

XIV - A FEW PARTICULAR FACES OF 'LUÈSE'^{1 2}

Permanent stress, numerous and various breakdowns (Aurum, Mercurius sol, Argentum nitricum...), exhaustion verging on burnout, suffering at work (Argentum nitricum, Arsenicum album, Sepia, Cyclamen), daily acts of violence, drug addiction-related tendencies (Stramonium, etc.), often authoritarian ossified positions (Aurum, Arsenicum album...), obliteration of the barriers of age, negation or denial of limits in different fields : numerous and paradoxical faces show what generates speed-up of movement and the loss of the notion of limits imposed on oneself and the others and also the numerous facets of 'Luèse'.

Many homoeopathic types respond to what is presented of it in various difficult situations of life : precious metals, faces of burnout, of ageing, of alcoholism, of the fear of death, drug addictions of all types, violent behaviour, various breakdowns, hyperactivity of the child and the adolescent... There are many possible pictures...

At the present time, they take particular turns which are worth tackling given the problems which they reveal and their frequency. Psychiatrists see their emergence more and more often... They show as much the difficulty of accepting rules and frustration as behavioural disorders more or less marred by the appetency for toxics which disrupt social, family, and professional lives unless the visceral inability to face the limitation imposed by old age is put forward.

Variability, confusion, instability, loss of points of reference give 'modern' times faces which are more and more surprising and peculiar. The attraction of power and money often goes hand in hand with them as well as the loss of the notion of the reality experienced by the others and a form of loss of all humanity.

The professional domain is affected more and more : suffering at work is greater and greater for many subjects respecting their obligations and the rules to apply to them³. The young, newly promoted 'bosses' are not always trained to adapt what they say⁴ or able to assess the difficulty encountered on the spot. Burnout, serious breakdowns, suicides or suicidal impulses are not uncommon⁵. They are the expression of a profound transformation affecting many countries dominated by industrialisation and the thirst for progress.

A manifest change...

What appeared a short while ago is the expression of the depth of what affects the world of young people : the ways of behaving of certain of them show - and this is new - not

¹ Fourteenth and last 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 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 Arsenicum album, Sepia, Cyclamen...

⁴ Nux vomica, Lycopodium, Mercurius sol...

⁵ They have already been the subject of various publications on homeopsy.com

the transgressive tendency inherent in 'luèse' but **complete lack of comprehension of the very need for rules.**

This is a phenomenon which attracts attention...

It is sufficiently new and repeated, apart from any notion of intellectual or cultural level, to be worth mentioning.

It may be useful to call to mind what Léo⁶, 17, incarcerated for murder and interviewed for a television report, said. Put under surveillance outside prison to permit potential rehabilitation, he did not seem to understand why he had to return home at fixed times and could go out only when the youth workers allowed him to. His response was illuminative : 'In what way does it bother you ? I had gone to help my girlfriend find a flat !'... Only the threat of finding himself behind bars again could make him agree to obey, without understanding it, a rule whose necessity he obviously did not grasp at all.

It may also be useful to call to mind the young adolescent who, during an interview about today's adolescent behaviours, calmly said that the sexual games which she played with her classmates were often arranged in advance, and a role assigned to each of them. To the question of the journalist who asked her about her motives, she answered that she did this only to 'please'... Need for affection or recognition, lack of points of reference and structuring family exchanges or, on the contrary, insufficiency of rules laid down by the parents for fear of being repressive, unconventional, and of 'bullying' their children ? One cannot answer the question...

Virginie and Laura, 17, were truly shocked by a misadventure happened to them when, after they had met young people of their age in a train, they had been, at the end of a rather over-alcoholic evening accompanied by 'smoke' of various contents, forced, in a way, to have multiple sexual relations whereas they 'did not agree'. They suffered as much from going through what they called a 'nightmare' as from not being able to talk about it with their parents and having no way of reacting truly against those young people, whom they had followed freely.

