

## I - PRESENT BUT SO LITTLE KNOWN... 'LUESE'<sup>1</sup>

*"D'après ce que m'a raconté un vieux résidant dans la région de Ghanigbé au Bénin les choses se seraient déroulées ainsi : Olodumaré était seul et le seul, tout et le tout, et du coup la tristesse régnait dans l'univers. Identité, unité laissaient, là aussi, planer un sentiment de mélancolie. Pour introduire la vie, Olodumaré a procédé à un premier sacrifice : il s'est coupé lui-même. C'est en se fragmentant qu'il a donné naissance aux deux mondes -c'est-à-dire le monde[...] mais l'on dit qu'immédiatement, le désordre prit la place de l'ennui...une indescriptible cohue, car ceux de gauche voulaient occuper le monde de droite et ceux de droite voulaient aller à gauche(déjà). Alors Olorun comprit que la dualité était encore plus nuisible que la totalité unique puisque le désordre était plus détestable que l'ennui ; c'est ainsi qu'il choisit[...] la « multiplicité » [...], la « quantité », enseignant[...] de la préférer à la langueur mélancolique de la divinité unique et au désordre destructeur de la divinité dédoublée.[...] La création du monde n'est pas un évènement advenu une fois pour toutes, il se répète génération après génération et à chaque fois, l'univers est soumis aux mêmes nécessités. Nous pouvons dire qu'en ce moment même est en train de naître un monde nouveau, et une fois encore, nous percevons le glissement vers l'ennui originel, la tentation de l'uniformité, semblable à celle de l'épisode de la tour de Babel."*<sup>2</sup>

Tobie Nathan<sup>3</sup>

Everything seems to be summed up here to deal with 'Luèse', which is so little known and - sometimes - even recognised, even in the world of homeopathy...

### **And yet, it is displayed, shows itself, develops...**

And a little more every day, it presents a sight which is as unpredictable and paradoxical as creative and the generator of brilliant movements which are entirely part of the evolutionary process.

### **Disorder, confusion, chaos, deviance, distortion, destruction, ossification...**

The concept covered by the 'luétique' process comprises all of these terms.

### **'Luétique' and 'Luèse' derive from the Latin word 'Lues' :**

Something in liquefaction, the plague, an infectious disease, an epidemic, a calamity, a public misfortune, the corruption of public morals...

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<sup>1</sup> First part of a text published on homeopsy.com in January 2017 and taken from a book to be published at the end of 2017 and entitled *Ordre et désordre. Perspectives homéopathiques*, Editions Homeopsy.

<sup>2</sup> 'From what an old man living around Ghanigbé, Benin, told me, it all happened like this : Olodumaré was alone and the only one, all and the whole and, as a result, there was dreariness throughout the universe. Identity, unity also caused a feeling of melancholy to remain about. In order to introduce life, Olodumaré made a first sacrifice : he cut himself in two. It is by fragmenting that he gave birth to the two worlds - that is to say, the world [...] but they say that immediately after, boredom gave way to confusion... an indescribable crush, for those from the left wanted to occupy the right-hand world and those from the right wanted to go to the left (already). Olorun understood that duality was still more noxious than only totality since confusion was more dreadful than boredom ; this is how he chose [...] "multiplicity" [...], "quantity", teaching [...] to prefer it to the melancholy languidness of one divinity and to the destructive confusion of a split divinity. [...] Creation is not an event that happened only once, it repeats itself generation after generation and, every time, the universe is subjected to the same necessity. One can say that, just now, a new world is being born and, once again, one can detect the shift towards original boredom, the temptation of uniformity like that of the episode of the Tower of Babel.'

<sup>3</sup> *A qui j'appartiens*, Les Empêcheurs de penser en rond, sept. 2007.

Everything is said, concentrated in the word plague... It evokes everything terrible, frightening, calamity, the final destruction in the distress and nauseating putrefaction which is a prelude to Hell...

