

Elements of Western philosophical and general scientific fundamentals of Chinese medicine Yi Xiang Yi Xue

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Abstract

Due to the fundamental achievements of Western philosophy and contemporary science we make an attempt to define the elements of general scientific and philosophical fundamentals of Chinese medicine Yi Xiang Yi Xue as a research area and one of the advanced promising branches of integrated (holistic) medicine

1. Introduction. Urgent matter of the development of general scientific and philosophical fundamentals of Chinese medicine Yi Xiang Yi Xue

In the paper [1], due to the fundamental achievements of Western philosophical thought and general scientific approaches, the urgent matter is substantiated and the strategy for development of Yi Xiang Yi Xue as a new research field of medicine (Image-medicine (IM) is developed, which will contribute to the promotion of IM to a wider audience, generating of IM prestige, it will help to understand the essence of its phenomena and regulations, underlying causes and course of human diseases, and also to establish effective methods of treatment by means of contemporary science and technology and future innovations. The establishment of research IM contributes to convergence of contemporary science and ancient curing methods, healing, self-discovery and self-development; to development of research IM as an effective and recognized by the society ancient and simultaneously modern area of medicine that is presented in main aims and objectives of Kundawell Institute.

According to the strategy of research IM development, in the paper [1] the establishment of theoretical and experimental, clinical trial and information analytical approaches was suggested. In the structure of research IM theory its components were determined: religious-philosophical conceptual model; philosophical and general scientific conceptual model; collection of private theories, models, methods, techniques and algorithms in specific sciences (biology, medicine, physics, mathematics, systems theory, synergetics, computer science, transpersonal, cognitive and integral psychology, semiotics).

The religious-philosophical conceptual models are the amount of such graph verbal concepts (models): the concept of Jing-Qi-Shen, the concept of Ying-Yang, the concept of Emptiness and the concept of generation of Life: Tao – Emptiness - Ying/Yang – (Sky, Human, Earth) – All mass of things, and several others. These models are the phenomenological fundamentals of IM and are presented in a very concentrated form of the original basic Images of Life and Human, their components and interaction between them, the evolution of Life and Human that are established by practitioners on a purely empirical spiritual level. These ancient models should be the fundamental for development of current scientific theory of IM, as they are symbols, signs of a huge reservoir of invaluable experience of the whole congregation of ancient Masters of internal practices of self-development and healing.

The next important stage in the development of IM theory is the establishment of its philosophical and general scientific conceptual models, which are fundamentals for private models and methods within specific sciences. As referred to in [1], contemporary science has developed along with Western philosophy and has a lot in common because they both aspire to rational awareness of laws and regularities of the studied objects and phenomena expressing the knowledge through a system of logical concepts and categories. General scientific knowledge is based on postulates (principles, axioms); this is to any extent some philosophical statements that are often perceived as obvious and well-known truth. Since the conceptual religious and philosophical graph verbal models of IM theory are of a very wide, real, universal nature, the natural way of a scientific theory development is generation of philosophical conceptual models within the Western philosophical systems, such as empiricism, positivism, dialectics,

existentialism, phenomenology, postmodernism. In this respect, philosophical concepts are intermediary between the pre-scientific religious-philosophical concepts and strictly scientific theories that will make up the framework of future research IM. This paper is aimed for development of IM theory for establishment of its Western philosophical and general scientific conceptual models.

2. The body

2.1. Western philosophical conceptual model of Reality (Life) in Chinese Image medicine.

Let us analyse the main concepts of IM religious-philosophical conceptual model in the context of their compliance with the basic categories of Western philosophy. The first and fundamental elements of the model of life origin are Tao and Emptiness; these notions are very deep and complicate to define (not available in their entirety of rational inquiry). The concept of Tao is the subject of many philosophical studies. In different religious and philosophical doctrines some pre-scientific counterparts of the Tao concept can be found, for example such as Absolute, God, Allah, Parabrahman. In Western philosophy there is a concept of Transcendent similar to the concept of Tao.

Transcendent provides, creates what is (actually exists) and what can be (potentially exists). Transcendent is hidden behind all the manifestations of the universe, the universe and is its eternal source. Transcendent inexplicably mysteriously contains the fundamental unity, integrity, consubstantiality of the whole Reality. Transcendent is experienced in deep meditation as All, because Transcendent is Father of all things, of all that is and what can be. Transcendent in its highest rational manifestation can be very approximately reflected as an integral category of Being–Nihil, although it is neither Being nor Nihil. Transcendent is fundamental for the Being and Nihil.

