



CONCEPTUAL DICTIONARY

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Conceptual Dictionary – v1

ACT and POTENCY - Everything that exists, exists firstly in POTENCY, there being the need to bring this potentiality to reality. God is PURE ACT and infinitely PERFECT. All other beings are a mixture of matter and form, and imperfect. The rational soul is what gives shape to the body.

DIVINE ATTRIBUTE (see Divine Attributes, articles I and II)

- **Aseity** - essential and fundamental divine attribute, the very Being subsisting by Itself. It is the first term of all the series of dependencies that we find in the world.
- **Bliss / Happiness** - God's life consists of unlimited **HAPPINESS**, in full possession, in full love, in full knowledge of His perfect, necessary, immutable and eternal nature.
- **Eternity** - infiniteness applied to time - meaning God had no beginning and His existence will never end.
- **Grace** - it means that, without it, all His other attributes would exclude us from Him.
- **Holiness** - means God is separated from all moral pollution and is hostile to it.
- **Immensity** - infiniteness applied to space: God cannot be contained anywhere.
- **Immutability** - the ability to remain unaltered; means He does not change and this means He is absolutely reliable
- **Incomparable** - means there is no one like God in deeds or nature: **UNIQUE** and **PERFECT**
- **Infinity** - the quality of being infinite; infinite in act, the completeness of being, possessed without limits; the denial of each and every limit to His Being.
- **Inscrutable** - means God is immeasurable, unfindable and impossible to be fully understood.
- **Justice** - means God does not present favoritism toward any created being
- **Kindness** - benevolence, mercy and love. Because God is the Supreme Being, He is also the supreme **GOOD**.
- **Knowledge / Intelligence** - attribute through which God knows Himself and all possible and existing things. God is His own act of intellection, i.e., "knows Himself through Himself" (ST). The knowledge God has of Himself is perfect.
- **Life** - God's attribute to the highest degree, because it is identical to His intelligence and His will.
- **Love** - the love of God is a central concept in the monotheistic conceptions of God. As the object of His love, God possesses, first of all, Himself.
- **Omnipotence** - the property of being able to do everything.
- **Omnipresence** - the ability of being everywhere at all times.
- **Omniscience** - the ability to know everything infinitely.
- **Perfection** - in God there lies the perfection of all things; thus, things depend on Him for everything they possess that is perfect. The particular perfection of God comes from what is pure act without potentiality to develop mixtures.
- **Righteousness** - means that God cannot and will not ignore the error.
- **Simplicity** - the attribute according to which God is not made out of parts; it is the absence, in God, of each and every composition. Therefore, God is Pure Act.



- **Sovereignty** - means God is supreme and all of His creation put together is supreme, and nothing can stop His purposes.
- **Spirit** - meaning God is invisible.
- **Truth** - means God is in agreement with everything that He is and will remain incorruptible. The transcendental truth is identical to being; by analogy, God is the Supreme Truth.
- **Undefinable** - because an essential definition requires an indication of gender and the differences that constitute the species.
- **Unicity** - means that not only there is no other, but also that He is UNIQUE.
- **Will** - God is the Primary Cause, absolutely; we cannot presume an object to his will that is different from it. One's will is said to be free when it is not determined by any external cause in choosing its own means: God cannot be determined by anyone.
- **Wisdom or Sageness** - is the ability to set perfect goals and achieve ends by the most perfect means. In other words, God does not make mistakes. He is the Father who truly knows what is best.

JUST MEASURE - election of the means by which a just and good action can be performed by just measure. It is the point between two extremes that should be avoided. It is not an arithmetic issue, because the fair measure may be influenced by several factors. (See article by Conrado M. Tarcitano on the topic)

MIASMATIC DYNAMICS -

- **PRESENT PRIMARY PSORA or in ATIVITY** - State of pure suffering, without a context. The stage where the contents of one's imagination are experienced with distress and remain unresolved. Characterized by a state of anxiety, general anguish and fear, with no individuality.
- **SECONDARY PSORA** - When the essential anguish, as a defense mechanism, is projected on the surroundings and / or the others. Secondary Psora is where the Psora is individualized. At such moment, fears, insecurity, instability and general variability become individualized and projected on the surroundings and others.
- **TERTIARY PSORA** - At this point, attitudes which are clearly defensive are established in relation to that which is projected on the surroundings. "The surroundings and the others do not make me suffer anymore". There are two basic types of defense: to impose oneself on the cause of suffering - egotrophic attitude - or to run away from the cause of suffering - destructive, lytic attitude - remembering that the alleged cause of suffering is imaginary. Each defensive attitude (egotrophic or lytic) can be of two types, each with two modalities:

Egotrophy Frank - when the individual denies the loss and presents an attitude of imposing him/herself openly on the surroundings, with no dissimulation. It can present itself in two stages: 1) exhibits the opposite of suffering, achieving and imposing what he/she imagines they have lost (also called Egotrophy of First Degree); 2) one does not need that which is imagined as being lost, because one *has within oneself the envied divine attribute*, also called Egotrophy of Second Degree);

Egotrophy Masquerade - when one imposes oneself on the surroundings, cajoling, dissimulating. One's attitude seems VIRTUOUS and GOOD. It is not another kind of reaction, different from the above, because



it has the same goal, the same intentionality, i.e., to override suffering: it is just another MANNER of expressing egotrophy.

Egolytic - when the individual flees from the surroundings and presents self-destructive behavior: it is the hopeless acceptance of loss or suffering.

Alterlytic - when the individual exhibits a destructive attitude aimed at others or the surroundings: one wishes to destroy, to put another being through the same suffering that is one's loss.

NOUMENON, PL. Noumena. HOUAISS, 2001: "Kantian term meaning the reality as it exists in itself, independently of the necessarily partial perspective that gives all human knowledge; thing-in-itself, noumenon, nómeno [While it may be merely thought by definition is an unseen object]".

Yet we find another definition in FERREIRA/ 1986: "Intelligible object, as opposed to object that is known through the senses". See Kant, Immanuel. Critique of Pure Reason (CPR). 5. ed. Lisbon: Calouste Gulbenkian Foundation, 2001 (p 265, note.):

- **NOUMENON** (noumenon): "The most salient feature of *noumena* is that there aren't objects of intuition, but problems" inevitably linked to the limitation of our sensibility", namely, "if there are no objects" to an intuition and a totally different understanding of Our " [CPR A 287 / B 344]. The fundamental illegitimate use of *noumena* is to assign them objectivity, moving from "a way to determine the object just by thinking - a purely logical form without content" to "what seems to be a mode of existence of the object itself (*noumenon*) regardless of intuition "[CPR A 289 / B 345].
- **PHENOMENON** - "Phenomena are called sensitive events as they are thought of as objects, according to the categories' unit. But if we admit that things are mere objects of understanding and yet, as such, can be given to an intuition, but not sensible intuition (hence *coram intuitu intellectali*), we will have to designate by noumena (*interlligibilia*). "See Caygill H. Kant Dictionary. Trad. Alvaro Cabral. Rio de Janeiro: Jorge Zahar, 2000)
- "Kant also suggests a distinction between **phenomena** and **appearances**, as the term appearance being used to mean "that precedes the logical use of the understanding" and phenomena "objects of experience" that result from comparing appearances by understanding. In this case, the "laws of phenomena" include "the laws of experience and, in general, of all sensitive knowledge" [p. 149].
- **KANT, IMMANUEL** (1724-1804), German philosopher. Kantianism: doctrine characterized by the criticism which excludes, from the possibility of rational knowledge, the objects of metaphysics and religion, and leads to the need to base morality on categorical imperatives generated by practical reason.

PHYSIOLOGY OF THE SOUL - see article: Aristotelian-Thomistic Referential Scheme

PRIMARY PSORA NUCLEUS - [...] Homeopathy enlarges and enhances the existentialist philosophy, because, thanks to the pathogenesis, it possesses the elements to experimentally confirm that which only reaches (in existential philosophy) a hierarchy of bright and attractive speculations and, apart from that, homeopathy allows to ensure that this drama is lived in a *personalized manner*, an individual manner, by each human being. In all individuals we find guilt, loss, nostalgia for what has been lost, the certainty of an earned punishment and the intention to justify it, to excuse it, but in each one we find their personal, specific outlook of what is the most serious aspect of their fault, the most important loss and, eventually, we also find a personal remembrance of the "mechanisms" of Sin, of how it was handled and, coherently, the detailing of its



corresponding punishment according to the modality of guilt [...]. (Elizalde, M. Acta 1,2,3,4,5,6, IHJTKent, 1985).

