

# **ADVANCED HOMEOPATHIC AND ACUPUNCTURE THEORY AND BEYOND**

**A HOLONOMIC APPROACH BASED  
ON SPECIAL SYSTEMS AND  
EMERGENT META-SYSTEMS  
THEORY**

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## **Establishing the Context**

There is a fundamental question how homeopathy works. Part of the problem with this question is that the context within which it is asked needs to be specified. We live in a world dominated by the Western Scientific and Philosophical Tradition, which conditions our approach to Medical Science as well as all other sciences. But this is also a tradition in which there are strong currents of heresy. Homeopathy is one of those heresies. It is joined by other alternatives to the dominant paradigm of Allopathic medicine by other forms of traditional medicine from various sources including Acupuncture from

China. Homeopathy itself as Coulter has shown has its basis along with Allopathy in the Greek roots of Western Medicine. Within the Islamic tradition, which nourished and preserved those Greek roots both strands were developed side by side. But it was Hahnemann who solidified and represented the Homeopathic tendencies that went against the Allopathic grain into a counter medical science to the dominant strain. This counter tradition enjoyed prominence both in Europe and America up until the First World War when Allopathic medicine won the battle for unquestioned authority in health matters. Kent was the last great theoretician of Homeopathy who in his 'Philosophy' attempted to explain how homeopathy worked. Hahnemann himself advances a theory but states that he does not really care how it works, only that it does, indeed, work. All homeopaths have had this same basic attitude up until the present day. However, it is precisely whether Homeopathy does indeed work at all which the American Allopathic Medical Association and their cohorts have called into question. They question the efficacy of Homeopathy even more than they question the curative power of Acupuncture because the latter seems to afford incontrovertible evidence of working through demonstrations of surgical operations without anesthesia using only acupuncture. The basic position propounded by allopathic medicine concerning Acupuncture is that it does work, but we do not know how. On the other hand with respect to Homeopathy there is still a question broadly broached whether Homeopathy works at all.

In order to understand the nature of Homeopathy it helps to compare it to Acupuncture. When we do this in detail we find that Acupuncture and Homeopathy can be seen as duals of each other within the realm of celestial medicines, which then must be compared to terrestrial medicines such as, massage and physical therapy or allopathic medicines. We live in a predominantly materialist worldview. Celestial medicines

are seen as heresies within the context of this worldview. It takes superabundant proof of existential effectiveness, which can be infinitely corroborated in order for a celestial medicine like homeopathy gain respect within such a worldview. Acupuncture has achieved this kind of existential corroboration of effectiveness. Homeopathy has failed to achieve this as the recent episode of the harassment of the researcher Benveniste by the journal Science has shown. If we are to establish Homeopathy as a medical discipline with the sort of prestige it enjoyed before the First World War it is necessary to follow the same route Acupuncture has followed to gain such respect.

What is interesting is that Acupuncture is in a similar, if opposite conundrum. In Acupuncture the connection between theory and practice has been lost. Acupuncturists are like technicians who do their work from ancient manuals prepared by scientists long lost in oblivion. The contemporary technicians are unable to regenerate the science in order to say why certain points are stimulated given a specific diagnosis. A very sophisticated theory is of little use due to the loss of its connection to practice. Homeopathy on the other hand has always had a dearth of theory. Instead of losing its connection to a known theory, Homeopathy really never had a well worked out theory about why it works. This was mainly because Hahnemann himself did not think it was necessary to have a theory of the mechanism of cure, so that homeopaths were remiss by not developing such a theory. Kent was an exception because he developed a 'philosophy' about how homeopathy worked. Not having a theory of the mechanism of cure has crippled the ability of homeopathy to respond to the accusation by Allopathic that homeopathy does not work and is in fact merely a placebo. Of course, some homeopaths have capitulated by saying that the placebo effect is a real phenomenon itself and that it is precisely this effect that Homeopathy uses to assure its efficacy.

However, this is not very satisfying for someone who has been raised in the Western tradition in which one has become used to high levels of efficacy. One wants existential proof of the efficacy of homeopathy even if we do not understand how it works as in the case with acupuncture. If such existential proof does not exist then there must be an extraordinary reason that such efficacy cannot be shown that should be adduced. In other words acupuncture has set the standard for a medical technique that cannot be explained coherently within the Western system of causality for attaining acceptability in spite of a lack of understanding of the mechanism of cure. Unprejudiced appraisal of the results of Benveniste and other researchers who are attempting to answer the question of how transmission of curative powers might occur when we are dealing with homeopathic doses would be a good start.

However, many times experimentation without good theoretical work before hand does not do much good in terms of extending the reach of our understanding of anomalous phenomena. Sometimes it is necessary to formulate a new theory in order to provide a basis for further experimentation. There are many reasons to be interested in alternative disciplines such as acupuncture and homeopathy. One of those reasons is that they underline certain blind-spots that exist in the Western way of looking at phenomena. Someone who is interested in exploring the distortions that Western Science itself might have in the way it views phenomena is interested in fringe ways of looking at things such as homeopathy and acupuncture. Many times real advances in our way of looking at the world come from straightening out false assumptions that everyone together entertains and confirms. This was true for instance when Einstein straightened out our assumption that space and time were separate and absolute. It was also true when quantum mechanics straightened out our assumption that all phenomena were

determinate and discrete. If you want to clarify our ways of looking at the world then the best thing is to try to find fringe anomalous phenomena and attempt to understand how Science views them and attempt to ascertain whether the assumptions that are generally projected by Science on that anomalous phenomena is indeed correct or not. If such assumptions are found not to be justified a paradigm change or some even deeper change might occur as we find different ways of viewing the world without those assumptions causing blind-spots in our understanding. The point is that the blind-spots are self-imposed. It is only ourselves who can remove the stone from our eye. We do this by recognizing the grain of truth that a particular fringe view or anomalous phenomena has over and against the multitude of unfounded misunderstandings that are projected right along with truths by the various members of our worldview working in concert to construct the world.

In this paper we will suggest a specific theory of the mechanism of cure in Homeopathy. We will do this by recognizing a specific blind spot in the Western Scientific and Philosophical Tradition's view of the world, which we find to be unfounded. This blind-spot can be addressed by the development of a specific theoretical refinement to general systems theory which allows us to understand both Acupuncture and Homeopathy and their relation to each other. In this way we build a bridge to understand historical traditional sciences while at the same time extending our understanding of phenomena from the viewpoint of current science. In other words by moving to a more sophisticated level in our understanding we both encompass the anomalies of acupuncture and homeopathy and make it possible to understand other new phenomena in various other fields. This is possible because we have established criteria for a deeper understanding of phenomena in general and removed from ourselves certain blind spots that have caused us to

misunderstand these fringe and anomalous phenomena as well as other phenomena.

In order to comprehend Homeopathy and Acupuncture in a way that will affect our understanding of all phenomena we must start with some central assumptions of our worldview and alter them to see what the implications of those changes might be. Here we will start with the concept of what is a system. The system is defined here as a social gestalt, i.e. some phenomena which is more than the sum of its parts as seen by a group of people from within our worldview. That group of people might be scientists who are imbued with a certain way of seeing things from their training in the Western academic system. This group of people has been very successful in applying a certain specific model to various phenomena. That model is the Formal Structural System. In other words systems are not treated in isolation normally but are treated in terms of Formalisms that offer proofs, Structures that offer explanations, and Systems that offer descriptions. System descriptions are the weakest form of explanation that science has to offer us.

When we look at Acupuncture and Homeopathy we see that they as systems of medicine they are easily described but that both proof and explanation are lacking in terms of what is normally expected in terms of allopathic medical convention. We do not understand the forms that Acupuncture uses for explaining phenomena, things like invisible Chi and meridians and imaginary organs. Homeopathy on the other hand offers us familiar forms of material things, which are used for proving. However, Homeopathy lacks a structural explanation how the similarity of symptoms allows for the cure of diseases. Acupuncture on the other hand has some structural explanations once one has accepted the forms of its medical conventions. Cure comes from the balancing of Chi. Once one has accepted that Chi, meridians, and imaginary organs exist then

there is a way of explaining how the practice of Acupuncture is connected to the disease cure. What is interesting is that Homeopathy starts with things that are generally accepted to exist such as particular substances used in proving. But then it posits that something occurs when all the substance of those is attenuated completely. On the other hand Acupuncture starts out by producing an entirely imaginary and invisible set of organs, channels and energy but it produces practically observable results that can be replicated. Homeopathy is stronger on its relation to form than is Acupuncture while it is weaker in its relation to structural explanation. These two disciplines are opposite in every way which is in itself very interesting.

The decisive difference is that acupuncture adduces a proof by existence, which can be replicated so that even though the means are invisible the ends are obvious. On the other hand Homeopathy starts with things that every one agrees exists, certain anti-medicinal substances, but its effects are so ephemeral that there is no irrefutable proof by existence for its efficacy. From this viewpoint the reason that Homeopathy is not accepted is that its effects are too subtle to be measured by the traditional measures of effectiveness. Acupuncture on the other hand has gross practical results in spite of the fact that the mechanisms it adduces those results to are invisible or imaginary.

In order for us to substantiate homeopathy we need some other method for understanding its results than an appeal to form and structure. It helps that we can begin to recognize acupuncture and homeopathy as duals of each other despite their historical precedents being separated in time and space. Their duality allows us to begin to think that there is something that is systematically being covered up by the Western worldview that perhaps they are indicating. In other words there is a blind-spot that is continuously being projected that causes this

duality in the rejected or heretical views and the anomalous phenomena. In other words we expect fringe and anomalous phenomena to be random. If they begin to exhibit properties like duality then we can begin to think that perhaps we are seeing a distortion in our lens rather than some actual phenomena. Duality points to the fact that our systematic exclusion of Homeopathy and Acupuncture are artifacts of our own perceptual processes rather than something that is an inherent flaw in these views themselves.

The argument here is that our worldview has flaws in the lens by which it sees and projects the world. To the extent that we can find these flaws we can clarify our own understanding of the world in general, not just with respect to these fringe medical disciplines. Now one thing we know about the Western scientific philosophical, technical and practical tradition is that it does not understand very well its connection to its environment. In fact, it is our worldview that is destroying the planet at a fantastic rate. No other culture has left the traces of destruction on our planet so deeply as this worldview. We can express this blind-spot as follows. We think of systems and compose those in to super-systems but we do not understand the inverse of the super-system called here the "meta-system" very well. Meta-systems are the deconstruction of the Super-systems. Meta-systems are fields out of which systems arise and within which they interact. Alternate names for meta-systems are contexts, situations, environments, milieu, ecosystems etc. The key idea is that when you go up to a meta-level things are different from the primary level. Wilden expresses this by the phrase "The rules are no game." The meta-level from the primary level of the game is the rules. The rules are nothing like a game. This is very much unlike the super-system which is identical to the system but up at another level of comprehension. Meta-systems are inherently different from systems. We

understand systems very well in our way of looking at things but we do not understand meta-systems at all. The only discipline we dedicate to these kinds of issues is ecology. All other disciplines deal only with systems and ignore meta-systemic issues for the most part. We have no general theory of meta-systems like we have a general systems theory. In medicine this situation is just as bad as with all other disciplines only worse because there are many human consequences of ignoring the meta-systemic realities of medical treatment. Hal Holbrook in The Stone Monkey talks about Western Medicine in terms of "Doctor Side-Effect." In other words the misunderstanding of how systems fit together in an overarching synergetic unity causes us to ignore the side effects when we develop our cures. This has terrible consequences from the point of view of the patient who has to suffer under the onerous weight of these side effects.

Thus, the meta-system, or field effects of medicinal systems are not well understood or effectively studied within the alleiopathic medical system. We are concerned only with one system at a time and ignore effects that spread out to other systems within the meta-systemic field. This blind-spot in our culture and in our science is deep and pervasive. It is in fact the reason that we end up being so destructive to our planetary environment. We have very effective systems but do not consider the spreading secondary consequences that are hard to quantify.

Another blind-spot in our culture concerns the preference for quantity over quality. The duality between quantity and quality as primary categories was known since Aristotle and enforced by Kant. But we only designate as real what can be quantified. Qualitative differences are not accorded equivalent status. This preference for quantifiability causes us to disregard anything that cannot be expressed easily and understood in terms of numbers. If we cannot reduce a qualitative difference like the colors of light to a

measurable numerical indicator like the frequency of light then we do not place value on those differences. Thus many subtle phenomena that cannot yet be so reduced are ignored.

One way to think about the Meta-system is in terms of shadows. The systems cast shadows in the meta-systemic field, which overlap creating various umbra and penumbra like patterns due to the various viewpoints and light sources that exist. All these shadings within the field are very difficult to quantify and basically amount to subtle qualitative differences that cannot be quantified.

[add  $N^2 \leftrightarrow 2^n$  Ho/Lo Maps]

The meta-systemic field can be seen as analogous to what Bataille calls the general economy in The Accursed Share. We normally only deal with restricted economies by which we reduce the complexity of the general field of all possible interactions between everything. The general economy has its own dynamic, which restricted economies either take advantage of or try to avoid. The general economy is full of discontinuities and singularities as well as black holes and miracles. The restricted economy is produced by assuming continuities and eliminating singularities. The restricted economy cannot calculate the value of black holes or miracles. Priceless objects do not figure in restricted economies.

Thus when we combine the penchant for quantity over quality with the inability to foresee side-effects because the meta-system is not considered important we get a major blind-spot in our way of looking at phenomena in the world. It is this blind-spot which is directly addressed by the complimentary duality between homeopathy and acupuncture and causes us to see them as duals. Both of these medical disciplines are decidedly celestial as opposed to material. By celestial we mean something very specific. We mean that they deal with

phenomena that are too subtle to be quantified easily. That means that they deal with qualities primarily and that their primary focus is on the relation of to the meta-systemic field. Because they combine a bias toward quality AND an intrinsic relation to the meta-systemic field they function to accentuate the blind-spot that is caused by an overly obsessive adherence to nihilistic dualism within the Western Tradition. Dualism means that there is a pair of artificially constructed opposites in which one is everything and the other is nothing. A good example is mind over body. Either body is everything and mind nothing or vice versa in our tradition. We rarely try to balance them and seek the non-dual alternative. Quantitative obsession with the restricted economy, which discounts the qualitative general economy, is an example of this tendency. Homeopathy and Acupuncture address this underlying bias in opposite ways and thus they appear as duals to us, but that is because each in their own way seeks to highlight the non-dual position that is halfway between the obsession with the quantitative restricted economy and its opposite equally false position which would say that the qualitative general economy was everything instead. A position advocated by Persig in Zen and the Art of Motorcycle Maintenance for example.

Homeopathy deals with the qualities of consciousness revolving around the mental and emotional symptoms of patients. It relates these to the general economy of things in nature. In other words disease is not seen merely in terms of the system of the body itself and its immediate inputs and outputs but is instead in a stroke of genius related to the human reactions to all kinds of anti-medicinal substances that occur in the world and which we would not think of giving people normally. Homeopathy breaks the restricted economy that Allopathy imposes on what might be considered a cure and it concerns itself with the psychological phenomenology of consciousness that is

normally ignored by Allopathic medicine. Homeopathy connects these two realms ignored by Allopathic medicine and thus establishes a heretical science in direct contradistinction to normal Allopathic medicine. Cures from the general economy of nature act on the phenomenology of consciousness. This from the Allopathic viewpoint is like an anti-medicine because it does not reduce consciousness to the material body and it considers anti-medicines as the source of cure.

Acupuncture on the other hand posits a realm of subtle qualitative energy and organs, which are imaginary, which exists like an aura around the physical and conscious body of the patient. It treats the patient as if the physical world of his environment has little or nothing to do with his health, because health is seen as a balance of energies that are given at birth called Jing. External energies merely interfere with the flow of Chi that arises naturally from the Jing. The body itself is seen to be a field of these subtle energies and is operated on with various instruments such as acupuncture needles in order to free the energy from obstacles so it can rebalance itself. Subtle qualitative energies flow within an aura like field throughout the body, which are rebalanced. Western Medicine following Western Science only recognizes gross energies that effect physical objects beyond the body. This energy only acts upon the body as a whole, or upon parts of the body at a microscopic level in relation to each other. The qualitative energy of the human being as a whole is not accessible to these traditional Western methods. The wholeness of the body itself and its ability to self balance subtle energies is not considered except to the extent that all Western Medicine depends on the ability of the body to repair and regenerate itself. But all repair and regeneration is seen as acting locally not globally within the body. The difference in the Chinese system is to see these energies of repair and regeneration as global or whole phenomena within the body.

In the Western way of looking at things synchronistic action that is not causal is not considered real. Thus, the action of the body and mind as a whole to repair and regenerate is viewed as epiphenomenal. The difference between the Chinese ways of looking at things is that they look at the synchronistic action as the whole beyond the reductionist parts and give that a reality. But that whole is considered by the Chinese as a meta-system itself rather than a super-system of systems the way we do in Western medicine. The Chinese project upon that meta-system a sophisticated imaginary theoretical superstructure, which explains its cycles and its balancing actions. We do not find that superstructure anywhere in the body parts because it is an overall effect of the synergies within the whole of the bodymind which has no existence as a material thing beyond the whole bodymind complex itself.

