

FORUM 2000

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Sorrento, Italy

SESSION IV

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THE DYNAMICS OF THE CHANGE

Thanks to Spinoza the modern thought finds out the parallelism energy/matter and thanks to Freud it rediscovers the existence of vital properties. These properties express themselves through physical functions. In their turn, the functions are carried out by the organs, whose structure they determine. Each organ has its preformed role.

The equation $E=mc^2$ is the paradigm for the whole modern physics; it implies that matter has to be held as condensed energy and the two –energy and matter- as the bound of a single, but indeed very differentiated, reality.

The two polarities draw attention to processes in reality = $\beta\iota\omicron\sigma$, whose outstanding feature is continuity, as shown to western culture by Aristotle, in his *Physics*, 5th and 6th books.

Concerning this, Wieland said that no other chapter in Aristotelian physics is ever so actual as the doctrine of continuity.

So, motion can be possible only if we presume the existence of a reality which, even in its becoming, remains as a substrate and that energy and matter are its predicate and attribute.

Energy and matter continuously run through each other; the becoming is the process that allows the organism to get –by means of a specific energy- a new form, a new way of working. An energetic potency, a dynamic process, a piece of genome correspond to each form.

We know the organism performs its vital functions in specific modalities, which are determined by DNA.

The latter does not produce new matter, but simply moulds the existent one accordingly to its laws; that is, DNA interprets the genetic inheritance, resulting from the selection.

Its task is to supply an identity tie, a way of being that represents – at one time - a personal inheritance and a common past history; the genome, a past in which the present takes root.

Burnet grounded immunology on the following assumption: life essence is to reproduce a preformed mould.

According to him, the "production-selection" process of lymphocyte clones is regulated by a primary self - nonself logic, which in some way is a self-learning process.

So, all these processes work by trials and errors, they learn through an advantageous/disadvantageous dialectic (a kind of learning which is an advantageous/disadvantageous dialectic).

The notion of growth as cognitive process, whose main feature is the ophelimity, is reaffirmed in the clone theory.

In his idiopathic network theory, Nielsen describes immune system in terms of unsettled balance. The antigen both points out and disturbs (upsets) this balance.

Reactive and cognitive aspects are the same thing in such a complex system.

This identity can be noticed at a very low step of the evolutionary scale (see the studies of Prof. Franceschi - Modena University- on the hemolymph of the snail); its existence confirms the interconnection between neuroendocrine and

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immune systems in mammals. The two systems seem to be the evolutionary result of a single one, starting from a pool (set) of signal molecules.

What we have just said leads to a dimension in which reactivity realizes the pathologies as representation and knowledge, while cognition expresses the cognitive processes as affection, as morbid reaction.

The disease is a tool to realize the steady adaptive-cognitive process of life.

The disease towers over the other selective factors and contributes to mould the genome, which is informed –as we well know- by thousands of loci.

The genes act by means of those processes they control, of those proteins they specify and each protein represents the unitary step of some physiological aspect (since it controls a specific metabolic activity).

Homeopathy states that –through genetic loci- the energy controls physiological processes and thus ensures unity to life; that is, it makes our life agree with changes occurring in it.

Each step is integrated with the others, they are linked in evermore complex and wide structures, which characterize living organisms and their attributes. These concepts are expressed in Hahnemann's *Organon*, where the disease is put down to a perturbation in the vital force (or in the soul, as the ancient Greek culture told us).

The visible part of the "living " is interconnected because it is the product of the same *λογος*.

The world was described to be full of *δαιμον* (energies) also by the archaic culture.

In our universe where endless dynamis moves, God does not speak directly to man; he uses the demon, the energy.

The disease reflects an energetic activity and also involves (as it is a particular feature of reality) some motions, which can produce a perturbation, a change.

Such a change comes from vital and disturbing energies meeting each other (essential dynamism). Energies bring on dynamic processes which fit the man on the environment. Those processes are produced by existential dynamics, which in its turn is determined by protein synthesis.

Pathological processes are conditioned by protein properties and have to be ascribed to disadaptive changes in their unitary steps. Proteins are the effectors of human life and appear in the interface genome-life.

In the disease, we can find mingled together:

- the *γενος* history, which is transmitted by philo- and ontogenesis
- the interaction between our genome and everyday life

Concerning to this, P. Donghi says that we are living two parallel lives: in the former we are the result of what has come before us in the phylogenesis, of what preserves and transmits the modifications needed by the species. In the latter, we sift the experience, by means of our genome, in order to make life be unique.

Up to now we have described living organisms as integrated systems, which are dynamically very changeable and fluctuate in a continuous and multiple way. The more a system is plastic the more it fits life. This concept involves to state the presence of a force (*vis medicatrix*) that is able to restore in a natural way the system balance.

