

## VI - 'LUESE' : ELEMENTS FOR REFLECTION<sup>1</sup> ?

### ***Psychoanalysis : an interesting approach to the issue.***

It makes one wonder about who paves the way for pulsions in their essence and forces one to ask oneself questions about the sudden acting out which, against a background of physical and ideal sclerosis and automatic movements and thoughts, is linked to them.

Linking the 'palpable' world which constitutes the first bases of the psyche to the effects of 'Luèse' and to the symbolic one which underpins its comprehension, the Freudian approach opens unsuspected doors... It meets with a response in what the Hahnemannian message reveals through diatheses and their impact on pathogeny and - individual or societal - behaviour.

### ***A link with narcissism ?***

***The pulsion mechanism<sup>2</sup> set going in what characterises the 'luétique' process implicitly relates back to 'narcissism<sup>3</sup>', originally inherent in each human being.***

This sort of 'core of the being' which plays a role as soon as the separation from the undifferentiated world of before birth has put in place the need to survive always remains active in the background.

Linked to the id, the reservoir of pulsions which act, buried in the active jumble of the unconscious, it is linked to the 'instinctive<sup>4</sup>' which leads all living being to protect their lives<sup>5</sup>.

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<sup>1</sup> Sixth 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>2</sup> According to Freud, pulsions are at the articulation of the relationship between body and mind. « Représentants psychiques d'une source continue d'excitation issue de l'intérieur de l'organisme » ('Mental representatives of a continuous source of excitation coming from within the organism'), they constitute constant strength whose basis lies in any organ. The vigour that characterises them is energy, whose aim is satisfaction and release, a source of relief. The varying object is never really achieved, hence the quick reappearance of tension.

<sup>3</sup> Freud (in texts of 1915 ; 1916 and 1917) defines it as « une situation où le Moi serait à lui-même son propre objet » ('a situation in which the Self would be its own object') and then (1917), as an « anobjectal » state which would take us back to « un état primitif de la vie » ('an original state of life'), whose « la vie intra-utérine serait le prototype » ('prototype would be intrauterine life') : it would ('even') be « antérieur même à la constitution du Moi » ('be prior to the constitution of the Self'). Whereas instinct cannot be put into the same category as it without the meanings of the two words being modified, pulsions, which are often ill distinguished from or confused with it, are seen as the animal part persisting in the human being.

<sup>4</sup> Instinct is a « schème de comportement caractéristique d'une espèce dans le monde animal » ('schema of behaviour characteristic of a species in the animal world'). It « varie peu d'un individu à l'autre » ('varies little from one individual to the other'), is « transmis génétiquement » ('genetically transmitted') and « paraît répondre à une finalité » ('seems to answer a purpose'). According to Freud, the word defines the characteristic behaviour of an animal, which is fixed by its species, always identical, and inherent in the individuals of a same group.

It seems to originate from two words : one, 'instinkt' (coined by the biologists of the 19<sup>th</sup> century from a Latin root), refers to the « schèmes phylogénétiques héréditaires » ('hereditary phylogenetic schemas'), emphasising the determinism of the process, the normative aspect of its schemas, and the fact that its aim cannot be changed ; the other, old uncontrollable 'Trieb', comes from the verb 'Treiben' and expresses the idea of 'setting in motion', of pushing, emphasising a mechanical but also inner aspect that leads living organisms towards

***Pulsions contribute to the perpetuation of the original 'movement' which, through the generations, makes living organisms more complex and then more conscious.***

*The cell is driven<sup>6</sup> by what pushes it towards its purpose and leads it to carry out the programme that is assigned to it.*

It is not the case for animals and plants, which are forced to 'take more "into account" ' what happens in their environments and are more complex in their modes of functioning, and which have to adapt to them constantly : they are under their influence, act on them, but do not integrate into them as human beings do.

*In the human being, there exists from the start the germ of awareness.*

Even if they do not always measure the effects of it and if certain of their movements or behaviours are instinctive - and therefore nearly automatic - , their psyche is a centre of more refined processes.

As with the cell, animals, and plants, their survival depends on their defence but the latter becomes more refined as time goes by and is partly dependent on the strength of their 'original narcissism' and on the abilities likely to be brought into play.

*The human being's capability to face danger is all the more sophisticated as the awareness they have of themselves and the control of their environment are efficient.*

It involves their physical and mental capability and aims to maintain equilibrium - which nevertheless remains precarious.