If these are problems inherent in the vagaries of what appears in many adolescent behaviours, perhaps it is not unnecessary to say again that it is the parents' responsibility to check what they do in their spare time. Even if it may engender conflicts, it will only reassure them and put them back in their appropriate place as minors. To keep in contact with them by telephone, to make sure that a responsible adult is nearby may, by maintaining a form of framework - even if it is often more symbolic than real - protect them against the effects of a form of lack of points of reference - which is mistaken for freedom⁷. It is essential that one keeps in mind that, in spite of appearances, those adolescents are not at all prepared or truly armed psychologically, so as to save them difficulties and traumatic misadventures : they often remain, years after, not able to assimilate them.

Similarly, Camille, 16, was deeply concerned about the difficult situation in which she was. She was still very surprised at her boyfriend's behaviour : she said that they had made a pact of mutual 'freedom' when they lived in neighbouring towns and saw each other every fortnight and Skyped each other every day. The latter had, among casual relationships - which, she said, she did not mind at all - started a more regular one and she bore this with difficulty. Besides, the latter had taken umbrage at the fact that, probably under the influence of alcohol - or of products which she may have swallowed without her even

⁶ The names of the adolescents have been changed.

⁷ - still the confusion of concepts.

knowing - , she had successively had sexual intercourse with several boys present at the party in which she took part ! She 'had not been her usual self' and 'in' such 'unconsciousness' that she suffered from total amnesia about the facts which were related to her. It was, she said without her being deeply affected by it, at least apparently - she was more so by her boyfriend's reaction - a 'form of rape' but the protagonists of this experience - probably in the same state as her (?) - had thought, she said, that she was totally 'willing' and therefore, she said, she could not have a grudge against them. Although she began to feel anger at letting herself be led into drinking more than she should have and at not controlling the situation given what she had been led to do, the objectivisation of herself and of the other (the 'temporary' girlfriend of her boyfriend) was not really obvious to her. She did not assess the destructive and painful risks of it even if she recognised that they carried unpredictable conflicts whose possibility she had not even envisaged whereas, she said, 'He's "the man of my life" and I can't even imagine us splitting up one day'.

It has an impact whose effects appear gradually...

These words might seem exceptional if they did not coincide with those of many adolescents who follow the fashion of the moment and experience as much the effects of freedom of it as the emotional suffering and difficulties often associated with it.

Unless they do not really worry about it or are not able to assess truly the need for appropriate support, parents often seem most helpless. As they do not want to hinder the autonomy, 'evolution', and integration of their adolescents into their groups, they often seem aware of the fact - when the behaviour of their children is recounted to them and this is not always the case - that something 'is wrong' without concluding for all that that it would be necessary to clarify the positions and limits of everyone.

The trauma engendered by pornographic pictures strictly centred on the genitals of the people taking part in them also generates many obsessive and addictive torments in many adolescents who are confronted with them too early (Staphysagria, Thuja, Arsenicum album, Phosphorus, Pulsatilla, Sepia...). They find themselves feeling both guilty, ashamed, and worried : they are afraid of not being equal to the performance of those 'models'.

One may also call to mind the staggering words heard on television in a prime-time programme meant for the general public - which were uttered by an adult about fifty years of age and a famous intellectual : 'The taboo on incest will have to be cancelled some day ! '

If they were not clarified in the particular meaning which the person who said them **may** have intended to give them - which was not obvious at all - , surprisingly, they did not either engender any request for explanation, criticism, or reaction likely to throw light on their aim or true meaning. Everything happened as if saying this in this way did not pose any problem or question and (or) could be accepted as it was by an uninformed audience - who was certainly not prepared to hear such a suggestion.

In a totally unexpected and interesting way, it was very recently mentioned again and challenged by a viewer surprised at its content and at the lack of debate about those somewhat 'luétique' words. In fact, if the aim of it was to put forward a philosophical point of view - which is still to be proved given the provocative and categorical way it was uttered - it seems that it would - and perhaps this must be said - have been worth formulating in the context of a philosophical or societal ideological debate rather than facing an audience ill-prepared for it, otherwise one might conclude, since eminent - since 'interviewed on TV' -

people put forward the need for it, that no principle should be likely to act as a brake on an **absolute** form of freedom...