Despite its comprehensive universal nature, Tao (Transcendent) cannot be comprised by any mental categories, since the nature of thinking cannot make direct contact with this transcendental essence. In relation to thinking and visible multiple world, Tao is transcendent (supreme) unattainable, that makes transmitting reliable information about it by thinking and speech impossible. Transcendent is beyond the reach of all dialectic (dualized) categories of our thinking, in particular, Transcendent is beyond the subject-object relation, as it is in a state prior to splitting into subject and object in the act of mental cognition.

When Transcendent is transformed into an object of cognition it ceases to be Transcendent in the act of this transformation, becoming its model (a depraved substitute), which is immanent to thought and speech. Transcendent (Tao, Absolute, Parabrahman) is not available for the subject studying it because it cannot be the object of cognition, it (Transcendent) is a complete Emptiness, which is another element of the religious-philosophical conceptual model of IM, which is almost completely analysed in Buddhist religious philosophic tradition. Emptiness is a complete Nothing in relation to experience and knowledge, sensations and images, feelings and reflections of human. Nothing can be said about Transcendent as well as about Emptiness, it can only be pointed to, and the subject studying it cannot touch it, interact with it, because the existence of the subject is contrary to the fundamental attribute of Transcendence – the fact of holistic subject-object continuity, integrity.

Transcendent can be touched only by deep thought and reflection by means of ultimate dialectical and metaphysical categories that, for instance, are used in religious systems in study and comprehension of sacred scriptures and treatises. Immediate full contact and full immersion in Transcendent is possible only by direct super-rational experience (merger, consolidation) of it in its inner spiritual dimension by deep meditation practice, which is accompanied by the feeling of complete oneness with all Reality. This meditative reunion with Transcendent annihilates the studied subject, and the subject rather merges with the object becoming Transcendent. Thousands of years before the world religions some people had direct experience and contact with Transcendent, trying to describe it by verbal means. This created a certain special way of

thinking, logic and speech, especially a well-known Buddhist philosophy (logic), Taoist philosophy (logic), etc.

Transcendent (Tao) in a strange mysterious way combines Nothing and All. The aspect of Transcendent Nothing is Buddhist Emptiness, Zero, Nihil, and the aspect of All – Integrity, Holomovement, Unity, Oneness. Due to the issues mentioned above, we argue that the separation of Tao and Emptiness into models of life origin as two categories is only conditionally, because Tao as Transcendent contains a negative aspect of Nothing that is Emptiness. In deep meditation, a practitioner directly experiences (sees, feels, understands) Transcendent (Tao) as something completely different from its integral everyday experience. There is nothing (no thought, no image, no filling), what can adequately present Tao, so the term ‘Emptiness’ is used; and therefore in classic Taoism Tao Te Ching, Tao is ineffable. In a positive aspect, Tao ensures the existence of All as a great single fundamental of Reality, its inner essence.

On the other hand, if Tao and Emptiness are regarded as different separate essences (concepts), there is a division, differentiation of Reality before Ying-Yang level, which is illogical and inconsistent, because a primary differentiation of Reality (Transcendent) can be generated only from Ying-Yang level.

The Ying-Yang theory as the next element of life generation model in a deep philosophical level, on one hand, shows the interdependence, interconditionality of all opposite concepts (categories, essences), and on the other hand, emphasizes their multidirectionality, antagonism and mutual struggle, confrontation. These two opposite aspects are consistent with each other by the concept of balance and harmony between the opposite principles. Transcendent (Tao, Emptiness) generates Ying-Yang; it is always implicitly behind these opposite categories that is manifested in their interdependence, interconditionality and internal harmony between them. After Ying and Yang generation (birth) differentiation occurs as well as division of Reality, the basis for multiplicity, diversity of the world is formed, the possibility of changes, movements as the main attributes of the dual non-permanent world emerges.

The theory of Ying and Yang can be adequately described in terms of contemporary dialectics, which allows to express the truth very flexibly in a rational intuitive form because every dialectical statements except the rational part is always inherent in an irrational, intuitive moment. Dialectics always uses the principle of complementarity, interconditionality of opposite concepts, which is characteristic feature of the Ying and Yang concept. The fundamental categories of our thought and speech that create dialectical pairs of opposites are categories Being-Nihil, Matter-Spirit, Space-Time, Single-Plural, Form-Content, Object-Subject, External-Internal, Manifest-Unmanifest, etc.