*When the ways of fighting are defeated, a reactional process appears :*

If they feel they are attacked and it is too hard a fight and the desire for regression is too strong, the subject instinctively uses their most archaic defence mechanism.

*The briskness, immediateness, quickness, and spontaneity of their reaction involve the 'living' and most reactive core of their being<sup>7</sup>.*

The 'reptilian brain' involved here is a centre of instinctive and quick reactions which aim to maintain the survival of the subject and of the species.

It is important to stress that, if animals have, as soon as they are born, well-developed instincts permitting their survival, these original instincts are weaker and unreliable in the human being. Very immature at birth - instinctual responses to stimuli are rather reflex and thalamic ones than cortical ones - , their central nervous system develops in the same way as the Self, which deals with adaptation to reality. But, under the influence of the biological facet of their organism, the newborn child has defence reactions resembling release not

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evolution and growth.

By stressing the notion of 'pushing' and the charge of energy which permits the motivity of the organism and the functioning of the unconscious with possible modifications, instinct corresponds more to what pulsions cover, even though their aim and satisfaction may be refused, changed, altered by varying ways originally not linked to the latter.

<sup>5</sup> It is from this reservoir of pulsions, linked at first to what is 'animal' - 'luétique' - and marked by the survival instinct that the Self gradually develops.

<sup>6</sup> The vital force, as Hahnemann said.

<sup>7</sup> Fundamental in the first sense of the word, it is the starting point for impulses which permit to face danger : mobilising the being - sometimes through agitation - , it leads them to use all the forms of their creativity to supplement and strengthen their defensive capability.

inhibited by the cortex and, as it is still rudimentary, the Self cannot hinder the stimuli : it remains as it was during the undifferentiated stage of before birth.

***Beyond its apparently destructive aspect, this impulsive form of reaction seems like one of the first protective stratagems of the body and psyche.***

Pulsions, survival at any price... The subject protects their ex-istence by the most archaic means...

***The 'violence' which emerges from them meets with a response in what is associated with the 'narcissistic core' of the being.***

Carrying an exclusive but deadly<sup>8</sup> interest in opposition to the living<sup>9</sup> component of the being, the latter leads to a reaction of protection as soon as the life or physical - or mental<sup>10</sup> - survival of the subject is endangered...

***By analogy with what emerges from the contribution of psychoanalysis, the 'narcissistic core' which permits the subject's differentiation and leads them to centre only on themselves can be compared to what can be called the ' "luétique" core' of the being<sup>11</sup>.***

It is it which, creating the egoism generally attributed to Sulphur, appeals to the vital force and psoric component of the subject to throw them towards life and give rise to their evolutionary capability.

It exists in all, creates the Self, and guarantees a reaction which permits the subject to place their survival instinctively above everything else<sup>12</sup> ...

***Being part and parcel of the cells and transmitted since the beginning of generations<sup>13</sup>, this narcissistic core plays a role as soon as the process of separation inherent in birth to life<sup>14</sup> is initiated.***

The life of all human being as an individual being and the awareness of their lives which they acquire are at this price : the split which brings about their appearance as an individual being entails an egotistical<sup>15</sup> concentration on themselves and leads to the psoric movement which permits their survival as a mentally differentiated being<sup>16</sup>.

Closely linked, 'Luèse', narcissism and thus 'egoism' - 'egotism'<sup>17</sup> - are from the start at the heart of the being.

***The 'original narcissism'<sup>18</sup> , the foundation of the Self, separates... but also forces<sup>19</sup>.***

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<sup>8</sup> 'Luèse'.

<sup>9</sup> - and then psoric -

<sup>10</sup> Closely mingled, the two levels of observation find themselves combined around the same agency and it is important to stress that mental survival is linked to physical survival and vice versa.

<sup>11</sup> Which, in a way, might be called 'the original "Luèse" '.

<sup>12</sup> So to speak, 'Me first !'.

<sup>13</sup> The 'Original Defect'...

<sup>14</sup> In every sense - physical and mental - of the word.

<sup>15</sup> Who 'tends to bring everything back to oneself' but also develops 'one's own cult of personality' - 'only talks about oneself' - ; in a word, is only absorbed in oneself.

<sup>16</sup> Thus as a subject.