Now, we begin slowly to understand how homeopathy, the Western medical heresy, and Acupuncture come to appear as duals to the Western Allopathic medical community. One connects forbidden zones of non-medicinal nature with the epiphenomena of consciousness. The other treats the descriptive whole of the bodymind as if it were independent from everything else in nature with its own holistic synchronous effects of cyclical balancing. This second approach violates our understanding of the connection of the body to its material environment. The Chinese like the homeopaths admit the epiphenomenal mind as part of the equation, but the Chinese treat it as part of the whole which forms the basis for the meta-system within which the synchronous activities of balancing takes place. The Homeopaths admit it but then connect it to un-medicinal nature by the practice of doing provings. But if we just saw these medicines as treating mind as well as body we would miss the point. Rather it is because they both are rooted in quality and the meta-systemic field that they combine differently to form a medical discipline that

they attack precisely the blind spot of Allopathic medicine. Allopathic medicine can consider the mind with psychology, psychiatry and other mental therapies modeled on Allopathic medicine. What Allopathic medicine cannot consider is anything that violates its fundamental prejudice rooted in Western science in general of Quantity over Quality and disregard for side-effects in the general economy beyond the restricted economy.

Once we have established that it is the prejudice toward quantity over quality and the lack of consideration of the meta-system as opposed to the system that are combined in different ways in Homeopathy and Acupuncture that causes them to be rejected by the Western Medical science, we can now go on to consider this problem in more detail at a theoretical level. Allopathic medical science says about Acupuncture that it is not understood but it works. Allopathic medical science says about Homeopathy that it is mere placebo, which is an actual effect proven by many experiments but which is not considered as a real effect which can give reproducible results. It is ignored by the Allopaths that Homeopathy does not believe in anything called a general disease and that it considers each instance of disease as separated from all other instances. It is the unique configuration of symptoms in a particular individual that is the important thing not diseases in general. No attempt is made to cure diseases in general by Homeopaths. Rather each instance of disease in a unique individual is considered unique. So Homeopathic medicine never claimed to be reproducible, in fact it claims the opposite. If we take Homeopathy at its word then there is no such thing as a general disease in the since that Allopathic medicine understands and thus there is no claim at efficacy against disease in general. Cure is only to a unique configuration of symptoms of a unique individual. From this viewpoint

every Homeopathic cure is anomalous because it treats configurations of symptoms that Allopaths do not consider diseases. Homeopathy cures unique individuals of constellations of symptoms not diseases. From that viewpoint its efficacy could never be measured quantitatively because it never treats anything that exists in more than one individual patient. The cure is purely qualitative as a change to the health and consciousness of that individual. So we will expect no proof of Homeopathy's effectiveness on any population ever. Rather we will always be confronted only by anecdotes of cure which are equally considered epiphenomenal like the patient's consciousness itself. Homeopathy like Acupuncture Theory exists in a realm that is unreal for Allopathic medicine. It is centered directly in the middle of a major blind-spot in the Western Scientific tradition. The fact that Acupuncture seems to offer some existential proof of efficacy as an anesthetic is irrelevant. The phenomena of surgery without anesthetic has been accepted not acupuncture theory itself. The theory with its imaginary energies of the whole body and its balancing is rejected, just like the concept of cure of a unique configuration of symptoms in a unique individual, regardless of apparent connection to a general disease. As long as the dualistic blind-spot is there these theories will be either heretical or incomprehensible or both.

### **A New Theoretical Basis**

Once we have understood the relation between the quality and quantity dualism and the disregard for the meta-system when considering the system and how that generates a blind-spot that is not just unique to medicine but is general in our Western Scientific and Philosophical worldview, then we can begin to formulate a theory that would allow the western worldview a way to consider these heretical or incomprehensible medical disciplines which might be

generalizable to other arenas outside medicine. We will advance such a theory now which derives directly from the recognition of the duality between the system and the meta-system. In other words a principle that we apply is that we should not allow dualistic constructs that attribute everything to one partner of a pair of opposites and negates the other. We realize that we live in a worldview that does not understand quality as well as quantity in terms of science and which relegates quality to the realm of art. We realize that we live in a worldview that does not understand how systems connect to each other through meta-systemic fields and so creates many unintended and many times destructive side-effects. If we try to balance out these two dualisms and seek the non-dualities that inhabit the middle ground between the dualistic concepts then we will find ourselves with a holonomic theory that hopefully allows us to understand homeopathy and acupuncture better. The Western Scientific and Philosophical tradition does not know how to locate these non-dualities which Koestler in his book Janus has wisely named holons. Holons are objects like organs of the body which are wholes to their parts and parts to greater wholes simultaneously. Holonomics is the study of the ordering of holons, in nature and the human body. Holons form a holarchy instead of a hierarchy which can be understood purely on the basis of dualistic reductionism. When we begin to search for holons half way between the system and the meta-system and half way between quality and quantity then we find ourselves on a new track in terms of understanding nature of both ourselves and the universe. It is clear that we are holons within the greater whole of the universe just as our organs are holons with respect to the whole of our bodymind. We are part of a holarchy that starts with the whole universe and ends with the smallest thing in existence. Recognizing the holonic nature of our bodymind takes us directly into a different way of looking at medicine to which both



Homeopathy and Acupuncture are directly relevant. However, we need theories of both Homeopathy and Acupuncture that are comprehensible in the framework of holonomics and connects with the other things we understand about the world through dualistic ways of looking at things beyond the blindspot of the qualitative meta-system ignored by the quantitative formal structural system. We need a theory that is based on general principles that goes deep into the underpinnings of the Western worldview and shows how these alternative medicines extend our comprehension of the world by reducing that blind spot and clarifying actual phenomena. In this section such a theory will be introduced step by step.

The first step is to recognize the duality of system and meta-system and decide to treat them equally instead of dualistically by ignoring one while attributing everything to the other. Once we have established this principle of equality between systems and meta-systems then the next step is to recognize the inherent difference between systems and meta-systems which is opposite the sameness between systems and supersystems. Meta-systems are inherently complementary while systems are inherently unified. Thus, every meta-system is composed of complementarities of complementarities. Arkady Plotnitski has described the nature of complementarities very well by bringing together the work of Bohr, Derrida Godel, and Bataille into an overall description of the nature of meta-systems. Once we understand that the meta-system is composed of dual complementarities as opposed to the unity of the system then lots of things begin to fall into place that otherwise make no sense at all from the point of view of systems theory, like why there are so many dualities that exist in the world. Nothing in systems theory can explain why there are so many systems with directly opposable anti-systems that cancel or annihilate each other. Systems theory does not explain that because this is a meta-

systemic rule beyond the game that systems play within. The rules determine that there are two sides to the game which are equal and opposite. At the game level we merely see system and anti-system pairs as a phenomena. Where ever we see complementary duals we find the traces of meta-systems rather than systems. Systems are the things that embody one side or the other of these dual positions, thus they cannot be what determines duality as such, that determination is a the meta-level which we call the meta-system where the rules of the game that has equal and opposite pieces are laid down.

What is strange is that one of these dualities is the duality of the system and the meta-system itself. The meta-system is dual inherently. It is the origin of the systems and the arena within which they operate. That meta-system has inherent duality like that between space and time which is apriori as Kant said, i.e. is before our experience of the systems. But the system and the meta-system is a higher order complementarity beyond that of the complementarity within the meta-system that conditions the environment of the system. We can characterize this duality of system and meta-system in terms of excess and lack. The system is a gestalt which is a whole greater than the sum of its pars. The meta-system is, then, the opposite of that and exists as a whole less than the sum of its parts. Having either more than or less than the sum of the parts characterizes the difference between system and meta- system very precisely. The analogy for that is the difference between the turing machine and the universal turing machine which is like the difference between an application and the operating system of the computer. The operating system is a meta-system. It has holes made just right for application systems to fit into it. In and of itself without the applications it does not appear to do anything. The operating system itself without any applications exhibits an essential lack, which is precisely what the systems need as

niches to fit into and perform their tasks. This difference between the emergent excess of the system and the de-emergent lack of the meta-system is rarely noticed in our culture and has hardly been formulated theoretically before despite being a very pervasive phenomena. It is this that shows us that it is a blind-spot of our Western worldview that we are dealing with instead of a variation in the phenomena of nature itself.

What is amazing however, is not so much this duality between system and meta-system as seen in terms of excess and lack but the fact that as soon as we formulate this dualism it is possible then to see the holonic moments between the duals that are non-dual. We will use a mathematical example in order to make this meaning plain. It has long been known that there are perfect numbers in which the whole is exactly equal to the sum of the divisors. Perfect numbers were mentioned by Euclid in his Elements. From the viewpoint of number theory they are the rare numbers like 6, 28, 496, 8128 etc that have no excess or lack, i.e. that are neither part of the system or meta-system. They are perfectly balanced so the whole is exactly equal to the sum of the parts, period. This is an excellent description of the holon because it describes the middle position between part and whole. The whole is what goes beyond the part while the part is less than the whole. In the holon there is perfect balance between going beyond and being less than. The holon is the middle realm between part and whole which is perfect balance. The holon is inherently non-dual and cannot be captured by either the label part or the label whole completely. It is what is exactly in the middle between the system and the meta-system, but which is neither of them, and at the same time both of them at once. The holon is a partial system and a partial meta-system and at the same time it is something else that cannot be captured by either of these descriptions, and is thus emergent beyond the level of reduction of things to either systems or meta-systems. Perfect numbers are the

example of the fact that this can be a real state of affairs in mathematical number theory. When we search for a theory of what such a state of affairs might be like in nature then we are led to consider the Autopoietic theory of Varella and Maturana as the closest candidate we might offer from our Western Tradition.

Perfect numbers are autopoietic, or self-producing, in as much as they produce themselves as a whole directly from their own parts, i.e. their divisors. The divisors represent not merely one way to divide the system but every possible way taken together. The autopoietic whole from this viewpoint is nothing other than all possible divisions of the system itself working together.

Maturana and Varella's theory of autopoietic systems, or self-organizing systems, concentrates on the individual organism or cell rather than the species. In this way it is a kind of biological existentialism<sup>1</sup> and is very much like homeopathy's refusal to treat general diseases but instead concentrates on unique individuals and their systemic problems as they present to consciousness. But autopoietic theory is also like acupuncture in as much as it treats the individuals as a closed system that exhibits a cycle of homeostasis and only considers the invariant in terms of perturbations. Autopoietic theory attempts to capture and exploit the blind-spot in the Western worldview by turning a possible heresy into a positive theoretical position that reverses all the theoretical norms all together. Unfortunately this valiant theoretical attempt is flawed, but the spirit of it is correct. It identifies the blind-spot and reverses all the assumptions that produce the blind-spot. The only problem is that the truth is holonomic, i.e. half way between the blind-spot and the articulation of its dualistic opposite.

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<sup>1</sup> See Ontological Foundations of Autopoietic Theory: A tutorial at <http://dialog.net:85/homepage/tutor.htm>

Autopoietic theory is too extreme and also wrongly structured, being a theory of autopoietic form rather than autopoietic systems<sup>2</sup>, but still it stands as an excellent example of radical theorizing which aims to explain anomalies that the Western tradition cannot normally understand. We will not dwell on Autopoietic Theory here except to merely to note that it is possible to construct a theory of a kind of existential system very much like the perfect number in as much as it can be seen as dynamic instead of static and exemplifying in that dynamism a kind of self production. Perfect numbers are very rare and as such they exemplify the anomalous nature of autopoietic systems very well. Only 39 perfect numbers have been found at this time despite extensive computer searches. Perfect numbers are the rare jewels of the number system. They are numbers that are identical with all their possible parts neither more nor less.

Rarity of perfect numbers should be a clue for us concerning the nature of the acupuncture and homeopathy. The homeopathic cure is a rare as the individual whose symptoms it alleviates. There have been approximately 74 billion human beings in the history of mankind on earth and the homeopathic cure is tailored for just one unique individual. Homeopathy does not cure any two individuals alike even if it proscribes the same remedy in the same dosage for them because each individual's total symptoms will be different. There is an analogy between the total picture of the symptoms and the imaginary cycles of the acupuncture theory. One is synchronic while the other is diachronic but both are images of the whole bodymind configuration.

### Gestalts and Flows

This is a good point to consider another important duality between gestalts and flows.

<sup>2</sup> See Autopoietic Meta-Theory at <http://dialog.net:85/homepage/at00v00.pdf>

It has taken me years to realize this duality which is very obvious after it is mentioned. Many times the deepest things are the most obvious ones that are not seen due to one's own self blindness caused by unwarranted assumptions. The gestalt is figure on ground. The gestalt is the dynamic tension between figure and ground. The meta-system and the systemic gestalts together combine and give a "proto-gestalt" which is the field upon which the gestalts are seen in tension with all other possible gestalts. If we push the figure in the gestalt to the background and bring the background to the fore then we produce a flow which is seen as a flow of the foreground across the background reference point. Consider as an example the difference between an exposed rock in the river and the submerged rock that the water flows over<sup>3</sup>. This is the difference between gestalt and flow. Gestalts and flows can each be considered synchronically or diachronically giving the following tableau.

	<b>gestalt</b>	<b>flow</b>
<b>diachronic</b>	Temporal gestalt; (Time-lapse)	Experiential flux with reference point
<b>synchronic</b>	Perceptual or conceptual gestalt	Synoptic flow (Time-exposure)

We can deepen this tableau by considering the gestalts on the background fields as well.

	<b>Proto-gestalt</b>	<b>Proto-flow</b>
<b>diachronic</b>	origin	Boundary (encompassing

<sup>3</sup> I am indebted to Arshad Mahmood for this image of the duality between gestalt and flow.

		stream)
<b>synchronic</b>	source	arena

Given this conceptual structure and the insight that there is a kinship between homeopathy's whole of the symptoms, the picture of the unique disease of the unique individual, and the imaginary theory of cycles of acupuncture, we can immediately see that the difference between the synchrony of homeopathy and the diachrony of acupuncture is the same as the difference between a gestalt and a flow. The needle placed at a point is the reference mark against which the flow is marked. The single symptom is the figure on the ground of all the other symptoms. Homeopathy takes a synchronic gestalt of the individual's symptoms where as acupuncture sees the same thing as a self-balancing flow. Now we ask what the moments of the temporal gestalt (time-lapse) and synoptic flow (time-exposure) might be, if this connection is true, because both the gestalt and the flow have anomalous duals in the opposite corners of the tableau. We expect the duality of homeopathy and acupuncture to dictate that the synchronic gestalts of homeopathy to be associated with a diachronic moment. We see this in the concept of the homoeopaths concerning the leaving of the disease from head to foot and from inward to outward, as well as the idea of the uncovering of disease levels in the opposite order as the onset. This is an image of the temporal gestalt which tells us that the whole must reveal itself in stages through time.

Similarly we would expect the diachronic flow of the cycles of rebalancing to be accompanied by some synoptic flow (time-exposure) component which is representative of the synchronic flow. Time exposure captures the movement of the elements of a picture in a single image. We can think of the pattern of the meridians and points on the

human body as just such a frozen image of change. We can consider the meridians and points as they are organized across the surface of the body to be like standing wave patterns of the subtle energies of the body. The temporal cycles of rebalancing leave the trace of this standing wave pattern which the acupuncturist addresses to facilitate that rebalancing. This suggest that the entire meridian system is merely all possible standing wave patterns of the energy configurations as the system rebalances itself over and over again. This suggests that the point and meridian structure is probabilistic not deterministic. In an appropriate reversal the symptom pattern in homeopathy can be considered probabilistic while the order of the temporal gestalt is deterministic.

However, if we push deeper we realize that these gestalts and flows appear upon the meta-systemic field and produce proto-gestalt and proto-flow configurations. Thus, we are called upon to understand the elements of the proto-gestalt/proto-flow with respect to each fringe medical discipline. The origin is like the point at which a river begins its decent to the sea while the sea itself is the source where evaporation and rain complete the cycle back from the source to origin. The stream that becomes a river flows through various channels on the way from mountain to the sea. Stream and channel at each point produces a particular gestalt/flow configuration that is unique to each spot and each water particle in the stream. The arena is the flux of the water flow itself within which the gestalts and flows arise while the boundary is the channel that impinges on it at each point constraining it. Both acupuncture and homeopathy represent the proto-gestalt and proto-flow in different ways.

In homeopathy the origin of disease is seen as the miasma that conditions susceptibility. The prototypical image of racial disease handed down from generation to generation in a family is the visitation of punishment on Oedipus of the sin of Homosexuality of his

father. The karmic results of the sin of killing the father and sleeping with the mother by Oedipus is in turn visited on his children. This miasmatic unfolding where the disease is different in its manifestation in each generation is the working of the proto-gestalt in which the disease unfolds gestalt by gestalt. The source of the specific disease gestalt at any one time is the miasma which has its origin in the degenerate activity of some specific progenitor. The unfolding of the miasma is conditioned by the historical and life situation of the individual and his somatic flow of the stream of his life in his external circumstances. He may be susceptible to all kinds of diseases due to the underlying miasma but the actual contraction of the diseases are dependent on life circumstances. Homeopathy treats the imbalance that causes susceptibility rather than the disease itself at the miasma level.

