

## X - HOMOEOPATHY AND 'LUESE'<sup>1</sup> : NEW LIGHT<sup>2</sup>...

### ✓ *A view closer to the real ?*

The idea is worthy of consideration...

What comes from the psyche is put within a physical disorder transmitted from generation to generation : epigenetics shows that the behaviour of genes can be modified to the point where it brings about the putting in place of adaptive processes more or less loaded with pathogeny<sup>3</sup>.

### ✓ *Several questions arise...*

#### ***The impulsion which emerges and mobilises 'luétique' ossification : a meaning ?***

The result of chance ? A goal ?

#### ***An instinct for survival to be included in the process of this evolutionary living organism<sup>4</sup> ?***

A form of symbolic and creative act ?

If it engendered hypotheses about its place and essential role in evolution, it does not generate more detailed reflection. And yet its meaning is worth developing.

### ✓ *The Hahnemannian approach : unquestionably relevant.*

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<sup>1</sup> 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.

<sup>2</sup> Tenth 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.

<sup>3</sup> Cf. obesity and diabetic tendencies in the descendants of populations that were exposed to starvation.

<sup>4</sup> The reptilian 'cortex' (second brain or limbic system, D.P. McLean) would be responsible in man for the remembrance of pleasant or unpleasant events, the feeling of security or insecurity and therefore for emotions. It would be a centre of beliefs and convictions, of the respect for norms and values, of unconscious value judgements. Hatred, fear, hostility to those who belong to a different group would come from it. It would contribute to territoriality, the respect for social hierarchy, the need to live in a group, confidence in a leader, and to an instinct for survival. Evasive moves are part of everyone's heredity and would be a necessary, unstoppable, stereotyped mechanism. Its 'tonsillar' nucleus would control aggressiveness, the concern about the territory, its defence and would contribute to the safeguarding of the individual and of the human race. During stressful situations, it would sometimes get the upper hand, hence certain unpredictable or even animal behaviours. The neocortex or third brain would be responsible for language, learning, abstract thinking, awareness of culture, imagination. Those various elements, which are constantly linked, influence one another to facilitate the maintaining of life in the environment. (McLean, 1964, *Man and His Animal Brain*, Mod. Med. 32.95:106 ; D.P. McLean, 1978, *Evolution du cerveau humain*).

They suggest this : if one observes the egocentric Psora subject, the Sycotic who 'submits' and 'takes it in their stride' at the level of the body which it causes to swell or invades with physical or mental expansive processes, if 'Tuberculinisme' shrinks and isolates themselves, could not one say, by analysing their way of fighting stress, that after original 'Luèse' has set the reptilian brain going, those elements activate the emotional brain then the cortex so as to permit better and quicker management of situations from generation to generation ?

***Through its essence and the prospects which it offers, it gives a useful and additional perspective and permits a new approach of the issue :***

The past is part of the present and of the future.

***A traditional type of medicine<sup>5</sup>, it has a specific place.***

*It reminds one of the original way of treating and makes one wonder about various aspects.*

As it concerns the world of shamans and of the people belonging to a religious order and is a 'pharmakos'<sup>6</sup> referring both to the remedy and the illness<sup>7</sup>, it puts their approaches into actuality.

*It calls to mind the notions of impurity and 'miasmas'.*

Those are unsettling words... They give it an 'outdated' aspect at the furthest bounds of modern medicine, which is supposed to be freed from the obscurantism and beliefs associated with the thought of the past.

*Certain of the variants of this 'Traditional' type of medicine even mention words such as 'sin' or original 'Defect'...*

A long way from the Hahnemannian position on this point, the Kentian approach in the United States, Masi's approach in Latin America, and more recent ones in essence in the same forms are illustrative examples.

Regularly put forward by the opponents of a type of medicine likely to be marred by the stamp of religion or 'magic', they also contribute to the rejection of homoeopathy as a whole.

***The notion of diathesis links disorders to their essence.***

It mentions from where they may come, explains their specific pathogeny, and develops their evolutionary potential.

