



Psychosomatics; from Darwinian War to Peircian Love

Farzad Goli¹ 

¹Professor, Faculty Instructor, Energy Medicine University, California, USA AND Danesh-e Tandorosti Institute, Isfahan, Iran

Editorial

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Our latest findings especially in the field of neuroscience genetics, drive us to rethink evolution. It seems that we need a more complex of evolutionary model. The hegemony of Darwinian paradigm, blind mutations and natural selection has encountered some anomalies. Now days we hear about cell cognition and adaptive mutation which implicate that even mutation can be mentioned as a selective behavior and is not exclusively a matter of chance (See: Foster, 1993, 2000). Furthermore, environmental epigenetic and epigenetic transgenerational inheritance, evidently explored the Lamarckian procedures which can directly alter phenotype in a heritable manner. Now we know that lived experiences can determine gene expression and be translated to the molecular or genetic procedures (Skinner, 2015). Powerful experiences and habits can form attractors from gene expressions to brain function and structure. Thus, the sequence of DNA is not responsible for all the attributes and capabilities of an organism. And orchestration of DNA methylation and acetylation, histone modification and so on, shape molecular signatures which conducts

possible forms and functionalities of a certain nucleotide sequence. Molecular signals can be transmitted vertically (transgenerational) and horizontally (intracellular) and as a result change the cell's cognition and behavior (see Bonasio, Tu, Reinberg, 2010)

The epigenetics pathway of attributes and habits acquisition is more analogue rather than the digital mutation model of Darwin. It seems that the chance force is not the unique invitation of evolution. What about the second main concept of Darwinism; struggle for existence? Is there anything beyond the war of selfish organisms, genes and communities?

You can see the war metaphors everywhere; between brain and heart, mind and body, self and other and medicine and disease. Life as a lifelong war, is quite paranoid and exhausting. Absurd literature of twentieth century and pessimistic attitudes toward human nature can be considered more as a new self technology than an exploration of self. Not surprisingly, believing war as the motor of life has given rise to the two tremendous world wars. Many therapists still prescribe fighting against problems, diseases or even thoughts as a solution, because life is a war. Although, these prescriptions are not useless, with this way of thinking there will be no way out of this egoistic and paranoid world of war. There's no doubt that Darwin had a

Corresponding Author:

Farzad Goli

Email: dr.fgoli@yahoo.com

profound understanding of life, but mostly within the boundaries organism's skin. When we study life in and between membranes, what we see is the cooperation within the boundaries of the self and struggle against the others beyond the boundaries. Countless factors support this image of life. But one question remains, is this the only window to see life through it? About more than three decades after publishing "The origin of species" another Charles, called Charles Sanders Pierce suggested another theory of evolution. Pierce pierced its way through the skin of life. He analyzed life as a sign system. The unit of life in this theory is not cells or organisms but the meaning-making procedures which connect atoms, molecules and cells in certain forms of life. Meaning is function in its pragmatic sense. If external and internal signs are misinterpreted, the outcome will be disorders or even death. When cell interprets a poisonous particle as food or contrarily interprets a metaplastic cell as normal, life instability will appear. These instabilities can interrupt the meaning-making chain lead to decomposition of the complex structure of the nonliving particles. From biosemiotic point of view, life exists because of correlation of interpretations inside and outside the membranous. Now what do you think about evolutionary forces which are shaping this world of signs? Pierce's answer is not a simple one. He demonstrates three levels of evolutionary flows; Tychism, Anavism, Agapism. Tychism is evolution by fortuitous variation, anacism is evolution by mechanical necessity agapism is evolution by creative love (Peirce, 1893, 1998, 1955; Houser, Kloesel, 1992). Chance (tychism) and determinism (anacism) had been mentioned by Darwin but what made Pierce's theory original and influential-ofcourse many decades later-agapism. He explained that beyond the liberty of chaos and order of habits (nature laws), life or biosphere, as a whole manage its parts and leads them to integrity. Everybody can trace this evolutionary force amongst the trend of evolution towards complexity, from bacteria to internet. The war of selfish genes, drives, organisms and communities are much more

sensible in the big picture of evolutionary love. From bottom-up gaze we see boundaries and struggle, from upward-down gaze the ever-rising correlation of meaning system becomes visible. The Peircism model of evolution is compatible with system theory and illustrates both the bottom-up and upward-down gaze regulations. In addition, Peircism love, reconciles scientific and spiritual aspects of life. This marriage of sense and soul seems profoundly crucial for establishing an integrative model of care. Love, not only as a romantic motif but also as an ontology and methodology, can integrate mind and body, and self and other. We need to remodel the war-based science and medicine to a love-oriented one. You imagine that love will provide a more coherent knowledge, integrative care and sustainable development.

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