Acupuncture on the other hand treats the proto-gestalt in a very different manner. The origin is known as Jing Chi which is contributed to each organism at birth. This is converted by the triple burner into Yuan Chi which then becomes the normal diverse Chi of the bodymind which runs through the body in a 24 hour cycle. The source of the Chi itself is the environment. The Chinese thought that the earth had its own flows of Chi along the equivalent of Leylines. The discipline of Feng Shi deals with environmental Chi that flows across the earth and can have detrimental or beneficial effects on man living in their path. These environmental subtle energies can cause illness in the form of damp, hot, cold or dry winds out of season. The body has its own Wei Chi, or defensive energy, which helps it fend off these malign earthly energies. Notice that where Homeopathy deals with susceptibility due to miasmatic weakening of the bodymind that is passive in nature Acupuncture deals with defensive energy that is active which when low allows susceptibility. The body produces its internal Chi through the combination of air from the

lungs and food from the earth. The whole body works together to produce the subtle energy of Chi which manifests in rebalancing. The organs are seen as having imaginary attributes of five different kinds called the five hsing. Each organ is either yin or yang face of these five transformations. Ten yin or yang organs plus the triple burner and the pericardium give twelve imaginary organs in all. The internal Chi participates in its own internal cycling which embodies several different kinds of cycles exemplified by acupuncture theory. The bodymind whole is a closed system that continuously returns to a homeostatic balance unless prevented from doing so through some inscribed imbalance that manifests as a disease. External Chi of the earth is balanced by the pressure of the Wei Chi produced inside the organism through the expenditure of Jing. It is the meeting of these two streams of Chi from earth and bodymind that produces the arena and boundary formation. The stable boundary of the body creates the internal arena within which the internal bodily Chi flows. That boundary is an aura around the body which contains the flowing of Chi around the meridians which exemplifies the balance of the Chi among the various imaginary organs of the mindbody. So both acupuncture and homeopathy treat the proto-gestalt formation in very different ways. Allopathic medicine instead treats the body as form with structural content only. The body is a system only by way of description when proofs and explanations fail. The body as gestalt or flow is ignored completely or merely reduced to the formal structural system. The Allopathic view is blind to the proto-gestalt/proto-flow level because it barely sees the gestalt and flow physiognomies of the bodymind. This is due to the fact that bodymind is embroiled in a dualism that ignores the meta-system and deprecates quality in favor of quantity as the sole arbiter of reality. Conceptual and perceptual grasping go together in the bodymind system which can see both gestalts and flows playing off of each other.

Reductionism separates the figure from its background and skepticism breaks apart the proto-gestalt. Nihilism creates doubt with respect to which distinctions are artificial and which are natural. In the end the Western viewpoint is utterly blind to the qualitative meta-systemic patterning of the proto-gestalt. For this reason acupuncture and homeopathy will never fit into the reductionist, skeptical, nihilistic mold of the Western way of looking at things. What we must do instead is attenuate the blind-spot developed by the Western tradition so that it can see the value of ways of looking at the human bodymind that take into account the meta-system and quality while still holding on to some aspects of the view which is produced in the Western worldview. Reductionism is valuable because it makes visible ontic emergent levels of things. Skepticism makes visible ontological emergent levels of templates of comprehension by which we understand the things. Nihilism makes visible the emergent events by which our tradition is transformed through the mediation of the individual and society. This skeptical reductionist nihilistic viewpoint is valuable in as much as its extremism makes emergent phenomena visible in a very clear way. But it cannot understand those emergent phenomena. Homeopathy and Acupuncture strive to make the emergent phenomena comprehensible at their own level of explanation without skepticism, reductionism or nihilism. Thus, these fringe medical practices are very strange from the narrow viewpoint and restricted economy of the Allopathic dominant medical perspective which inherits all its prejudices from Western science and philosophy.

The perfection of the human bodymind is something acupuncture and homeopathy share as a fundamental assumption. In this way they are like the perfect number which appears as a rare anomaly of complete self-ordering. Seeing the bodymind through the lens of this anomalous rarity as self-producing rather than through the lens of the

view of the hypothetical common man, that sees entropy as the universal law, which is projected as the objective observer by science following the lead of Aristotle is a difficult task. When we take our cue from the rare and the anomalous rather than the common then we are following the lead of Plato and leaving the company of Aristotle. The science of Plato is far more subtle than that of Aristotle because it is based on uncommon sense rather than common sense. The question is how do we develop this uncommon sense ourselves so that we can see homeopathy and acupuncture as a way of looking at phenomena that extends and refines the crude common view of Western Aristotelian science and medicine. How do we view existence in such a way that the causality of Homeopathy and Acupuncture is apparent. The answer to that lies in Buddhist metaphysics that tries to answer the question of how emptiness can be the interpenetration of all things. We must switch to see interdependent co-arising of phenomena in order to really appreciate these subtle and sophisticated sciences developed by traditional societies such as those that lasted many centuries in China and the Islamic empire. Interdependent co-arising is the perfect model for autopoietic systems as Varela pointed out in his book The Embodied Mind. The whole of the gestalt symptom complex or the theoretical flowing cycles of the mindbody in acupuncture are an interdependent co-arising chain of mutual causation rather than a linear temporal causal structure with well defined endpoints such as Western science tries to establish. The entire homeopathic symptom complex arises together from the miasmatic source of susceptibility. The entire acupuncture cycle of continual rebalancing arise together as mutual causal moments. Interdependent mutual co-arising is the form of the whole which is exactly equal to the sum of its parts.

### **Amicable Symbiotic Systems**

The next step of this odyssey in which we

attempt to understand the duality of acupuncture and homeopathy is to go deeper into the analogy with elements of number theory like the perfect number. At this point acupuncture and homeopathy seem more alike than different and we cannot fully understand their difference. In order to go deeper we must uncover another kind of number within the flux of excess and deficiency which is not perfect but still amounts to a kind of balance like the perfect number. Pythagoras helps us here by pointing out that existence of Amicable numbers. These are numbers like 240 and 248 whose divisors add up to each other as a whole. This is a picture of mutual generation that agrees with the model of interdependent co-arising. Here each number's parts perfectly generate the other number's whole. Thus, they balance each other's excess and deficiency perfectly. There is a perfection through each other rather than by itself. It turns out that Amicable numbers are as abundant as perfect numbers are rare. Amicable numbers show us another side of the autopoietic system which allows us to extend special systems theory by introducing the Dissipative Special System. This special system is based on the work of Prigogine who called spreading neg-entropy a "dissipative structure". In special systems theory we say that it is the conjunction of two dissipative systems that gives us the autopoietic. Two dissipative systems in symbiosis produce the static boundary of the autopoietic system. Dissipative systems are always dynamic and spreading until they reach a kind of symbiotic state that is like the mutual production of the Amicable numbers. Once we realize that Amicable numbers model this symbiosis of mutual interdependent co-arising then we are prepared to distinguish homeopathy from acupuncture. Homeopathy is primarily dissipative while Acupuncture is primarily autopoietic in nature. These are two different types of holonomic structures completely distinct from each other. It is on the basis of this distinction that it is possible to propound

the nature of homeopathic cure as opposed to acupuncture cure. Homeopathic cure is essentially dissipative while acupuncture cure is essentially autopoietic.

### Homeopathic Cure

This leads to our theory of Homeopathic cure which will now be expressed in the context of the amicable number model and with reference to the dissipative structures of Prigogine which we understand in terms of dissipative and autopoietic special systems theory. This is the holonomic theory of the balance between excess and deficiency. Perfect Numbers exemplify static balance while the amicable numbers signifies a static balance where cancellation is deferred through the dynamic balance of excess and deficiency. The amicable pair defers cancellation or annihilation by the production of its twin while the perfect number produces itself without side-effect. When we begin to explore the implication of the analogy with Amicable numbers for the Homeopathic cure, we can begin to understand how the law of similars has led to a fundamental misunderstanding in homeopathy of the basis of cure. The normal interpretation is that the similar brings something with it into the body which through sympathy produces the curative effect. But this produces a very muddy theoretical problem of the material substrate for the transition of the similarity and calls into question how the similar might produce a cure. Kent talks about vital energy similar to Bergson's *elan vitale* which was popular in his day. We can see the relation between the *elan vitale* and the Chi of Chinese medicine. Autopoietic theory on the other hand is reductive talking about self-reproducing machines. Even if we interpret the concept of the machine according to the usage of Deleuze and Guattari in Anti-Oedipus or A Thousand Plateaus as prior to the distinction of subject and object, there is still a question as to whether life is something different in kind from the non-living. Bergson and Kent would support such a difference in

kind and would cite the Chinese Chi as an example of this assumption. Western Medicine and Biology is on the other hand reductive and Autopoietic Theory follows this trend. However, if we use the concept of machine in the sense of Deleuze and Guattari we recognize that it is possible to function beyond the point of distinction between living and dead in a similar way to how they operate beyond the concept of subject and object in their definition of the machine as prior to the arising of the distinction. We consider autopoietic machines in this way rather than the reductive way intended by Maturana and Varela. This reading of the theory makes it more sophisticated and situates it half way between and prior to the arising of the distinction between living/dead or subject/object or physis/logos and all other dualistic oppositions.

When we follow this non-dual approach then we are led to think of the Homeopathic cure in a different way, not as the transference of a similar via the substance of the water, but rather in terms of a cancellation (in logos) or annihilation (in physis) process. It is only this which will alleviate the problem of the transference of the similar via the substance of the water. In this way we posit not only that the basis of Homeopathic cure is not similar but that it is through absolute complementary opposition of the radically dissimilar. We posit that it is the use of the succussion process that produces this effect of radical dissimilarity and that when the patient is given the curative tincture it cancels with the disease to leave little or no remainder. The curative process from this point of view would be as follows. The homeopathic physician begins not with the patient but with nature. He begins proving various substances and produces a repertory. This repertory records the reactions of the healthy person to various anti-medicinal substances such as poisons. Armed with the repertory the homeopathic physician takes the symptoms of the patient looking for patterns similar to those induced by the

taking of anti-medicinal substances. Medicinal substances are what are given by Allopaths which have a direct palliative effect on the patient. Homeopaths instead give anti-medicinal substances to themselves in the proving process and they take these same substances and give them to patients when they find a match in the overall pattern of symptoms in the patient which are analogous to those discovered in proving process. It is our theory that the substance that has similar effects to those of the unique disease formation in the patient is transformed into its opposite through the succussion process. Succussion is a process by which the substance is placed into water and subjected to chaos inducing motion. Then a drop of that solution is diluted in another batch of water and succussed again. This process is repeated over and over again until Avogadro's number is passed where none of the actual substance remains from a statistical point of view. Hahnemann said that the higher one goes beyond Avogadro's number the stronger the potency of the tincture. This is utterly paradoxical from the point of view of materialist science which is dependent on transference of substance to maintain causal connections and to validate effects. How can it be that once the substance goes away the potency is stronger in its curative action? The answer to this question comes when we realize that what occurs is that the patterning of the substance is impressed on the medium of succussion, either water or alcohol, and by that an opposite trace level configuration is created. That opposite trace level configuration is given to the patient and dissipates throughout the water of the body like a crystal in a supersaturated solution. The trace level configuration is an anti-configuration to that of the disease and these two trace configurations cancel each other with little or no remainder. Once cancellation takes place the patient's mindbody balance is left to restore itself without hindrance.

In order to see how this is possible we need



to go into more detail as to how the succusion process produces its chaotic regime in the solution and how that may leave anti-pattern traces which then could be frozen in the homeopathic remedy and then propagated throughout the water substrate of the patient's body to cancel with the regime of the disease formation that exists in that water substrate. But the main point of this theory is that it is not the similar that is transferred by the homeopathic cure but instead its complementary opposite. When the two complementary opposites of the disease trace level configuration and the curative anti-trace level configuration, then the natural annihilation or cancellation process leaves the patients mindbody to rebalance itself and return to health without the hindrances and constraints of the disease trace level configuration which vanishes in the cancellation process. This is similar to Acupuncture in that it is thought that there are blockages in the Chi which the acupuncture treatment unblocks so that the body can rebalance itself and return to health naturally. In one case the blockages are seen to be in the dynamic Chi pattern. We can think of the difference between the Acupuncture and Homeopathic pictures is that the former has a dynamic model of flowing Chi around the body while the later is focused on the static gestalt of the symptoms of the disease. But in both cases the blockage or disease formation is seen as static and the rebalancing and healing process of the body is seen as dynamic. Homeopathy wants to annihilate the whole set of blockages at once by producing an trace level anti-configuration to the blockages and allowing the trace level configuration and anti-configuration to cancel. Homeopathy looks to the effects of natural anti-medicinal substances to provide the basis of this cancellation. Acupuncture on the other hand would free the blockages by a pattern of needles applied to various acupuncture points on the body in a specific configuration that effects the flow of Chi within the body. The blockages are seen to be

a static configuration across the surface of the body which can be effected by a pattern of needles or moxibustion or other stimulations. In both cases the blockage or disease pattern is seen as a stasis that needs to be cleared away to allow the bodies natural dynamism to act which will rebalance the mindbody and return the patient to health.

In order to understand how the anti-configuration of the substance produced in the succusion process can be transferred to the patient it is necessary to understand the various levels of Being related to the possibility of curative action. We posit that within the Western worldview there are four meta-levels of Being. These are seen as the mechanism underlying the Idea which is composed of Form plus Pattern plus Trace plus Propensity. Note how the four kinds of things add up to the whole of the idea which is precisely the mechanism by which the perfect and amicable numbers work.

Being as a Whole	Monolith of Being	Psychological Concomitants	Kinds of Mathematics	Idea
Being <sup>1</sup>	Present-at-hand	pointing	determinate	Form
Being <sup>2</sup>	Ready-to-hand	grasping	Probability stochastic	Pattern
Being <sup>3</sup>	In-hand	bearing	Possibility fuzzy	Trace configuration
Being <sup>4</sup>	Out-of-hand	encompassing	Propensity chaos	Tendency constellation

When we think of substance we do not often realize that this is concomitant with the Being of an entity or thing ala Aristotle. Substance for Aristotle means the rootedness of the thing in Being. Being however is not

unified as once thought. Instead it has been discovered by Continental philosophy in this century that Being is fragmented. This fragmentation of Being into meta-levels of kinds means that the substance of each thing is also fragmented<sup>4</sup>. The thing has its form and its patterning of contents with which we are familiar that represent its first two meta-levels of Being. When we take the anti-medicinal substance from nature we break down its form by crushing it or pulverizing it so that it can be mixed into a solution in water or alcohol. In the mixture we are concerned with the probability of presence of some molecule of the original substance in the successive batches of the solution that are becoming more and more rarified. When we pass Avogadro's number then we say that the causal potency has increased despite the fact that there is none of the original substance present. This is absurd from the point of view of classical science and allopathic medicine. However, this does not take into account the further rarified levels of substance discovered by modern ontology. Beyond the form and pattern of contents there is also the Trace and Tendency levels of substance. The trace level can be seen if we take a pencil and paper and make a note pushing hard on the pencil to make an indentation in the paper. When we lift up a sheet of paper and shade in the lower level sheet we see the traces of our mark in the paper. This is the analogy for the trace level of substance. The level of tendency is beyond the traces and deals with the resistance of the substrate of the substance itself to imprinting. We find this level when we think of the individual fibers of the paper exerting various tendencies for the channeling of the pencil as it leaves its deposit of lead. This is the level of chaos itself. This level of chaos is represented by the succussion process which introduces a chaotic regime into the water itself. This chaotic regime makes a

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<sup>4</sup> See The Fragmentation of Being and the Path Beyond the Void at <http://dialog.net:85/homepage/fbpath.htm>

palimpsest on which the trace of the substance might be left. Look at the paper below the pencil. It is a chaotic regime induced in the fibers of the paper itself and then frozen to become a blank tablet which is receptive to the writing process. Similarly succussion produces a chaotic substrate which is receptive to the traces of the introduced anti-medicinal substance. The production of the chaos within the water produces a tablet upon which the substance can introduce its traces which is in fact an ordering influence in the face of chaos. The molecules of the substance have a certain physiognomy that produces the opposite configuration in the chaotic substance to that of the anti-medicinal substance itself. This reflection of the substance in the tablet of chaos creates the opposite configuration to that embedded in the substance itself. It is this anti-configuration which is then frozen at very high resolutions beyond Avogadro's number and then given as a remedy to the patient. The remedy enters the water substrate of the body and transfers its trace which then cancels with the trace of the disease in order to free the patient the regime of blockages induced by the disease to his/her normal healing and rebalancing processes. What this means is that for homeopathy the disease patterning is also at the trace level within the body and is imprinted upon the water substrate of the body. The water substrate of the body is not a chaotic regime but is instead ordered by the functioning of the body at a cellular level. The order of the substrate of the body and the chaos of the substrate of the remedy are opposite each other. What is similar is the trace configuration of the anti-medicinal substance that has been turned into its mirror image by succussion and the trace configuration of the disease. These two trace configuration and anti-configuration cancel each other out and thus both vanish from the body leaving it to rebalance itself.