The plague and its buboes... The great disease of mankind, the object of all the fears of the past, the conveyor of all anxieties about the highest punishment for the sin inherent in the transgression of the original Law... The plague to which all those who had supposedly made a pact with the Devil and his hellhounds and were condemned in advance in an attempt to check the wrath of God... Human order was used to counter dis-o(O)rder, remind people of the Rule even if, applying in the name of the many variations of what is likened to the Divine, the latter often engendered 'order' which had somewhat departed from the original one...

***Injustice... Confusion, violence, myths... Everywhere...***

In the kingdom of 'Luèse', they are law...

Consequently, what can one say about this disease which is as infectious as destructive and whose encrypted message forces one to question oneself and restore the original Order of life ?

To mention this is to scan many fields which go from the biological one to the religious one and from the 'material' one to the symbolic one and which have an underlying very particular way of being similar...

***To talk about 'Luèse' is to remind one of dispersion - diabolos... what disperses -***

It is also about destruction, about what is implicitly linked to rupture, divide and makes the suffering of broken unity and of the original separation reappear, about the division which sustains desire to keep within one's consciousness the quest for what wants to be reunited, if not reunified.

***What is revealed here is said and can be seen according to Traditions...***

Each of them reveals in its way and through various representations what is common to all men and prepares the evolutionary process.

***A particular diathesis***

***Several causes...***

If it originally designated the disorders following syphilis which would have affected the subject themselves or their ascendants, it would have widened through the ossifying and destructive contributions of pollution and all kinds of toxic elements, of modern life, with the pathogenic effects they generate...

Gradually given various denominations which illustrate its symbolic content more than its material presence, the original 'plague' has many facets... The effects of present or past syphilis - but which reveal a 'sin of the flesh' - , those of the miasmas of modern life are only one of its reflections...

***If the concept which comes from it may seem somewhat impalpable, yet it is visible in its paradoxical effects.***

As destructive and pernicious as constructive - even if they reveal themselves in an often unpredictable form - , they show the hidden aspects of the 'plague' and its inescapable necessity.

***What the notion of 'Luèse' carries with it can be seen through what comes from Traditions.***

'Normal' Man, whose state seems 'physiological', would in reality be a hereditary sick person whose state would be pathological - if one regards them in relation to the old original state which would represent their balanced face.

'Lost' after the 'poisoning' symbolised by the swallowing of the 'forbidden fruit', they would have, in the biblical sense, developed a disease state.

The notion of 'Luèse' appears here.

***It covers a multifaceted reality...***

At first attributable to the long-term effects of hereditary or present syphilis and alcoholism accentuated, as time goes by, by all sorts of pollution, the miasmatic impregnation which characterises it belongs to the four chronic diseases - diatheses<sup>4</sup> - described, some - Psora<sup>5</sup>, Sycosis<sup>6</sup> and 'Luèse'<sup>7</sup> - by Hahnemann in 1828 in *The Chronic Diseases*, the other - 'Tuberculinisme'<sup>8</sup> - by Nebel at the beginning of the twentieth century.

Each 'diathesis' would constitute 'la disposition générale d'une personne à être atteinte simultanément ou successivement par des affections caractérisées, présumées de même origine, mais comportant des manifestations différentes'<sup>9</sup>. In the latent state, the latter would express themselves in various ways and at certain particular times, engendering a general mode of reaction to what attacks the organism from inside or outside. They would lead to a disposition to react always in the same way during successive pathological episodes.

The aggravation of the diathetic process would occur more or less rapidly according to heredity, circumstances, repetition, the treatment given and the strength of the influence to

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<sup>4</sup> The word derives from the Greek word 'diathesis', disposition.

<sup>5</sup> - 'Psoriasis' in Latin : the consequence of the elimination of a rash originally linked to scabies because of its pruriginous dermatosis classified more or less appropriately into the nosographic group of the latter, it is also put into the same category as the effects of storage disease. It would be characterised by its potential for active elimination of all types - either physical or behavioural - , with the pathogeny linked to it.

<sup>6</sup> - it would be linked to the consequences of the suppression of gonococcal discharge and to those linked to all types of pollution, medication or vaccination. It would have a particular propensity for physical and ideal retention and therefore physical and mental constructions.

