



## INCREASING DEGREES OF COMPLEXITY IN THE STUDY OF THE HOMEOPATHIC MEDICAL SUBJECT<sup>1</sup>

### Introduction:

Today, at the beginning of the third millennium and in the light of the different investigations started no more than thirty years ago (Ilya Prigogine, David Bohm, Severo Ochoa, among others) something that Hahnemann had sustained, yet in others terms, has been demonstrated: In every biological system which interchanges energy, substance and information with the environment there simultaneously coexists a totalizing internal and almost material order which precedes the phenomena that become explicit in the external manifest order. Thus, any change, no matter how unimportant it could be, that occurs in the external manifestation of every vital process, must refer to a previous change occurred in the indivisible aggregate of the system and this is so because the aggregate exists in each of its parts and each part has access to the aggregate.

The symptoms, only scientific parameter in Homeopathy, are the external manifestation of any change, variation or modification occurred in the invisible interior of the organism, in such manner that *all the symptoms can be logically combined in a harmonious and consistent aggregate having form, coherence and individuality* (Stuart Close).

The symptoms are grouped numerically, yet not as separate parts but forming a whole, participating of a plan or idea which determines a unique sense and emphasizes the purpose of that organism. Thus, the symptomatological aggregate must be something *more than* the addition or aggregate of the symptoms, *something more* than a mere accidental chaos of sensations. The aggregate must express that plan or idea which projects a unique sense and a characteristic, coherent and individualized way of making a person ill.

The concept of illness as a new organic order in the way of suffering and acting, not only of each particular organ but of the organism in general, discovered by Hahnemann more than two centuries ago, has enlightened the work of those who study the Homeopathic Medical Subject of all times.

In the course of years, the researchers have delved deeply into the knowledge of these orders of illness that are reflected in the pathogenesis and, although much progress has been achieved, there is still much more to be done.

Any city in any part of the world appears before the traveller who visits it for the first time not only as new and different but also inaccessible to observation. In the confusion of this first experience, everything seems foreign and difficult to approach. The rhythms and the timings are different, the same as the structures and colours, the way of working and resting. Thus in confusion, if the traveller should leave the city immediately, the image he could carry of that world would be partial and limited. But, if he stayed and shared everyday life of its inhabitants, he would slowly start understanding the essential medullar reality of that city and the codes implied in the observable phenomena. Little by little the traveller could start knowing the focal points which characterize the place; a bridge, a special street, the park, the mountain, the river running round it. The experience would thus describe the first image of that unique place. He would slowly draw a distinguishable

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<sup>1</sup> Adaptation of the Preface of the 2nd. Book of the Compared Medical Subject by Dr. Eugenio Candegabe.

outline of all the rest as from dynamic comparisons, analogies and differences with other known places and yet he could venture to study its history and symbols, catching the glimpse of that special “colour” that appears deep down in each thing and this personal experience could be carried along for ever.

When we face this quantitative aggregate of symptoms in the study of a medicine that, as that city, is not very much known, we have the impression of facing a chaos of information which suggests a complexity that cannot be encompassed. However, as from this first approach, there slowly appear some forms, still primitive, which shall contribute to build an idea. The development of the investigation and the experimentation shall gradually lead us to draw an *image* as the same time as we relate it with the symptomatological *movement* of the medicine.

The study shall continue with the hierarchical arrangement of the symptoms as from the concept of purpose which arises in the symptomatological complex. Each of the symptoms is valued according to that sense of the significant aggregate and not according to its individual importance, in the same way as the notes in a symphony reveal their real value when placed in the exact place and time within the melody as a whole.

The aggregate gives sense to the parts and, in this respect, those manifest symptoms in each one of the medicines are equally important as those which are not present. Each symptom is a significant part of a reality which acquires its sense only in the interrelationship with other symptoms. The movement from one to another, the existence of some and the absence of others, which is sometimes very determinant, is the path which indicates the plan, the order which allows the discovery of the harmonic constitution of the medicines.

Looking over the symptomatology of a medicine like those travellers in that unknown city, who revealed to us the secret of their experience and the characteristics of its idiosyncrasy, seems to be, in principle, the end of the road. However, the main characteristic of the Universe is the concealed reality which gives meaning to the manifestation, facilitating the appearance of the phenomena. In like manner, as the traveller who dares to investigate in the history and the symbology of the “music” of the place in order to explain the reason of his experience, the analogical search tries to rescue, from the invisible universe that makes the substance possible, that purpose which justifies and matches in the aggregate of its manifestation, “to discover and make accessible an area of the reality that withdraws from the categories of understanding and forms of sensibility.”<sup>2</sup>

The present method tries to state an analogical hypothesis which causes the study to have a continuous dynamics. Through the iteration mechanism proposed, it allows the development of each one of the nine steps, establishing degrees which always increase in complexity, in order to achieve a better comprehension.

In this way, the knowledge is always an approximation that discovers concealed planes which increase our understanding when revealed.

Modern physics demonstrates that reality is beyond the study of the tangible universe by means of exclusively subjective or objective observations. New theories on chaos, for example, modify the scientific pattern substantially.

Current science (Bohm, Prigogine, Peat, Davies, Mandelbrot, Laszlo, Pribram, Wilber, Schroeder...) has determined that any manifestation of something “real” needs the concealment of “something” that makes it possible. This is the reason why all these

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<sup>2</sup> ANTÓN PACHECO, JOSÉ ANTONIO *Simbólica nomina*. Edit. Símbolos. Barcelona 1988.

scientists came closer to metaphysics which has remained separated from the scientific knowledge for centuries. “There is no strict division between objective and subjective reality; consciousness and the physical universe are connected by some fundamental mechanism. The relationship between understanding and reality is neither subjective nor objective but refers to the capacity of encompassing everything,<sup>3</sup> and as such, in order that the study of the physical reality would be really complete, it has to open itself to the incomprehensible mysteries of the implied metaphysical universe since “everything that becomes manifest is a symbol which reveals as from something, precisely as from something that remains concealed, that withdraws from the manifestation.”<sup>4</sup>

We hereby introduce the following approximation to a new method of study of the Homeopathic Medical Subject:

## ARNICA MONTANA

### **1° Degree: Level of Study of Existence or Physical Level of Study**

#### **1<sup>st</sup>. Step: Acknowledgement**

##### a) Collection of information from the natural study of the substance:

*Árnica of the Mountains. Tobacco of the Vosges. Betony of the mountain.*

It is a Corymbiferous. Singerecia poligamia. It grows in the high mountains of Meridian Europe and in the fresh hills of the North. It is also found in America. When collected in grounds covered by moss it is not appropriate for homeopathic application. It has black thin fibrous roots which grow from a rhizome and its multiplicity allows a quick absorption of natural nutritious elements.

