

## The sufferings of the soul, from anxiety to despair<sup>1</sup>

« Sois sage ô ma douleur et tiens-toi plus tranquille, tu réclama le soir, il descend, le voici... »<sup>2</sup>

« Ô rage, Ô désespoir ! Oh vieillesse ennemie ! »<sup>3</sup>

Many poets and writers, from all countries, have expressed this unspeakable yet very intense suffering which demoralises and also transcends...

« Mon Dieu, mon Dieu, pourquoi m'as-tu abandonné ? »<sup>4</sup>

The suffering of Christ was akin to Job's and Jeremiah's ; it haunted the Buddha who, according to the texts mentioning it, 'whichever way he looked, only saw suffering' ; the suffering of Muhammad, also, during his night of doubt ; that of St John of the Cross grappling with the wretched condition of the human being. The greatness of every human being being part of the evolutionary process of the great living Body goes hand in hand with their wretchedness every day... « Tu gagneras ton pain à la sueur de ton front »<sup>5</sup>... Everything is said... Suffering, suffering again, always suffering...

But Who suffers ?

Can the soul suffer ? This is the first question...

To answer it, we should define the soul, which is also mentioned in various homoeopathic pieces of writing - hence the title of this text - , and determine what it covers for everyone, whether they are children, adults, from Africa, Europe, Asia, America, or elsewhere...

What is it also and still for today's human beings ?...

'Ame' (soul), *anðm* : idea of breath, spirit ; *anima* : breath of life ; 'animé' (lively) : which has a soul ; the etymology<sup>6</sup> already speaks for itself, complemented by its commonest definition : « Principe de vie, de mouvement et de pensée de l'homme, différent de l'esprit, conçu comme activité intellectuelle fréquemment opposé au corps, du moins dans la tradition judéo-chrétienne »<sup>7</sup>, complemented by a literary one, which describes it as the « siège de l'activité psychique et des états de conscience de quelqu'un, ensemble des dispositions intellectuelles, morales, affectives qui forment son individualité, son moi profond ; esprit, intellect, coeur, conscience »<sup>8</sup>.

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<sup>1</sup> Complete text from which the paper given at the FFSH Congress on June 9<sup>th</sup>, 2018, Paris was drawn.

<sup>2</sup> 'Thou, O my Grief, be wise and tranquil still,

The eve is thine which even now drops down,' (Translated by Frank Pearce Sturm)

<sup>3</sup> 'O anger! O despair! O age my enemy!' (Translated by A. S. Kline)

<sup>4</sup> 'My God, My God, why have You forsaken Me?'

<sup>5</sup> 'In the sweat of thy face shalt thou eat bread'

<sup>6</sup> Les curiosités étymologiques du français, Encyclopédia Britannica, France, Belin, 1996.

<sup>7</sup> 'Principle of life, action, and thought in man, different from the mind, seen as intellectual activity often contrasted with the body, at least in the Judaeo-Christian tradition.'

<http://www.larousse.fr/dictionnaires/francais>

<sup>8</sup> 'centre of the psychic activity and of the states of consciousness of an individual ; all the intellectual, moral, and emotional moods forming their individuality, their inner selves ; spirit, intellect, heart, conscience.'

If, in its true essence, the soul is an integral part of the human being defined by what comes from cosmic nirvana or, according to the cultures, from God or the 'Divine' and is at the heart of every human being abandoned in a hostile world bringing violence from the start, yes, we can say without hesitation that the soul suffers...

If it represents a disembodied component reflecting the subject in their absolute essence to represent them as a unique human being, it does not suffer... Suffering is therefore only delusion... Even though we refer to 'restless spirits', is not what suffers in them only the projection of the beliefs and popular imagery attached to them ?

Seen from the perspective of suffering, the soul suffers...

It says the unspeakable of what, in every human being, tends towards, longs for...

It suffers nostalgia for a world bringing all the attributes of the best ;

It suffers the loss of its completeness which separates it from the original nirvana ;

It suffers the 'original Emptiness' which, at the heart of desire, makes it want to dominate, control its life if not Life.

If no human being is spared pain and suffering for various and individual reasons, they will not have the same repercussions according to the subjects. Certain of them, whose predisposing factors make them more sensitive to certain types of experiences, show the signs of them more than others...