Notice that the trace level is similar to the level of imaginary chi, organs and meridians

projected by Acupuncture theory. In Acupuncture the Chi is said to flow in the fascia which is the connective tissue between skin and muscle. The fascia from the viewpoint of modern medicine has no real use except to connect the skin and muscle. For the Chinese this is where the Chi resides and what is stimulated by the acupuncture needles. Muscle and bones is what gives our bodies form. Skin is the organ that is effected most by the environment and is subject to its probabilities. Fascia is a level where traces of the deformation of the skin and muscle might be left for instance by surgery. Like the level of traces in the substance the fascia is not significant from the viewpoint of content and form. It is precisely at these insignificant levels that both homeopathy and acupuncture operate. These are the subtle levels what are qualitative and are hard to describe quantitatively. Recently the discipline of fuzzy logic and fuzzy sets has developed to bring mathematical description to this level of existence. Thus both Acupuncture and Homeopathy are best described in terms of fuzzy mathematical constructs. The configurations of disease formation are fuzzy in both cases. In the case of homeopathy it is a fuzzy anti-configuration derived from an anti-medicinal substance that is used to cancel the fuzzy configuration of the disease. In acupuncture the fuzzy configuring of Chi and its static blockages is broken by the determinate intervention in the fascia by needles. Once the fuzzy configuration of blockages are removed then the fuzzy re- configuring of the Chi begins and during which the body re-balances itself all at the level of traces within the body as a substance.

Why does the disease reside at the trace level within the body. When we think of disease as an absence or a presence of something that should not be in the body then we can understand its trace character. The body is a form with various contents and which processes contents from the environment which are mostly broken out of their initial

forms. When there is an absence within the body then it appears as a trace. When there is something that should not be in the body which is dislodged it sometimes leaves a trace of its presence after it has been taken out of the body. While it is within the body it leaves a trace on the substance of the body by pushing aside what should be in its place within the body whether that be in terms of form or content. Thus when we think of it disease is more likely to be at the level of trace within the body than at any other level, although surely some diseases occur at the form, pattern or chaotic level as well. But all the diseases at these other levels will leave traces at the level of traces as well because they are either a lack or a surplus over what should be within the body to which the substance of the body reacts. Once we realize that most diseases must be predominately based at the trace level then homeopathy begins to make more sense. Homeopathy merely brings the equal and opposite anti-trace configuration to cancel with the disease trace configuration. Homeopathy gets this anti-trace configuration from anti-medicinal substances in nature which it inverts through succussion. When the inverted anti-trace comes into contact with the disease trace there is annihilation within the physis and cancellation within the logos to leave the body free of the traces of the disease. When the trace configuration breaks up then the body is free to dislodge the disease at less subtle levels of the body.

The proof of the homeopathic cure comes down to showing that diseases do indeed reside primarily at the trace level and that it is possible for trace and anti-trace configurations to cancel with each other. We know that in mathematics cancellation is an actual phenomena that is used to solve equations. We know in physics that particles and anti-particles annihilate with or without remainder. We know that in language it is possible to cancel one argument with another argument based on different assumptions as Kant showed in his Critique of Pure Reason.

Thus cancellation and annihilation are in fact key processes in nature. But do diseases produce traces in the body and are those trace configurations so organized that they can be canceled with their opposite anti-trace configurations? We all know that each disease can leave a trace with respect to our consciousness because we feel that trace as pain. Pain is the reaction within the logos of problems in the physus. When we are in severe pain we take pain medications to shut off the pain despite the fact that the situation in the body that the pain is a sign of is not changed. However sometimes the fatigue of the body from pain can prevent healing. So pain medication is a positive contribution to the healing process. But when we think of pain as the reaction of consciousness to problems within the body we recognize the non-duality of pain itself as a transition between the physus and logos. Sometimes we feel pain in amputated limbs. In that case there is a trace of the former existence of the limb still within our bodymind. Thus it is clear that pain signals a trace of something that no longer exists within consciousness. Can the opposite occur? Can pain signal the absence in consciousness to the body? When we are missing a loved one we feel pain although there is nothing wrong with us physically. This pain of loss can cause actual physiological changes in the body leading to syndromes of depression or other psychological conditions that again trigger further physiological changes. Thus pain can be a mechanism for the recognition of traces of things missing both in consciousness and in the body. In this way pain is seen as a way for the bodymind to recognize the trace configuration of disease which is normally a physiognomy of excess or deficit within the normally functioning body. Pain is our access of consciousness to the trace level and also the access of the body to the trace level. But are traces configured such that they can have opposite configurations that cancel them. We know that not all pain is the same. There are many qualitative and locational differences in pains. Thus we can think of

our symptoms as having a configuration which causes some dis-ease or pain of a specific quality. The configuration of the symptoms is determinate and quantifiable in as much as there are different discernable symptoms. The pain associated with the symptoms is a summary of bodily response to the absence or the overabundance that is causing the disease. Since pains have various qualities we can see that the traces they refer to must be different and because the symptoms are structured then the traces themselves must have some structure as well. If there is any kind of structure to the traces then we can imagine anti-configurations that might cancel them. But why would these anti-trace configurations be found in anti-medicinal substances in nature? This is of course the big mystery. Why does Nature mirror man and man mirror nature and how good is this mirroring? Again we are drawn to consider the holarchy of which man is one holon among many in the overall whole of nature. If the holarchy is holonic, i.e. like a hologram as many say then we can see how each part is an image of the whole, and thus how man is a reflection of the whole and to some extent each thing in nature is in some way a reflection of man. It is this mutual reflectiveness that Homeopathy is using to get the anti-trace configurations out of anti-medicinal substances to treat one part of the hologram with another part of the hologram. Where there is an excess somewhere it is treated with a deficiency from some where else and vice versa. This is as if we could treat one numbers deficiency with another numbers excess. And this is of course exactly what the Amicable numbers do. One numbers deficiency is balanced by another number's excess. And amicable numbers are relatively bountiful in the number series. Thus this kind of healing reflection of opposites seems to be everywhere we look within the number system which we are taking as an analogy for the healing process in this essay.

When we uncover the substrata of substance

that has to do with traces and tendencies below the level of forms and patterns then suddenly Homeopathy and Acupuncture Therapy become more comprehensible as modalities of medicine. They do not treat the level of form and content patterns as does normal Allopathic medicine at all. Thus, they do not belong in the same class with that form of medicine. Instead they treat a very subtle level of substance that normally is invisible to us which has to do with excess and deficit within the functioning human mindbody. Traces are created when something is there that should not be or when something is missing that should be. Thus, the overall organization of the human mindbody and its self-knowledge of what is and is not part of it is essential to discovering a trace in the first place. When we posit that traces exist as a level of our own substance then we make room for these alternative medicines to function independent of the Allopathic medicine entirely. Both Acupuncture and Homeopathy conceive of this trace level very differently but both attempt to remove configurations of traces that keep the body from rebalancing itself by various means.

### **Essence and Meta-essence**

If we ask what really constitutes the level of traces we may distinguish forms from essences. Essences operate as constraints on the relation between form and contents. The essence is what determines the possible variation in the contents and the forms that is permissible while still maintaining the same kind of thing. Beyond the Essence is the Meta-essence. That is a set of meta-level constraints on the essential constraints that determine the possible transformations that essences can undergo. These meta-level constraints (constraints on constraints) are the level at which traces exist. Beyond those meta-level constraints Western science normally does not go. We are in fact normally blind to what exists beyond the level of these meta-essences which exist in

Wild Being. Instead we are usually locked into comprehending the world as if there was nothing else than the meta-essences, essences and forms/content arrangements. Traces exist as meta-constraints which condition the form/content constraints that are perceptible in terms of essences. The body has its organization which it is dynamically maintaining in an autopoietic manner. The process of reorganizing itself to the same pattern is essential in the organism. The essence of the organism is in fact its self-production as autopoietic theory states. In other words the autopoietic organism has a dynamic essence that maintains its own organization as a homeostatic variable. Something that stops this rebalancing of the organism by this dynamic essence must exist at a higher logical type. In fact we can think of disease as a degenerative state of the organism which is maintained over time by some meta-essence structure. If it were not a meta-essence then the organism would return to its former condition of healthy homeostasis. Autopoiesis says the organization is a variable. But the value in the variable is not an essence but instead is a meta-essence which states how the essence of self production should be done. When the variable returns the organism again and again to a state of illness then it is necessary to make a meta-essence change which substitutes a different organizational which is nearer health regime for the organizational regime that constitutes illness. When you think about it is clear that illness is not death and to that extent it must be a modification of the dynamic essence of the organisms mindbody. Such a modification must be at a higher logical type than the dynamic essence itself because the illness is still life even if impaired life. Where does such a modification of the dynamic essence exist. It must exist at some subtle level of the substance beyond form and pattern which together are constrained by essence, it must exist at the level of the meta-essence which constrains the essential constraints and determines development. Meta-essence

because it is at a meta-level beyond essence must be utterly different from the essence. Its constraints are of a different type from the constraints of the essence. The essence is static in time while the meta-essence is a temporal gestalt. Essence constrains attributes within ranges while meta-essences constrain the pattern of the attributes themselves. A change of meta-essence is a change of organization. The disease becomes part of the organization of the creature. The meta-essence of the molecule determines how it might change structure under the stress of chaotic dynamics. We posit that it is organization which is common to the disease and the molecule. That is organization at the meta-essence trace level. This is in fact proven by the fact that illnesses themselves are temporal gestalts that develop through time and have a developmental phases within the altered functioning of the mindbody of the organism. Homeopathy makes a great deal of the fact that illnesses are a temporal gestalt that unfolds over time through different phases each with its own configuration of symptoms. This unfolding in a time-lapse temporal gestalt is matched by the time-exposure patterning of the circulation of Chi that paints the meridians and acupuncture points across the surface of the soma.

Here we should mention that Acupuncture and Homeopathy treat the level of Tendencies very differently. At that level Chinese medicine sees Chi and Li as opposites. Chi is the unfolding of the developmental time-lapse temporal gestalt within the body which lays down the time-exposure of the lines of Chi on the surface of the body. Li is the principle which manifests as unique variations of patterns of content. The analogy for Li is the veins in Jade. It is seen in the rings of trees or any other structure that is laid down by a temporal process, i.e. all structures. Every thing has its own unique Li beyond both its essence and its meta-essence. Thus Li is the principle or source of the thing beyond timespace which

then manifests to create a particular unique thing with its own unique way of functioning in spacetime. We see the results of the Li when we see the uncontrolled variation of the thing in all its uniqueness. Western Society is obsessed with essences of things and attempts to get rid of all unnecessary variation. At most Western Science will think about meta-essences when it considers genetic evolution of something. But it always discounts the unmotivated uniqueness of the existing things themselves. Chi and Li address this blindness directly. In the Chinese worldview everything starts with the consideration of the Propensities of Things and then moves toward their understanding in terms of meta-essences, essences, forms and their contents. Thus Acupuncture treats a major blind-spot in the Western way of looking at things by turning the Western ontological hierarchy upside down, basically because it starts with existence rather than determinate Being. Chi and Li operate on the level of the constellation of tendencies or propensities to determine the uniqueness of the individual thing beyond its constraint by its essence and meta-essence. For the Chinese the next thing to develop is the meta-essence that determines the programming of the dynamic essence of the organism. It is this meta-essence that is view through the acupuncture theory of cycles within cycles by which the movement of the Chi is modeled. The meta-essence at the trace level determines the channeling of the Chi. After that the dynamic essence of the existential organism is posited which has a will to balance and always attempts to return to balance by re-imposing its organization on itself which attempts to attain maximum balance. Finally the form and content of the bodymind appears that gives us a particular unique individual. Thus the ontogeny of the Chinese way of looking at the existential human mindbody is exactly opposite that of modern Allopathic medicine. The imaginary organs, meridians, and Chi which unfolds a particular unique Li come first not last. They are the foundation of the human bodymind at

the level of meta-essences where meta-essences determine the cycling of the Chi within the human bodymind.

In Homeopathy the situation is very different. It ontogeny is inherited from the Western Philosophical and Scientific tradition so that it starts with things in the world that are determinate substances with form and content each with a particular essence. When we prove such a substance we see how our dynamic essence deals with its static essence. It causes artificial diseases in our mindbody that show us particular configurations of symptoms. When we find a unique set of symptoms like this in a patient then we know we have a match at the level of meta-essence. The unexpected thing is the idea that it is the actual physiognomy of the molecular substance that when imprinted on the trace level of water will produce an opposite trace configuration that will cancel with the trace level anti-configuration of the disease. This was Hahnemann's brilliant leap of insight. The inversion of the actual physical physiognomy of the molecule as it is impressed on the chaotic regime of the water at the trace level to give an anti-configuration will cancel with the trace level configuration of the disease in the patient. What kind of thing does disease have to be for this to be true? Disease must have trace configurations that are related somehow to physiognomy of material substances. This is the leap that is difficult to comprehend because it is extremely counter intuitive. What do the structure of molecules have to do with the structures of the configurations of the trace level of diseases? Organization of molecules is what is received into the body at the trace level and determines the reaction to provings. This same organization when inverted is what cancels with the trace level organization of the disease symptoms.

First lets note that when we talk about the traces we are talking about all possible impressions that the many molecules of the same substance may make in the chaos of the

water. Thus like the perfect number sums all possible divisors so the impression in the chaotic regime of the succussed water or alcohol is every possible impression that the substance might make at the level of probabilities. The substance is a source of a particular recursive ordering imprinted on the trace level of the water. We assume that it was the presence of the anti-medicinal substance that caused the symptoms experienced by the prover. Then we note that it is the negative impression within the chaotic liquid that will cause the cancellation of the disease regime within the body. So a certain physiognomy and reactive properties caused the initial symptoms in proving and the reversal of this pattern will cause the cancellation with the meta-essence traces of the disease. We also note that all this occurs on the level of the water within the body. Thus the trace pattern of the disease is not centralized in the mindbody substrate but instead is spread out everywhere within the water substrate of the bodymind. Thus the trace level exists at the molecular level in water itself. The water can be seen as having a continually changing structure where electric bonds are being formed and broken all the time to give partial patterns of fleeting connections between various water molecules in the solution<sup>5</sup>. Imposing chaos on the succussed liquid destroys any memory trace of these macro structures among the molecules. But these macro structures exist within the bodies water substrate. Suppose that the meta-structure of the disease were stored in these patterns of fluid momentary molecule clustering. When we erase this kind of clustering in the succussed liquid and impose a structuring based on the impressions of a specific substance then when we give this trace level anti-configuration to the patient then it spreads dissipatively to change the macro-structuring of the water molecules memory of their configurations. It is like dropping a crystal into supersaturated fluid. The fluid

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<sup>5</sup> See Holland [Emergence](#)

crystallizes on the new patterning and forgets the memories of older macro configurations. Thus what we see is that new configurations of macro molecular patterning are allowed to arise set in the memory of the water of the body when the disease meta-structure of traces is cancelled out by the anti-traces of the anti-medicinal substance.

In fact, the Amicable numbers is an exact model of the workings of the Homeopathic cure. What we see is that nature mediates between the consciousness of the prover and the consciousness of the patient. The consciousness of the prover is changed by the creation of an excess or a lack at the level of meta-essence traces. This substance is then succussed and given as a tincture to the patient. In that process it is inverted and transferred to the molecular level as an anti-trace configuration of an anti-medicinal substance. When it cancels out the meta-essence traces that subtends the constellation of the disease then the patient's bodymind is left free to reorganize the itself and uncover even deeper traces produced by the miasmas at the level of the proto-gestalt source that produces susceptibility. The substance is a message from the consciousness of the prover/physician to the consciousness of the patient. It is a semiotic and value laden message which causes an alteration in the process and structure level of the patients mindbody by destroying traces that underlay and constitute it. What was a deficit in the prover becomes an abundance in the patient and cancels the deficit in the patient. What was an abundance in the prover becomes a deficit in the patient and cancels the deficit in the patient. Succusion provides the transformation of the deficit into the abundance or vice versa that allows cancellation to occur in the patient. Thus we see how the symptoms in the prover are summed by the substance that produces them. The succusion takes this sum and inverts it and then uses it to cancel the sum in the patient. The mediator of the universe of things allows this to happen because all the

things have different molecular configurations. The summing in the universe is opposite the summing in both the prover and the patient. Thus the prover and the patient are in an amicable relation with things in the universe. The equivalent of summing is succusion that takes every possible impression of the substance that creates the effect in the prover. When that summary is given to the patient then it cancels with the excess or deficit in the patient at the trace level. This cancellation after a cycle of the amicable relation harkens back to the saying of Muyyadin Ibn al-Arabi that "the Universe is the big man and Man is the little universe." The parts of the universe add up to the whole of man and the parts of man add up to the whole of the universe. In homeopathy the parts of man are the symptoms. The parts of the universe are the substances which each produce a unique pattern when imprinted every possible way on the tablet of chaos. The ordering inherent in the thing is reversed in that imprinting which summarizes all possible views of the molecular substance on the trace memory of the water erased by chaos. The ordering of the tincture when given to the patient dissipates within the water like a crystallization in a supersaturated solution. The crystallization at the trace level annihilates the anti-crystallization of the meta-structure of the disease. That meta-crystallization summarizes the symptoms of the patient. The lack of anti-crystallization cancel the surplus of the crystallization. When this cancellation takes place then the body can return to health because it has no meta-structures steering the dynamic essence that seeks to rebalance itself. What makes a deficit or surplus in the prover is what cancels the same deficit or surplus in the patient. What works in one mindbody configuration when inverted removes a similar meta-structural trace configuration from another mindbody configuration. In that sense there is generality between individuals in homeopathy.