<sup>7</sup> Originally linked to the more or less remote effects of the elimination of a chancre through which the body would try to get rid of the toxins linked to the disease, the latter would also come from hereditary alcoholism, consanguinity, the pollution linked to the evolution of society and the prenatal period... It would be dominated by its tendency to destruction and anarchic constructions, with physical effects - ulceration, degenerative diseases, sclerosis - and psychological ones - perversions, violent and deviant behaviour, indifference. The 'biothérapique' Luesinum is the main remedy for it. It is the most characteristic face of it in its 'pathogénésie'.

<sup>8</sup> Originally linked to the effects of the tubercular toxin on the descendants, it would have an impact on the lung system which it makes vulnerable, with psychological effects, notably towards a tendency to an escape from the real.

<sup>9</sup> 'the general disposition of a person to be affected simultaneously or successively by straightforward ailments assumedly of the same origin but whose symptoms are different'.

which the person would be subjected. Moreover, it would be illustrated by a principal remedy and secondary ones which, by making the organism go back to an earlier state, would permit to return to the cause of the pathology presented, undo the fundamental knots of it and help the organism regain its balance.

One should note that if each of these diatheses has, in a more or less marked way, for different reasons and with particular aspects, depressive tendencies, 'Luèse' expresses the melancholic<sup>10</sup> facet of them.

### ***This approach to pathogeny only constitutes somewhat artificial divisions.***

By taking into account the past, heredity, what comes from the transgenerational aspect and gives the disorders that relate to it a more or less marked strength, this diathetic view refers, above all, to a particular way of moving towards morbidity.

Rather than a reality to be taken literally, it constitutes, for the therapist, a possibility of seeing the disorder from a certain form of perspective and of getting their bearings.

Therefore, it adds to the information brought by the knowledge of the four Hippocratic temperaments, the four elements advocated by acupuncturists and anthroposophists and that conveyed by the four types of hypersensitivity defined by Gell and Coombs<sup>11</sup>.

### ***Hahnemann showed and stressed its importance...***

It is important to mention that he would have advanced this notion of diathesis because he appears to have been bothered by the fact that he did not understand why the similimum had no effect in certain cases.

## **A suggestive description...**

Because she got to the heart of the matter and shed light on it at clinical level with her characteristic subtlety, Doctor Jacqueline Barbancey<sup>12</sup>, who gave a form of overall picture of it in a previously unpublished text entitled *Luétisme et psychiatrie*, is worth mentioning :

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<sup>10</sup> In the psychiatric sense of the word, and in a more or less marked way.

<sup>11</sup> It is odd that the number Four, engendering a form of particular quality and the symbol of universality, is found in different shamanic ways of curing, either in Russia or Australia...

<sup>12</sup> The founder of the GHEPP (Groupe homéopathique en psychopathologie) and the first homoeopathic psychiatrist.

<sup>13</sup> 'A euphemism for Syphilinum, Luesinum is a sort of homoeopathic code for the patients who would not know that the homoeopathic therapy is generally based on an analogical pattern, might feel offended and worried that they are given such a prescription... Just think about it : syphilis ! 'The Italian disease' for the French people back from the Italian Wars, the 'French disease' according to the Spaniards and 'the Spanish disease' according to the Italians ! Princes and soldiers attributing the cause of it to one another in complete Latin brotherhood [Or European brotherhood, as we might say today...]... They probably did not know that this word derived from the name of the charming Greek shepherd Syphilus, the hero of *Ovid's Metamorphoses* whom jealous Apollo would have punished (not where he had sinned) for frolicking too much with his little friends...

Was there really a dormant reservoir of microbes waiting for conquistadores in the western and Andean area of South America ? Would the species 'Treponema pallidum' identified by Schaudin&Hoffman in 1905, a helical bacterium belonging to the treponemes family, order Spirochaetales, have suddenly mutated in the fifteenth century, therefore increasing its pathogenicity and contagiousness, as would be the case today with the AIDS virus of African origin ?