It has simple stems, oval leaves, marked with complete lines and are placed opposite in the stems; the flowers are big and radiated by a beautiful yellow colour; the fruits have downy tufts and are contained in a calyx or double common involucre. Before using this plant, it is absolutely necessary to clean the flowers because they are very often speckled with the eggs of *Musca arnicae*. The root of this plant easily loses its qualities when it remains for a long time exposed to the air but its powder can be preserved in air-tight closed bottles. Whenever the plant cannot be preserved fresh, the powder of the root should be prepared. If the plant can be obtained fresh, it has to be collected while in blooming and the tincture must be prepared by mixing the squeezed juice of the entire plant with equal parts of alcohol.<sup>5</sup>

Hahnemann, who indicates to prepare the tincture with fifty grams of the root recently reduced to powder and one thousand drops of spirit of wine (alcohol), also advises on the fact that the root quickly loses its curative quality when exposed to fresh air.

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<sup>3</sup> TALBOT, MICHAEL *Misticismo y Física Moderna* Edit. Kairós. Barcelona 1985.

<sup>4</sup> ANTÓN PACHECO, JOSÉ ANTONIO *Elementos de Metafísica Tradicional* Edit. Helidoro. Madrid 1982.

<sup>5</sup> JAHR, G.H.G. Y CASTELLÁN, A. *Nueva Farmacopea Homeopática*. Edit. Bailey-Baillere. Madrid 1860.

Another Description:

- Aromatic perennial plant, belonging to the family of the Composites, reaches between 20 and 60 cm. of height; erect tortuous stems with few branches, on the basis of which there appears a small bunch of lanceolate leaves extended on the ground. The flowers are yellow (sometimes orange), the peripheral ones are ligulate and the rest are “fluoscosas” and they appear in the last stage of growth towards the end of summer or beginning of fall. The fruit is a brown achene. This plant is native of Central and Southern Europe, Central Asia and North America and it is found in sunny mountains (especially The Alps), meadowlands and TUBERAS, preferably in acid sandy soils which are rich in humus. It is a protected species nowadays in Spain, Italy and Switzerland.

**History:** The curative properties of *Arnica* were already known by primitive Germanic tribes. Its name comes from the Greek word which means *sneeze* probably because of its resemblance with the *betony*, a plant which is very much used to cause sneezing. Others believe to come from *arnakis*, lamb skin, due to the smooth texture of its leaves. Together with *Calendula*, it was used to heal the wounds of the Roman gladiators after the fights. It was initially described by Matthiolus and it was very popular in medicine in Germany during the 16<sup>th</sup> century. Culpeper used to recommend it in 1653 for the wounds of the skin. Goethe (1749-1832) drank *Arnica* tea for his angina pectoris. In France it was smoked in pipes or used as rappee.<sup>6</sup>

- b) Reading of the pure clinical medical subject and repertory in their mental, general, local and clinical aspects:

Reading of the medical subject and repertories: S. Hahnemann, *Materia Médica Pura*; T. Allen, *Enciclopedia de la Materia Médica Pura*; C. Hering, *Guiding Symptoms*; A. Von Lippe, *Key Notes & Red Line Symptoms of the Materia Medica*; E. Farrington, *Materia Médica*; J. Clarke, *Diccionario de Materia Médica Práctica*; W. Boericke, *Manual de Materia Médica Homeopática*; E. Nash, *Guías de la Terapéutica Homeopática*; L. Vannier, *Materia Médica Homeopática*, Gallavardin, J.P., *Repertory of the psychic medicines with Materia Medica*; A. Grimmer, *Medicina Homeopática y Cáncer*, A. Teste, *Materia Médica*; J. Kent, *Materia Médica*; Lathoud, *Materia Médica*; M. Tyler, *Drug Pictures*; Z. Bronfman, *El dinero en la Materia Médica Homeopática y la Identidad y el doble en la Materia Médica Homeopática*; J. Schaffer, *Lecciones de Materia Médica*; E. Candegabe, *Materia Médica Comparada*; EMHA (different authors) *Apuntes de clases y ateneos. Casos Clínicos de Árnica. Acta Homeopática Argentiniensia*; F. Schroyens, *Repertorium Homeopathicum Syntheticum*; R. Van Zandvoort's, *The complete Materia Médica*; RADAR *Repertorio y Enciclopedia Computarizadas*; LINCE *Repertorio Computarizado*; COMPLETE *Repertorio Computarizado*.

In this stage, the relevant clinical descriptions and symptoms that the medicine causes and cures must be pointed out.

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<sup>6</sup> ALONSO, JORGE R. *Tratando la Fitomedicina*. Edit. Isis. Buenos Aires 1998.

As regards Arnica, the use of this medicine for bumps and bruises is very well known from long ago, especially those bumps and bruises caused by a fall. Moreover, it is not only useful in cases of bumps received but also for the sensation of having been hit in different parts.

It is also useful for different types of hemorrhages, mainly in cases of hematomas of the Central Nervous System, in pictures of ictus which curiously in English also means “stroke”, as well as in states of “shock”, from a simple influenza up to meningitis or the consequence of a traumatism or an offence.

This medicine also alleviates complications occurred as a consequence of insect stings, vaccination (Add: M. Tyler, Drug Pictures) and other similar pictures.

## 2<sup>nd</sup> Step: Phenomenological Study

### a) Adverbialized Series of Questions of the medical subject:

**What?, With what?, With whom?, Who.. for?, Where?, How?, When** does the person suffer?

What **impairs** suffering? What **relieves** suffering?

In the study of the Medical Subject (MM), the question of DEATH stands out in Arnica. We found several symptoms which refer to this problem but the special feature of this medicine is that death shall occur instantly, immediately (Hering: *Horror of instant death, or With cardiac distress at night*) and unavoidably (Hering: *Quiet countenance, pale as chalk, thinks her death unavoidable*).

There is no possible salvation and, in this situation, since the body shall die unavoidably (Hering: *Lies as if dead*) the only remaining possibility is to take care of the soul (Hering: *Prays quietly for her soul*).

The person is certain to be dying (Hering: *Despondency and conviction of approaching death*) and this reference to death is evident when the person dreams about cemeteries and tombs.

Sudden death appears in the fears felt by the person (fear of immediate death, fear of imminent illness); the person believes that he is going to die from a heart disease, feeling distress in the area of the heart, causing uneasiness and anxiety and making him turn over and over in bed.

The illness shall “hit” the patient who requires Arnica. As we have seen in the clinical descriptions, the blow appears in his sensations or in reality.

