their rigidified harshness, Arsenicum album shows a different face from time to time : out-of-place aggressive impulses or sexual urges, inquisitive cruelty, ruthless hounding of their victim to satisfy a form of underlying sadism reflect a long history, which is longer than that of their own life.

This 'impulsive aspect', which had until then been seen as something negative, contains the seeds of a profound change...

Paradoxically, it goes towards 'more life'.

Beyond what represents, in 'Luèse', non-consciousness and non-life, something that 'makes life again' appears.

Even if it is put in place in loss and panic, it is a creative movement in the first sense of the word that appears here :

New impetus or the foundations of a new order are given.

In a right-angled bend, they put the subject in real outside time and in different inner time...

Everything happens as if, from the layers of 'No' to movement, the point where 'Yes' is said to life emerged.

The emergence of unusualness brings about change in the automatic movement in which no conscience of what is part of it exists - but which nonetheless becomes regularly part of it.

Impulsion is invigorating movement :

What at first seems irrational and beyond all possibility to have its essence and hidden workings understood brings about the possibility if not the necessity of regenerative change.

Beyond the fact that it is the fruit of automatic movement and thought, which keep doing the same things and continue tirelessly in the same vein and do not introduce any taking into account or conscience of what stereotyped reflexes imply, it engenders newness and brings about life.

It gets the person out of deadly repetition or fixedness...

It rescues them from what leads them to the exhaustion of their life force and adaptive potentiality... It conflicts with the rigidified closing which engenders stifling sclerosis and fatal destruction.

It becomes a sort of pathway to 'get the illness out'.

Paradoxically, even though it carries the blackness of its coming into unconscious violence and the sort of 'madness' transmitted from generation to generation, it conveys life energy which goes beyond the person in their individuality.

It acts on the body and psyche...

It forces one to ask oneself questions and forces one to wonder about what emerges to try to understand its encrypted message.

It engenders creativity.

Beyond the sombre, destructive, deadly, and stifling element which it manifests, it brings about life.

It shows what, beyond darkness, continues to radiate in the background as if showing through and in a dazzling way, to prove that all is not lost after all and black contains a white part and white can be white only if a touch of black remains in it⁸.

There is one question that cannot but follow...

These thoughts about the 'luétique' process can only suggest it and give all its place to what comes from the Hahnemannian approach.

It is about what concerns the evolutionary process as a whole and emerges from the conceptions emerging from the homoeopathic perspective...⁹

To be continued...

Doctor Geneviève Ziegel

⁸ Which can only remind one of the role given to Satan by the Judaeo-Christian tradition, with his potential to be synonymous with temptation and the possibility of experiencing choice to rediscover the notion of freedom which had been present but the memory of which had grown dim. One should not forget that this fallen angel '*brings Light, gives clarity, carries a torch which produces Light (Truth)*' - Lucifer. What he reveals is a danger to 'Power' which he tries to conquer in excessive inflation of his potentialities, since he wants to seize the Throne...

⁹ Translated by Pascale Tempka