Confusion, calling into question of what structures, destruction of the established order show totally unpredictable aspects of 'luèse' more and more often.

As the advance of the means of communication spreads them and shows them with more and more force, they eventually influence all sectors of society in a more or less marked way...

The tendency to obliterate the barrier of age is one of them.

If it gives certain children a remarkable capacity for observation, expression, and reasoning, it also makes one forget their ages and lack of maturity which may often put them in danger. Their need for autonomy and the precocity of their language should not supplant their lack of experience : Romain, 4, was furious that his parents wanted to keep an eye on him when, perched on a stool, he wanted to cook and manipulate the gas cooker by himself to decide on the cooking method of his preparation... Even if he seemed able to manage, the taking of Stramonium and an arrangement had to be put in place by common consent to determine the roles of each of them...

At the other stage of her life, Mathilde was as furious at no longer being able to weed her garden or go for the 'long walks' for which she went only two years ago... She felt confronted with 'great emptiness' and had in no way prepared for her 'withdrawal' from the world of active - if not hyperactive - people to which she still belonged only recently. Her busy retirement had prevented her from anticipating this slowing down and the giddy spells that occurred when she did too much whereas she was on the eve of her 87th birthday and still had an agile mind. The depression which gradually gave way to anger made her find it difficult to discover a new way of life more appropriate to her present possibilities... The impatience of Argentum nitricum was combined in her with a basic personality of the Arsenicum album type : movement was a rampart against anxiety but also the sign of the potential difficulty of settling. To find herself all alone to confront loneliness, the fear of death, and existential questions was unbearable to her...

To understand her through the problematics of the homoeopathic medicines likely to favour her progression and the restoration of a different type of stability permits to help her: to take her age into account, to find a different space of 'creativity', and to accept the 'Emptiness' whose presence she had refused to confront so far are now essential to her.

At the two poles of life, a form of 'levelling' of ages⁸...

If, on some points, it brings about positive elements, it also generates difficulties : for lack of calling to mind and above all **of formulating** their inevitable presence, the limits and the need for them to live in harmony with the others and the world in general are eventually erased... To some, they are even denied, transgressed, and sometimes even 'forgotten'.

Paradoxically, in a time when one tries to anticipate problems to check their appearance (measures against ageing, discussions between parents and children to help understand each other and avoid conflicts), new ones arise. They take different faces often linked to doubt about **the legitimacy**, for the parents - or for those symbolically assimilated to them - to say words in line with the need to confront the real. They do not really see the necessity

⁸ In which the recourse more and more normalised to plastic surgery also plays its role, erasing wrinkles and apparent age but not cancelling its inner presence.

to show some firmness, sometimes even some concise precision, against a form of inflationary illusion, a situation of disorder and of lack of points of reference.

The hesitation observed in this case shows more or less a form of inner confusion given the gradual erasing of the notion of a symbolic Third Person calling to mind the Law permitting life and regulating relationships in the world of the living⁹.

In fact, as they are already included in the change, those educative bodies which put points of reference¹⁰ eventually appear not as bodies transmitting a Law which is outside¹¹ them but, and this is quite different, as being the cause of it.

Carrying this confusion with the form of tension innerly associated with it, they more or less avoid conflicts in the deleterious impact they may have on them. Given the impossibility of putting words to what they feel, they perpetuate its violent effects which, if they do not appear some time or other, will result in action through their progeny. There is a serious risk that pathologies difficult to label - appearing as psychotic or psychopathic ones - are generated.

A particular type of positioning to find (find again ?)...

Whether it is facing a 'young' adult or an adolescent, **to talk, to explain but also to lay down the limits and to place oneself in relation to one's words** is often essential : the need to use a formulation which is as clear¹² as - if necessary - limiting becomes more and more necessary (cf. Léo's 'youth workers').

Even if it means being the cause of conflicts, this positioning is not vague, weak, or unclear at all, otherwise it is the real which will be a limit in often more difficult and painful circumstances.

