

II - CONFUSION, DISTORTION, DESTRUCTION, RIGIDIFICATION : 'LUESE'¹

Anarchy, refusal or negation of the rules, rigidified ossification...

What the concept of 'Luèse'² covers is seen a little more every day...

The knowledge of homoeopathic diatheses sheds light on many of its facets, whose analysis is invaluable in a sociological, somatopsychic and therapeutic perspective, helps understand many of its aspects which can only reinforce the soundness of the Hahnemannian approach.

Confusion...

What brings equality is mistaken for what is undifferentiated ;

What is formally rigorous often hides a basically total and disturbing vagueness ;

What seems fluid and adaptive is only the deceiving façade of ossifying positions and intolerant rigidity...

Difference is disregarded ; it questions points of view if not identities and omnipotence... It forces one to question oneself and confronts one with a reality that is all the more difficult to accept as it involves accepting the challenge, getting one's bearings, clarifying, explaining, accepting but also justifying, proving...

Adding to the confusion and fuelling it, 'lies' seem to be present...

Falsification, more or less voluntary myths, denials or negation of the obvious... All the representative medicines of 'Luèse' show this behavioural particularity.

If 'capital metals' show each in its way the 'mischievousness' by which they are motivated, all also show the rigidity that constitutes their structure. It is it which, with the variability that is its façade, underlies the long-term depression : the damage to omnipotence is so intolerable that it strengthens the underlying 'melancholy' and flavours the disappointed dreams of ruling the real with its more or less hidden despair. The impulsive violence which follows is obvious.

Today's society, wrestling with all types of changes, shows this to the highest degree :

Quick-paced, fluid, uncertain, caught between more or less reasoned 'acting out', ossifying closings, stifling regression and surprising unforeseen events, it shows many faces of it.

Order behind disorder but also disorder which calls for and often longs for order again...

Homoeopathy is not spared.

Through the confusion of the words that are used in it, the ideas that express their contents, the mixing up of levels, sometimes even of fields of comprehension, it shows one of its problematic aspects.

¹ Second section 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.

² Pathogenic stamp responsible, at the somatic level, for distortion, destruction, sclerosis and many mutations and, at the psychological level, for behavioural problems like deviance, instability and melancholic disorders, not without potential for creativity if not, sometimes, genius.

The difference between what is seen and the reality of what is shown illogically and in complete peace without provoking - at least apparently - any obvious reactions illustrates one of the numerous facets of the 'luétique' process :

Confusion, mixing up, lack of rigour, opportunism, use of concepts often not understood in their essence or in what they cover, lack of questioning of what is advanced are obvious. Far from the way of thinking of the chemist Hahnemann and his enlightened particularity, they often provoke neither questions nor further investigations - at least apparently...

In order to mention only a few of the aspects that are found most commonly, here are the following, which have been maintained so far :

- *The frequent confusion between 'single remedy' and 'Unicism' :*

Unless one has studied the problem, one does not generally seem to know precisely what this is really about³...

Single remedy and Unicism are confused more often than not, maintaining the vagueness about the origin of this requirement :

Therefore, despite being frequently and officially described as 'obsolete and outmoded', paradoxically, Hahnemann is still considered the only 'official' role model to justify irrevocably the prescription of one - and only one - medicine.

The rule is still unqualifiedly and exclusively attributed to him whereas the absolute prescription of a single remedy is very often conditioned by a very different, little-known or unenlightened underlying problem.

The principle that was strongly defended by Hahnemann in the 5th version of *The Organon* was this : a single medicine so as not to mix substances and observe their effects.

This principle was questioned in the 6th version published posthumously because of the problem posed by chronic illnesses, with the possibility of alternating the medicines at more or less close intervals according to the symptoms presented : it was, it must be stressed, rejected in France and Europe⁴ by certain supporters of the single remedy, who only rely on the 5th version - which is the only legitimate one to them.

And yet, beyond this explanation, there is another reason, often not widely known if not little known or rejected, which explains the form of focusing if not 'tension' over the concept of single remedy : the 'original sin'⁵ advanced by Kent in his annexed pieces of writing and mentioned by those of the first French homoeopaths who adopted his ideas is at stake here.

Little mentioned if not minimised - or not accepted as regards its impact⁶ - , it is it which, present in the background, explains the absolute and unconditional choice⁷ of a single remedy : the latter must be as representative as possible of the subject's mentality⁸ since it

³ - hence the need to make repeated 'pathogénésies' and to try to discover it by all possible means.

⁴ Notably by all those who pride themselves on 'Hahnemannian unicism'.

⁵ Or, lately, the break with the Laws of nature which constitutes the background to many new theorisations.

⁶ - except in often little translated or unknown texts.

⁷ With a little less rigorism in certain French sections (notably proceeding from Doctor Pierre Schmidt) : referring to what was *also* said by Kent, the single remedy can, if it cannot be the subject's, be analogical with the signs of the disorder appearing then with the possibility, according to the modalities presented, of the least close intervals between the alternation of substances.