This is the theory of how homeopathic cure works. It works by creating an inverted image at the trace level which then annihilates with the trace level meta-structure of the disease to free the organism to rebalance itself which is its natural tendency. Homeopathy operates at a very sophisticated level that recognizes the trace level of the substance of the bodymind and other things. Acupuncture can be seen to be operating at a similar level beyond forms, content and essences. Both sciences highlight this level which the Western Scientific and Philosophical Tradition are normally blind to or relegate to disciplines outside science like arts and crafts. If we understand this curative mechanism and its unique kind of causation which is dependent on the recognition of interdependent co-arising then our knowledge of the world is extended and rendered more subtle by the acceptance of this very different way of looking at things.

### **Acupuncture Cure**

Acupuncture cure is a very different kind of thing than Homeopathic cure. In some ways it is more comprehensible and other ways less comprehensible. If you accept the whole premise of invisible Chi and its self-balancing within the body then this strange oriental medicine seems to make sense. But it still does not explain how the needling of acupuncture points can actually have the effects that occur to the body. The derivation of the theory and the treatment of specific sets of points for specific diseases is an open question. Acupuncturists are like mechanics who are fixing machines that they do not know how to design. The science of Acupuncture that allowed the invention of the correspondences between diseases and the stimulation of specific points on the body has been lost. All that really exists now is the manuals that have been produced which describe the relations which practitioners apply without the deeper understanding of how to re-derive the point to disease correspondence. But given that these

manuals already exist they take the existence of the theoretical super structure for granted as an explanatory context. But an advanced acupuncture theory should include the rederivation of the theory. It is this missing meta-theory which would turn this strange oriental medicine which seems to work remarkably into a full fledged science acceptable in the eyes of Western Science and Allopathic medicine. Right now its acceptance is provisional based on the extraordinary demonstrations but without understanding. The rigor of acupuncture education in the US and age of the Chinese tradition has been used to justify its use even in relation to insurance plans, something that Homeopathy, an indigenous medical practice does not enjoy.

Thus, acupuncture has less of a credibility problem than does homeopathy. But it is no less mysterious despite having a well developed theoretical superstructure. We ourselves would invoke Autopoietic theory as an explanatory edifice and would merely accept the assumption of the invisible energies, meridians, points and organs that the theory posits as the only caveat necessary to explain acupuncture cure. Yet we should demand rederivation of the correspondence between constellations of points and specific illnesses. We would point out that imaginary numbers have an efficiency in solving certain kinds of problems that cannot be solved with the real numbers. Similarly these invisible structures and energies have a similar efficacy and are based on hyper-complex algebras for their normative structure and upon soliton theory for their physical manifestation. However, we would make certain equivocations concerning the reality of some of the theoretical structures within the tradition: Specifically the meridians. We believe that the meridians are heuristic rather than actual channels and that the points and the five elements are the real elements of the curative mechanism. We imagine that the points operate as nodes in which instantatons manifest which jump around the body in a

probabilistic way. The theory of cycles describes the macro-structure of these swarms of instantatons. If we understand the flow of Chi in terms of the transition of instantatons from node to node within the network of points then that makes clear why no flow of Chi along the body is found. Instead the Chi jumps from point to point and has a quantal structure. It is that quantal structure when it is built up that reveals the cycles of rebalancing that are seen in acupuncture theory. That theoretical structure has many heuristic elements which must be distinguished from the actual existential elements of the points and the hsing which work together to produce the effects of cure and of anesthesia seen in the various demonstrations of acupuncture that have been witnessed by Western medical doctors.

We posit that again it is the trace and the tendency levels of substance that play a role in the acupuncture cure. The Chi and its Li, or fine ordering, exemplify the fundamental strata of the bodymind which is then structured discontinuously by Fuzzy hinges that exist at the level of traces. These fuzzy hinges are the junctures between possibilities which segment the field of propensities. Acupuncture theory gives us a determinate image of this level of functioning of the body. Because it is dealing with the trace level of the substance of the bodymind as a whole rather than at the cellular level like homeopathy, that is why it the theoretical structures and the Chi itself are invisible. Traces are normally the after-effects of lacks or surpluses in the bodymind. Acupuncture theory is a determinate model of these global traces configurations and the tendencies that they confine and constrain as meta-essences. This is a subtle level that Western Materialism is not used to dealing with. We have no vocabulary to describe it in spite of the fact that it is implicit in the structure of Being itself from the very beginning of our Indo-European tradition. The Western tradition tends to block out this level of

things that is implicit in the fragmentation of substance. The closest we might get to the comprehension of this way of looking at things is Iqvar Johansson's Ontological Investigations. But it is hard for us, who are used to looking at what is there rather than what is not there, when looking at other humans mindbody configurations. We look at their bodies and imagine what is going on in their minds. But we do not think about what is missing, i.e. how the cup is half empty rather than half full. The Tao Te Ching talks about using the hollow of the bowl or the interspace between the wheels. Acupuncture is the case in point of this approach to things. If we think of what we can see as the physical bowl itself and then imagine that this bodymind has a hollow portion that corresponds to the hollow of the bowl then we get a sense of the Chinese way of looking at things that Acupuncture is dealing with. Instead of looking at form first and then content which is patterned as the Western mind is trained to do, the Chinese doctors instead look at the flowing invisible energies that are moving through cavities in the body out of which then arise the patterns and then the forms. These cavities are called the hsing which each have a yin and a yang aspect. It is possible to see the hsing as a hypercycle of control intentions. The yang aspect is seen in the control cycle and the yin aspect is seen in the production cycle between the five hsing. The five hsing form a hypercycle which is like a closed ring of self-production. They are imaginary cavities within the body which work together to give the basic bodily energy unique to the particular individual in question. Chi is the energetic quality of the particular individual. Li is the patterning or ordering of that qualitative energy. As Lo Chin-shun says "Principle is One but manifestations vary." This is seen as the key insight that makes sense of the Chinese tradition which he adduces in Knowledge Painfully Acquired. The Li is a unitary source that is described by the qualitative quantum of Jing Chi given at birth to each individual. Birth is the origin of the

individual and as they live they spend their Jing Chi. It is spent by being transformed into Yuan Chi and then into various normal Chi's that give their quality to each part of the mindbody. The manifestations of the source as it flows from the origin point back into itself are multifarious. At each point there is a transformation between the hollows in the mindbody, which we can think of as an interspace between mind and body, between surface and depth, between all the various opposites that appear in the body like, yin/yang, inward/outward or hot/cold. At each moment there are transformations in the quality of the energy of the body, and there are regimes that these energies take for long periods of time as they flow into and out of each other in the process of rebalancing. We have the stream and the boundaries of the stream. The stream is the energies which is becoming always different qualities at various levels of the bodymind. The channels are the fractal differentiation out from hsing into organs that are yin or yang, and on out into extra organs, and into channels between points out to extraordinary channels, and finally to the points themselves. The points are the ultimate level of differentiation of the fractal organization of channels in the body. We feel that it is really only the hsing and the points that are actualities in acupuncture, the rest of the intermediate channel structure is a heuristic. When we think of the body as having hollows or interspaces between mind and body through which the subtle qualitative energies flow then behooves us to look at the bodymind in a very different way. We are looking at what is missing, the hollow of the bowl, that is useful from the point of view of Taoism. We can think of the Tao is the entire cycle of the stream from origin to source. The source is the Jing Chi which is then embodied in a quanta of quality and given to each individual. Looking at the emptiness in the midst of things we become wise when we recognize the interpenetration of things. This origin begins a flow down hill back toward the sea. The energy passes through a spiral course which revolves

through the cavities of the hsing on its decent. The channels are a fractal landscape between the hsing and the points. At the smallest level what we find is something like the exchange of instantatons between points. At the highest level we find the control and production cycle that has yin and yang aspects to each holonic moment in the five fold structure that defines man. The cavities each perform the qualitative transformation on the Chi which as it flows exemplifies the Li of the source and leaves traces upon the bodymind of the individual unique to that individual like the vein in the jade which determine that individuals uniqueness. The interplay between the interspaces between the mindbody and the qualitative energies flowing through them gives us the overall picture of the individual at any point in time. When the doctor looks at the individual he actually looks at what is not there, at the hollows in the manifestation of the individual an sees the dynamic that exists between those hollows that leaves a trace on the body and in the mind of the individual. The bodymind is considered as a positive that reflects the negative of the Chi channeled by Li in the interface between body and mind within the bodymind interval. If we can see the individual in this way, i.e. as the positive that is the result of a negative which cannot be seen then the Acupuncture cure becomes more tenable. What is left to understand is how the specific diseases were mapped to constellations of acupuncture points to be stimulated together.

When we think about Homeopathy and Acupuncture the best framework for understanding them comes from the Chinese medical theory that posits that there are just four celestial lights which are Sun, Moon, Planets and Stars. These correspond to Major Yang, Major Yin, Minor Yin and Minor Yang. Hal Holbrook in The Stone Monkey describes very well how these four natural opposites give rise to the Artificial Duals of Yang Splendor and Closed Yin. These two dualistic opposites that arise out

of the natural opposites are nihilistic. Nihilistic opposites are two things that seem different and are in conflict but are actually the same thing. An example of that is the Democrat and Republican Parties which are really the same, i.e. the ruling elite with similar interests, when they become incumbents in Washington. From this point of view Nihilism is the primary source of disease because it produces unnatural conflict between artificial reified opposites rather than the natural rolling over of opposites. All sickness comes from the attempt to hold on to one state and to prevent the roll over into its opposite state. The artificial or illusory state that occurs due to this attempt to hang on to states are the nihilistic opposite states of Yang Splendor and Closed Yin. If we go back down to the natural states then we find at the celestial level four natural states. When we look at Homeopathy in these terms we realize that it concerns the celestial lights of Sun (heart or emotion) and Moon (intellect or mind). At its most sophisticated point homeopathy is aimed at solving subtle disorders of the mind and will. Acupuncture on the other hand deals with the Minor celestial lights. The five visible planets are the hsing while the stars are the acupuncture points. These are the two ends of the fractal structure that is heuristically modeled in acupuncture theory. This is why we say that it is only these two ends that are actualities and that the intermediate organs and meridians are heuristic only. The hsing and the points are celestial lights like the sun of the heart and the moon of the intellect. In this framework of natural opposites it becomes clear where the intimations of the duality between Homeopathy and Acupuncture comes from and how we can understand that these are opposite celestial sciences. Both of them attempt to solve the problem of nihilistic, skeptical and reductionistic thinking that blinds the Western tradition as a whole and Allopathic doctors in particular. Celestial Medicine will never be comprehended by materialistic terrestrial medicine. More than

a paradigm shift is necessary, rather a shift in episteme and ontology is necessary as a first step to recognizing the nature of existence as interpenetrating emptiness which is what the celestial medicines describe. Celestial medicine inherently describes what cannot be seen but is there as surely as we are here. Plato describes the “men of earth” which only believe what is in their hands. Then he goes on to describe Heraclitus as an example of one is initiated into the lesser mysteries who believes in the unseen but believes it is all flux, i.e. the flux of existence. Parmenides is given as an example of someone who is initiated into the greater mysteries and believes in the unseen but believes that it is all one, i.e. the oneness of Being. The Sophist says that what we really need is change and changelessness at the same time. This is the position of the Hierophant that initiates the others. Chinese medicine and Homeopathic medicine are examples of ways of seeing change and changelessness at the same time. In acupuncture the change is the movement of the Chi guided by Li while the changelessness is the fractal structure of the channels that take us from the level of the Hsing to the level of the acupuncture points which exist as cavities through which the Chi moves. In Homeopathy it is the temporal gestalt of the unfolding of the illnesses in relation to the changeless configuration of the symptoms. The configuration of the symptoms is rendered unchanging by anchoring them to the effects of substances in nature outside the body. So right at the beginning of the Western tradition there is a call for an approach to existence that Acupuncture and Homeopathy exemplify. In fact, the whole of the structure of the special systems can be found in the works of Plato when they are seen in a certain light. Both Acupuncture and Homeopathy can be seen as Platonic Sciences par excellence because they testify to the non-dual possibility of comprehending change and changelessness at the same time as a way of understanding existence.

## Beyond Homeopathy and Acupuncture

We have used Perfect and Amicable numbers as the analogy to express the holonomic nature and difference between Acupuncture and Homeopathy. We have supplemented this metaphor with references to the Dissipative and Autopoietic Special Systems theory derived from Pirgogine, Maturana and Varela. These more complex theories fill in many details which are worth exploring. But it is surprising how much we can understand just using the perfect and amicable numbers as our model. What we see is that the amicable numbers give us an analogy for the symbiotic relation between dissipative systems conjuncted within the autopoietic system. The autopoietic system is a conjunction of two complementary and opposite dissipative systems. In general we can think of dissipative systems to be analogous to what Deleuze and Guattari call non-dual desiring "machines." We would add to their theory that there are also disseminating, avoiding and absorbing machines. All these machines are considered prior to the arising of dualisms and to be connected in various ways in a Rhizomic network. That network exists in the field of the socius and individuals are built up of various combinations of these various kinds of machines. Thus, we get various combinations of the machines which are symbiotic and together form an autopoietic system that is stable in the way it maintains its organization as a homeostatic variable. Various alterations at the meta-systemic level cause disease of various kinds without being so severe that the self-production of the autopoietic system is destroyed. Apoptosis is the opposite of autopoiesis, that is self-destruction which occurs in cells. Apoptosis is an example of a meta-essence that changes self-production into its opposite. The kinds of various machines merely emphasizes that there are various dimensions of surplus and lack which can be seen to be cancelled through the amicable relationship. In the autopoietic

system there is no surplus or lack to cancel each other but only immediate self-production. We see the amicable numbers as a means of understanding better the internal differentiation of the autopoietic system that is composed of two dissipative systems. It turns out that this internal differentiation is also a good way to distinguish Homeopathy which is primarily dissipative from Autopoiesis which is primarily autopoietic. Thus, by giving us more understanding of the difference between Homeopathy and Acupuncture we are also gaining knowledge about the internal structuring of autopoietic systems which contain dissipative systems at the next lower emergent level.

But this is not the end of the story, because there is another kind of number which number theory concerns itself with. Unlike the perfect and the amicable numbers the knowledge of the existence of this kind of number is not ancient but it has only been known since 1918. In that year Sociable numbers were discovered by Poulet. Sociable numbers<sup>6</sup> extend the set of other producing numbers to more than two. There are various sets of such numbers that total at the present time 53. Sociable numbers form a holonomic ring rather than merely a binary pair or a singleton. Again we expect the comprehension of these new numbers to extend our knowledge of the special systems and also the two fringe medical disciplines that we are studying. This in fact is what happens because there is a third type of holonomic special system called reflexive and which represents the social field that exists both beyond and within the autopoietic system. Within the autopoietic system that social field allows multiple dissipative systems to interact while outside it allows multiple autopoietic systems to interact. We take the theory of O'Malley formulated in the Sociology of Meaning as the theoretical example of this reflexive level of holonomic

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<sup>6</sup> See <http://mathworld.wolfram.com/SociableNumbers.html>

system<sup>7</sup>. However here we will dwell on the Sociable numbers themselves as our indicator of what lies beyond both Homeopathy and Acupuncture.

Sociable numbers are rings of holons that are generating each other mutually. Thus they are a perfect model for interdependent co-arising such as the wheel of samsara, i.e. mutual causation, in Buddhism. In Acupuncture the imaginary cycles that control the circulation of Chi has this kind of structure. It is a structure that exemplifies the meta-essence level itself. In Homeopathy there is nothing similar to the theory level of Acupuncture. In Homeopathy the trace level is at a molecular level of the water substrate of the body. However we have already seen that this is holodial such that all the cells are like a hologram all mirroring each other. Thus the field of social connection between the cells is like the level of the sociable numbers, i.e. a reflexive field. The cells exist immersed in the water substrate of the body. They are the autopoietic wholes within the body which is itself autopoietic as well. Homeopathy operates on the social field of cells immersed in the water substrate. Acupuncture operates on the autopoietic organism which is immersed in the social field that exists between the communal organisms. Autopoietic theory addresses both the autopoietic nature of living systems in general and does not distinguish between the cell level and the organism level. However true to their duality Homeopathy and Acupuncture are each addressing a different level and thus together give us the maximum amount of information we could hope for. Thus Acupuncture and Homeopathy increase our understanding of Autopoietic systems when taken together as duals.