Even though for this reason and thanks to the effectiveness of early antibiotic treatments, syphilis has suffered a great loss of interest and prestige, one should bear in mind that there is still somatic and psychological

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symptomatology of Luesinum, either (seldom) linked to a specific cause or (most of the time) only 'similar' to it; besides, the symptomatology is rather slight, reproduced in a stereotyped manner in all materia medica and finally questioned.

Therefore, to talk about 'Luétisme psychiatrique' is to try, through symptomatologic description, to understand the unconscious process that may lead the patients requiring this remedy to adaptation difficulties, behavioural problems and sometimes a characteristic mental pathology.

***As regards the psychogenesis and emergence of 'luétique' deviance, several elements appear :***

The pathological emergence constitutes the manifestation of potentiality, latency.

There are three factors of variable importance in the development of personality :

- one genetic endowment,
- a particular family background,
- an individual fantastical element.

*As regards the genetic endowment :*

It is obvious that the recommendation of Luesinum as well as that of similar homoeopathic remedies of the "luétique" class is no longer that of "effects of syphilitic troubles and overuse of mercurial treatments" as the authors of the nineteenth century and the first half of the twentieth wrote. According to Marfan's claim, "The older the pox is, the more dystrophic it is", anyone with a morphological abnormality, people with Down's syndrome included, of course, was immediately and finally honoured with heredosyphilitic identity, to whom mercurial treatment was sometimes prescribed. The most common chromosomal abnormalities are still of unknown origin... It is a known fact that they engender bone deformation, notably of the skull, facial skeleton and hard palate, thorax and spinal column, limbs, hands, feet and organ malformation (of the heart, kidneys and genitals among other things)...

Congenital syphilis or hereditary alcoholism may alter the genetic inheritance of the descendants, as serious drug (LSD, heroin) addictions seem to do.

Accompanied by a very different mode of pathological action, prenatal viral infections, obstetric trauma - the causes of what is euphemistically called "minimum cerebral suffering" - , toxicosis or early encephalopathy may lead to less similar but comparable symptomatology.

The first deviance of the "luétique" is therefore genetic or congenital and its first expression is morphological.

*As regards the particular family background :*

If it was, for a long time, played down to the benefit of heredity, this factor has greatly made up for it for half a century to the point where it is considered the favourite target and only cause of all pathological infantile disorders by all psychiatry officials - and even more by their satellites.

As regards the subject of our study, welcoming a child put at an aesthetic disadvantage or, worse, a disabled one, is certain to arouse the parents' disappointment, guilt, feeling of helplessness and sometimes despair, the more or less successful repression of aggressive feelings towards each other or towards the child. To accept and love them as they are, deluding or not deluding themselves into believing that there will be improvements presupposes long and painful mourning process as regards the imaginary child, the child who had been "idealised" while expected.

With all the problems and suffering which they and the child will always experience, success will be in proportion to the parents' capacity for selflessness (this being said without passing judgement in a sphere where respect and compassion are required first).

Moreover, is it true to say that the family background of the Luesinum child is significantly more troubled than that of the Phosphorus child, for instance ? From my experience, even if there may exist, in the histories of Luesinum children, actual and serious emotional deprivation, what I think is important and decisive is the almost automatic lack of normative structure around them : what does this mean ? bad socio-professional integration of the parents, unstable living conditions and precarious resources, parental alcoholism, succession of partners preventing the introjection of stable and referential parental figures, successive illnesses and hospitalisation of the child or their family, incarceration of the father or mother's partner, separation of the parents, taking into care.

The second deviance of the Luesinum type is therefore of a family nature.

Its expression is the non-acquisition of a sense of definite social belonging.