Structuring throughout one's life but still more so at its beginning, this positioning remains essential : not to shift the responsibility¹³ of what happens¹⁴ on to the adolescent is fundamental when rebellion and the desire to go beyond the limits are the strongest in them.

As regards the elderly, it is sometimes useful, insofar as intellectual abilities remain intact, to make sure the passing of time is assessed appropriately. Age should be called to mind when the more or less childish fears and behaviours present in the forefront make them forget the role assigned to this stage of life which is so important. To encourage them to put into words the existential experience which this particular stage of life constitutes

⁹ See, on this point, under the heading 'J'ai lu' on homeopsy.com, the comments on the book by Jean-Pierre Lebrun, *La perversion ordinaire. Vivre ensemble sans autrui*, Ed. Denoel, 2007.

¹⁰ Placing the child, too, amid « une parole 'menteuse' » ('"lying" words') which make them think that they are « à l'origine et non au commencement de sa vie » ('the cause and not the beginning of their lives'). Cf. the psychoanalyst Denis Vasse, *Inceste et jalousie*, Seuil, February 1995.

¹¹ A law called to mind by the different religions or principles regulating life in society and in nature.

¹² It might be useful to quote from memory the words of one of our professors of Psychiatry who used to say in a somewhat linear way : 'Whenever it's confused, it's bizarre'... They may echo the following evangelical words : 'Let what you say be simply "Yes" or "No" ; anything more than this comes from evil.' (AN)

¹³ Which the Law does not forget, by implicating the parents when the adolescent is a minor.

¹⁴ And puts back the ages and roles of each of them in their place, which 'Luèse' tends to undo if not put an end to by mixing everything and throwing it into confusion.

may help, provided anxiety is not too strong, find a place again when everything seems to fall apart and dependence makes them forget the importance of what may be transmitted to young people. To put things back in their place is a most appropriate way of fighting against the pernicious effects of 'Luèse', which flouts all limit and throws everything into confusion.

If the aim of this is not to give rise, from these examples, to any controversy over societal trends and changes whose impact¹⁵ will probably be gradually assessed, perhaps one might think about the loss of obvious points of reference and its gradual - and, it must be said, somewhat pernicious - influence on many generations. Society should be prepared for it and its structures should be able to check the problematic effects which begin to appear. They often seem very difficult to handle in terms of violence, of refusal of any rule, and of profound suffering about which one feels most helpless¹⁶.

The youngest of them are often little or ill supported by the points of reference coming from little structuring, absent, or problem family circles : except for the interviewed 'intellectual', these are not transgressional behaviours but ways of being which show **the lack of or visible ignorance of the need for any rule at all...**

The form of detachment - if not of acceptance (?) - of Camille and of the young woman interviewed may suggest this... One cannot but see that none of them, in a naïve way, realise the impact of their experiences on their future sexual and emotional lives - with what will be likely to be transmitted of them to their future children.

If the possibility of an unstable life may be felt about the second, with a lack of structuring rules - unless there is a context which permits them - the problem is different with Camille : the non-distinction between behaviours dictated by a form of 'moral code' and positioning bringing about non-objectivisation - if not respect - of oneself and the others, at a time when one's personality is still developing, poses problems. It makes one fear that, some time or other, there will be sudden calling into question of the way of thinking and behaving that was chosen and painful awareness of its deleterious effects. Everything is possible and it is worthy of great attention given the potential risks of depression and self-destruction.

To talk, to communicate is essential to help the adolescent develop : if the support must be done without the rigoristic and repressive positions of the past, it should not make one forget that certain essential principles permitting personal choices and not ones linked to the 'fashion' of the moment, must be stated.

'To speak plainly', to listen, to express one's point of view and talk about **one's experiences and mistakes**, to express an opinion which may sometimes appear as 'out-of-date' or old-fashioned by comparison with what is often carried as 'part of the current climate' is essential. Only this permits to establish a trustful relationship to permit solid support and greater strength in the future.