⁸ He believed that physical signs and psychic signs were at the same level, psychic signs simply permitting to make a distinction between two medicines.

is in the latter that the marks of the original defect⁹, responsible for all diseases - because of the 'original sin' - , are concentrated.

But one needs to know that aspect of the problem so as not to confuse any longer the two concepts 'single' remedy and 'Unicism' since the latter comes from a new theorisation originating from Kent and not Hahnemann : that alone makes it possible to understand what is really in question and is responsible for today's various turning points and digressions¹⁰.

To understand the problematic points likely to sow confusion in people's minds, one only needs to mention again :

- *The difference between apparent formal modernism, the referents used and the reality of what is put forward... :*

That which concerns the confusion similitude¹¹/analogy, with sources of comparison coming from more or less disparate bases (families of plants, dreams recounted in certain 'pathogénésies', classifications of a psychoanalytical nature, mental properties attributed to classes of medicines according to alchemical or mythological pieces of information, scientific conceptions altered in their meaning or obviously misinterpreted but used to justify a conception¹²) is one of the clearest.

- *Moreover, to confine oneself to little proven bases if the sole use of repertorisation¹³ replaces the knowledge of materia medica or that of clinical cases alone serves as proof shows an undeniable lack of critical approach.*

Often vague in conclusions where subjectivity often reigns, the latter gradually take their place without any remark being potentially set against them through a neutral point of view or a more rigorous approach in the collection and analysis of the results.

- *The gradual shifts in vocabulary which, making one go from one theorisation to the other, illustrate and show the subtle change of conception pose problems too.*

Those which permitted to switch from the notion of 'responding person' to that of 'responding type' and from that of 'psychic signs' to that of 'mental signs' are not the least of them, as well as :

- *The confusion engendered in people's minds by the lack of reference to the time and context of the information to which it is referred.*

⁹ Taking different forms according to the followers of Mazi and S. Fayeton.

¹⁰ - Nonetheless globally put under the banner of Homoeopathy. In this respect, one should bear in mind that the 'Unicist' Jacques Baur himself had said that a new name should be looked for so that Kent's and Hahnemann's theorisations, which are totally different on some points, might be distinguished - which certain supporters of 'modern' or 'new' theorisations also demand.

¹¹ - using the word in the sense given to it in the scientific world.

¹² The reference to quantum physics, expressed at the symbolic level - but, to them, not implied in homoeopathy - in the work of Professors Madeleine Bastide and Agnès Lagache in their articles about 'niveaux d'information' ('levels of information') and that to the very recent phylogenetic classification of plants used opportunely to support a most unusual and heterogeneous analogical choice are some of its faces.

¹³ Put in place at the outset by Boenninghausen, a student of Hahnemann, in addition to materia medica to sort things out more quickly.

It is often accompanied, according to the needs - and undoubtedly the audiences - , by the putting forward of some concept or other¹⁴ which permits to validate the point of view expressed or to support often rather contradictory pieces of information¹⁵...

This is one of the many faces of 'Luèse'...

One might supplement it with a suggestion that takes on all its value here : 'When something seems confused, it can only be "distorted" somewhere', a term which has its place when one mentions the very particular process which this diathetic mark constitutes - and which one might confirm through the very classic saying : 'What is clearly understood can be clearly expressed'.

This is a thought which is analogically the counterpart of what a master of psychiatry¹⁶ from Montpellier did not hesitate to say¹⁷ : 'Lorsque, face à un patient, quelque chose semble échapper à votre compréhension, et que vous vous sentez mal à l'aise sans raison, pensez à la psychose !'¹⁸.

Psychosis and 'luèse'... Distortion of thought and relationships with the other. These are legion with, recently, in many children and adolescents, a most problematic lack of knowledge about what 'limit', 'rule' or 'law' means and entails¹⁹...

The incomprehensible dominates...

Something defies logic as regards the language and what is announced is done so with the greatest seriousness...

Shifts in vocabulary and concepts but also refusal to question knowledge, especially if announced as being from time immemorial.

The transformations, mistakes and more or less happy contributions with which its course was sprinkled are forgotten...

'Luèse' is here to make their presence known and modify their framework.

'To sacrifice a part for the whole'.

¹⁴ The reference at the symbolic level mentioned earlier, not applicable to homoeopathy but used inappropriately and regularly, in an unhesitating way, as proof, is an obvious example of this : it shows not only lack of reflection and hindsight towards what is announced but a form of approximation of the words if not a most problematic lack of knowledge about what is expressed.

¹⁵ Certain theorisations expressing in a precise way the non-necessity for them to have scientific proof but at the same time referring to the most advanced scientific points of view - with, sometimes, even a 'scientific' committee surprisingly put in place within them !