«Nom pudique de Syphilinum, Luesinum est une sorte de code homéopathique à l'usage des malades qui, ne sachant pas que la thérapeutique homéopathique se fonde en général sur un modèle analogique pourraient se sentir outragés et inquiets de se voir délivrer une telle prescription... Pensez donc : la syphilis! 'Le mal italien' pour les Français de retour des guerres d'Italie ; le 'mal français' selon les Espagnols et 'le mal espagnol' selon les Italiens ! Princes et militaires s'en attribuant les uns aux autres l'origine en toute fraternité latine... Ils ignoraient sans doute que ce vocable dérive du nom du charmant pâtre grec Syphilos, héros des 'Métamorphoses d'Ovide' qu'Apollon trop jaloux aurait puni (pas, là où il avait péché) d'avoir trop folâtré avec ses petits amis...

Y avait-il vraiment un réservoir microbien en sommeil dans la zone occidentale et andine de l'Amérique du sud en attente de conquistadores ? L'espèce « *Trepona pallida* » identifiée

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*As regards the individual fantastical element :*

In an original essay interpreting Hahnemann's theory of miasms according to the analytical pattern of psychogenesis, Didier Grangeorges drew an analogical parallel between the oral stage and psora (which is easy to understand), the anal stage and sycosis, the Oedipal phase and 'luèse'...

Personally (without questioning here the very principle of this parallel) I do not see the need to link what is designated as "Oedipus complex" to any diathetic dominant characteristic.

On the other hand, the emergence of the "luétique" deviance at the anal stage as regards fantastical constructions seems very likely to me.

To say this, I base my judgement on about 2,500 psychological records of children and adolescents (aged 6 to 18), notably through projective personality tests : Rorschach test, TAT, "Le Village" by Arthus, Tree test, Family Portrait, Black Paw and on about 1,000 court-ordered appraisals of adolescents and adults (during 35 years of medical practice). The psychoanalysts' anal stage is, particularly through sphincteral training, the necessary realisation by the child that they must become able to :

- give or hold back ;
- agree or oppose ;
- submit or dominate.

In this duel with their teachers, the child - I summarise - draws and acquires the notion of deal, the notion of Law and limit traditionally given by the father and the notion of symbolic exchanges (more typically with the mother). It is the good quality, the smooth going of this stage which will healthily prepare the ground for the Oedipus complex.

It is also, at that stage and through it, the forming of a sense of the possession of a personal "object" (likened to the ego) and also that of the ability to give, to give up an object that has become nonego.

Their relationship to money will later show symbolically if the experience of learning to control excretory functions has been successful or not.

The following show the failure of it :

- Toilet-training problems
  - out of intentional or unconscious carelessness, sometimes refusal ; enuresis, encopresis, dirtiness, untidiness, filthy language ;
  - to excess : fear of stains, contagion, illnesses with cleaning rituals (disinfection, purification).
- Character problems
  - systematic opposition,
  - negativism, provocation,
  - violent then aggressive then perverse behaviour ;
- Relationship problems showing the non-recognition of others as persons, with egocentricity, non-acquisition of respect for others in their bodies, thoughts and goods : this is the starting point for all antisocial behaviours by lack of ethics.

In which homoeopathic "pathogénésies" is all the pathology simply observed and reported by bench scientists and clinicians found, except in Luesinum (literally, so to speak) and, of course, in Fluoric acid, Mercurius, Hepar Sulphur but also, to a lesser extent, in Argentum Nitricum, Aurum and Platina ?'

par Schaudin-Hoffman en 1905, bactérie hélicoïdale appartenant à ma famille des Treponémacées, ordre des spirochétacées, aurait-elle subi une brutale mutation au 15ème siècle, augmentant ainsi son pouvoir pathogène et sa contagiosité, comme ce serait le cas de nos jours, pour le virus du Sida d'origine africaine ?

Bien que de ce fait et grâce à l'efficacité des traitements antibiotiques précoces, la pathologie syphilitique ait subi une grave perte d'intérêt et de prestige, il convient de ne pas oublier qu'il existe encore une symptomatologie somatique et psychique de Luesinum ; qu'elle soit (rarement) liée à une origine spécifique ou -(le plus souvent)- lui soit seulement « semblable » ; symptomatologie du reste assez pauvre, reproduite de façon stéréotypée dans toutes les matières médicales et finalement mise en doute.