This sense of precipitation also appears in dreams when the patient dreams about being “hit” by a lightning, which refers to heavenly punishment as we shall see in the symbology. This bridge leads to ANXIETY OF CONSCIENCE, this matter appearing to be related to a wrong moral performance (Hahnemann: *A dream that lasts all night, in which she is always scolded and shameful reproaches (about immoral conduct) are addressed to her; on awaking she hardly knows whether the dream was not true*). Clarke also mentions this particular moral feeling related to her high HYPERSENSIBILITY (*Over-excitement and excessive moral sensibility*).

As we may see, the fault is not committed against God but against men; we do not found religious affections and the Prayer is calm and, as we have seen, for the soul.

Judgement shall come from men and not from God. Even though the Ordeals the patient is afraid of can be called heavenly punishment, it is a human construction that makes it impossible to escape punishment. Once more, this sense of something unavoidable appears in the horizon of the patient's future. Thus, his anxiety does not surprise us, neither in the present nor as regards his future.

There is an immoral conduct but this conduct arises from an omission: *Uneasiness of body and mind (without there being any anxiety); one feels as if one were prevented from doing something which is extremely necessary, accompanied by a total want of disposition for any kind of work* (Allen, T.). As a consequence of this, there appears the sense of uselessness (Hering: *Sensation of being good for nothing*), the irresolution which reaches the dreams (Hahnemann: *A dream lasting several hours in half sleep, during which the dreamer exhibits much irresolution*) and shyness which can become LACK OF SELFCONFIDENCE which M. Tyler (Drug Pictures) refers to have cured in one case. There is only one possibility of moral conduct if there exists the "other" with whom to act. Arnica refers instead to moving away, turning into a harsh and tough person as regards his manners; he alone must solve his problems since (Gallavardin) "he wants to know everything better than no one; nobody can teach him anything". He does not want to show his illness (Hering: *Says there is nothing the matter with him*) and he says he is all right even though he is seriously ill, pushing the doctor out of the house.

Self-sufficiency appears in the posture he adopts when walking with his head bending backwards (UR), with a resistance against others opinion (Allen: *Obstinate and headstrong resistance to other people's opinions*) and a peculiar form of Obstinacy (Hahnemann: *Stiff-necked obstinacy*). Perhaps, if he could "bend" his head, he could make his condition better, in the same way as his vertigo gets better when doing so (Hahnemann: *Vertigo; when she sits and leans the head forward, almost unnoticed*).

As we can foresee, there are no symptoms of helplessness or abandonment in the medicine; loneliness is its constant feature in the person's struggle for life.

#### b) Formation of Symptomatic Nuclei.

We can now distinguish the symptomatological groups of the medicine which we consider most important:

#### 1. FEAR OF DEATH

With anxiety about health, with the illusion that he is about to die, the patient feels Fear of death, especially during the night and suddenly. Fear during heart symptoms; Fear of apoplexy; of paralysis; Fear of imminent death; Fear of not being cured; of asphyxia, especially during the night. A logical Fear of misfortune accompanies the patient. He dreams of cemeteries and tombs and that he is buried alive.

#### 2. ANXIETY OF CONSCIENCE

With dreams of remorse already mentioned the illusion that he is going to be arrested and Complications due to remorse.

#### 3. LACK OF SELF-CONFIDENCE

With Fear of failure, Shyness; Irresolution.

#### 4. HYPERSENSIBILITY

He is Sensible to noises, to pain, to any external effect, he gets easily scared and startled. He has overacted reactions, laughs easily and sometimes inappropriately. He is sensible to others' rudeness.

##### c) Formation of the image:

- a. emotional mood
- b. self respect (increased or decreased)
- c. respect for others (positive or negative)
- d. intellectuality
- e. values (desires and dislikes)

We can find him with his plethoric facies, bloodshot eyes, dry and cracked lips; as we have seen, he pretends to do without others and there are no symptoms which may evidence an emotional dependence from the other person. Maybe, when the so feared death is about to happen, a contact whatsoever may at last appear (Hahnemann: *Went to bed languish and exhausted, sleep much disturbed, wake six or seven times, each time dreaming he was dying and that the bed was surrounded by friend*). Till then he has to manage things by himself; he turns tough and harsh, Unsociable, Quarrelsome, with Aversion to others approaching, to others talking to him, to others touching him, and to company in general. Choleric, this gets worse when faced to a contradiction or if he is compelled to answer. Consolation annoys him and feels aversion towards sympathy (UR). Competitor, Critic, Rancorous, Defiant, Dissatisfied with everything, does not wish to Talk, even though he talks during dreams. He may become a Boaster, Frivolous, indiscreet, Arrogant, Presumptuous, Distrusting. He takes offence easily since he is very Proud of Himself and arrogant, with the way of walking already described and the Obstinacy with "stiff neck", he turns into a rude and Disdainful Dictator or otherwise Sweet and kind (since he can alternate Anger with delicacy), even though he is never obedient. In spite of the fear of death mentioned, fear of multitude, of being hit by others, he is Audacious and Temerarious, in this way he faces life.

Nonetheless, he wants Quietness and may demonstrate a total Indifference for everything.

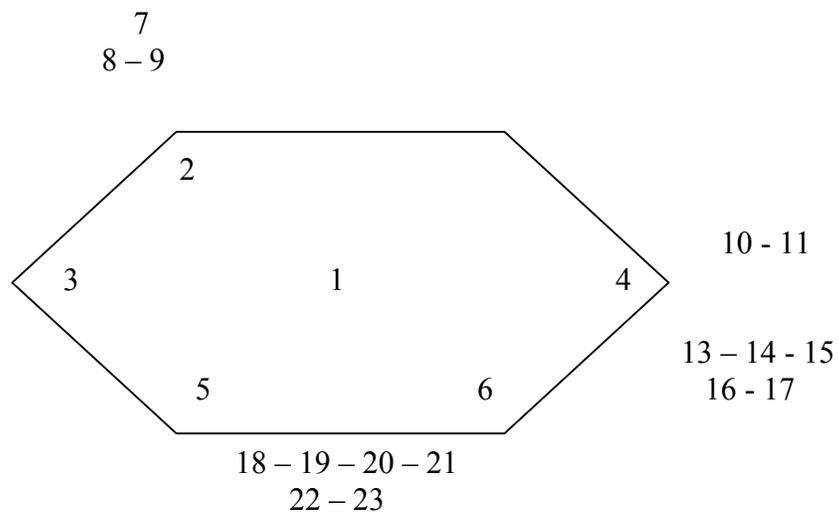
### **3<sup>rd</sup> Step: Study of the symptomatological dynamics (E. Candegabe's Method)**