- **TRANSGRESSION OR GUILT NUCLEUS** - the feeling of having done something wrong, which originates from envying a divine attribute in relation to the Creator. [...] the contents of unconscious imagination are a lot wider and, fundamentally, cause of the following kind of suffering: the subliminal knowledge, possessed by man, of the attribute of God that he was bound to envy in his personalized view of the Original Sin; the viewing angle under which one's done it and, at the same time, the acknowledgment of that condition which legitimately derives from one's human nature, which one's rejected disparagingly [...] (Elizalde, M. Acta 1, 2, 3, 4, 5, 6 IIAEHJTKent, 1985).

- **LOSS NUCLEUS** - losses are of two kinds, Real and Imaginary:
[...] The **REAL LOSSES** of humanity, which produce its existential anguish, "*primum movens*" of all infirmities, are of a quantitative order and therefore consist of the loss of our Preternatural Gifts, of the loss of the dimensions of values and dignities possessed by humanity, and of the loss of several certainties: that there is the possibility of recovering what has been lost, that our intuitive knowledge is true and not an illusion, and fundamentally, the certainty of the existence of God and of His love. And I say they are of a quantitative order because, for the present-day man, the qualitative aspects of the potentialities of Adam remain. [...] (Elizalde, M. Acta 1, 2, 3, 4, 5, 6 IIAEHJTKent, 1985).

[...] As for **IMAGINARY LOSSES**, they are losses of potentialities, no longer Adamic, but corresponding to the *current fallen nature of man*, who *believes* that he's lost them because of his *complicity*, because of the consent he's given, at the moment of his conception, to a particular aspect of the sinful act of Adam. Indeed, because of the Adamic experience, and because he suffers real losses which are inherited, he *knows*, he is aware that the transgression is automatically followed by the removal of the benefit corresponding to the point of the Law which was not respected, and believes, then, that devoting his acquiescence to this or that specific alteration of the Order, he was stripped of the condition that represents it in his human nature. [...] (Elizalde, M. Acta 1, 2, 3, 4, 5, 6 IIAEHJTKent, 1985).

[...] The **IMAGINARY LOSS** is **UNIQUE**, it is the feeling of having been robbed of the human attribute that corresponds to that aspect of God's perfection which is envied by the subject - Adam - but to such loss it is added what might be called **IMAGINARY SECONDARY LOSSES**. These consist of feelings of being unable to use certain human potentialities, which, assessed in light of the referential scheme I sustain, turn out to be those which are in some way applied to the handling of the main fault. [...] (Elizalde, M. Acta 1, 2, 3, 4, 5, 6 IIAEHJTKent, 1985).

- **NOSTALGIA NUCLEUS** - [...] in the narrower sense, the core of memory and nostalgia is made up of symptoms that refer specifically to the desire for the transcendent value and the lost potentialities [...] (Elizalde, M. Acta 1 2, 3, 4, 5, 6 IIAEHJTKent, 1985).
- **FEAR OF PUNISHMENT NUCLEUS** - [...] Victim of guilt, subliminally aware of his responsibility in such guilt, man waits for the punishment he feels he's earned. And he also knows that its nature does not depend on chance, but, much on the contrary, is determined by the nature of the performed transgression:



punishment comes according to the sin. Thus, he lives in the agonizing expectation that he'll see the mathematical consequences of his acquiescence to this or that specific aspect of the alteration of the Order [...] Bound to a permanent alertness, obsessed by the (for him) imminent materialization of a threat, confined to existential insecurity, living under contingency, his attention shrouded by the desperate need to perceive the signs of the approaching punishment, in order to arbitrate a hypothetical defense, haunted by the *images of the sensitiveness* with which, forcibly, all these torturing *ideas* originated inside must express themselves, he ends up finding relief in face of the *real presence of symbolisants* in his temporal world, since it allows to "externalize" the enemy, which was previously in himself and now stands separated from the subject, objectified; it offers him a precise, palpable and dangerous being, from which he can escape in the end, which he can destroy or dominate. In close functional synergy with the core of remembrance and nostalgia, the core of fear of punishment drives man to structuring his Secondary Psora. [...] (Elizalde, M. Acta 1, 2, 3, 4, 5, 6 IIAEHJTKent, 1985).