It formulates the problem of morbid stamps and what they carry : defects, miasms, diseases, all types of pollution likely to have left marks in the descendants are linked to symptoms to be brought to a similitude to<sup>8</sup> one or several effective medicines...

***It invites to examine 'Luèse' in its specific aspects and to wonder about its profound meaning.***

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<sup>5</sup> - with the imagination that is associated with it -

<sup>6</sup> In ancient Greece, a slave, a disabled person, or a 'second-rate' citizen played, cyclically or when the Core of the City was in a bad way, the unrewarding role of wandering the main streets of it to rid it of its miasmas before he was expelled or sacrificed. He was both 'the remedy and the illness'. Taken in its symbolic dimension, this ritual seems to be a form of putting into actuality of what happens with the homoeopathic remedy which, in its definition, would be a remedy - pharmakos - and not a medicine - pharmakon : cf. *L'homéopathie face au placebo*, Ed. Homeopsy.

<sup>7</sup> Psora and 'Luèse' were already intermingled. If, a 'luétique' in essence, a disabled person, a poor man carrying defects - and the defects of society - , the 'pharmakos' performed a 'psoric' function for the core of the City, which he rid of its 'miasmas', sentenced then sacrificed after much humiliating torture or expelled like a pariah, his end was marked by the effects of this diathesis on his environment.

<sup>8</sup> - depending on the theorisation on which one bases one's judgement -

It thus results in linking its 'materialised' facet to the symbolic content which is associated with it.

***A temporal process and evolutionary points of reference emerge from it.***

They include the subject, their past, their present, their future, and their environment.

***Reactional modalities and specific aspects are thus linked to different types of morbid potential.***

**Basically, original Psora<sup>9</sup>...**

The 'original' diathesis, it would be<sup>10</sup> essentially based on 'relations', which permit survival in the surrounding world which brings about effects to be taken into account and 'heard' to avoid the bad consequences of their inconvenient 'appearance'.

Whether those relations are between the subject and themselves or between them and the outside world, Psora, which is ruled by its emotional pole<sup>11</sup>, has to eliminate through the body or action.

Elimination, relations, productive creativity are the keywords to get positive effects on the subject and their environment.

**This original psora cannot but be affected by 'Luèse'<sup>12</sup>.**

*The Chaos from where it comes has many of its characteristics :*

Described by all cultures and contributing to the creation of living organisms, it is described by them as a space where everything is intermingled : a non-conscious 'material' level was mingled with a 'spiritual' level<sup>13</sup>.

*As soon as the individual becomes a full human being, they cannot be freed from it:*

**Their survival is at this price : 'Me before you'<sup>14</sup> ;**

*In their 'symbolic' message, Traditions are significant :*

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<sup>9</sup> The word 'Psora' comes from the Latin word *psora*, scabies. Resulting from the elimination of a rash whose symptoms affect the subject at the level of the skin which separates them from the world and makes a full human being of them, their disorders show perturbation which affects their relations with themselves and their environment.

<sup>10</sup> - if one refers to the descriptions which are given of it -

<sup>11</sup> Psora is linked to the limbic system : ruled by sensation and the activity of the sense organs - as if the first 'vision'/perception of the world were first and foremost corporal - , it makes quick defence easier. It is the transformation if not the loss of 'sensation as regards the world' - which is too strong in the 'Tuberculinique' - which characterises the 'luétique' stamp. Everything happens as if the subject, cut off from a part of the outside world, were no longer in harmony with the latter and its constraints. Sight, sound, rhythm, which are so important in treatment at various levels but even more so in 'traditional' types of medicine, require the qualities of the limbic system : it links the subject to their environment through corporal means above all else which seem to prevail at present in the sounds and rhythms used to create a form of link with what is around.

<sup>12</sup> The place to be given to 'Luèse' has not always been the same when it was a question of classifying the biotypes linked to a certain type of morbid potential ; as the 'fluoric' biotype fell short of the diagrams of germ layers put forward by Henri Bernard, it was often put into a category infiltrating the three basic constitutions to constitute mixed biotypes : sulpho-fluoric, carbo-fluoric, phospho-fluoric.