<sup>17</sup> 'Tendency to give priority to one's interest without showing concern for others' - a movement which thus goes towards oneself, keeps everything for oneself, acts for oneself - : egoism and egotism, a word appeared later, would be based on the narcissistic component present in each being which, if it is too marked, shows an infantile component of the personality.

<sup>18</sup> Called on as soon as there is too great pressure or danger, pulsions carry an instinctive and reactive part.

Coming from the imaginary 'Nirvana' of before birth, where all their basic needs were fulfilled, all living being thrown into a hostile world is forced into movement. They cry, fidget, almost revolt, and already show both anger and nostalgia.

This is the beginning of the struggle for survival.

The other is not always there to respond to needs and can only make up for them imperfectly through their love, care, and support...

Consequently, they are the object of love as well as of hatred...

They respond to their needs or do not hear them...

Moreover, they can only fulfil momentarily the painful and stressful needs which gnaw at and agitate them.

*As well as the loss of the imaginary omnipotence, the presence of the 'need for the others' constitutes one of the components of the fundamental narcissistic wound.*

This dependence which tries to be healed affects one's self-image and hurts one's pride and desire for omnipotence. It engenders useless rage and the desire to regain autonomy and freedom...

*If there is separation, there is a narcissistic wound...*

The 'rot has already set in' and is at the heart of the being ; the poison has been instilled since the episode of the forbidden fruit in the 'Garden of Eden'.

It carries to the psyche, the heart, the body, and consciousness, 'Luèse' which closes, separates, and imprisons while generating the internalised anger<sup>20</sup> which may suddenly appear at any minute...

*The wound has to be healed...*

A source of instinctual violence, it leads one to move, make an effort, and 'forces one to work' to try to regain a form of freedom, like that experienced imaginarily in the world of before birth.

Survival depends on 'Luèse' and Psora, which are visibly intermingled...

***Narcissism, 'Luèse', Psora...***

***Psychoanalysis and homoeopathy have convergent views***

***Through the original 'narcissism', 'Luèse', which is in essence its foundation, is at the heart of the original separation and of consciousness.***

Transmitted to cellular space since the birth of the first human being, it is the necessary corollary of the change of world and arrival in a hostile one : present to pave the way for

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<sup>19</sup> It constitutes the root of the fundamental depressive core, which is more or less active according to the beings.

<sup>20</sup> According to Jacques Lacan (cf. *Séminaire sur L'Éthique de la psychanalyse*), pulsions cannot be reduced to a tendency purely linked to energy. They would have a historical facet and « se rapporte à quelque chose de mémorable parce que mémorisé » ('relate back to something memorable because memorised'). A process of destruction would « enregistrerait » ('be fixed') in them and become part « dans le registre de l'expérience » ('of the domain of experience').

what is often called 'ego'<sup>21</sup> and thus destroying the original Harmony, it moves the human being away from what was in them the mark of the imaginary U/unity.

The real and imaginary separation from this protective and blissful world of before birth makes the split all the more difficult and inhuman.

***Mingled with the original Psora, what is linked to it of the first mark of death which is part of the living being engenders the reaction of protection and spurs the vital force on to go towards life.***

Active from the first instant, it generates frustration, egotistical<sup>22</sup> hardening<sup>23</sup>, mobilises the vital force, and compels them to struggle for survival.

*Driven by the violence against the being thrown into the world of need before being so into that of desire, this 'narcissistic base' of the being illustrates the deadly core which, at the heart of original Psora, belongs to 'Luèse'<sup>24</sup>.*

It shows what might be called 'original "Luèse"<sup>25</sup>', in which the genetic component already plays a role.

It gives concrete expression to this essential space which hinders all relation, where closing and hardening are concentrated and materialise, in a word, that in which Psora, synonymous with relations and syntony with the outside world, becomes 'Luèse' and rigidified retreat.

The first place where the 'Defect' and the egotistical/egoistic withdrawal, founding the Self and necessary for their ex-istence<sup>26</sup> and then maintained life, are embodied, it is at the heart of the human being.

Psora and original 'Luèse' are fundamentally intermingled in their effects and expressions.

*Everything happens as if the original separation<sup>27</sup> created instability which is linked to the demands of survival and always affects the type of relationship which the subject has with themselves and the others.*

'Luèse' at the heart of the being mobilises them, forces them, and throws them into the world of the living...