This means that the process of self-learning and transformation (metamorphosis), disease-health, leads to a completely new dynamic state.

The self-integrating processes work continuously in living organisms and so, in the long run, they get older and decay but, from the species' point of view, we can say they get younger, as they renew in that time.

Disease seems to be a period of adaptation to life changes: we go through shorter or longer periods of disease in which the organism learns how to grow up, how to keep memories of the experience written in the DNA. The destiny (dynamis) with which we have to contend is deep inscribed into our soul.

All is mixed together, determining our lives like a flywheel.

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An acting power produces *παθος*. The two –power and *παθος*- remind each other and this action comes from a broken balance, from a transformation. Corresponding to each energy we have an information, a dynamic process which is able to affect the organism in a specific way.

In the disease the homeostasis turns to entropic forms, so that “to heal” means to make this condition be reversible, to reconvert disease into well being by giving a remedy that will modify the sick person’s energetic conditions in a specific way.

Disease is the confirmation of a change in our inner life.

Since it is considered like a sort of periplus of our soul, the disease is usually compared to a journey. This metaphor expresses the double essence of the disease: on the one hand, it can represent an adventurous going through; on the other hand, its outcome can be tragic.

St. Agostinus, for the first time, introduced the notion of time as dimension of the inner life in which life motion is reflected. The future turns to the past and they both turn to the present as memory and expectation.

Presence of the past, trace of the present, projection of the future. The time may be seen as a dilation of the soul, as a dimension of the inner life. It is at one time the contact point and the difference between our soul and its new rhythm, suggested by life.

In this perspective, space and time are the two bounds of the same reality. The space reminds the body, the symptoms, as form of the outward aspect of the soul; the time –being the beginning and the length of that form which qualifies the life from inside- reminds the inner aspects of soul = vital energy.

The times ratifies the length of the sufferance and specifies when that world (intended as age) will fall down, because the form (symptoms expressing it) fades away.

The diseases come with the pain, with the symptoms of our weak soul.

The symptoms are the “traces” retaining the theme of this history, or better the tune of this “song”, whose exegetic determines its meaning and its temporal length. Since in clinics we bring on it, we suggest to decode and consider the pathology as a “dynamic score”, coming from the whole consistent set of symptoms.

Perturbing energy condenses in symptoms. Their multiplicity reproduces a picture expressing a very particular metaphor, in which the analogy traces the object-symptom back to the other elements of the same unity or set.

In this case, the similitude concerns the modality of the motion informing the pathology, that is the misaim.

Again, everything expressing human life is a metaphor expressing a strategy of the living being. Dropping out the mask, life reveals itself and its needs. In the disease, we get soiled in order to become similar to, and thus showing what we need. We get on the mask in order to be visible, evident, just like in a dream.

The mask we put on leads to another world, between life and death, so that life can go on, even in suffering. Only from this perspective, the disease is profitable, since it defers death.

We change into what we need in order to get new and adapt ourselves to the rhythm of changing life. The mask is due to a metamorphosis, by inference of the Energy or Power shown by the form.

Each event is the exit of a change, of a metabole; this piece of world is simply the performance of that motion.

As said before, modern biology points out the trend towards the self-organization of matter, the latter being due to a transformation process of the energy.

Thermodynamics of far-from-equilibrium systems is founded on energy transfer and on interactions among different elements of the systems. Dissipation in an open system creates not only refuse of energy and broken (disaggregated) matter, but also self-organization –information – complexity. So modern biology points out that life is organization and interdependence, that is expression and language; thus, an aesthetic event.

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Aristotle considers the mimesis as a representation or description of pathological linguistic motion in an affected organism.

So, the disease is the summary of motions passing through and disturbing our soul; moreover it shows how the disrhythmy describes that process. Living beings are organized as cognitive system just like our immune system: so, if life is language, medicine should act like the interpret of the sick organism, by means of linguistic tools. In this perspective and according to Lacan, we can assume that the aesthetic sense is the regulating principle for interaction man/nature. The man we are referring to -and together with us , also Levi Strauss and hahnemannian Homeopathy- is looked upon as the exit of a symbolic code, taking root into its invisible structures. The symbol is the materialization of an energetic specificity which belongs to vital energy or soul, as the ancient Greek culture taught us. Hahnemann postulates the consubstantiality of energy, motion and appearance.

The present paper has for ambition to show the possibility of classifying the various pathological forms as taxonomic modality of classical rhetoric and *ποίησις*.

According to Aristotle and Hahnemann, perturbing energy expresses itself through symptoms, which represent its language.

Moreover, energy and symptoms are mirror images. In fact, the symptomatologic picture is the mimesis of an action, while the symptoms are the representation of it. Here we would like to suggest a general theory on "figures".