- **JUSTIFICATION NUCLEUS** - [...] the symptoms try to reduce one's responsibility and to temper the punishment, accusingly noting some factor which is external to his will and which had an important weight in the process of his fall [...] (Elizalde, M. Minutes 1, 2, 3, 4, 5, 6 IIAEHJTKent, 1985).
- **RECONCILIATION NUCLEUS** (or Rectifying of the Error) - when man learns the way to return or to reconnect with the Creator. The curative or egotrophic symptoms may be indicators of such a core, because the imaginary content should be the sense of loss, but now with an intentionality other than defensiveness (see article "Nucleus of Reconciliation").

REAL HUMAN LOSSES - PRETERNATURAL GIFTS:

- **IMMUNITY** - condition of not being subject to any burden or charge; natural resistance to harmful agents of the environment;
- **IMMORTALITY** - state of being exempt from change or from the passage from life to death;
- **INTEGRITY** - the quality of being whole, entirety, innocence, purity, chastity;
- **INFUSE SCIENCE** - "poured" science, flowing directly from the Creator;
- **CERTAINTY OF THE EXISTENCE OF GOD;**
- **CERTAINTY OF A TRANSTEMPORAL PAST.**

IMAGINARY HUMAN LOSSES - Loss of an individualized **TRANSCENDENT VALUE**, related to the envied divine attribute.

REPRESSION - when the individual unconsciously represses their desires and impulses, by incorporating dogmas and moral behavioral standards, with an unconscious fear of violating them. In this case there is no psycho-emotional suffering, but the individual progresses to disease. There is no merit or satisfaction.

STEPS OF HUMAN ACT - see article The 12 Steps of Human Act.

SUPPRESSION - when the individual consciously decides to control his/her impulses, appetites and desires, knowing for sure what is good for oneself. In this case, there is suffering, which is little in face of the pleasure



of being in possession of oneself, but the individual does not progresses to disease. It is different from the control that occurs in masked egotrophy, where the individual controls him/herself to attain benefits later. The ultimate goal of healing is that the patient defines his/her deep issue in such a way that the elements around will no longer trigger the need to react (equanimity state); will not need to repress them unconsciously or suppress them consciously. This condition of equanimity allows the usage of its free and healthy instruments, so that one can reach the high aims of one's existence (Par. 9)¹.

THEMES - constants of vulnerability and reaction, points to which the individual proves to be sensitive or usual ways of reacting to triggers. They must be searched for in all the symptoms in the pathogenesis. The content of a theme can vary greatly; for example, how one feels a certain mood, or an argument, a plot, a reason which leads the experimenter to suffer or react in a certain way. Can be an organ or a modality, words repeated by the experimenter or that he/she uses in meaningful ways, unique symptoms, an organotropic property, or a somatic keynote or "feeling as if". In order to preserve the authorial and individualizing nature of the theme, we should use the designations present in the patient or experimenter's speech, and should avoid medical terminology (Menescal, V. *Studia Homeopathica* 1, IHJTK 1991).

VICE - actions carried out to satisfy the desire, the passions, exclusively, without any adjustment to reason, directing human action to the pleasure of the one who acts. This action, which the Greek philosopher calls "vice", distances man from achieving the good that is good in itself. He seeks the pure pleasure derived from satisfying one's passions. (See article by Conrado M. Tarcitano on the topic)

VIRTUE - is understood as any action taken with a reconciliation between the irrational and the rational parts of the human soul. Aristotle says that virtuous action does not imply repression, but education of the passions. (See article by Conrado M. Tarcitano on the topic)

- **CARDINAL VIRTUES** - Prudence / Wisdom (*Phronesis*), Justice, Fortitude, Temperance
- **THEOLOGICAL VIRTUES** - Faith, Hope, Charity / Love

¹ Masi Elizalde chose this word - suppression - as the opposite of psychoanalytic repression. It does not refer at all to the homeopathic concept of suppression.