**The face of 'Emptiness' will not be the same for everyone...**

***Each homoeopathic type embodies it in its way...***

*Emptiness linked to the fact of being recognised in one's imaginary power and personal experiences of one's flaws and inner weaknesses : Aurum, Platina, Lycopodium, Lachesis but also Sulphur ;*

*Visible emptiness linked to the fact of integrating the unavoidable separation : Pulsatilla but also Sepia who, worried about the fear of being abandoned and the feeling that they are completely alone, cannot symbolise its presence to the extent that they somatise this impossibility through a cancerous tumour ('tu meurs', you're dying) ;*

*Emptiness linked to the fact of being able to fly away of Phosphorus, Causticum who, like Tuberculinum, dream of travelling ;*

*Emptiness linked to the fact of saying what one feels of Staphysagria and Lilium tigrinum, which drives them 'crazy' ;*

*Emptiness linked to the fact of being heard of Thuja, whose depth of suffering is often little felt ; of Stramonium, filled with the fear of ghosts and monsters which, prowling around them, are as unbearable as the violence they try in vain to repress ;*

*Emptiness linked to the fact of being understood in one's problems associated with time : Medorrhinum, Argentum nitricum ; often, also, in their essential fragility : Silicea, Natrum Mur ;*

*Emptiness linked to the fact of coming to terms with the wretched side of life : Arsenicum album, rigidified in their refusal to accept the idea of this planned end, like Aconite, woken up by their angry impulses to the extent that they are afraid of dying of them ;*

***They all reflect the suffering of their souls and, according to their somatic and diathetic characteristics, their way of showing its face :***

*The fear of separation of Pulsatilla* : it is the suffering of their soul, caught in the desire that makes them look for the remedy for inconsolable suffering in real or symbolic 'deep waters'... Nirvana of the womb or Nirvana, their soul does not get over it...

'Cries at the slightest thing, shy, indecisive, fear of darkness, of ghosts, of being left alone, likes friendliness, easily disheartened... The child likes making a scene and being cuddled, subject to extreme pleasure and pain, highly emotional, reverent melancholy'.

Everything here shows the essential anxiety and the fear of all violence or change. The 'morbid fear of the opposite sex' reflects the fear of all physical or (and) psychological intrusion likely to take the subject out of their world and of that of their childhood...

*The fear of emptiness and of unoccupied or misoccupied time of Argentum Nit...* Time synonymous with tormented if not gloomy deadlines, when explanations are asked for by the pitiless Superego and by what is synonymous with death or with the loss of their points of reference and reflects the loss of themselves to the extent that they develop phobias... They make it possible for them *at last* to give themselves the right to ask for and justify the support they have missed...

« Les maisons risquent d'écraser, les espaces font chanceler »<sup>9</sup>, according to Materia Medica... 'You should, you should have, you ought to... You must quickly', say vengeful consciences... From agitation to agitation, from anxiety to tension, they overtax themselves to the extent that they feel giddy and are filled with the fear of calling it playacting, of committing something forbidden... Psychological tests show the potentiality of epilepsy... 'Impulse to jump out of the window, thinks they are suffering from a serious illness, thinks their intellectual abilities will and must fail... Fearful and nervous, bad memory, time passes too slowly, disturbances of perception, impulsive, wants to do things very quickly, strange mental impulses, fear and anxiety with irrational and hidden motives for their actions'. Everything is said here, strikingly showing the anxiety and desperate suffering of a subject trapped in their anxiety, inner demands and, above all else, in time and a worrying 'emptiness' synonymous with potential death.

*The fear of impossibility of Silicea*, 'submissive, weak, anxious, sensitive to all impressions, tired, absent-minded, with obsessions' : they would like to, but feel that they have neither the strength nor - rightly or wrongly - the ability to...

If, often masked by physical activity and the incessant movement of ideas that push them to move so as to stop thinking and permit relief thanks to the job accomplished, the suffering of the soul is not expressed directly, it is only equalled by the feeling of powerlessness which haunts the psyche to the point of obsession...

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<sup>9</sup> 'Houses might make one feel stifled, spaces make one stagger'.

*Wretchedness and despair in Arsenicum album* : the soul 'suffocates', is appalled and expresses through the skin what cannot be eliminated of the miasmas coming from the contact with such a polluting world that it is seen as aggressive towards the desire for order, limits, and points of reference that are as rigid as reassuring... 'People have got such a nerve that it takes my breath away' : those words, said by a patient with imprisoning asthma, are so unambiguous that they are worth emphasising... The vague feeling that they are - or may be - the victim of present or potential despoliation, that that they do not have any power over a world that is as worrying as appalling because of its disorder, shortcomings, and apparent frivolousness can only engender sadness, somatised anger, and despair that is as profound as permanent. 'Fear of death, of remaining alone, anxiety accompanied by a cold sweat', thinks that 'there is no point in taking medicines (Psorinum), suicidal, desperate to the extent that they constantly change seats, general hypersensitivity, prone to visual and olfactory hallucinations'. Everything is said here about the suffering of the soul and the body...