*Kent: The two outstanding characteristics of Arnica are its aversion to talking and to be touched because of the painful sensibility of the body; bad-tempered, wants to be alone, does not want to talk with anybody or that anyone talked to him, does not like anyone to approach him. Irritable and scary, he thinks himself terribly ill. Full of terrible nightmares, awakes terrified, sits down on the bed holding his chest with the sensation that something horrible is about to happen to him, especially a heart attack. It happens the same as to that person who, after having suffered a terrible accident which might have killed him, awakes in fear, with the sensation that he is living the same event again.*

- a) -Extractions of the symptoms according to their value  
 - Numbering and codification in 7 titles

- 1) Anxiety
- 2) Sensibility, illusions and dreams
- 3) Fears
- 4) Sensibility
- 5) Aggressiveness
- 6) Intellect and work
- 7) Attitude and frame of mind

- Description and classification of the symptoms according to their rank.
- Guiding, conditional and complementary symptoms.
- Election of the symptom to be included in the repertory.
- Diagram.
- Making of the repertory.



#### MINIMUM SYNDROME OF MAXIMUM VALUE

1. Fear of death
2. Fear of being touched
3. Answer, aversion to
4. Critic, censor
5. Gentleness, (Amiability)
6. Dictatorial

#### ANXIETY

7. Anxiety when waking up

#### FEAR

8. Fear of imminent illness
9. Death, premonitions of

#### AGGRESSIVENESS

10. Competitor
11. Proud, arrogant

#### SENSIBILITY

12. Sensible to all external effects

#### WORK – UNDERSTANDING

13. Pensive, submerged in one's thoughts
14. Forgetful of words while speaking
15. Apathy towards business or occupations
16. Hard-working
17. Mental work, aversion towards

#### FRAME OF MIND

18. Answer, refuses to
19. Well, declares to be, even though he is seriously ill
20. Consolation, worsens
21. Cheerful, in bed at night
22. Curses
23. Talkative, makes speeches

-Compared Medical Subject

#### d) Miasmatic (dynamic) Tendency.

Arnica is characterized by extreme hypersensibility towards every psychophysical offence of the circumstantial environment, which is expressed in a state of hypochondriac anxiety and crisis of distress, mainly in a state of illness and especially in febrile processes. As a defence, runs away from others at the same time that complains and denies illness. Resentful, suspicious and proud; in the desire of exercising control, behaves amiably to avoid being attacked by others. The pathogenesis refers to the fact that before he was a person with a cheerful, friendly and amiable personality but all this has now disappeared. In dynamic balance, he is extremely kind and delicate, yet unable to feel others' pains,

suffering or grief (does not present symptoms in this respect), he meets the ideal conditions to become the kind and discreet dictator and a fighter if circumstances so require. This kindness can last for ever but he prefers to be alone, pensive and absorbed, refuses to answer questions, rejects company or consolation.

Becomes annoyed when asked questions, becomes angry when compelled to answer, curses with anger, not well-disposed to talk. Due to asthenia, becomes indifferent towards his occupations and his indolence gets worse while walking. Crying has particular meanings: While coughing but mainly after eating and yet more after dinner.

When he is not sad, his conduct can be changing, going from a state of depression with absence of ideas, grumbling and introspection to an insane state of happiness in bed with no worries at all, becoming very talkative, making speeches and laughing without any reason.

Fear of death is also expressed in illusions and dreams: The sensation of being arrested, of seeing dead people, mutilated bodies or black ghosts during the night or that he visits a cemetery, that he is about to die or suffers a heart disease and is certain to die.

The sensation of death and anxiety of conscience are present in all his illusions: Has the sensation of being about to be arrested, of seeing dead people, mutilated bodies, black ghosts during the night or that he is visiting a cemetery.

Hallucinates to be suffering from an incurable disease, that he is about to die. Dreams to be dying, to be buried alive, to be killed by lightning; dreams about tombs, dead people and accidents.

Any trauma produces a state of “shock”. When conscious, turns over in bed looking for a place or position that would comfort his asthenia; the bed seems hard, as of iron. Feels cold, his body is cold, his face is hot but his nose is frozen. Does not want to speak: Falls into a state of stupor, apathy during the febrile process, then feels a concussion of the brain or is astonished as if intoxicated after suffering harm in the head, up to a state of lethargy due to the same cause. In state of almost unconsciousness, the typical symptom of answering correctly when addressed appears but delirium and unconsciousness return immediately, frequent pictures during febrile processes where the patient lies dead. Unconsciousness appears again frequently when the patient sits on the bed.

## **2<sup>nd</sup> Degree: Level of Study of the essence or Metaphysical Level of Study**

### **1<sup>st</sup> Step: Analogical Study**

- a) Study of illusions, delirium and dreams.
- b) Study of the sensations as if.
- c) Study of symbols and analogies.

We must begin with the etymology of the name of the medicine. As we have already mentioned, the name comes from the Greek word *ptarnica* which means “sneezing”.

If we analyze the symbol of the sneeze, we can read in Chevalier<sup>7</sup> that “the simple action of sneezing, ‘caused by evil spirits tickling man’s nose’, can expel the soul from the body. Lapladians believe that a violent sneeze can cause death: This belief is the reason why long ago it became a custom to wish good luck to someone who sneezed [...]”.

<sup>7</sup> CHEVALIER, J. – GHEERBRANT, A. *Diccionario de los Símbolos*, Herder. Barcelona 5<sup>o</sup> edición 1995.

As we can see, death is present as from its name and according to the description (soul expelled from the body) death shall be sudden and unavoidable; the symptoms analysed in the phenomenological study do hereby acquire a new nuance as regards the characteristics of the fear of death and the quiet pray for the soul.

The other possible meaning of the word is *arnakis*, “lamb skin”, referred to in a dream where men are seen skinned.

The skin appeared in the Egyptian hieroglyphic system, according to Cirlot<sup>8</sup> as “a determining symbol constituted by three skins forming a knot which means to be born. Such symbol appears in the combination of words such as beget, bring up, child, raise, etc. The symbol is the same as the amulet given to a newborn child, which represented three animal skins tied up in a solar globe. Number three refers to the essential triplicity in the human being (body, soul and spirit) and the globe represents their integration as a whole [...]”. Here, the soul appears “tied” to the other two substances, thus preventing being expelled from the body.

We also find the symbol of the plant in Becker<sup>9</sup>: “Curative plant of the family of the Composites, with very aromatic, yellow flowers. It was already known among the ancient Germans, devoted to Freya<sup>10</sup>, then to Mother Mary, considered to be the amulet against lightning and hostile wizards and magicians”.