¹⁶ Doctor Pierre Martin (□), a psychiatrist and psychoanalyst in Montpellier.

¹⁷ - which proves to be quite true in day-to-day practice.

¹⁸ 'Whenever, faced with a patient, something seems to be beyond your comprehension and you feel ill at ease without reason, think of psychosis !'

¹⁹ Everything happens as if the notion itself was neither imagined, integrated nor even symbolised. 'Instinctual' behaviour is at full throttle, forcing one to act in the real to try to have a yet non-existent notion assimilated... Psychosis... Everything happens as if the notion itself was neither imagined, integrated nor symbolised. Psychosis, 'Luèse'... Everything becomes atypical and makes medicines corresponding to 'luétique' pathogenies emerge more and more frequently ... Even the faces of the pathology change, making diagnoses difficult and classic therapies somewhat stereotyped given the difficulty of finding words for a malaise which is difficult to define. It is often impossible to make the subject accept support of this type - which is no longer as part of the current climate as only about ten years ago - , justifying all escapes and procrastination. Because of neuronal functioning, short-term therapies, difficulty in self-questioning, quick results wanted and CBT.

Unchanging, undoubtedly based on the most profound, archaic and fundamental layers of the living world, it carries on tirelessly with its destructive and 'purificatory' task to keep only the essentials and maintain the evolutionary process.

It is here to ask questions...

It pervades many a face of society, with its knowledge or pseudoknowledge.

Homoeopathy, which forces one to re-examine its bases and redefine its fundamental points, is not free from it... Going beyond the scope of the subject alone wrestling with their illness(es) or environment, these thoughts can only concern healthcare as well, with all the misadventures and transformations that are linked to it.

Paradoxical, 'luèse' also engenders questioning...

Beyond its destructive aspects, as the reptilian brain responsible for the survival of the species does, it carries with it, in essence, the life instinct which appeals to the vital force...

Guaranteeing 'the instinct of self-preservation', the narcissism which is the foundation of everybody's ex-istence, permitting the individual to differ and save their psychic life by putting in place the foundations of their Self, represents, so to speak, the 'luétique' nucleus²⁰ of the individual. It takes in its form and, given the psoric component that is added to it, faces that are as various as paradoxical...

Aggravating the confusion, variability...

This is also an aspect of 'luèse'...

Either that of time or space or else that implied by life with and among others, one always tries to evade the rule...

Adaptability, paradox...

One also always tries to find the answer in order to keep one's power over and grip on events and maintain the illusion of power and the satisfaction of desires.

'Malice', instability but also a tendency towards adaptive reversals ;

They are omnipresent and in various forms...

But they also cover rigidity if not sometimes fixedness of ideas...

The ossification which takes root modifies the neurons and circulatory system.

It affects all domains, alters the capacity for self-criticism and hampers the questioning of what eventually imposes its view of reality and the solutions to provide.

Homoeopathy does not escape it.

The ideas advanced end up spreading and, for want of critical viewpoints, endure and 'are law'.

Moreover, the loss of capacity for communication which constitutes one of the most marked aspects of the general process has another effect, which concerns the links with the other as a whole: the subject becomes an object of observation, a clinical case or a potential consumer. Their functioning and weaknesses, so as to be used better, or else the method or medicine which might gain their approval or statistically help them best, are looked for...

²⁰ 'Me instead of you'...

This is not without repercussions...

Points of view rigidify and impose their principles

Not without - 'collateral' - damage, before being questioned and abandoned...

The sense of the other is disregarded ! It is replaced by codified, charted, suggested if not sometimes imposed 'knowledge'...

A form of insidious dehumanisation takes root

It already reveals itself through the feeling of the need to teach the doctor the most appropriate way of announcing some 'bad news' or giving support to the person facing them in their last moments...

The dynamics of the individual are also very often forgotten ;

One sometimes ends up reducing them only to a series of symptoms or modalities to be classified or recorded... 'Luèse' everywhere...

Underpinned and reinforced by the vascular system, ossification gains ground...

The organism is encumbered at many levels and the communication of the subject with themselves and the outside world becomes more and more difficult.

The feeling of the absurdity of things and lack of hope emerges...

A more or less marked form of melancholy in which instinctual violence turned against oneself is only equalled by that directed at the others takes root : the inflationary feeling of omnipotence cannot be checked... It facilitates the acting out...

Neither those who did not permit nor those who should have/could/should are accepted ;

The limits, rules and what the real and necessity of submitting to its structures and laws entail become more and more difficult to imagine and integrate.

Violence is turned against the other and also, very often, against oneself.

Aurum, Platina, Mercurius but also Fluoric acid, Iodum, Lachesis and many others are there to remind one of this. They show the diversity of what exists as well as the common element which expresses fundamentally the essence of the 'luétique' process.

It is on this account that the latter is very fundamentally worthy of analysis.²¹

To be continued...

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²¹ Translated by Pascale Tempka