*Caught in the impossibility of 'saying' what cannot be said about their experience, the subject can only express themselves through body language and/or emotion.*

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<sup>21</sup> Described at the heart of Sulphur and thus of what, in essence, constitutes Psora in its least modified aspects;

<sup>22</sup> Psora ;

<sup>23</sup> 'Luèse' ;

<sup>24</sup> Melancholy - which is in essence 'luétique' - would be, according to Freud, a « maladie du Moi, à l'endroit même, où s'y inscrit la pulsion de mort » ('disease of the Self, at the very place where the death wish lies').

<sup>25</sup> Which might be compared to the defect attributed to the 'original sin' by Kent, which fundamentally moves him away from the Hahnemannian point of view : what is looked for is the fundamental medicine whose marks the mental state would bear, which vindicates the idea of a single substance, not to avoid mixing it with others but because it would mirror the original disease, the source of all diseases. This medicine ('similimum') would define the subject in their essence - their fundamental disease. It is preferable to that ('simile') corresponding to the symptoms present at that time and to their apparent disease and thus vindicates the fact that it is prescribed as little as possible so as not to 'confuse the issue'.

<sup>26</sup> From the verb 'ex-(s)istere', 'to stand out'.

<sup>27</sup> That of the subject and that of the Beginning...

This is not far from psychosis, with no possibility of symbolisation since these are the beginnings of the development of the Self, those of the conscious relations with the environment, and the appearance of language ;

*Psora*<sup>28</sup> becomes perverted in its relations with itself as well as with the outside world :

The following show this :

The tendency towards storage, what it expresses of the need to be filled with joy with, beyond the dimension of pleasure, the secret fear of being in need of something ;

Pruriginous dermatoses of all types<sup>29</sup> in the problems with physical contact which they imply...

The need to get rid of everything that disrupts the equilibrium and, through action and its dimension of expression, to have, thanks to the creative dimension linked to it, an impact on the world : it protects against anxiety, permits to win (back) a form of autonomy and to heal damaged narcissism ;

The following also show this :

Separating and very often proud egocentricity which governs the behaviour in a more or less visible way...

The inflationary immoderation which, through an intermediate circulatory system, shows how difficult it is to assess the limits, whether those of oneself or those imposed by the others.

The tendency towards illusion... : Sulphur mistakes their rags for fine clothes but narcissism generating egotistical hardening is a bad master and long-term depression, underpinned by nostalgia for unity, is not far from this<sup>30</sup>.

***It is therefore around this 'original narcissism', aimed solely at survival and the first expression of 'Luèse', that the other diathetic variations are structured.***

Fundamental Psora<sup>31</sup> - the basis for the relations between the subject and the world, and themselves<sup>32</sup>, and inside their body - is, from the start, so to speak, polluted and infiltrated by this agency.

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<sup>28</sup> Latent at first, the latter develops in two stages with mental, functional, and general symptoms and varying and alternating symptomatology which, in recurrent bouts, put the organism in a lesional state.

<sup>29</sup> If one refers to the biblical texts, the non-physical but spiritual 'leprosy' would persist in the human race. It would have appeared with the first relations between human beings - 'every intention of the thoughts of his heart was only evil continually' - but also with their Creator - 'I will blot out man whom I have created from the face of the land' (Genesis 6:5 and 6:7, ESV), engendering a need for purification given the paganism, corruption, violence, and debauchery that would have generated the Flood. Hence the Kentian propensity to link Psora to the 'original sin' - or, later, to an identical cause, according to authors from other cultures. It would cause a sort of fragility responsible for all the pathologies of which the being - and the next generations - could in the absolute get rid thanks to the homoeopathic medicine.

<sup>30</sup> Different pulsions discovered by Freud and then Lacan have undergone theoretical modifications and a few details have been given to them. The pursuit of pleasure through the reduction of tension and the fact that pulsions aim to go back to the minimum inner vital excitation strengthen the idea that the organism constantly tends to try to go back to its original unorganised state of non-life - to 'original death' included in all 'luétique' process. This can be illustrated by words heard while listening to a jazzman : 'We are born of the mud which contains both the water of the womb of the Beginning from which we come and of the earth with which what will remain of us will one day be mingled among the tree roots and wild grasses' ;

<sup>31</sup> 'Original Psora'.

<sup>32</sup> «Le mélancolique a été confronté d'emblée à l'impossibilité d'amour, à l'impossibilité que l'Autre puisse se situer dans la perte, à l'impossibilité enfin d'un don, laquelle renvoie son être même du côté de rien. En

Genetics, environment, and, later, education will play a role in and influence the way in which the personality and Self will more or less happily be structured.