Once again symbology brings information which reassures the dream in which the lightning hits and takes us to this symbol which can represent fecundity as well as heavenly punishment.

The sensation of the hard bed may show a reminiscence of this last thing pointed out: “[...] the bed can refer to the body of sin restored by grace and purified”<sup>11</sup>.

Another synonym of Arnica is “poison of leopard”; the leopard is also related to something menacing since “the Egyptian priests wore leopard skins during the funeral ceremonies [...]”; “the leopard is also a symbol of pride and it is without doubt for this reason that it became the traditional symbol of England”<sup>12</sup>. As we have seen, pride is an important element in the existential level of this medicine, with several symptoms referring to the urgent need he has of leaving out others since in the end “he wants to know everything better than nobody”. When making speeches during his sleep, he can give class on how things should be done.

We have already seen the need of turning away from others; in the dream in which he participates of a council, the fraternal meeting is present. As a matter of fact, a council represents a stronger connection between members than a counsel; etymologically (from the Latin word *cum+cilia*) it gives the idea of that place where the people during the meeting held hands. On the other hand, the verb “to conciliate” (therefore reconcile, settle a quarrel with somebody) means union but also to bend oneself; we have precisely seen the incapacity of “bending” in front of others which is present in the dynamics of this medicine.

## 2<sup>nd</sup> Step: Study of Correspondences

<sup>8</sup> CIRLOT, J.E. *Diccionario de Símbolos*, Labor, Barcelona 1992.

<sup>9</sup> BECKER, U. *Enciclopedia de los Símbolos*, Robin Book, Barcelona 1996.

<sup>10</sup> German goddess related to “free, lustful love as witnessed in the orgiastic cult that worships her; her cart pulled by cats and its only ornament, the great necklace of Brisingamen [...]”; she presides also in magic, no doubt black magic [...] BONNEFOY, Y. *Diccionario de las Mitologías Vol. IV*, Barcelona, Destino, 1998.

<sup>11</sup> CHEVALIER, J. – GHEERBRANT, A. *Op. Cit.*

<sup>12</sup> CHEVALIER, J. – GHEERBRANT, A. *Op. Cit.*

- a) Mental and general correspondences
- b) Local and clinical representations and correspondences.

In this step, those symptoms which, in the mental, general or local sphere, are related to the different symbolic approaches done must be stated.

### **3<sup>rd</sup> Step: Ontological Study**

- a) Ontological Study of the substance.

For the purpose of stating an analogical hypothesis, the plant is studied in its ontological sense. The attributes of shape and colour, the fundamental features, the native environment, etc. are studied with reference to its symbolic meaning with the purpose of discovering the essence of the species which underlies the manifestation.

For this reason, we appeal to:

1. Universal symbology:

“The symbol is a sign that allows the access to a knowledge which is impossible to achieve in other way”<sup>13</sup>.

We depart from the principle that there is a theory and concept of Essence underlying in every symbolism, making it possible. The essence itself is symbolic or it is expressed in a symbolic way... The symbol is presence... The essence makes itself present in the form of a symbol. When things appear, this appearance is carried out as a symbol and the symbolic quality of things is what enlightens them to appear since appearance and symbolism are correlative: Each thing appearing is a symbol and the symbol is the condition of the appearance of that thing... The symbol is the sensible representation of a comprehensible reality. The symbol is placed in an intermediate zone between what is purely sensible and what is purely comprehensible... It is the essence of the symbol: To discover and make accessible some part of reality which withdraws from the categories of understanding and from the forms of sensibility.”<sup>14</sup>

2. The anthropological pattern transmitted by James T. Kent, based on the teleological philosophy of Emanuel Swedenborg:

Swedenborg, the Prophet of the North, *defines oneness as a fundamental category of reality*. He created an anthropological and philosophical pattern, almost perfect in its conception, which establishes a *bridge of connection between what is comprehensible and what is sensible and their different determinations*. By means of a holographic image of the universe *he places a bridge between the spiritual world and the natural ambits, thus determining the ontological solidarity existing between body and spirit, between man and nature and between God and the world*.

In the visions he had along 35 years, he assures to have been informed by divine forces that *oneness is the fundamental support and bond of all instances of existence*.

<sup>13</sup> SAN ISIDRO DE SEVILLA, *Etiologías*.

<sup>14</sup> ANTÓN PACHECO, JOSÉ ANTONIO; *Simbólica nomina*, Símbolos. Barcelona 1988.

In Swedenborg's Universe, everything is expansion (considered as development towards a maximum complexity) and regression or return (considered as final evolution of return to oneness).

*The aggregate has ontological instances as its fundamental constitution where concealment and manifestation are maximum categories of the comprehensible.*

Reality has a manifest aspect (exoteric) and a concealed aspect (esoteric) conformed by categories and degrees which relate what may be possible or concealed with what is made possible or manifest.

In these categories, God is source and oneness in the invisible Universe; the Sun (and every sun which exists in the Universe) represents that source and oneness in the manifest aspect of reality.

God's expression is love and wisdom as the expression of the Sun is heat and light.

*Man as reality as a whole, in open state and in constant change, the human being has to be on his way towards life and spiritual performances in all his plenitude, that is to say, man shows in his most intimate distinctness, an ardent desire of infinity that projects him further. For the Swedish visionary, man is a being from beginning to end, that is, a being that takes possession or may take possession of all the orders of reality as from material to intangible or spiritual ones and he is moreover a being whose most radical possibility is precisely that of being able to open himself to all the orders and that of becoming those same orders. And as a being from beginning to end, man is mediation and means of connection of the orders. The created things occur as far as the man and man traces back up to the creator... and the chain of all things depends on the union of the Creator with man. Man is between the sky and the world and the sky and even the lowest turns of existence are in him as potentiality.*

*Man is like an angel to be, or in other words, the angel is the last personification of man, his last destiny, that is, his extreme reality.*

*There is a vital force or "conatus" in everything that exists which moves nature to acting from the inside. The energy that flows from God reaches the limits of existence and folds over itself because every existing thing "tends to God" (in the same way that everything tends to the Sun) and has a direction, a sense and a purpose.<sup>15</sup>*

This "conatus" is the simple substance that, as an immaterial principle, gives life to all the things created; it expands and folds over.

In Swedenborg's Universe, the sensible universe reflects what is divine and the reality of God is present in all the virtues (minimum capacities of the being) and the attributes (external qualities of the being) of each thing that exists and the harmony is given when the attributes recall or re-encounter the essential virtues.

In this way, everything becomes essentially related and *reality articulates in ascension, where everything tends to divine perfection.*

In the evolutionary return towards its divine destiny and in favour of the increase of complexity, man possesses all the essential values of lower nature. All virtues and attributes that nature has distributed among each of the parts lie on him.