*'Melancholy, fear of being alone, worried about trifles...'* **Lycopodium** is 'very sensitive, hates embarking on new plans... Loss of self-confidence, constant fear of collapsing when under stress, apprehension, sadness on waking up'... The essential depression hidden by 'a stubborn and arrogant facet when ill', the 'feeling of weakness, of inability to be recognised and judged at their real value' are typical.

The emptiness linked to the fact of being 'heard', understood, determined in their hidden desires and also, sometimes, in what leads them to say things that are all the more acerbic and humiliating as their narcissism is injured reflects a certain malaise... The fear of loneliness, the need to have someone not far from them but, at the same time, the desire to protect themselves from the world... This is one of the many sufferings of the soul of Lycopodium : they feel that they are as little recognised in their greatness as respected in their feeling of inability whereas their body and metabolism are a source of delicacy and there is strong somatisation of affect in them.

*'Tired of living, feels that they are losing their mind, mistrust'...* How can **Merc Sol** live without suffering whereas their body upsets them and hurts and they are confronted regularly with the problems that their lack of realism and 'luétique' instability engender ? Judgement disorders as well as ill-adapted actions are a curb on this outgoing psoric subject anxious to create but bothered in their sleep by obsessions with their inabilities.

*Does the soul of Sulphur, who 'mistakes their rags for fine clothes', reflect any suffering ?* The joy that is sometimes exuberant and sometimes increased by generally regular alcoholisation conceals sadness hidden by laughter. It shows derision in the face of a life in which the all-powerful self feels that it is harmed by the vague feeling that its pride of 'ruling the world' is wounded...

Depression is visible in the stages of drowsy withdrawal. They are an escape and refuge as well as a way of trying to get compensation and recovery... Sulphur is eliminated during sleep. 'Sullen adult, irritable as a child, continually busy but aversion to their affairs, reverent melancholy, thinks that they have given bad things to other people, causing their deaths ... Thin and weak even when they have a hearty appetite'. This is another face of Sulphur that is not inconsiderable insofar as it shows their suffering.

*Despair is massive in Sepia* : 'Indifferent to those that they cherish, aversion to work, family, irritable, is easily offended, afraid of being alone, very sad, cries while describing their symptoms, anxiety in the evening'... How to live in such an ugly, dark, aggressive world : the separation that it involved as soon as they were born forced them to leave the reassuring cocoon in which, whereas they were imbued with a very 'tuberculinique' imagination in which the world was 'order and beauty', the Sepia child feels they were left in a most hostile environment : ill tolerated, the food poses problems and the cold is problematic for this delicate being therefore feeling inner destitution and the fear of being abandoned...

The suffering of Sepia who, apparently 'indifferent to those that they love most' and to whom they do not want to become attached, sometimes prefers to take their children into death rather than to leave them in such a painful world that they even deny themselves any pleasure and want to set themselves free from all dependence.

*Does Platina have a soul ?* Perhaps this is the question that many malicious people or the offended or unfortunate victims of the ingenious stratagems that they have striven to use to establish themselves would ask... Yes ! They, too, have a soul, and what is more, a suffering soul !

As regards the female Platina subject, it is she who feels fragile in the face of what cannot be controlled, run, or truly conquered... 'Despised' by her father, caught in the toils of her mother's power, she can only exist and escape by trying to be seen - therefore to exist - and, above all else, by 'dominating'. Only this makes it possible for her to put in place a sort of revenge on fate, which she sees as unjust (Natrum Mur and their narcissism) and unworthy of her (the inflation of the fluorid self) but whose meaning she cannot explain...

'Irresistible impulse to kill, weariness of everything'... One should not forget the hidden propensity for melancholy : underpinned by a form of circulatory sclerosis responsible for the harshness often shown, it is it which engenders the propensity for suicide and the legitimate fear of being assailed by aggressive impulses, notably 'to strangle her child to death'. Well hidden or compensated for, the fear of loneliness, the fear that something might happen to her husband (fear or desire ?) and the paradoxical one for 'her safety' - which makes her similar to Aurum, Lachesis, Liliium tigrinum - generate anxiety...