Of the 53 known sociable numbers below  $4.27 \times 10^{11}$  46 of them are in sets of four as we might expect since it is out theory that the

<sup>7</sup> See also Barry Sandywell's [Logological Investigations](#).

reflexive level of articulation of the special systems is a conjunction of four dissipative systems or two autopoietic systems. An example is the following series of numbers:

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1264460	24
1547860	24
1727636	12
1305184	12

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Each number's factors add up to the next number in series so that the whole set forms a ring. The number of factors are the parts which represent all possible ways to divide a given number. When we look at this formation we can see each number as representing a dissipative system that is part of the reflexive whole within the autopoietic system. The dissipative systems are interdependently co-arising each giving rise to the next in a ring where the parts of one add up to the whole of the next. When we complete the cycle all the surpluses and deficits are balanced out and cancelled. It takes time for this cancellation to occur so in this way the set of mutually generating numbers form a temporal gestalt. The pattern of the amicable numbers are doubled in this formation. This is like the way the dropsilla DNA structure is doubled and then doubled again in the human genome. Reflexivity is a fundamental outcome of the natural doubling of the autopoietic system to produce social symbiosis that mirrors the symbiosis of individual dissipative systems that make up the autopoietic system. However this reflexivity is mirrored both inside and outside the autopoietic system. Thus the nodes of the autopoietic network systems within the autopoietic system exist in a reflexive field. This mirrors the social reflexive field that is external to the autopoietic system.

If there were only sets of four among the

sociable numbers as we might expect from our reflexive theory then the sociable numbers would merely be a confirmation of the fact that there are exactly three kinds of holons between the system and the meta-system, namely the dissipative, autopoietic and reflexive holonic special systems. This is indeed wonderful because it means we do not have to go into the algebraic basis of the special systems in order to explain them. The special systems are related to each other through the structuring of the hyper-complex algebras in the following manner.

System	real	Hyper <sup>3</sup> Kleinian bottle	Xor-0	waves
Dissipative	complexion	Hyper Kleinian bottle	Xor-1	soliton
Autopoietic	quaternion	Kleinian Bottle	Xor-2	breather
Reflexive	octonion	Mobius strip	Xor-8	Super breather
Meta-system	sedenion	lemniscate	Xor-16	Ocean

In fact there are several similar structures from various kind of mathematical and physical categories. These systems are always anomalous in their field. They work together to describe the special systems and their relation to the system and meta-system to level of very deep ordering. There differences and similarities enforce each other and elaborate on each other so that we finally understand holonics very deeply. These relations between the various mathematical descriptions of holonic special systems is elaborated in Reflexive Autopoietic Dissipative Special Systems Theory: An Approach to Emergent Meta-systems through Holonomics<sup>8</sup>. This is an introduction to various working papers called together Reflexive Autopoietic Systems

<sup>8</sup> <http://server.snni.com:80/~palmer/autopoiesis.html>

Theory<sup>9</sup>. There is also a tutorial about the Ontological Foundations of Autopoietic Special Systems Theory<sup>10</sup>. Drafts exist of other related papers called Deep Mathematics and Meta-Systems Theory and Autopoietic Meta-Theory<sup>11</sup>. A general outline of the non-dual philosophical approach that underlies these extensions to Systems Theory exists called An Approach Toward Being, Existence and Manifestation<sup>12</sup>. All of this theoretical work gives a very robust philosophical and theoretical background to Holonic Special Systems Theory which can be explored for further elucidation of these structures introduced here in terms of the Perfect, Amicable and Sociable numbers and their interrelations. This work establishes as strong a scientific basis for Homeopathy and Acupuncture as anyone might want. It has a mathematical foundation and examples of physical phenomena which ground the theory in terms that Western Science cannot ignore. It establishes a bridge between Western Science and Alternative Traditional Sciences which can be comprehended in terms of the Western ways of looking at things though mathematics, experimental phenomena and theory. Yet it establishes a more sophisticated level of scientific inquiry that extends and deepens the Western system through a robust connection to prior more subtle and ultimately celestial sciences.

If there were only examples of fourfold reflexive structures in Sociable numbers then we would only find a confirmation of our theory of the three holonomic levels here. However, it turns out that there is a more interesting set of sociable structures because

<sup>9</sup> <http://server.snni.com:80/~palmer/refauto2.htm>

<sup>10</sup> <http://server.snni.com:80/~palmer/tutor.htm>

<sup>11</sup>

[http://server.snni.com:80/~palmer/kent\\_palmer.html](http://server.snni.com:80/~palmer/kent_palmer.html)

<sup>12</sup>

[http://server.snni.com:80/~palmer/kent\\_palmer.html](http://server.snni.com:80/~palmer/kent_palmer.html)

many of them have self-generating structures that are larger than four. To be precise the very first sociable set has five mutually generating numbers. We see this as an image of the five hsing and see it as related to the pentahedron in four dimensional space that defines the structure of the minimal hypercycle. The hypercycle is the control structure that causes rebalancing of the autopoietic system. It exists in a subspace of sign and value beyond the level of structure and process within which the autopoietic network exists. Sign and value are the two attributes that Jung posits for the Psyche. The sign/value subspace is the image control structure that is equal to the state machine in the turing machine structure. The process/structure subspace is the equivalent to the tape in the turing machine. In other words the autopoietic system must have these two subspaces one imaginary where control comes from and one real in which the autopoietic production occurs. This is equivalent to the slipnet and the workspace in the Copycat<sup>13</sup> and Metacat<sup>14</sup> AI system created by Hoffstader and his graduate student. When we create a model of how cognition actually works in human beings we get a structure very similar to the autopoietic system. Such a system has a minimal set of articulations and differentiations that is well captured by Autopoietic Theory. This five fold numerical structure has the following form:

12496	20
14228	20
15472	10

<sup>13</sup>

<http://www2.psy.uq.edu.au/CogPsych/ic320/copycat.html>

<sup>14</sup>

<http://www.cs.indiana.edu/l/www/research/dughof/metacat.html>

14536	16
14264	8

These numbers generate each other in a series and thus extends the reflexive structure to include five dissipative structures. This shows how the five hsing mutually generate each other and specifies the factors for each Hsing which are all possible ways of division of each hsing. The actual values of the numbers are not as important as their structure. We see the structure is inherent in the relation of the factors to the whole of the number. Process exists as the series of discontinuities that occur as we iterate the factor finding and the addition of factors for each number in sequence that takes us around in a circle. What we notice is that there is an oscillation here between numbers that are divisible by five and numbers that are divisible by two. This can be seen in the pentahedron that contains five and ten as the only numbers in their lattice. This is understood by the Chinese as the relation between the binary pair of yin/yang and the five hsing which is fundamental to Acupuncture theory. We can go from the prime of two up the progressive bisection to the heuristic levels of eight or sixteen on the one hand and up to the multiples of five (10 and 20 on the other hand).

It is interesting that there are combinations of dissipative structures greater than four. The sociable numbers give us examples of 6, 8, 9 and 28. The structure which includes 28 points is somewhat of an anomaly. It is the very second sociable number set. We find this holonomic mutually generative example of interdependent co-arising as very significant. That significance comes from the fact that there are 28 letters in the Arabic Language. In Islamic Sufism there is a belief that there are no 'atoms' out of which the universe is constructed but that instead there are letters, something like the strings of



modern String Theory in physics, i.e. that vibrations which are understood as letterforms are fundamental. Letters are non-dual between logos and physus. Atoms participate in the dualism of the nihilistic opposites of Idealism or Materialism by positing a fundamental material existence. Because the letters are the basis of the Quranic revelation it is assumed that the letter forms of Arabic have meaning as well. Each aspect of Arabic is assumed to have been created just to carry the revelation of God to mankind. Certain letters appear inexplicably at the beginning of each sura, or chapter, of the Quran which serves to emphasize the importance of the letters themselves. Many different Sufic writers have explored the possible meanings of the letters as fundamental constituents of the manifestation of existence. Ibn al-Arabi has created a very complex system of attributions of characteristics to each letter in the Mekkan Revelations, which has been summarized in The Way of Muhammad by Abd al-Qadir as-Sufi. Thus, it is interesting to hypothesize some relation between the holonomic structure of the set of twenty-eight sociable numbers and the Arabic letters. We do not know what assignment that might be made between the series of numbers and the letters, but comprehending the holonomic pattern of interdependent co-arising as a manifestation of the order underlying the letters and linking that to the five hsing has some interesting implications that we will explore in this section of the essay as a means of situating homeopathy and acupuncture in terms of an even higher science of healing.

This specific interpretation that sees the holonic structure of the sociable set of twenty-eight that appears after the set of five needs a deeper look at the embedding of homeopathy and acupuncture as traditional sciences into the tradition that has spawned them. We believe in Islam that there have been 124000 prophets and 313 messengers to mankind from God, who is known as Allah.

When a messenger comes to mankind one may ask them two kinds of questions, one can either ask about God or Creation. If one asks about creation then the answer that one gets if it is general rather than about a specific subject is a heuristic for understanding the rolling over of opposites in creation. We posit that the cumulative answers to these questions amount to the basis of what we will call Mainstream science, which is essentially a Prophetic Science, which is intrinsically different from normal Western science which is an example of a science based on creation alone without any basis in revelation. Since we have one historical example of such a revelation, i.e. Islam, it is possible to use that as a basis for a project of archeology of knowledge to attempt to understand earlier examples of prophetic science which we can then piece together to get a whole picture of what this form of science might have been like. It is our hypothesis that Acupuncture and Homeopathy are both examples of sciences that have arisen from the stream of prophetic science and thus exemplify the approach to nature and healing that is suggested by the heuristics offered by the various prophets over time. For instance, we assert that Fu Hsi is in all probability one of those prophets. Fu Hsi is the progenitor of Chinese culture who is traditionally portrayed with horns. We posit the hypothesis that Fu Hsi is the figure named in the Quran as Dhul Karnain. Fu Hsi gave his people the basis of the I Ching which is the oldest book and which is a testimony to the wisdom of the Chinese. The Chinese developed the indigenous philosophy of Taoism that amplified upon the wisdom that Fu Hsi gave the Chinese people. By comparing Taoism to certain Sufic works such as The Meaning of Man by Sidi Ali al-Jamal and the Letters of Shaykh Darqawi it is possible to begin to get a picture of this fundamental approach to creation that embodies the knowledge that was taught by the prophets and their inheritors among whom we believe are the Sufis and the Taoist sages. A long study of these materials has led

me to formulate a hypothesis about the nature of Mainstream Prophetic Science. I call it the Mainstream science because it has been taught by all the prophets and their followers who had knowledge of creation from Adam down to the prophet Muhammad, peace and blessings of Allah be upon him, including the major prophets of the Jewish tradition such as Jesus. I will now present my understanding of the basic form of prophetic science which treats the rolling over of opposites in creation.

Mainstream science is composed of heuristics, which are formal for the understanding of the interplay of opposites in creation at various levels of complexity. The simplest level is the identification of the opposites of Yin and Yang. Here Yin and Yang have a very special meaning. Yang signifies celestial unseen causation while Yin consists of everything earthly or seen. All attribution of Yang to things seen is merely by analogy. The Yang is the unseen cause, or source of order, right, good or fate, which are the four great non-duals. A study of the meanings of Yin and Yang will show that this interpretation is sound<sup>15</sup>. The analogy of the light and dark side of the hill refers to the light of celestial causation. Shaykh al-Akbar treats this subject in the eleventh chapter of the Mekkan Revelations. Since celestial causation comes from no-where into the now-here we can begin to understand this science has treating the interpenetration of phenomenal earthly things where the no-wheres are the points of interpenetration in the heavens. According to this model the letter forms represent the structure of this interpenetration at a specific level of complexity which is finitely ordered. In order to build up to that level we need to move through a series of progressive bisections. The first of these is the Major and Minor Yin and Yang which has been mentioned which

differentiates the celestial lights into four kinds. We have already seen that these form the basis for the duality of homeopathy and acupuncture. The solid and broken lines that represent two natural opposites are permuted to get four figures that represent all the possible combinations of two sets of two opposites. Here we need to note that the four permutations at the level  $2^2$  stand as variables that any of the myriad opposites of creation could stand into. Thus we merely select two pairs of opposites of different degrees of fundamentality and permute them and then we can recognize with one corresponds to Yang Major or the other heuristic emblems at that level of complexity.

The next level of the progressive bisection is  $2^3$  which has eight emblems that come from the combinatorial permutation of three sets of natural opposites. These stand for the eight trigrams that are the basis of the I Ching or the eight opposites mentioned by Sidi Ali al-Jamal composed of inward/outward, sensory/meaning and celestial/terrestrial. This is a very important level because it will fit into short term memory which can hold seven plus or minus two things. This is the most complex level that we can understand immediately and encompass completely without effort.

The next level is at the threshold of  $2^4$  or 16 emblems. This is the level of Ilm al Raml, the science of the sands, which is a divination method that is said to the form of the revelation to Idris, the prophet to the Egyptians. Sidi Ali al-Jamal covers it by adding Basic and Metaphorical opposites to the other three.

The next level is at the threshold of  $2^5$  or 32 emblems. This level is where the five hsing exist with their articulation into yin and yang. This is also the level where the letter forms come into existence. There were 32 letters in Ugrit the progenitor language for Hebrew, Arabic and Aramaic. Arabic represents the vowels as diacritical marks

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<sup>15</sup> See PORKERT, Manfred. Chinese Medicine, Henry Holt and Company, New York, 1988, p.318 [ISBN 0-8050-1277-X]

and has the unique letter Dawd which exists in no other language. The 28 letters of Arabic exist at this level of differentiation. There is a pattern which shows that the letters can be represented as a progressive bisection which uses some of the extra letters not counted as part of the alphabet. The first level of this progressive bisection is Alif. The second level consists of hamza and lam-alif. The third level consists of Kaf, Lam, Mim, Ha. The third level consists of all other undotted letters. The fourth level consists of all the dotted letters plus tarmabuta ha. Sakun is the other non-letter form that takes us up to 32 in all. The fundamental division of letters is into 14 al-Mukatat letters that introduce suras in Quran and 14 non-al-Mukatat letters. Another important division is into 14 sun letters and 14 moon letters. Taken together these two divisions give us sets of six and eight. These by coincidence are the digits that every perfect number ends in.

The next level is  $2^6$  which has 64 emblems which is the number of hexagrams in the I Ching. If we look into the I Ching we find a subtle structuring which appears when you take out inversion and substitution of the hexagrams to give twenty sources beyond the mirroring that appears between complementary opposite hexagrams. These twenty sources appear to be the relation between the five hsing, or yang celestial causes, and the four Greek elements which represent the receptivity of yin earth.

The next level up is Quran which has 114 suras plus 14 al-Mukatat letters that head up the surahs of Quran to give 128 forms. The word surah means form which is composed of ayats or signs which refers to the individual verses. There are many interesting relations between the Quran and the I Ching which makes it possible that it was originally one of the books revealed to man by God. Of course, it has been corrupted over time so that it bears little resemblance to what it once was so very little can be made of that linkage

if it did exist, God only knows.

Once we understand the hierarchy it is possible to interpret it by looking at what Sidi Ali al-Jamal says about the dynamics of opposites in The Meaning of Man or what the Taoists say about the same subject. Sidi Ali al-Jamal's book is a handbook for understanding holonomics once it is realized that when he talks about the elite he is talking about an autopoietic special system, when he talks about the elite of the elite then he is talking about a dissipative system, and when he talks about the common that he is talking about a reflexive system. It is our belief that Sufism embodies a kind of reflexive healing that goes beyond acupuncture and homeopathy. We can see aspects of that practice and that understanding in the Dialogues of Plato. It was a practice of transmission and healing of the self. As Plato says he never writes about what he is most interesting in which requires long companionship but then jumps like a spark from soul to soul. Sufism concerns the transmission of that spark that causes the self-form to be healed. That transmission can take place in a glance, or in words, words composed of letters. Thus we see the importance of the relation of the letters to the reflexive field as seen in the set of 28 holonomic sociable numbers.

The number series in question is as follows:

Sociable number	factors	primes
14316	12	4
19116	30	7
31704	16	5
47616	40	11
83328	64	10

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177792	32	9
295488	84	12
629072	10	5
589786	4	2
294896	20	6
353836	28	8
418904	8	4
366556	6	3
274924	24	5
275444	12	4
243760	40	7
376736	24	7
381028	6	3
285778	8	3
152990	8	3
122410	8	3
97946	4	2
48976	10	5
45946	4	2
22976	14	7
22744	8	4
19916	12	5
17716	12	5

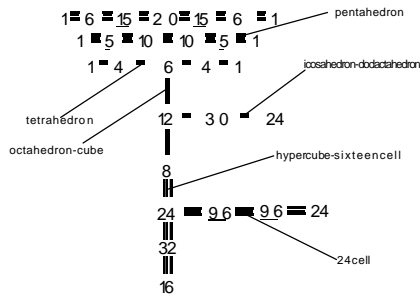
Total of sociable numbers

5716200	96	5
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What is interesting about this configuration is that the the numbers of the factors are very similar to the set of numbers that define the cycles in acupuncture theory. When we analyze them we find the following factors appear a certain number of times.