According to this conception, man is a twin being where two universes live together: The sensible and the comprehensive universes. Within the complex universal order, man has an especial place among the different degrees and categories. Man is placed as an

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<sup>15</sup> ANTÓN PACHECO, JOSÉ ANTONIO, *Un libro sobre Swedenborg*, Universidad de Sevilla 1991.

articulation between what is manifest and what is not manifest. In his ascension back to oneness, his complexity has determined him, on the one hand, as a natural being for whom knowledge of all the orders that are lower than him is inherent and for whom his sensible life reflects an image of himself in the lower orders in the way of an animal, a plant or a mineral. On the other hand, man is a being with inner light who receives the influence of the different divine degrees generating a desire of eternity and elevation. In this sense, in the course of the complex evolution of the universe, man owns an “innovation” which characterizes him above all the creation: His freedom to develop towards perfection.

In essence, man is will in the form of power of love; if this power turns into his inside as a tool of God in him, man raises to a higher understanding level and towards Wisdom and if he becomes penetrated into the innate, his will turns into love for himself hampering him to understand things that are lower than him and which strive to elevate to higher degrees”<sup>16</sup>.

In order to consider the elements which may help us to reach this step, we shall take into account those determinations in the existence of the plant (in the case of arnica) which are necessary so that the essence can be manifest:

In this way, we may see that:

- The Arnica species does not develop efficiently in an environment different from that of the mountains. It depends to such an extent on this characteristic that the other name of the species is Montana.
- Hahnemann, who advises to prepare the tincture with fifty grams of the root recently turned into powder and mixed with one thousand drops of spirit of wine, points out that the root easily loses its curative qualities when exposed to open air.
- The plant needs suitable humus to grow properly.
- Arnica is a perennial aromatic plant.
- The roots of the plant are black, thin, short and fibrous; they grow from a rhizome and their multiplicity allows a quick absorption of natural nutritional elements.
- The stems are simple and long.
- The leaves are oval in the first section of the stem.
- The flowers, which are big and radiated, are only yellow.
- The fruits have downy tufts contained in a double involucre or calyx.

- **The flower:** Even though each flower has its own symbolism, flowers, in general, are a symbol of the passive principle: Their calyx is the receptacle of the celestial activity (the symbolism of the rain or the dew should be pointed out, for example).

In Swedenborg’s opinion, the Divine Providence established an order of correspondences among the three kingdoms and the human gender in order that man could recognize himself as represented in that successive Divine Order which works for his universal salvation.

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<sup>16</sup> CANDEGABE, MARCELO; *Swedenborg y la Homeopatía*, Ateneo EMHA 2001.

In this sense, everything on earth is distinguished in the three genders called kingdoms which are three ascending degrees corresponding to man. The development of intelligence and wisdom corresponds to the vegetal kingdom, second degree. Man's childhood can be compared to the tender sprout of the plant which grows from the seed and comes out of the earth. Adolescence, with the sprout becoming stem and small branches; the natural truths that man is impregnated of at the beginning of life, correspond to the leaves which protect the plant and mean the Word. The initiation of man in his early maturity and *the marriage between the value of love that he possesses and the truth of the wisdom he has achieved or spiritual marriage* correspond to the flowers of the plant.

The spiritual values, which are the values of charity, correspond to the second stage of maturity, to that of the fruits. In that way love (as the universal nutritional element enclosed in the seeds) gives birth to the sprout (which correspond to the sensibility of the cosmos) and to the roots (which correspond to the sensibility of the earth). In like manner, man is protected in the natural truths (corresponding to the stem) and the Word (corresponding to the leaves) with the purpose that the spiritual marriage between love and wisdom (which is celebrated among the flowers) should produce the values of charity, the final purpose (that appears in the fruits) which carries the new seed deep inside (love enclosed in the seed)<sup>17</sup>.

- The yellow colour: (exclusive colour of the flowers of *Arnica*):

1<sup>st</sup> Symbolic Aspect: Golden light; light and life, cannot tend to concealment.

Kandinsky: Yellow has such a tendency to clearness that a very dark yellow can not exist.

Kans: There is a deep, physical relationship between yellow and white. Zoroastro: Golden brilliant star, living star. It is the vehicle of youth, divine eternity and power. The light of gold sometimes becomes a means of communication of double sense, mediator between men and the gods. Frazer: In India, the golden knife used for important sacrifices because gold is light and it is by means of the golden light that sacrifice reaches the kingdom of gods.

Due to its divine essence, yellow becomes a quality of the power of princes, kings and emperors on the earth to proclaim the divine source of their power. Yellow is the colour of eternity the same as white is the colour of maximum purity (symbol of the Vatican flag).

2<sup>nd</sup> Symbolic Aspect: The worldly aspect. Yellow is successful on earth (it is the colour of ripe spikes which bend over the ground and the colour that appears when the green leaves are gone); it thus announces the decay, oldness and the proximity of death (it is the skin of the ground in the same way as our skin turns yellow before death). In the limit, yellow almost replaces black. In the Buddhist religion, yellow corresponds at the same time to the central root and the element earth. For the Chinese, black are also the underground abysses where the yellow springs that lead to the kingdom of the dead are found. In the Chinese symbology, yellow emerges from black in the same way as earth emerges from the fundamental waters. It is the colour of the emperor because he declares himself in the centre of the universe, as the sun is in the centre of the sky.

When yellow stops here on earth, half way between the highest and the lowest, it contains nothing else but corruption of the virtues of faith, intelligence and eternal life. When heavenly love is forgotten the image of pride, envy and vanity arrives.

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<sup>17</sup> SWEDENBORG, EMANUEL; *Divina Providencia* § 332; *Heaven and its Wonders and Hell* § 104.

The ambivalence between these two symbolic meanings may have very strange consequences: While the anti-Semites of the III Reich wanted to stigmatize “the dishonour” of the Jewish people by the yellow star or gown, it is possible that the Jews saw the light of Yahweh in those elements.<sup>18</sup>

- **The Mountain:** (*Arnica* only grows in the mountains).

Even when it has several meanings, the symbolism of the mountain contains the symbol of altitude and centre. As regards to the fact of being tall, vertical, elevated and next to the sky, it participates of the symbolism of transcendentalism. As regards to the fact of being centre, it participates of the symbolism of manifestation. That is the encounter between sky and earth. When seen from above, it looks like a vertical sharp end, the centre of the world; when seen from below, it looks like a line, the axis of the world but also the ladder, the slope to be climbed.<sup>19</sup>

In the teleological philosophy of Swedenborg, the symbolism of the Mountain corresponds to the image of the Supreme Sky, in the same way as the Hills correspond to the lower skies (three for the prophet) and the Woods, Gardens and Forests correspond to Wisdom, Intelligence and Divine Sciences.<sup>20</sup>

- **The Altitude:** (*Arnica* grows almost exclusively in high places).