Aussi parler de « Luétisme psychiatrique », c'est tenter au travers de la description sémiologique, essayer de comprendre la dynamique inconsciente pouvant conduire les patients justiciables de ce remède vers des difficultés d'adaptation, des troubles du comportement et parfois vers une pathologie mentale caractéristique.

***Pour ce qui est de la psychogénèse et du surgissement de la déviance luétique, plusieurs éléments apparaissent :***

L'émergence pathologique constitue la manifestation d'une potentialité, d'une latence.

Dans la construction d'une personnalité interviennent trois facteurs d'importance variable :

Un équipement génétique unique ;

Un environnement socio-familial particulier ;

Un accompagnement fantasmatique individuel.

***Pour ce qui est de l'équipement génétique unique :***

Il est bien évident que l'indication de Luesinum tout comme celle de remèdes homéopathiques apparentés de la série dite « luétique » n'est plus celle des « suites d'accidents syphilitiques et d'abus de traitements mercuriels » comme l'ont écrit les auteurs du 19ème siècle et de la première moitié du 20ème siècle. S'appuyant sur l'affirmation de Marfan : « Plus la vérole est ancienne, plus elle est dystrophifiante », tout porteur d'anomalie morphologique se voyait aussitôt gratifié, sans appel, d'une identité hérédosyphilitique, 'trisomiques' compris bien sûr, auxquels était parfois prescrit le traitement mercuriel. Les aberrations chromosomiques les plus fréquentes sont encore d'origine inconnue...Elles sont, on le sait, génératrices de déformations osseuses notamment du crâne, du massif facial et de la voute palatine, du thorax et de la colonne vertébrale, des membres, des mains, des pieds et de malformations organiques (cardiaques, rénales, génitales entre autres)...

Une syphilis congénitale ou un alcoolisme héréditaire peuvent sans doute altérer le patrimoine génétique de la descendance, comme semblent le faire des toxicomanies graves (LSD, héroïne).

Accompagnées d'un tout autre mode d'action pathologique, des viroses prénatales, des traumatismes obstétricaux -causes de ce qu'on appelle par euphémisme « souffrance cérébrale *a minima* »- une toxicose ou une encéphalopathie précoce ; peuvent entraîner une symptomatologie moins similaire mais comparable.

La première déviance du luétique est donc génétique ou congénitale, et sa première expression est morphologique.

***Pour ce qui est de l'environnement socio-familial particulier.***

Si l'importance en a été longtemps minimisée au bénéfice de l'hérédité, depuis un demi-siècle, ce facteur s'est largement rattrapé au point d'être considéré par tous les officiels de la psychiatrie - et plus encore leurs satellites -, comme la cible privilégiée et la cause unique de tous les troubles pathologiques infantiles.

Dans ce qui fait l'objet de notre étude, il est certain que l'accueil d'un enfant esthétiquement défavorisé et plus encore, handicapé, suscite chez les parents déception, culpabilité, désarroi, parfois désespoir, répression plus ou moins bien accomplie de sentiments agressifs mutuels ou à l'égard de l'enfant. Accepter et aimer celui-ci tel qu'il est avec ou sans illusion d'une amélioration, suppose un long et douloureux travail de deuil de l'enfant imaginaire, de l'enfant « rêvé » lorsqu'il était attendu.

Avec tout ce que cela comportera toujours de difficultés et de souffrances pour eux et pour l'enfant, la réussite sera à la mesure des capacités oblatives des parents [ceci dit sans porter aucun jugement dans un domaine qui requiert d'abord le respect et la compassion].

Par ailleurs, peut-on dire que l'environnement socio-familial de l'enfant Luesinum est significativement plus perturbé que par exemple celui de l'enfant Phosphorus ? D'après mon expérience, même s'il peut exister bien certainement dans l'histoire des petits Luesinum des carences affectives vraies et graves, ce qui me paraît chez eux important et déterminant, c'est l'absence presque systématique de structure normative autour d'eux : qu'est-ce à dire ? mauvaise insertion socio-professionnelle des parents, instabilité de l'habitat et précarité des ressources, alcoolisme parental, compagnonnages successifs empêchant l'introjection des images parentales stables et référentielles, maladies et hospitalisations successives de l'enfant ou des siens, incarcération du père ou du compagnon maternel, séparation des parents, prise en charge par la D.D.A.S.S.