4	3
6	2
8	5
10	2
12	4
14	1
16	1
20	1
24	2
28	1
30	1
32	1
40	2
64	1
84	1

The best hypothesis that currently exists from earlier work by the author is that the numbers of acupuncture theory come from the lattices of the Platonic Solids of the Third and Fourth Dimensions. This gives us a figure that looks like this:



When we analyze the numbers of the Chinese acupuncture theory we find that they fit into a pattern that is not unlike the pattern of numbers that make up the lattice of Platonic solids of the third and fourth dimensions. We also find a correlation between these numbers and those that appear in the factors of the sociable set of 28. What is missing of the numbers from the lattices is 5, 15 and 96. If we look at the number of primes in the sum of the sociable series we find five and if we look at the number of factors we find 96. Fifteen is the only number that does not appear. The 24 cell is the fundamental figure in the fourth dimension which has no correlate in the third dimension. The 96 that appears in that figure is the core of that dimensionality so that it is interesting it appears as the factors in the total. Here we simplify by ignoring the 600 cell and the 120 cell polytopes of the fourth dimension. It should also be mentioned that there is a hypothesis of the author that the sporadic group J2 of order 604800 is the fundamental tone of this series. All the numbers in the lattice divide into the order of this sporadic group. It is the number of seconds in a week. We can take J2 and think of it as  $7 \cdot 24 \cdot 60 \cdot 60$ . Here the  $7 \cdot 24$  represents the hours in a week or time. The  $60 \cdot 60$  or 360 degrees represents the division of space. If we take J2 we can relate it to acupuncture theory by saying that the chi flows throughout the body in 24 hours and the calendar cycle is 60 which leaves us 420 that can be divided into  $12 \cdot 6 \cdot 5$  for the twelve meridians, five hsing and 6 opposites including yin/yang, inward/outward and hot/cold. J2 is the celestial sphere for the numbers that represent cycles in acupuncture

theory. These numbers also appear in the lattice of Platonic solids of the third and fourth dimensions and now we see them appearing as the factors of the sociable number set of twenty-eight.

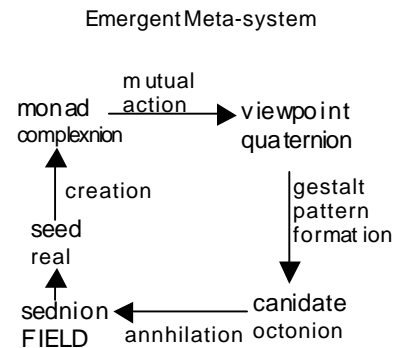
Although we cannot say which of these numbers might be which letters of the Arabic Alphabet yet what we can note is that if there is a connection then the alphabet is to be seen as a holonic structure that embodies interdependent co-arising. In that structure each letter has parts that might correspond to the cycles that acupuncture posits in its theory which we can see as structured both according to the series of holonic sociable number factors and in terms of the lattices of Platonic solids of the third and fourth dimensions. In that structure the lattice of the 600cell and 120 cell is the celestial sphere. We use the book Change by Wartofsky which suggests that we must combine higher logical types with group theory to understand change. We look at groups and see that there are several groups of the same order. We think of these groups in terms of a cycle like the sociable numbers where one group gives rise to the next in order as we shift from group structure to the next. Thus we do not just think of a particular cycle as having one group structure but shifting between group structures as the generators change. *Process* is the discontinuous shift of order generators while *structure* is a particular group structure. These are two specific ways of looking at pattern mentioned by George Klir in Architecture of Systems Problem Solving. Baudrillard mentions two more in Critique of the Economy of the Sign, i.e. sign and value. It is sign and value that are the basic facts that make up the Psyche according to Jung. Thus these taken together are the four different kinds of patterning: process (discontinuities in time), structure (discontinuities in space), value and sign. On the other hand the five viewpoints on a dynamic system are Requirements, Agent, Event, Data, and Function. Out of these viewpoints and patterns it is possible to build

a formal structural model that represents the functioning of the reflexive autopoietic dissipative special system. Such a system is similar to Hoffstader's Meta-cat or Copycat program. Hoffstader was trying to build a model of how we actually solve problems rather than a cognitive model that is perfectly rational. We can see the Chinese model of the autopoietic acupuncture system as a similar exercise. It attempts to model all the cycles that the autopoietic system might use to return to balance. It bases that upon group theory augmented by logical type theory constrained by the lattices and functioning within the broad cycle of J2 sporadic group. But we can also see that these form a fundamental relation to the holonomic macro-structure of the Arabic letters as articulated by the structure of interdependent co-arising found in the sociable set of 28. When we bring all these kinds of numbers together in this framework we get a very precise model of the working of the cycles of rebalancing that augments standard acupuncture theory. We see that the imaginary space in which the acupuncture control structure exists is fundamentally reflexive. It has a specific structure which can be explored by looking at the relation between the sociable numbers, group theory, lattice theory, and the three and four dimensional polytopes. Acupuncture theory has very sophisticated roots in the order of mathematics. When we combine that with the XOR series, the topological series of mobius-kleinian bottles and the soliton-breather wave formations we get a very complex but precise model of acupuncture theory and its modeling in terms of an autopoietic system.

### Emergent Meta-system

However even though we can postulate this mathematical underpinning for the ordering of acupuncture theory we prefer to motivate it more deeply. That motivation comes from the realization that there is a structure that arises from the combination of the three special systems with the system which

produces a model of the meta-system. That structure is called the Emergent Meta-system. The Emergent meta-system is produced by a cycling around through the system and the special systems one at a time in sequence. This cyclical movement produces a model of the manifestation of existence out of the void.



The key point concerning the Emergent Meta-system is that it does not assume continuity between moments but instead assumes discontinuity. Thus it is a model of existence not Being. When we cast around for a model of the Emergent Meta-system in history we find that the best of these models is the game of Wei Chi (Go) which has been played in China for centuries. Wei Chi is such a good model of the Emergent Meta-system it gives us information about the structure of the model that the mathematics does not give us. The way it models the Emergent Meta-system is across games. The handicap stones are the seeds, the groups of stones are the monads, the double eye formation that gives stability are the viewpoints, the empty spaces at the end of the game that are counted to determine the score are the candidates. When these candidate scores are divided by nine, the celestial number, they become the seeds of the next game. Notice we divide by nine and then layout the handicap stones on a grid of nine so the celestial becomes manifest as the seed of the handicap stones that begun the new game. Thus in Wei Chi there are two kinds of stones (handicap and normal played stones) and two kinds of holes (double eye

and normal empty spaces). This differentiation between the kinds of stones and the kinds of empty spaces is what allows us to discover the Emergent Meta-system within the game of Go. Once we see that formation then it is possible to consider the relation of the game of Wei Chi to Acupuncture Theory. What many have noticed is that the number of intersections on the 19x19 Wei Chi board is the same as the number of acupuncture points traditionally described, i.e. 361. What we also notice given our previous discussion is that the board's places, the intersections, are an empty receptivity for the stones to be played within. Thus as a playing field it resembles the emptiness ascribed to the bodymind in acupuncture. When we think of the hsing as intentions of the players then we can see the groups as equal to organs, the walls that are built up in play as equivalent to meridians and the walls are made up of stones which are equivalent to acupuncture points. The hsing are equivalent to the intentions to make walls and groups that are strong (metal), flexible (wood), diffuse covering as much territory as possible (water), aggressive taking as much of the other's territory as possible (fire), and stable with eyes or rooted in untakeable territory (earth). It is a continual balancing of these different intentions during play that makes for robust groups and strong play. In acupuncture there is also a division of the levels of the body into Wei Chi, Chi, Nutrition, and Blood. We can see these in the Game of Go or Wei Chi in terms of the competitive play being the level of Wei Chi or defensive energy itself. The Chi is seen when we consider that the rules of play make it so that each point on the board seems as if it were a source or upwelling of the water of life. When groups are cut off from this water of life then they die. Thus in this model each point, like the acupuncture points are a source of Chi. It is not that the Chi moves through the meridians stopping at the acupuncture points as the heuristics may be interpreted to indicate. Rather the Chi comes from the individual

points and radiates through out the system of lines. It is the way groups are killed in Go that makes it possible to see this theory of the radiation from the points by Chi in action. The Nutritive level is the level of the moves themselves made by the players. The stones feed the growing reification of the board which becomes more and more defined and constricted as play continues. The blood level is what carries us from game to game as we play multiple games. Nutrition is something that only lasts for a short time like a game while the flow of blood is what continues on giving continuity to life itself. As the play of the game continues there is a gradual reification of the positions in the game. We can see this as moving through the stages of the five hsing. The first stage is like water where each side tries to spread over the whole board. The next stage is like metal in which each side tries to make strong barriers to wall off claimed territory. The next stage is like fire in which each side makes insurgencies against the other side. The next stage is like wood where each side tries to join up its groups and make their connection as flexible as possible. The last stage is like earth where each side must root its collection of groups in either untakable territory or double eyes. We see those eyes as the eyes of the dragons that swarm in the clouds. The Emergent Meta-system is given the image of the Dragon in China. The dragon is the image of the form that is right on the boundary between form and no-form. This is seen in Chinese painting when the blank paper functions as clouds. Go shows us an image of that dragon because the groups of the game slowly take form out of the void of the board swirling around each other across successive games between the same players. Through a series of games the stones seem to form something like the yin/yang symbol swirling around through the successive games. We realize that the temporal gestalt of the game embodies the five elements in their canonical formation of the metal pot of water sitting on top of the fire of wood on the earth. The Chi is produced by all the five

hsing working together holonomically. Also the intentions of the player that yields a robust game position must also cycle around the strategies that produce strong, grounded, aggressive, flexible and diffuse formations. This balance of different intended strategies is the control hypercycle that dominates the balance of the unfolding of the game. All this occurs in the empty receptivity of the game board, just as the balancing activity of the body takes place in the empty receptivity to celestial causes within the mindbody. Wei Chi as a game embodies the model on which Acupuncture is founded. Into the empty space of the game the theory of good play is projected which balances all the different factors necessary to gain a robust position against one's opponent. In Acupuncture the game is played against one's environment. The formations build up which attempt to balance the environmental factors at play within the individual's environment. The individual uses his/her energy to fend off environmental factors while still producing a viable position of his/her own. What is interesting about the game is that it ends on an agreement or when no other moves can be made that do not detract from one's own territory. At that point the empty places are counted and then divided by nine, i.e. the yang number. Nine represents the unseen cause and when it appears the board is wiped clean and a new game is played. This arrival of the yang cause annihilates the positions of both offense and defense against environmental factors and allows the game to start over again. Acupuncture treatment models this arrival of the yang cause which annihilates the positions on the board and allows things to start over again with the chance of a better balancing this time against the factors in the environment. Placing the acupuncture needles on the skin imitates the arrival of the yang unseen cause. Notice that in this case the simulation shows us that annihilation is expected like in Homeopathy. Here the two sides annihilate at the end of the game where the handicap is the side effect. The configuration of balances and

unbalances is wiped clean and must be built up again. The game of Wei Chi or Go is an excellent model of the workings of Acupuncture theory based on the model of the Emergent Meta-system. In it we see the meta-cycle of creation and destruction at the level of existence that the balances of acupuncture theory operates within.

Acupuncture theory projects within this open space a very complex set of cycles which are based on the lattices of the three and four dimensional Platonic Solids. This is because the fourth dimension is the model of the unseen celestial world and the third dimension is the model of the terrestrial world. The differentiation of Yang causes acts on the differentiation of Yin receptivities through this model which is very complex and interesting. The key action is the impingement of the five hsing, represented by the pentahedron of four dimensional space, the simplest solid in that space, on the tetrahedron of the four elements. The four elements are the four receptivities of earth. As Shaykh al-Akbar says in the Mekkan Revelations, each celestial cause has four wives (which is legal Islamically) that produces different children from each wife. This possibility of four wives signifies the four elements to Shaykh al-Akbar. The differentiation of the celestial causes according to the Chinese is into five which they relate to the visible planets, the five tones of their language, and the five fold symmetry of the human body. Thus the minimal system in three dimensional space is the tetrahedron which has four elements (earth, air, fire, water) and four characteristics (hot, cold, wet, dry) connected by the perfect number six relations. These six relations can be seen as the heuristic of major and minor yin and yang plus the abundance of Yang Splendor and the deficiency of Closed Yin. The connection of the Celestial Causes and the Terrestrial receptivities give us twenty sources. These sources are seen as the core of the I Ching beyond substitution and inversion. This is to say that beyond the



complementary mirroring of the hexagrams there are twenty source forms divided into eight groups of two and twelve groups of four. These sources underly the field of the hexagrams that occur at level 64 ( $2^6$ ). So immediately we see how the connection between celestial causes and terrestrial receptivities produce the field of possible qualities as the interference waves between the various lines of causation occur. This is like when we drop four rocks in a pond and see the interference pattern between the wave patterns each one generates. Here instead we see the interference pattern between five times four wave generating interventions of the unseen causes into the visible realm. It results in various qualities of their interpenetration that give us directly the sixty four hexagrams of the I Ching. The next level up from the tetrahedron in complexity is the eight trigrams. They are produced out of the lattice of the octahedron/cube. Notice that in that lattice the central cycle is twelve. Twelve are the number of meridians on each side of the body and also the number of terrestrial branches. The pentahedron lattice has ten as the central element twice. That ten represents the celestial stems. The combination of the terrestrial branches and the celestial stems gives us the cycle of 60 days that played a large role in acupuncture as the macro-cycle for the circulation of Chi beyond the 24 hour period. This interrelation between the celestial stems and terrestrial branches is seen also in the group  $A^5$  that connects the icosahedron-dodactahedron lattice to the pentahedron. Both formations have the same group structure. We note that the twelve in the octohedron-cube lattice is also the root for the icosahedron-dodactahedron lattice. That lattice has a central number of thirty, i.e. half the cycle of sixty, and also the number twenty which is one third of the cycle of sixty and also related to the twenty sources within the I Ching. The group  $A^5$  is the key structure in the relation between the third and fourth dimensional Platonic solids. It is this group that makes the solution of equations of degree five and

greater insoluble. Thus it stands as a closed door between the seen world and the unseen world. It both connects and closes off at the same time since unknown variables cannot be rotated into visibility due to the asymmetrical action of this group.

When we move beyond the third dimensional regular polytopes we encounter after the pentahedron a figure like the octohedron and cube called the called the hypercube and sixteen cell. The sixteen cell is made up of tetrahedrons instead of octahedra as we might have expected. This lattice connects the level of the eight trigrams to the sixteen quadragrams of Ilm al Raml, the science of the sands developed by the Arabs and which was the form of the revelation to Idris much like the trigrams were the form of the revelation to Fu Hsi. Ilm al-Raml unlike the I Ching has very little philosophical development beyond its place as an oracle. However, we can see the same structures developed intellectually in The Meaning of Man by Sidi Ali al-Jamal. Between these two levels we find the heuristic level of thirty-two arising and the cycle of 24. The are twenty four meridians in the entire body taking both sides together not counting the two central meridians. The heuristic level of thirty-two is where the five hsing augmented by the yin and yang articulation unfolds and it is the level where the letters first appear. Ugrit, the proto-Semitic language had 32 proto-letters written in cuneiform. The node of 24 in this lattice connects to the twenty-four cell lattice which is articulated into 24 and 96 both doubled. This lattice has no cognate in any higher or lower dimension. It is a core lattice structure that fills four dimensional space. We posit that the two nodes of 96 which are three times 32 or four times 24 represents the connection between the level of the letters and the twenty four meridians on either side of the body. These are doubled and are represented by the GV and CV channels that are at the center point of the body. Thus there is an accommodation between the Hsing articulated by the augmentation by

yin/yang to give  $2^5$  elements and the twenty four meridians that make up the flow of Chi on both sides of the body. This is summarized by the two 96 element cycles that appear in the CV and GV channels that are at the center of the body. Together there are 26 channels in all, twelve on each side of the body and two at the center of the front and back of the body. When the Hsing augmented by yin/yang as celestial causes hits the body it effects the CV and GV meridians first and then the twenty four meridians on either side of the body. The Chi travels around the body in a 24 hour period so this is why there are two 24s in the lattice. One represents space and the other represents time. We get this as well in the sporadic group J2 where there are  $7 \times 24 \times 360$  elements. The seven days and the twenty four hours represent time and the 360 degrees of space represent space. We notice that there are fourteen meridians that are different CV + GV + twelve on each side of the body. These fourteen when divided by two give us the seven which plays a prominent role in the celestial sphere of the cycles which we posit is the sporadic group J2 which has 604800 and which is evenly divisible by every number in our three and four dimensional lattices<sup>16</sup>. There is another larger lattice in four dimensional space that does not connect to these lattices directly that can also be seen as a higher level cycle which represents the duality between the 600 cell and 120 cell polytopes. This lattice is 600-1200-720-120. We can divide by ten, i.e. the number of celestial stems, and see that this relates the 60 cycle calander to the 120 day cycle that arises if order between the stems and branches matters. This is related down to the 12 cycle of double hours which was the traditional way time was counted. This larger cycle that relates the 60 cycle to the 120 cycle and 12 hours of the day can also relates

<sup>16</sup> Oversimplifying we might notionally say that  $J2 = 4 \text{ elements} \times 5 \text{ hsing} \times 6 \text{ major/minor yin/yang} + \text{YS} + \text{CY} \times 7 \text{ Chakras} \times 8 \text{ trigrams} \times 9 \text{ celestial causality} \times 10 \text{ celestial Branches}$ .

the trigrams and the celestial number 9. Notice that the core of the space is represented by a number which has both 9 and 6 as units which are the traditional representatives for Yang and Yin. Similarly 72 is  $8 \times 9$  and shows us a relation between the celestial number of heaven and the trigrams that represent interpenetration of the heavens with the earth.

