

XIII - HOMOEOPATHY IS NOT SPARED THE 'LUÉTIQUE' PROCESS^{1 2}...

Contributing to a creation process, if only because of the interest it arouses beyond all the attacks of which it is the subject, it also generates a destruction process at different levels : by casting doubt on many existing models and examining the innovative facets and weaknesses of treatment in general, it forces one to observe the evolution that occurred as time went by and various societies appeared.

The scientific turn and mechanistic paradigm which currently prevail are not the least important elements bringing about the deepening of knowledge : as they do not facilitate research outside the models they suggest, even if they show their limits³, they lead one to examine what comes from the use of different paradigms, notably that concerning the Hahnemannian approach.

Linked to traditional types of medicine and obeying the laws of life⁴, homoeopathy constitutes the reminder of them.

The language which is associated with it more or less appropriately is often an indication of the religious heritage of the countries in which it came into being...

Although he was a believer, like many doctors of his time, Hahnemann always took care not to mix his personal points of view and his experimental approach. He only referred to them by stressing the need to open one's heart and intelligence in the therapeutic relationship ;

Kent referred to the 'original sin' only in his annexed writings. Pierre Schmitt, who was a follower of his theorisation, never mixed this concept with his teachings ;

On the other hand, many other trends, especially in South America - notably Masi's and, after him, the AFADH⁵ in France - did not follow this course. As regards some more recent ones⁶ widespread in several countries, the touch of tradition is most perceptible if only through the foundations to which it is made reference (Kabbalah, mythology, alchemy) and what comes from the relational mode put in place⁷.

¹ Thirteenth 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.

² 'Luèse' : 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.

³ - which would show its limit more and more,

⁴ « Ainsi, de la même manière que le loup mime sa mort pour indiquer à son adversaire de ne pas le tuer ; par sa forme diluée et dynamisée, le médicament homéopathique qui correspond au trouble à soigner indique en miroir au sujet de ne pas prendre l'information délivrée dans le sens d'une toxicité, mais, de façon inversée, dans son sens soignant. » : 'Like the wolf which mimes its death to tell its opponent not to kill it, by its diluted and dynamised form, the homoeopathic medicine corresponding to the disorder to be treated tells the subject, in a mirrored way, not to see the information given as with a meaning linked to toxicity but, conversely, in its treating meaning.' (Cf. *Du stress au transgénérationnel*)

⁵ Association Française pour l'Approfondissement de la Doctrine Hahnemannienne

⁶ Scholten, Sankaran, Mangialavori...

⁷ Notably in Sankaran's approach, in which transference seems to play an important role insofar as the therapist immerses themselves in what comes from the subject opposite them to discover the 'Sensation' which gives the latter an erroneous view of reality and find the medicine which corresponds to it. An approach which, according to certain patients who had recourse to it, would have 'hypnotic' properties with the impression of an obvious change at the very end of the consultation.

The symbolic content of its message cannot be freed from them...

The substances used which come directly from the mineral, vegetable, or animal kingdom, the way of using them in a diluted and dynamised way, the use of the remedy - pharmakos - instead of the medicine -pharmakon - , the way they work, which obeys natural laws, the notion of vital force mentioned by Hahnemann refer to what comes from Traditions and to certain of their components which are more or less linked to religion or to the rituals governing it : the latter shed light on certain facets of them.

The reverse is also true... Diatheses and what underlies them are the materialised expression of them.

The 'miasms' associated with them - notably 'luétique' ones - cannot but echo what is linked to the world of sin in the monotheistic religions or what translates into the failure to respect natural laws found in many religious trends of all types.

In essence, homoeopathy conveys a double message...

One refers to the biological inheritance of mankind : each human being carries the marks of evolution and the different kingdoms which are associated with it ;

The other refers to religion and culture which influence in various ways the manner in which the latter has been apprehended since Hahnemann with the variations and drifts which are associated with it...

The Hahnemannian discipline expresses itself at two levels

One is 'material', so to speak, and refers to the manner in which the medicine and way of treating are apprehended and used ;

The other is symbolic insofar as it questions the way of seeing the treatment and forces one to wonder about the way the latter is apprehended and implemented in its various parameters. It therefore encourages to clarify, try to understand, make things evolve, use things more appropriately...

What comes from the understanding of 'Luèse' is one of the illustrations of this...

The evolutionary Order, as the one described by Edgar Morin, with its permanent movements of construction and destruction, is recalled here... They always bring about changes even if the latter sometimes happen through most deleterious processes.

The new system which comes from them always has in it the original Order which, if necessary, will choose to sacrifice one part if the whole has to be preserved. Survival at all costs... It is at the heart of what constitutes 'the reptilian brain'.

Homoeopathy illustrates, describes, and specifies its various somatic or psychic faces but it also shows its presence insofar as its aspect, which is often seen as vague, contradictory, paradoxical is one of the links in the evolution of treatment, the conceptualisation which accompanies it, and the questions associated with it.

Homoeopathy also bears the marks of 'Luèse'...

It destroys as much as it constructs ; it makes one ask oneself questions as much as it establishes things ; what is beyond one's comprehension of its way of working, the impalpable and the apparent vagueness which sometimes characterise it given what is

backed up more or less and has little to be said about have as much impact as certain of its rigorous and logical aspects inherent in the thought of its originator...

It therefore un-settles...

It forces one to try to find, to understand, to try out, to compare...

It seems to bear the marks of the 'original "Luèse" '

Carrying distortion against the unity of a thought which rejects the legacy of the past, revealing the 'shortcomings' of a type of medicine functioning on certain points in a way resembling sclerosis, periodically forcing one to think, carrying, under the guise of obscurantism, the laws of life... and, through them, new potentialities, it is, like 'Luèse', difficult to define, fluid, impalpable, with unpredictable effects.

It shakes the ossification developed generation after generation...

Carrying the original 'Luèse', it challenges established ideas, puts into action an invigorating impulse based on the original laws...

The 'pharmakos' of medicine, it is included in it in a form of purpose and challenges what is marked by objectivisation and develops towards an implicit destruction process.

The 'acting out' of life brought about by the energy of life, it breaks into medicine...

Disrupting the institutionalised forces, it makes one move.

It shows the flaws... creates newness, engenders conflict and 'violence'...

Impregnated with the secondary 'Luèse', it is forced to revise certain of its conceptions...

But it also challenges the mechanistic view, opens up new possibilities for Research, shakes the ossification of the thought.

'Luèse' at the beginning, 'Luèse' at the end...

Is the paradox of 'Luèse' illustrated here ?

The question may still be considered...⁸

To be continued...

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⁸ Translated by Pascale Tempka