Symbol of ascension and spirituality, of progressive assimilation to what the sky means; harmony in the heights. Altitude is not only moralizing but it is already physically moral. Altitude is more than a symbol. The person who seeks altitude, the person who imagines altitude with all the strength of his imagination that is the engine of our psychic dynamism, recognizes that altitude is moral in a material, dynamic and vital manner.<sup>21</sup>

According to Swedenborg’s thought, the understanding of man in his purely natural state is influenced by the forms (width, length, height, circular, angular, etc.) which he acquired while observing the outside. These shapes are obviously present in his thoughts not only with respect to visible objects but also to invisible ones. Even though he does not see those truths, they remain in the invisible. The intimate or spiritual man has another vision of things and shapes: Width is conceived as the truth of the thing, length as goodness and height as the degrees of goodness and truth (of love and wisdom) and thus, what is understood to be Divine is present in all things and shapes at the same time. In this way, God is like the Light that enlightens Creation with his Understanding and the Warmth of his Love is spread over all the creation establishing Divine Omnipresence.<sup>22</sup>

- **The Air:** (The roots of *Arnica* lose their curative qualities very quickly when exposed to open air).

<sup>18</sup> CHEVALIER, J. – GHEERBRANT, A.; *Op. cit.*

<sup>19</sup> CHEVALIER, J. – GHEERBRANT, A. *Op. Cit.*

<sup>20</sup> SWEDENBORG, EMANUEL; *La Verdadera Religión Cristiana* § 200-205

<sup>21</sup> BACHELARD, GASTÓN; *El Aire y los Sueños*; F.C.E., México 1972

<sup>22</sup> SWEDENBORG, EMANUEL; *Sabiduría Angélica* § 71

Air is a symbol of spiritualization. It is a sensible symbol of invisible life; it represents the subtle intermediate world between Sky and Earth.<sup>23</sup>

According to Swedenborg, understanding corresponds to the lungs and breathing to thinking. Air carries life considered wisdom (the breath of life)<sup>24</sup>

- **The Powder**: (The root is turn into powder and dried to preserve its curative qualities).

Powder symbolizes unavoidable death and eternal condemnation.<sup>25</sup>

### **3<sup>rd</sup> Degree: Existential and Essential Iterative Level of Study.**

#### **1<sup>st</sup> Step: Anagogical Study**

- b) Structure of the anagogical hypothesis: Mistaken purpose which does not correspond to its ontological order.

We finally arrive to a hypothesis that tries to unveil a serious problem no longer in the level of existence but in the level of the essence; but although it is true that everything exposed in the present work belongs to the said level, it enlightens the level of existence in order to offer a new starting point to continue the investigation.

*The substances represent the ontological modes and illness would be one of those ontological modes that in spite of being lower, takes possession of man. Illness would be an imperfect and poor existence which is cured with the medicine that symbolizes (represents ontologically) that same existential form in its full expression.*<sup>26</sup>

Arnica, also called Fallkraut (herb of the falls) in Germany, as we have explained in 1.1 is appropriate for bumps and bruises caused by falling from high places, belongs to its vital environment: **Altitude** “which is not only moralizing but it is already, so to say, physically moral”. Moral conduct appears in the dream described by Hahnemann and it is the reason why he is overwhelmingly reproached. In this step, the interpretation stated in 1.2 acquires a new meaning.

Arnica grows in the **mountains**, in the moral and superior heights.

Its black roots, **complex, short and thin**, would represent perceptive hypersensibility with respect to environment. They are so sensible that the contact with air (the supreme truths) kills and destroys the plant quickly.

Its stems, simple and long (the Natural Truths) do not need leaves (the protecting Word) but only in the lower part of the plant.

<sup>23</sup> CHEVALIER, J. – GHEERBRANT, A.; *Op.cCit.*

<sup>24</sup> SWEDENBORG, EMANUEL; *Op. cit.*

<sup>25</sup> SWEDENBORG, EMANUEL; *Arcana Celeste* § 278

<sup>26</sup> ANTÓN PACHECO, JOSÉ ANTONIO.

Its big **yellow** flowers would represent the ardent desire of eternity (yellow) sustained in the union of love and wisdom (flowers).

There, in the heights, Arnica ontologically represents **the moral altitude corresponding to the virtue of sensing and incorporating the natural truths in order to fuse them in the values of supreme love and wisdom.**

## **2<sup>nd</sup> Step: Inference and Reconfirmation**

### c) Reconfirmation of the hypothesis represented in the different determinations.

The hypothesis presented must be evaluated in the different steps of the existential and essential levels in order to be confirmed and to offer a new perspective of approach.

The fall, the bumps, the sensations of having been hit, the proximity and inexorableness of the coming death, etc. must be evaluated once again.

All the symptoms having direct symbolic reference; in this case, for example, impairing when ascending (that remembers the lost height) and relieving when descending (that turns him away from the problem).

In the level of his existence, as a parasite in the vital human strength, does not recognize his “arnica-being” in the “man-being” and thus, manifest the symptoms which come from not knowing his own “being-of-species”.

Arnica **has suddenly lost**, in the man-being, **this virtue of sensing the truth and therefore of understanding what is good for him**: He is confused. Sitting, absorbed in his thoughts, even though he is not really thinking about anything in particular. Indifferent to his work. Indifferent to everything, he does not want to talk. He lies as if dead. He feels invalid to do anything which is not extremely necessary. He feels drowsy and finds it difficult to understand and to think.

In the same way as the root recently taken from the ground dies in a short time when exposed to the air, Arnica in the man-being, driven away from his order, senses death as an unavoidable sentence that threatens him suddenly each time he faces the challenge of life: Fear and premonitions of death, of being touched, of pain, of apoplexy, fear of instant death, illusion of being about to die, of having an incurable illness, of having a heart disease. He has the sensation of being about to be arrested, of seeing dead persons, mutilated bodies, black ghosts in the night or that he is visiting a cemetery. He hallucinates to be suffering from an incurable illness, to be about to die. He dreams to be dying, that he is buried alive, that he is killed by a lightning; he dreams of tombs, dead people and of accidents. There is anxiety towards suffering any harm whatsoever.

The disturbed perception of the truth arouses an excessive mental sensibility: He is hyper-sensible to external impressions, to noises, to pain, to being touched; these cause his bad-temper; irritability.

Arnica lives an inner world dominated by several states of alert.