As regards Léo, the loss of the symbolic function and an atypical form of psychosis cannot but be mentioned. The loss of all inner point of reference and the murderous violence already expressed whereas he is only seventeen prove it. The instinctual acting out

¹⁵ Notably those following 'Mai 68' and the calling into question of many 'straitjackets' but also of points of reference ;

¹⁶ The number of youth workers suffering from burnout or desiring to find another job shows this. They seldom came to psychiatrists' surgeries only 4 years ago ! As for the need to prescribe neuroleptics, it seems to be more and more necessary, which was not the case a few years ago.

shows how superficial the notion of otherness is. His history is all the more interesting as those ways of being become more and more common, filling prisons and young offender institutions...

This is one of the little-known aspects of 'Luèse', where psychosis does not manifest itself in its most classic form - carried more by 'tuberculinisme' - but in mild, atypical forms with a hysterical aspect sometimes marked by paranoid or manic-depressive facets. More or less underpinned or aggravated by the pernicious and aggravating effects of cannabis, various drugs, or alcohol, the latter are more and more common.

What happens here, illustrated by those examples taken from clinical medicine or from what comes from everyday life, is all the more problematic as, because of fashion, the lack of maturity and of the ability to assess the destructive risks of a situation is generally not weighed up appropriately.

If they lead the adolescent, and often their parents and society, to experience the vagaries of them, they necessitate case-by-case assessment with, above all, a clinical diagnosis in due form.

According to the homoeopathic terminology, the behaviour of a Mercurius sol subject or that of a violent Stramonium one, or that of a Fluoric acid one as indifferent as little aware of their ways of behaving (Léo ?) will not require the same type of approach as that of an Arsenicum album subject : having a desire to free themselves from straitjackets, to forget them, and to control situations (Camille), the latter will be different from that to have to a Sepia subject desiring to 'please' - probably to be loved (the very young woman interviewed).

This can only illustrate one of the aspects of 'Luèse', the confusion inherent in its presence and positioning dictated by immediacy and often separated from the concreteness of reality.

Forms of solutions appear...

'Luèse' also having a genius for generating a counterbalance permitting equilibrium, one can already see adaptive strategies appear more or less appropriately...

Between destruction and anarchic constructions tinged with unpredictability, confusion, vagueness, ever-changing nature, and paradoxes, it is useful to mention again the Order which, behind dis-order, tends to bring things back to equilibrium with the aim of safeguarding the whole...

In its capacity to create a movement at the service of evolution, 'Luèse' has a genius for setting up, in an unusual way, creative and innovative solutions to change the way people think and to bring about calling into question : Romain and Mathilde and, after them, the generations carrying the same adaptive vagaries of it, already benefit from it... They make those surrounding them, who are confronted with the questions which they generate, progress.

But, coming from 'luèse' ossified in its reactional modalities whose unadapted movements destroying freedom of thought and action may be feared, the reverse is quite as true : the repressive, imprisoning hardening which seems to appear at different levels

constitutes one of its aspects against the violent, illogical, changing, unstable, ruleless, limitless characteristics which are fashionable today.

In a world dominated by the inflationary illusion and without any Law, it constitutes a way of trying to bring back a form of order, which is as paradoxical as excessive and problematic ... Apart from the fact that the latter, which is injurious, carries regression and limitations as destructive as those seen in the past : Arsenicum album... Aurum, Mercurius sol, Causticum, Plumbum lay down the Law.

The Hahnemannian view throws light on its characteristics.

It is one its interesting facets to be capable of putting words, if not a name, to miasmatic impregnation which, since the dawn of time and the appearance of the first human being, has marked them with the sign of their inevitable finiteness and possibility to develop...

Present in the depths of their cells, this impregnation pushes them towards their finality...

Regardless of time and place, Traditions and modernity merge here without, in spite of the differences in language and points of view, one being able to see their messages as contradicting each other...

One of the characteristics of the perspective initiated by Hahnemann is to permit, through the notion of 'Luèse', to see and check this.¹⁷

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¹⁷ Translated by Pascale Tempka