At first: the disease concerns the motion principle and so is linked to that unity. Its motion homogeneity, on the evident level, characterizes a unitary symptomatologic picture. At second: the disease is characterized by rhythm. It is a difference which produces disrhythmy.

The conversion is that process getting in touch with the vital force thank to a perturbation: this process indicates the change.

The change regards the motion, from the rhythm angle.

This means that, when energy operates on living matter, it creates a whole consistent world. The disease comes from a single – non divisible – creating event. Cacciari said: "the angel, i.e. the energy, is an "endless coming", the perturbing dynamis expressing in and through the evidence, i. e. the symptoms. In the disease three elements play an instrumental role: pathologic motion – miasma – icon (the whole set of symptoms). Further important elements are: perturbing energy (determining cause or ego-world relation), nature of induced deformation (diathesis or basic cause).

The latter corresponds to the motion modality: this fact gives consistence and unity to what happens in a sick organism (which in Homeopathy is called misaim or symbol).

Misaim also means diathesis, i.e. destiny. We are suffering because of the way we are, because we have to be just like we are. The disease reveals our inadequacy to relating with the world . Conflict and enigma mark the feature of the mask we are wearing. This allows us to understand the mixture of forces which dominate us and which we experience in our suffering soul. They are called destiny nowadays or misaim in the Greek tragedy. In the ancient Greek culture the fault comes from a broken balance.

Once we have done it, it become misaim, inheritable condition which belongs to a time passing over individual lives.

So, the curse on the *γενοσ* makes us suffer from fault of others.

We are at one time guilty and guiltless. However, the transgression needs to be redressed: this is what the disease shows.

Life is pressing us and we have to give in to metamorphosis.

Calypso promised the immortality to Ulysses but he rejected it, trusting to his soul, to his future. Also the Gospel suggests us to leave the dead and walk towards life.

To trust means to sail towards the future following the inner life and its logic. So the disease is a necessary step, a metamorphosis linked to the development

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of the “self”. Up to now, we have considered the disease as an event, a need for change and metamorphosis, but also as a bound belonging to our inner life.

Summing up: disease = diathesis and misaim.

Moreover, we have already said that in ancient Greek culture “misaim” means “spot-seal-symbol”, too. The attributive function of misaim characterizes what already exists, it predicates the motion, by denoting the way it appears in the symptoms.

Cusano makes a fine distinction between two types of analogy:

- analogy of attribution

- analogy of preposition (real identity)

The attribution describes the relation between perturbation and symptoms (general picture): that is, it expresses the relation part-whole.

The identity of what is different, the similitude relates what the ill person undergoes and what he expresses through his symptoms. We notice the same relation between symptomatological picture and pathogenetic picture of the correspondent drug.

The attribution, or miasmatic link, describes the relation among the symptoms and supply the right principle for inscribing a symptom in a wholeness. The similitude, analogy of proportions or four terms analogy, states which is the relation among the actions. To connote or define a pathologic picture means to show the coherence of the symptomatological set.

We can always relate energies and symptoms (=words); from the last ones it is possible to go back up to the energy determining all of them.

The two fields are related since they are symmetrical: to say “analogous” is like to say “identical”. The analogy involves the similitude among different things. The disease is the sensible form of motion: at the beginning it is inscribed in the vital force and then is translated into the symptoms the organisms declines. This conversion produces a picture.

This is the mimetic function of the pathology.

Figure=picture-motion-energy: these terms describe the same process, and only one. The organism transforms energy into motion, motion into symptoms which reflect, like a mirror, the primary energy that produced them. In our consciousness there is a stream of images --pictures showing the nature, with its needs and its claims for change.

While suffering we make visible the invisible stirring us up.

To describe a disease, to talk about it means to give body and image to the action reflected by the symptoms.

The rethorics defines it “ipotiposis” (vivid, incisive, vibrant image). It is a very particular notion of description, which covers topography, prosopography, epos, portrait, picture.

When we get in, another power (the opposite of our vital force) inscribes in our inner life. The change comes from the fight of these two elements and produces a new, hybrid, being. Getting soil, putting on the mask is for the Greek culture the prelude to a terrible and crucial event.

When we are ill, we put on a mask which is useful to describe the disease.

The virgin goddess is told not to suffer the offence if she camouflages herself with her nymphs, thus thanks to the mimesis.

When we suffer the contrary happens: we make us visible. We camouflage with the dynamis (or *δαιμον*) that holds and moves us.

Alpheus does not reject Arethusa’s love, becoming a sea water only because of passion: he becomes water in order to mix with Arethusa spring.

In the disease, we change for passion, we are held by a demon and he troubles our soul because once we decided to become something else, to change our identity.

From this point of view, the disease is the story of an energetic transfer, which make us alter (misshape) by means of the symptoms in our organism.