More complex, the male Platina subject, too, is as concerned about his image as about his power. He is usually haughty, cold if not indifferent and his apparent stiffness fails to hide the hysterical if not effeminate facets - many Mafiosi wearing immaculate suits and many rings show one of his faces. Hardened and fossilised in his narcissism, intolerant to the point of paranoia of any calling into question of his power, he manifests the signs of the defensive and somewhat borderline pathology of the often underlying Natrum Mur subject...

*'Harmful effects of sorrow, fear, anger'* : the psyche of **Natrum Mur** engenders 'illness, depression, especially in chronic illnesses', with 'irritability, aggravation through consolation... Wants to be alone to be able to cry, laughs and cries at the same time, irritability, overreacts to trifles... Wants to be alone to think about their problems... thinks that only they can do something for themselves'... To withdraw into oneself to hide one's wounds and avoid to be exposed to attacks that are all the more painful and sorely felt as one's narcissism is hurt and one's fragility laid bare is the most usual defence of Natrum Mur... Motion is dangerous... To be transfixed by the suffering, to end up hardening if not becoming fossilised because of the repressed pain to the extent that one forgets its cause...

Indicating this lack of fulfilment that is all the more unbearable as it cannot be expressed and is beyond words, the suffering of Natrum Mur is not said... It is experienced and furrows the memory, the face, and the 'soul'...

*'Fly away from those morbid miasmas, go and cleanse yourself in the pure air'...* **Phosphorus** is 'easily disheartened and offended, timorous - as if something was going to appear suddenly from every corner... Strong tendency to start, hypersensitivity to external impressions, is afraid of death when alone, agitated, nervous...' The words reflect the inner suffering... The soul suffocates in the polluted air of lies, insidious violence, and the desire to die more or less expressed in the face of what is meant to be 'beauty', 'harmony', and elevation of thought, heart, and mind.

*'Fixedness of ideas', cancerophobia in Thuja* but, also, fear of the other towards whom one has to be in conformity with what is expected, feeling 'that a stranger is at one's side', 'that one has something alive in one's stomach, that the body and mind are separate'... The 'emotional sensitivity, the music that makes one cry and tremble' reflect nostalgia and the underlying 'tuberculinisme' in the physical and psychological fragility that it implies.

*'Great loquacity, mistrust, nocturnal hallucinations about fires, religious madness, distortion of the notion of time' in Lachesis...* 'Subject inclined to love, sadness in the morning, no desire to mix with people, agitated and ill at ease, does not want to take care of their affairs, always wants to be alone, jealousy...' The very 'tuberculinique' desire to be loved has certain similarities to very 'luétique' jealousy and the sycotic 'fear for their safety and that they have committed reprehensible acts'... How can one therefore have peace of mind ?

Well hidden by their legendary logorrhoea which ill conceals them, the fear of the void of loneliness - and, without any doubt, that of being rejected and criticised - are massive... Lachesis provokes in the other what they fear most : rejection, distrust, the fear of being abandoned faced with themselves whereas they have doubts about who they really are ! Emptiness linked to the fact of being, of winning people over, of dominating, their aggressiveness ill conceals their essential insecurity which, engendered by the original 'luétique' environment, is the cause of the suffering felt...

*Great emotional confusion in Lilium tigrinum* : 'Worried about their safety, all consolation makes their state worse, severe mental depression, continual tendency to cry, anxiety... fear of an incurable organic disease, precipitate agitation without any reason, must be constantly busy, tendency to swear, strike, hurl obscenities'... The confusion of the thoughts is such that it 'drives them crazy'... The heart races... Strange fantasies whirl about in their head and it is poetic justice that guilt and the 'fear for their safety' are inevitably associated with them.

It grieves the soul to see the pettiness of the concerns... And yet they haunt it to the point of obsession, make everyday life hardly bearable and add to the malaise of the body, which leads one to fear the worst in the future.

*'Unable to speak without crying, fear of becoming mad'. Medorrhinum* can only suffer... 'Heightened sensibility, fear of darkness and that someone might be behind them, haste... feeling that time passes too slowly'... The life of Medorrhinum is a 'real nightmare'... They do not know what to do, torn between the 'luétique' desire to avoid all rules and the sycotic

fear of not obeying them... This is the suffering of this soul, which eventually becomes 'melancholic and thinks of committing suicide'...

Many other types could be mentioned, reflecting the suffering of their souls from time to time and in different ways but, in order to grasp the essence of the latter more precisely, perhaps we might confine ourselves to those which have this aspect as a characteristic of their personality...<sup>10</sup>

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### Bibliography

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<sup>10</sup> Translated by Pascale Tempka