La seconde déviance du type Luesinum est donc de nature socio-familiale.

Son expression en est, la non acquisition d'un sentiment d'appartenance sociale définie.

*Pour ce qui est de l'accompagnement fantasmatique individuel ;*

Dans un essai original d'interprétation de la théorie hahnemannienne des miasmes selon le schéma analytique de la psychogénèse, Didier Grangeorges établit un rapprochement analogique entre stade oral et psore (ce qui peut se concevoir), entre stade anal et sycose, entre période oedipienne et luèse...

Personnellement, (sans discuter ici le principe même de ce parallélisme) je ne vois surtout pas la nécessité de lier ce qu'on désigne par « l'OEdepe » avec une dominante diathésique quelconque.

Par contre, l'émergence de la déviance luétique au stade anal en ce qui concerne les constructions fantasmatiques, me paraît très vraisemblable.

Je me base pour me permettre cette affirmation sur environ 2500 dossiers d'exams psychologiques d'enfants et d'adolescents (entre 6 et 18 ans) notamment à travers des tests projectifs de la personnalité : Rorschach, T.A.T, Village d'Arthus, test de l'arbre, Portrait de famille, « Patte noire » - et sur environ 1000 expertises judiciaires d'adolescents et d'adultes (au cours d'une pratique de 35 années). En effet, le stade anal des psychanalystes c'est, en particulier à travers l'éducation sphinctérienne, la nécessaire prise de conscience de la possibilité que doit acquérir l'enfant de

- donner ou de retenir ;
- accepter ou de s'opposer ;
- se soumettre ou dominer.



Dans ce duel avec ses éducateurs, l'enfant - je résume ici mon propos - puise et acquiert la notion de contrat, la notion de Loi et de limite traditionnellement donnée par le Père et la notion d'échanges symboliques (plus spécifiquement avec la mère). C'est la bonne qualité, le bien vécu de ce stade qui, justement, prépare sainement l'OEdipe.

C'est aussi, à cette phase là et par ce biais, l'éveil du sens de la possession d'un « objet » personnel (assimilé au Moi) ; et aussi celui de la capacité d'offrir, de se détacher d'un objet devenu Non-Moi ».

Plus tard, la relation à l'argent témoignera symboliquement de la réussite ou de l'échec du vécu de cet apprentissage du contrôle des fonctions excrétoires.

Signant alors l'échec, ce sont :

. Des problèmes de propreté

- par négligence volontaire ou inconsciente, parfois refus ; énurésie, encoprésie, saleté, désordre, propos orduriers ;

- par excès : angoisse de souillure, de contagion, de maladie avec rituels de nettoyage (désinfection, purification).

. Des problèmes de caractère

- opposition systématique,

- négativisme, provocation,

- comportements violents, puis agressifs, puis pervers ;

. Des problèmes relationnels manifestant la non-reconnaissance d'autrui comme personne à part entière avec, égocentrisme, non acquisition du respect de l'autre dans son corps, sa pensée et ses biens : c'est là le point de départ de tous les comportements antisociaux par absence d'éthique morale.

Or, dans quelle pathogénésies homéopathiques retrouvons-nous toute cette pathologie simplement observée et rapportée par les expérimentateurs et les cliniciens, sinon chez Luesinum (au premier degré pourrait-on dire) et, bien sûr, chez Fluoric acid, Mercurius, Hepar sulfur, mais aussi ; à moindre degré, chez Argentum nitricum, Aurum et Platina ?»

This is a most evocative description of what can be considered, through Luesinum, 'the "luétique" process' with its various and questioning faces and the way it is likely to modify thoughts, behaviours and progressive processes.

Therefore it deserves multilevel exploration.<sup>14</sup>

To be continued...

Doctor Geneviève Ziegel

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<sup>14</sup> Translated by Pascale Tempka