<sup>13</sup> Aborigines use the phrase 'a spark of intelligence' which makes it possible for them to be inside Knowledge and to retain the memory of the original Unity from where they come.

<sup>14</sup> Cf. the article of April 2017 about narcissism and the appearance of the self.

Would they not have been 'taken' out of original 'Nirvana' for which they vaguely long given the mark they keep of it in their cells and psyche ?

*Would not the first human being have been created<sup>15</sup> from the original 'Glèbe'<sup>16</sup> ?*

Are they not called, in certain translations of the Bible, 'the "glébeux" ' ?

*Placed, because of this sudden separation, in the gradual awareness of their mortality, have they not ever since lived a life characterised by the break in unity and thus by anger<sup>17</sup> ?*

Damaged ego, narcissistic injury, instinctive reaction if not refusal to accept this 'original castration' and necessary submission to the Law which governs and forces human beings are significant ;

*The separation and division present from the start and from generation to generation are the essential foundation of it.*

The symbol of and sources in themselves of 'Luèse', they force one to establish relations and sustain the necessity of the psoric element of the human being and the reality of its presence<sup>18</sup>.

*Part and parcel of the break in unity and separation, 'Luèse' lies at the heart of the narcissistic injury, which is fundamentally associated with it.*

By generating, in order to survive, the preference for 'I' over 'We' inherent in the fact of being placed in the world of need - and then of desire - , it cuts them off from the world of Unity...

It is around - or within - this nucleus of separation, of injury, and thus of useless anger that the psoric necessity of relations is put in place. The maintaining of life within the world, where the 'Emptiness' fundamentally present constantly invites them to move and struggle towards evolution, makes it inevitable.

*Psora and 'Luèse' necessarily interlinked necessarily combine their effects.*

'Luétisée' psora, as soon as the first human being appeared ? It seems that it cannot be formulated otherwise.

If it proves to be less complex for animals, the problem takes a different turn concerning human beings.

If they show their capacity for relations through their attempt to eliminate the 'miasm' which was imposed on them while manifesting the refusal and anger present in all temptation of depression, they always remain tempted by the continual desire to be back in the imaginary 'lost Eden' which was taken from them<sup>19</sup>.

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<sup>15</sup> According to the Judaeo-Christian terminology ;

<sup>16</sup> Clod of earth.

<sup>17</sup> Psychoanalysis seems to identify its obvious effects on the psyche, with the depressive and phobic pathologies which are associated with it.

<sup>18</sup> Whose - physical and psychological - elements and interrelations homoeopathy describes at the same time.

<sup>19</sup> And which, beyond all reference to any Tradition, is at the heart of the human being as the symbol of 'somewhere else' preceding the coming into the world, the original womb beyond words, whose inner 'recollection' remains and in which all suffering might be eliminated. According to the Mayas, 'the World, like rain, was born of "suhuy" - that is, everything that does not know the light of the sun and of the day, what remained in the dark, before Creation, in the womb of the cosmic mother'. (Markos Zafiroopoulos, Bertrand Méheust, Paul-Louis Rabeyron, *Le mythe, pratiques, récits, théories. Voyance et divination*. Vol.3, page 43).

*The patrimony of revolt and the attempt to find reparation for the 'original injury' inherent in the interlinkage of Psora and 'Luèse' cannot but be perpetuated.*

Brought to mind in various forms according to the Traditions and in a failed attempt to find the imaginary Omnipotence again, it is accompanied by anger, desire for transgression, and deviance from what might be called the original Order.

Present and active, it is transmitted by - and for - the generations which follow one another.

*The consciousness of the human condition cannot but perpetuate its presence.*

It is all the more so as, with evolution and the succeeding generations, new miasms generating potential ossification and thus favourable to the exacerbation of an already deep-rooted narcissism whose particularities the Hahnemannian approach presents are added to it.<sup>20</sup>

To be continued...

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<sup>20</sup> Translated by Pascale Tempka