Some correspondences:

*“The inside sees representations in the outside to think over the inside and from there on towards a celestial level”.*

Swedenborg’s symbology lies on holographic knowledge of reality. In this sense, all the human body and the rest of reality are tied to symbolic correspondences which, unlike the universal symbolism, never change of direction.

In this way, we could find in only one symptom and its characteristics the representation of the aggregate. Taking this into account, Kent took the first steps towards a new vision of human physiology and its deep meaning which we have the intention to continue.

The great amount of symptoms of Arnica in the head (symbol: Where values of love and wisdom are fused) always together with an alteration in the perception of reality, presume an especial tropism. Among others, we shall point out as an example, the “key note” symptom experienced by Honrnburg: *Dry heat on the face up to the back of the ears, not thirsty and frozen cold on the nose at the beginning of the night.*

Internal Sense: In Swedenborg’s symbology, the head corresponds to love and wisdom. Heat corresponds, on one hand, to love towards the supreme and, on the other hand, to love towards oneself and the world. Thirst corresponds to the strong desire for spiritual values. Dryness corresponds to the lack of knowledge. The frozen cold refers to the coming death, indifference and lack of affection. The night corresponds to life’s end or imminence of death. The ears and the inner ear correspond to obedience and the nose to the place of the body where supreme truths are sensed. That is to say that the correspondence of this symptom would mean: *Love towards oneself* (dry face) *disobedience* (reaching the inner ear) and *indifference with respect to the strong desire and perception of the supreme moral or spiritual values* (absence of thirst and cold nose) *in the imminence of death* (night).

This problem of perception stands out in all the symptoms which refer to the intellect.

Also according to Swedenborg, fear is the absence of perception and of the divine knowledge and death means the loss of the possibility to acquire the divine knowledge and love since man can not be formed once again after he has been formed. This explains the hypersensibility that Arnica has towards the proximity of death, of which he is terrified, at the same time denying (he says he is all right when he is in fact seriously ill), at the same time accepting death (he thinks his death is unavoidable and prays quietly for his sole).

The heart corresponds to love (Fear of dying from the heart).

The head corresponds to love and wisdom. (Fear to apoplexy).

The air means spirituality and it is the vehicle of wisdom (Arnica gets worse in the open air and dislikes it).

The wind (full knowledge) does not impair the suffering but the cold wind does make him feel worse (knowledge of death getting near).

The house corresponds to the individual dwelling (Arnica gets better in the air of his house, that is to say, his own wisdom).

Dinner symbolizes the beginning of redemption (crying after dinner).

The sword corresponds to the final fusion between love and wisdom (he dreams about death when he sleeps lying on his back).

Impairing when ascending remembers the lost altitude, the superior degrees of love and wisdom.

Relieving when descending holds him away from that problem.

There are many given correspondences in all the determinations to support the analogical hypothesis which, in the end, must be explored in the light of the analysis of the clinical reports of the patients that have evidenced Arnica as a constitutional medicine, trying to find if there is an existential problem coming from the said hypothesis.

In summary:

Arnica, in the man-being, has suddenly lost the virtue of knowing the truth and therefore, of understanding what is good for him. Driven away from the altitude to which he belongs, where he united love and wisdom, he finds himself blocked in the world that surrounds him suffering the fear of death which he knows to be imminent and unavoidable. The fact that he does not sense the natural truths deforms his vision with respect to existence sentencing him to unjustified anxiety and uneasiness. Everything appears to be strange, everything seems to be unintelligible. If the world moves forward towards him, he becomes hypersensible; he rejects it, looks down on it, gets annoyed, he neither accepts to be touched nor the consolation his is offered, he says he feels well, he refuses to answer. He is annoyed about anything, he feels humiliated and without fortune, he hallucinates that he is good for nothing, he feels ashamed about his existence.

He is sitting down, absorbed with his thoughts, not thinking may probably make him feel nostalgic, without knowing it, of the tall mountain that belonged to him and from where he had been suddenly thrown away to the pathogenesis or incorrectly ascended to the new human order and from where he suffers, together with man “*the unreachable desire to recover that place in the original order, ontologically far away, past and present where from the most imperceptible atom to the largest world, from the inanimate things to the animate ones, from the virtues to the attributes, they declare, to the entire Universe in its stainless beauty and perfect joy, that God is pure love*”.<sup>27</sup>

### 3<sup>rd</sup> Step: Iteration

- a) Each degree includes the previous one, explains and modifies it.

Finally, progress shall be made again in each step, trying to enrich comprehension as far as possible and yet to modify the hypothesis.

## SOME EXPLANATORY DEFINITIONS

**Phenomenological:** from *phenomenology*, the description of what seems to be or the science having this description as a project and task. Philosophical study of phenomena which deals with their description and with the description of structures of conscience related to them. *Phenomenalism* (from *phaenomenon* = phenomenon = appearance) is the theory according to which we do not know things as they really are but as they appear

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<sup>27</sup> CANDEGABE, MARCELO; *Op. cit.*

(From the point of view of epistemology: One of the pre-metaphysical solutions to the problem of the essence of knowledge).

**Analogical:** from *analogy*. Probable extension of knowledge by means of the use of generic similarities which may be referred to in different situations (their mathematical meaning is not taken into account). Relationship of similarity between different things. In our case, we may state a horizontal analogy, comparing existential pieces of information of the species under study with the human symptoms or a vertical analogy in which as from the same information (of the species or the symptoms caused in the human being) we reach a deeper level of study.

**Anagogical:** from *anagoges* (Greek *anagoge*) Action or effect of “leading something towards a superior or more elevated place” [...] When talking about an idea, a principle or a cause, it is called anagogical when it leads to a more elevated idea, principle or cause or, in other words, an idea, principle or cause that is “closer to its origin”, that is “deeper” or “more primary”.

**Ontological:** from *ontology*. Methodical and systematic exposition of the main characteristics of existence which experience reveals in a repetitive or constant manner. It refers to existence according to categories; that is, to the essence or nature of the existing things (differentiate ontic, existing; adjectives which refer to the empirical properties instead of the ontological possibilities or needs of the object). Ontology studies the entity as such. Ontic is the knowledge that refers to entities.

**Essence:** This term is understood as the answer to the question: What is it? This has two possible answers a) just the quality of the object and b) the necessary quality or its substance (that quality by which the thing can not avoid to be or its reason).

**Metaphysics:** It is the science that studies a certain theory about the essence, more precisely that of the *necessary essence*.

**Inference:** Mental process by which we go from one truth to another which is considered in accordance with its connection to the first one (the deduction is the inference).

**Iteration:** from *iterate*, to repeat. Each one of the consecutive executions of a *round turn* during the development of a method or programme.