

XII - 'LUÈSE'¹ : OMNIPRESENT PATHOGENY²...

If the notion of 'miasm' is implicitly present in many Traditions, making it possible to give a meaning to the disease or disorder which governs it and to the remedy to provide, the classic perspective hardly mentions its origin.

Except to link it to sin or to a religious or metaphysical perspective, the latter is hardly mentioned : fundamental pathogeny present every day enters, disturbs, and corrupts the body, the mind, and the behaviour to create disorders in them, and nothing more. No particular concept refers to it in more detail.

Only homoeopathy mentions the notion of 'Luèse'...

Besides its impact on the body which it destroys, changes towards disharmony or anarchic and degenerative constructions, the Hahnemannian view describes in great detail all the problems which are linked to it at the mental level... :

Refusal of the constraints imposed by the real, rejection of the others, strong narcissism, desire for possession, intoxicating effect of unlimited power, inflationary control... : they are underpinned by the ups and downs of childish 'Omnipotence' and engender the incapability not to remain 'fixed' to them.

And yet what puts it in place is specified : syphilis, a history of alcoholism, etc.

Their long-term effects transmit a defect : pronounced especially at the level of the nervous system, it deforms the body, warps the mind, and weakens the body and mind, causing the person who bears its mark to be the object of rejection, sometimes of repulsion but also, paradoxically, of care.

It imposes a form of solidarity and at the same time a form of dependence. This is not the least of its paradoxes.

It shows the influences which are more specifically active on the mind of the subject.

Linked very specifically, if one refers to Tradition, to 'sin' and to the perverted elements³ that come from it, 'syphilis' and what is assimilated to or associated with it engender death:

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 Twelfth 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 Which is not the case with sycosis. Linked to the effects, notably the bad effects, of the elimination of discharge linked to gonorrhoea and its impact on predisposing factors and descendants, it seems, paradoxically, to have a different place. Perhaps its later appearance in the course of the evolution of the human race as well as of the life of the subject, the absence of disorders engendering aggressiveness towards the others except that which is hidden, associated with strong guilt, or turned against themselves save it the pejorative and deadly connotations.

In spite of its origin, it does not carry the notion of 'disobedience' inherent in the action of Adam and Eve with the transgression of what might be called the 'Law' or 'Original Order' with the following depravity which, according to the texts, would have preceded the Flood.

Instead it carries something which might be assimilated to a form of 'escape' from the rules of society and the conformism which is linked to them. If the sycotic sometimes has liberating impulses, more often than not they are short-lived. They generally 'submit', conform, are silent, and speak only through body language. If the

a visible consequence of a form of 'disobedience' to the laws of life/Life, the perversion, behavioural deviations, ossification, hardening, loss of the sense of the others, egotistical narcissism in essence generating separation, etc which it engenders cause the person who carries them to suffer their implacable effects.

Other pathogenic causes are at issue...

They have the same effects as syphilis : people advanced in age, consanguinity, unchanging ways of life imprisoned in ossifying rituals⁴. They express a desire to remain fixed to one's group, to preserve its rules and goods, and contribute to its effects.

'Luèse' reveals what the presence in life and society generate⁵ ... :

It expresses itself in various ways which all constitute aggravating factors :

Massive gravidic vomiting : it shows a profound refusal of procreation often underpinned by profound anxiety punctuated by the stillborn babies and ill-assimilated problematic deliveries which were very hard to come to terms with and have been transmitted from generation to generation ;

Vitamin or mineral deficiency ;

Chronic infections - congenital syphilis, sexually transmitted diseases, viral infections ;

Ante- and postnatal treatments...

Ionising radiation, ultrasound ; high-tech products sometimes ill mastered ;

Medicines contraindicated during pregnancy ; heavy metal poisoning, drug intoxication, intoxication ; inappropriate or overnumerous vaccinations weakening the immune system ; too much fluorine taken - which is problematic with certain predisposing factors ; obstetric or psychological - bereavement - trauma, fright with psychosomatic effects make up the list of the carriers of pathogeny.

It can only grow longer as time goes by, taking part in the secondary 'Luèse', whose effects will be felt in the generations to come.

Precious metals accompany 'Luèse'.

All its excesses originate from them, which carry pathologies : like all infectious or polluting pathologies which accompany them, the latter are part of the generations to come through an intermediate vascular system.

Circulation, movement, expansion, ossification, widening, narrowing... : the whole organism is affected but it goes yet further. Pollution spreads to what is around... It does not confine to the subject ; their link to the others is affected. It is transmitted from generation to generation until the necessity of correction appears so that new equilibrium is reached.

Gold, silver, platinum... But also pewter, mercury, lead, iron, copper...

They leave their mark and determine what is seen and experienced of and in 'Luèse'.

The object of desire, they remain in the organism.

accompanying depression can prove serious, except when it underlies a cancerous process - which shows it - , it does not have the almost melancholic - in the psychiatric sense of the word - dimension found at the heart of every 'luétique' process. (Cf. Geneviève Ziegel, *Du trouble mélancolique au trouble cancéreux*)

⁴ Probably, now, also video games or the overuse of the Internet and all types of poison...

⁵ Doctor Roland Zissu would describe at least ten of them.

Being in essence part of the pathogeny which the latter may express, they leave their mark : ossification, rigidity, closing tinged with violence against oneself and the others, who arouse only more or less externalised indifference, but also paradoxes, fickleness, and malicious variability⁶ are the rule.

Sparking off passions and little schemes, they permit exchange and relations but leave in the organism the pernicious effects of their excesses. Making duality stronger, they establish individualism, create confusion, scatter, separate, facilitate illusion, and make one forget the original laws.

Ossification and the loss of the sense of the others are at their peak.

And yet, in the same way as Psora is linked to relations, 'Luèse' carries the notion of work...

In spite of appearances, and this is one of its most surprising paradoxes, it seemingly wants to make the subject aim for 'a better state' more in harmony with the real and the environment.

Implicitly present in the contortions of the human being trying to find a better way of evolving, it unexpectedly brings the hope of lessening⁷ their deadly tendencies.

Perhaps this is the interest of its message and what homoeopathy may reveal of it.⁸

To be continued...

Doctor Geneviève Ziegel

⁶ According to the words used for many of them in Materia Medica.

⁷ If not, according to certain Traditions, to take them out of them one day...

⁸ Translated by Pascale Tempka