***Present in essence in 'the original core'<sup>33</sup> , 'Luèse' infiltrates each of the other diatheses more or less forcefully<sup>34</sup>.***

It leaves its prevailing imprint according to heredity<sup>35</sup>, conditioning, what comes from epigenetics and thus to the subject's whole history and experience.

***It changes them and then gradually supplants each of them.***

The ageing process which is put in place more or less prematurely shows this.

***It constitutes a form of 'secondary "Luèse" '.***

Linked to the influence of the outside world and to the more or less internalised constraints that are inherent in it, the latter contributes to modifying both the soma and psyche.

***The way in which the subject will metabolise the various constraints on them depends on the diatheses predominating in them :***

They will determine the defensive and creative processes put in place.

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d'autres termes, au « *il ne m'est rien* » dramatisé de la mère, va répondre un « *je ne suis rien* » de l'enfant qui reprend terme à terme (du-*il* au *je*) les stations d'un défaut d'érotisation de ce premier Autre représenté par la mère ». : 'The melancholic has been at once confronted with the impossibility of love, the impossibility of the Other being able to place themselves in loss, and the impossibility of giving, which takes their very "being" back to "nothing". In other words, to the dramatised "they are nothing to me" of the mother, a "I am nothing" of the child will respond, who repeats, word for word (from "they" to "I"), the stages of the lack of eroticisation of the first Other represented by the mother'. Jacques Hassoun, *La Cruauté mélancolique*, p. 74.

<sup>33</sup> Which permits their survival - and that of the animal world.

<sup>34</sup> Which is more or less the same as what Kent did : he looked for the signs which, in the mentality of each human being, are the marks of the 'original sin' which separated them from their Creator, completely differing from Hahnemann who, although a believer, did not base or construct his theorisation and approach to the medicine on this aspect.

<sup>35</sup> According to an article in *Sciences et Avenir* mentioning a study of 737 patients aged 18 to 75, it would show « l'influence du facteur génétique chez des personnes ayant vécu un événement traumatique [...] le gène (plus spécifiquement l'allèle s) codant pour le neurotransmetteur que constitue la sérotonine, semble bien être en cause dans le développement de la dépression [...] les personnes disposant du génotype s/s déclareront plus facilement une dépression suite à une expérience jugée difficile. Or, (revue *Molecular Psychiatry*) 24% de la population serait dotée de ce génotype particulier... [...] L'une des conséquences les plus importantes de cette découverte est qu'il sera bientôt possible de créer des médicaments personnalisés, en tenant compte de la configuration génétique de chaque individu et de son histoire personnelle. » : 'the influence of the genetic factor in the people who have gone through a traumatic experience [...] the coding gene (more precisely, the S allele) of the neurotransmitter constituted by serotonin seems to be at issue in the development of depression [...] the people with the S/S genotype will develop depression more easily after a difficult experience. According to *Molecular Psychiatry*, 24 per cent of the population would have this particular genotype... [...] One of the most important consequences of this discovery is that it will soon be possible to make personalised medicines by taking into account the genetic configuration and personal history of each individual.' (sciences et avenir.com mentioned by psy en mouvement.com in 2007. The exact references have not been found again). This strengthens the idea of the genetic component which, when bearing a stronger mark of 'Luèse', makes things develop towards disorders resembling melancholy and also of the possibility of adjusting the antidepressant not only to the type of disorder but, above all, to the homoeopathic type, as it has been done in various theses within the context of the Faculté de Pharmacie de Montpellier. (Cf. Geneviève Ziegel, *De la psychiatrie à l'homéopathie ; Du trouble mélancolique au trouble cancéreux ; Du stress au transgénérationnel*).

Penetrated by 'original' 'Luèse', they will gradually be modified by 'secondary' 'Luèse' which has a progressive impact on the behaviour and the way in which the subject will bear the constraints of their environment and deal with the occurrences of pulsions coming from their unconscious.

***All these facets of 'Luèse' will express themselves in the pathological uncertainties and will have their equivalent in the functioning of the psyche.***

They will do so with a more or less visible form of violence which can express itself through behavioural problems or through the body.<sup>36</sup>

To be continued...

Doctor Geneviève Ziegel

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<sup>36</sup> Translated by Pascale Tempka