It is clear from this exposition that there are is a very complex mathematical structure that relates many of the cycles that appear in Acupuncture theory in a way that gives us a model of the relation between the seen and unseen world based on the lattices of the Platonic solids in those two spaces. It is fascinating that we see almost the same set of numbers appearing in the sociable numbers. We posit that the first sociable set of five represents the five hsing and the third sociable set of four represents the four greek elements that are the receptivities of earth. The interaction between these two fundamentals generates the interference pattern that gives us the second sociable set of 28 which we see as corresponding to the Arabic letters which is a further articulation of the heuristic level of 32. Notice that there are after this first three sociable sets a series of twelve sets of four and then sets of nine and eight together. This nine times eight appears as the 72 that appears in the 600/120 cell lattice. As we move up the series of sociable numbers we are getting further and further away from the primal interaction between the Hsing and the four Greek elements. There are sociable groups of six and eight that appear interspersed within the series of sociable groups of four that are predominant. All the numbers that appear in the sociable numbers so far discovered relate to numbers within our super-lattice of regular polytope lattices. Key numbers like 28, 9, 8, 6, 5, 4 are picked out to have representations of holonomic rings of interdependent co-arising. This shows us what cycle nodes are holonomic within the entire lattice. The four emblems have the

perfect number six relations. The eight emblems have the perfect number of 28 relations. Five and nine being odd represent the Yang unseen celestial cause impinging on these perfect binary levels. The 32 emblems have the perfect number 496 relations. The level of 128 ( $2^7$ ) where the Quran appears with its chapter forms and letter forms is one of those levels where the progressive bisection heuristic is grounded in a perfect number specifying the number of relations between the elements of the heuristic, in this case 8128. Notice, however, that the Yang cause in the form 5 relates to the 4 which has 6 perfect relations and the Yang cause in the form of 9 relates to the 8 which has 28 perfect relations. Similarly 33 goes to 32(496). Perfection in the relations between the elements of the terrestrial receptivities balances or grounds them to receive the subtle yang force from the celestial realm.

In Quran the number relating to the Yang cause is 129 realities to the name of Allah, Al-Latif. Also another number is 19 which is reflected many places as an error correcting code apparent in the structure of the Quran. Nineteen is also the number of lines on the Wei Chi board in each direction. They are the primary yang elements that when matrixed produce the 361 acupuncture points. The key single point, such as the Yuan point, is that which exists beneath the nose over the upper lip. That point is where the two energy systems of the two sides of the body connect when we are young but which disconnect when we become older. This is one of many key points in the acupuncture system that might be singled out as the point that corresponds to the north star at the center of the board around which all the other 360 points revolve. The north star was known in the Chinese system as the point of the manifestation of Yang because it was the point around which every thing else turned which itself remained still. The nineteen can be extended by one to give twenty. Nineteen to twenty is a fundamental slippage within the numbering system

underlying the Arabic in the Quran. The nineteen are related to the twenty interaction sources beyond mirroring within the I Ching. For instance, the “bismillah ar-rahman ar-rahim” with which the various suras begin that means “in the name of Allah the Merciful and Compassionate” has 19-20 letters. There is an extra Alif that may or may not be counted as the case may be. Alif is the letter that contains all the other letters, it is the source of all the letters. This twenty also appears in the minimal regular polytope of the fifth dimension which has the lattice 1-6-15-20-15-6-1. This regular polytope lattice reflects the inner structure of the perfect number of relations between the four elements and the four characteristics within the tetrahedron. Thus there is a deep embedding of these structures. Each level of the Pascal Triangle represents a level of the progressive bisection. The lattice of this polytope is the level 64 of the progressive bisection. The Pentahedron lattice gives us the heuristic level 32 and the tetrahedron gives us the heuristic level 16. Thus interembedding of cycles and heuristic levels gives a complex mathematical and numerological structure that the Chinese used as its map for the imaginary structure of rebalancing of the human body which exists between seen and unseen realms.

5	4 (6)
9	8 (28)
33	32 (496)
129	128 (8128)

Our bodymind configurations can be seen as dissipative systems that are in symbiosis across the boundary between consciousness and the material world. The cognitive dissipative system which is invisible and the

bodily dissipative system which is visible are in symbiotic balance. In the Quran there are mentioned other beings like Jinn and Angels which we posit are similar autopoietic structures except between consciousness and super-consciousness or between super-consciousness which understands paradox and ultra-consciousness which understands the supra-rational which is the opposite of paradox as appears in Zen koans. These levels of Being were discovered by the Hindu's and relate to the following levels: persona, ego, transcendental ego, atman, Brahma/Shiva, Vishnu.

Brahman	Death		
Atman	Dreamless Sleep	angel	
Transcendental ego	Dreaming	angel	jinn
Ego	Normal Consciousness	human	jinn
Persona	Appearance matter	human	

When we look at this set of levels of consciousness and realize that it is possible to have autopoietic formations that are symbiotic dissipative systems across each of its boundaries then we see where our concept of the gods (devas) and angels (ahuras) come from. The Jinn or Greek Gods operate within the realm of consciousness which to them is like matter to us. They exist also in a super-conscious realm that we only access in dreams. Angels are even higher order beings which have no will of their own but are none the less intelligent and insightful as they carry out the commands of God that appear

as fated beyond the veil of death.

The three levels of yang influence that are related to 5, 9, 33, 129 can be seen as connected to these levels of dissipative symbiosis into higher and higher autopoietic forms. The Quran was brought by an Angel and thus exists with a causation at the level 129. The I Ching which may have been an early form of revelation and one of the books of Allah, now very corrupted so only its form remains talks about the dragon as the symbol of the Yang formation in its very first hexagram which stands for heaven. The dragon is the symbol for the emergent meta-system and the underlying dynamic of existence. Finally at the level of man there is a five fold symmetry represented by the five Hsing interacting with the four elements. The dragon named typhoon/python is what Zeus/Apollo fought in order to bring the Olympian realm into existence and establish its oracle to man. Dragons and the Gods inhabit the same realm beyond our kenning. How much further from our ability to comprehend is the realm of angels which appear in Hindu Mythology more clearly than in the Greek World as the difference between devas and ahuras. The Vedas portray the devas setting things out of balance and the angelic ahuras bringing them back into balance despite their imbalance. This leads us to the concept or RTA or Cosmic Harmony as the dynamic balance despite imbalance. This kind of balancing is essential to the work of the body when it rebalances itself in relation to external factors or habitual behaviors that cause imbalance. We find a series of non-duals that hide within the dualities that produce the Western worldview. These are as follows:

Physus (order) Logos

Finite (right) Infinite

Have (good) Have Not

Exist (fate) Exist Not

Each duality unfolds from the right most duality of the lower level. The holonic structure of rebalancing cycles appears embedded in the mathematics of lattices, groups, sociable numbers, and other kinds of mathematics as non-dual order that is prior to the unfolding of physis and the unfolding of logos that exemplify Chi and Li. But below that is the non-dual of Right which is prior to finitude and infinitude. It is this setting things right that is the balance that is achieved by the autopoietic unity through time that allows it to live through the maintenance of its own organization as a homeostatic variable. Beneath that is the non-dual of Good beyond what the creature has and does not have. The Good is described by Plato in the Republic as a non-representable intelligible. We can represent Order and Righness but not the overflowing variety of existence that arises from the Good. Beyond that is the non-dual of Fate prior to the unfolding of existence and non-existence that arise from the single source of all causation. Rebalancing uses the resources of variety production by the Good but can only work within the constraints of its Fate. Both Good and Fate are non-representable intelligibles which we intuit from experience. These deeper non-duals underly the functioning of the autopoietic organism within its reflexive field and the meta-systemic environment. These great non-duals are made apparent to us by Plato in his works.

The mathematical structure that we have found relates to all of these levels of existence beyond the visible world. Acupuncture is a very sophisticated theory that takes the Platonic Solids of the third and fourth dimensions and projects the imaginary realm of Chi and Li upon them in the form of the interaction of the Five Hsing with the Four Receptivities. This construction relates the cycles within cycles that constitute the form of all possible rebalancing schemes. The Chinese saw these structures as dynamic interlocking cycles that conformed to the

structures of three and four dimensional regular forms. These are the thresholds at which thought about the world is most efficient. We can naturally understand things divided into these cycles. We may take the great cycle of J2 with its 604800 elements and divide it into all these cycles and see them revolving within each other as wheels within wheels within wheels, where all the possible cycles interpenetrate. That interpenetration of cycles gives us a dynamic model of the interpenetration of the mindbody with the environment and the possible cycles of rebalancing that it may undergo in its autopoietic projection of its own organization on itself, which is an emergent pulse that take time. Acupuncture is the study of the formation of this invisible emergent pulse of the mindbody. The mindbody temporality is segmented into these various cycles in a natural way. When we recognize the various cycles at play we are making non-nihilistic distinctions. When we recognize the balance of the mindbody we are using our ability to understand what is right, i.e. the cosmic harmony. That takes place within a broader recognition of the Good and an even broader recognition of Fate of the individual human bodymind within their specific historical, social and cultural situation.

Homeopathy, once we understand its duality with Acupuncture can benefit from this theory as well. Homeopathy concentrates on the autopoietic cellular level while Acupuncture concentrates on the autopoietic organism as a whole. Homeopathy has no theory but uses the differentiation of the world itself and the many anti-medicinal substances that are to be found there as the basis of its healing. In this way we see that Homeopathy is again the dual of acupuncture. Homeopathy deals with the Good or the endless variety of things that are found in the world. The Good produces the endless variety of things some of which are good for us and others are bad for us. It is the brilliance of Homeopathy to realize that

we can gain a cure, a good, out of those things that are bad for us, i.e. anti-medicinal by turning them into their opposite pattern and annihilating diseases with their traces. We have diseases or we do not have them. The having of the diseases is what Homeopathy attacks by using what is bad for us to destroy what ails us. But Homeopathy is based on the substances found with the world with their awesome variety. Thus Homeopathy deals with what exists and determines its use through provings. But it is by the concentration on Miasmas that Homeopathy deals with the fate of the individual within the genetic stream from generation to generation. The miasma is the underlying stream that causes our susceptibilities and thus seals our fate with respect to the contraction of diseases. Homeopathy treats not just the individual's diseases but also the miasma within their family. So where Acupuncture treats us based on the understanding of the mathematical formation of cycles of rebalancing and with an understanding of balance, Homeopathy on the other hand operates at the level of Good and Fate instead. Homeopathy and Acupuncture are duals in every way as we have seen throughout this essay. One brings us an understanding of the role of the environment in healing while the other helps us to understand the internal balancing cycles by which the isolated organism heals itself. Both together form a powerful healing regimen and discipline for understanding the human being as an dissipative autopoietic special system.

However, there is more to this theory than merely the duality of homeopathy and acupuncture. There is the social level of healing which has been developed by the Sufis within the Islamic tradition and by the Taoists and Buddhists within the Indian and Chinese traditions. This other higher kind of reflexive healing is demonstrated in the Dialogues of Plato who talks about the spark that jumps from soul to soul which Plato

avers to be what really interests him but which he never wrote about directly. We find copious references to this material in Sufic writings such as The Meaning of Man of Shaykh Ali al-Jamal, Letters of Shaykh ad-Darqawi, as well as works by other famous Sufic masters. Here the healing of the "nafs" or self-form occurs by annihilation which then allows the practitioner to "go on" as one who is dead in life. The goal is the perfect man who stands beyond death as the interspace between the sea of meaning and the sea of form. Because this spiritual healing stands at the center of our tradition as exemplified by the works of Plato and Aristophanes we cannot think of it as entirely foreign. We find traces of it in the heretical teaching of Meister Echart and in Kierkegaard. It is the understanding of this higher art of healing that Acupuncture and Homeopathy are the introduction to. In the higher are the great non-duals of order, right, good and fate are combined with the aspects of existence and being called truth, reality, presence and identity. This combination cross links the concepts of the non-duals with the aspects under the meanings of the words sharia (way) and haqq (crux).

	Real	True	Present	Identical
Order			Sharia	Sharia
Right	Haqq	Haqq		
Good			Sharia	Sharia
Fate	Haqq	Haqq		

The perfect man who stands beyond death, i.e. has been annihilated but goes on after that in a kind of living death is said to the interspace between the sea of Sharia and the sea of Haqqiqat. Thus we see that he exemplifies a cross linking between the ultra-aspects of existence and the non-duals. Such a person is a perfect mirror for each of us in

which we may see the anti-pattern of the nafs, or self-formation. The pattern of the Nafs and the anti-pattern seen in the mirror of the perfect man annihilate to leave the human being free to go on within creation beyond death while immersed in life thus fulfilling the spiritual demand of the Prophet Muhammad, may Allah bless him and grant him peace, to “die before you die.”

The relation of Sufism with Taoism and Buddhism can itself be seen by looking at Plato’s divided line. The divided line has real differentiated from unreal outwardly and Representable and Non-representable intelligibles differentiated internally. We could substitute any of the aspects for reality, including truth, identity and presence. We can see that both right and order are representable non-duals inwardly and that Good and Fate are non-representable non-duals outwardly. Thus the lines of inward and outward are distinguished through the non-duals and the aspects of existence or Being. But the lines of the divided line are seldom thought about explicitly. We consider the outward line to represent outward existence and the inward line to represent inward existence beyond Being. We will relate the perfection of inward existence to Buddhism and use the symbol of Gold as they do for purified consciousness. We will relate the perfection of the outward aspect of existence to Taoism and use Jade as the symbol of the marriage of Chi and Li in nature. Finally will think of the non-dual between inward and outward existence as manifestation and relate that to the diamond which represents perfect annihilation both inwardly and outwardly. This is the central line between the inward and outward bifurcation. This is the position achieved by the perfected man who is the reference for the stream of life that stands beyond death. We see him as a figure that stands out from the background of life but which is really a phantom because his self-form has been annihilated so that he becomes a perfect mirror within which the self-form of the one seeking enlightenment can see its

inverse so that the self-form and the anti-self-form annihilate. More about this may be found in the book Maitreya Sutra by the author. Annihilation is the form of healing at all the levels of healing whether they be dissipative as in Homeopathy, autopoietic as in Acupuncture, or reflexive as in the genuine spiritual disciplines such as Taoism, Buddhism and Sufism. This shows us an integrated science of healing whose principles are the same on all the levels of existence. This integrated science of healing forms a whole discipline rooted in Prophetic Sciences which are based on revelation. These sciences are far more sophisticated and elegant than any of the sciences that appear in Western Entropic Science. This is because they treat the world as interpenetrating and empty existence rather than as material or consciousness alone. Instead they realize that the dissipative systems of the material body are in symbiosis with the dissipative systems of the immaterial mind of consciousness which together form the symbiosis of the autopoietic special system of the organism or cell which both exist in a reflexive social field within the general economy of the environment. This entire science needs to be reappropriated by us in this age when imbalances are leading to the destruction on the planet as a whole and perhaps ourselves as a race. Hopefully the articulation of the duality between acupuncture and homeopathy and its relation to the genuine spiritual disciplines of Buddhism, Taoism and Sufism will help set the stage for this revival of Prophetic Sciences of Healing.

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## About the Author

Kent Palmer is a Senior Systems Engineer at a major Aerospace Systems Company. He has a Ph.D. in Sociology concentrating on Philosophy of Science from the London School of Economics and a B.Sc. in Sociology from the University of Kansas. His dissertation was on The Structure of Theoretical Systems in Relation to Emergence<sup>17</sup> and concerned how new things come into existence within the Western Philosophical and Scientific worldview. He has written extensively on the roots of the Western Worldview in his electronic book The Fragmentation of Being and the Path Beyond the Void<sup>18</sup>. He has at least seventeen years experience<sup>19</sup> in Software Engineering and Systems Engineering disciplines at major aerospace companies based in Orange County CA. He served several years as the chairman of a Software Engineering Process Group and now is engaged in Systems Engineering Process improvement based on EIA 731 and CMMI. He has presented a tutorial on “Advanced Process Architectures<sup>20</sup>” which concerned engineering wide process improvement including both software and systems engineering. Besides process experience he has recently been a software team lead on a Satellite Payload project and a systems engineer on a Satellite Ground System project. He has also engaged in independent research in Systems Theory which has resulted in a book of working papers called Reflexive Autopoietic Systems Theory<sup>21</sup>. A new introduction to this work now exists called *Reflexive Autopoietic Dissipative Special Systems Theory*<sup>22</sup>. He has given a

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<sup>17</sup> <http://server.snni.com:80/~palmer/disab.html>

<sup>18</sup> <http://server.snni.com:80/~palmer/fbpath.htm>

<sup>19</sup> <http://server.snni.com:80/~palmer/resume.html>

<sup>20</sup> <http://server.snni.com:80/~palmer/advanced.htm>

<sup>21</sup> <http://server.snni.com:80/~palmer/refauto2.htm>

<sup>22</sup> <http://server.snni.com:80/~palmer/autopoiesis.html>

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<sup>23</sup> <http://dialog.net:85/homepage/incosewg/index.htm>

<sup>24</sup> <http://server.snni.com:80/~palmer/wsms.htm>