Due to ontological (materialistic or idealistic) structure the materialistic and idealistic dialectic variations are defined. Materialist dialectics is focused at the description of objective world development, and idealist dialectics – on the description of thinking process evolution that generated a special kind of logic – dialectical logic. Materialist and idealist dialectics are only the extreme sides of the integral real dialectics, which on one hand has its origins in human existence (in their Spirit), and on the other hand it displays the level of Reality, which corresponds to Ying-Yang level of its origin.

Dialectics, dialectical logic are the fundamentals of many specific sciences, in the scientific community are generally accepted paradigm of thinking and creative flexible method of scientific truths justification, and find their specific scientific projection (analogues) in the theory and methodology of contemporary scientific disciplines, such as biology, quantum physics, synergetics (general theory of complex systems), transpersonal psychology. Just as dialectics, the theory of Ying-Yang is consistent with current philosophical and scientific thought, being much older than the science and Western philosophy.

The next element of religious and philosophical scheme of Life generation is a triple of external Yuan: Earth-Sky-Human, which is mutually correlated with a triple of internal Yuan: Jing-Qi-Shen. The concepts of Jing and Shen correspond to the concepts of Matter and Spirit

(Consciousness, Mind) of the Western philosophical paradigm. In the context of IM philosophical representation of Spirit (Shen) and Matter (Jing) association is important. As a natural being, human is subjected to the effects of physical and biological laws, but in a person there is something very important, it puts him beyond material existence and this is his inner world, which is immersed into unknown, even mystical world of spirit, which was studied by people throughout their existence. So, conventionally, two aspects of Being, Reality can be identified: internal and external. The internal aspect, internal Being is Spirit (subjective, consciousness), external Being is Matter (objective). The concept of Internal should not be assumed as a smaller component of a material object but as opposed to materiality, as contrasting of internal world of a human to the whole external world. The Matter is something external to our consciousness. Material in human is his body, physiological processes, all body structure and organization, behavioural patterns; it is all that anatomy, physiology, physics, chemistry, etc. study. Spirit is being in itself, and the developed spirit is also being for itself. Matter - is being for another. Spirit, ideal is non-being in terms of the external reality, matter. Consciousness is a manifestation of ideal in human. Through the consciousness a human has direct access to the ideal aspect of the world, is aware of the ideal and their relationship to it. Matter and consciousness can only be understood in their unity, because they are only different aspects of Reality. The second element of the triad Jing-Qi-Shen is the concept of Qi, which is intermediate between the material and spiritual aspects of Reality, and connects, harmonizes these opposite essences.

2.2. Fundamental methodological research models and general conceptual model of healing, prevention, rehabilitation and development of a person in Image-medicine and Zhong Yuan Qigong

Due to philosophical and general scientific conceptual model of Reality (Life) presented above that reflects fundamental worldview ideas of IM and Zhong Yuan Qigong (ZYQ), the establishment of fundamentals of philosophical and scientific methodology of expertise and study of curing, healing and development of a human in Image-medicine and ZYQ system.

According to [1], general (complex) object of the study of research IM is the interaction of an image-therapist and a patient in all aspects: physical, energy, informational, psychological (mental, spiritual). This definition of the study object allows combining the processes of diagnosis and therapy (healing), which can be separate objects of study. The general object can be studied from the perspective of various contemporary scientific disciplines, such as physics, mathematics, psychology, physiology, anatomy, computer science, cybernetics, synergetics, systems theory, as well as of different engineering sciences, so a wide range of potential research subjects in the research IM is naturally generating.

Due to a general nature of the research IM study object, a complex hierarchical structure of its religious philosophical and Western philosophical conceptual models, as well as cognitive uncertainty of the possibility of rational cognition of the selected subject area, it makes sense for the construction of IM scientific course to use three fundamental methodological models of research of treatment, recovery and human development in IM, which have been developed by scientific thought for centuries and define complementary types of classical, non-classical and post-nonclassical scientific rationality.

The first classical methodological research model is based on the postulate of objective reality, independence of the research object from the subject studying it, which excludes from the theory everything connected with the subject of cognition. In a paradigm of classical rationalism the cognition result is absolute truth, the only correct one, which is achievable by the postulation of identity of thought and Being (Reality). This type of rationality is the result of historical development of science until 20th century. Using this first methodological model would make sense for arrangement, conduct and analysis of comprehensive clinical study of IM that will enable a reasonable presentation of statistical regularities of anatomical and physiological changes in the body of a patient under the influence of an image-therapist.

The second, non-classical methodological model originated in the early 20th century, considers the fundamental role of the subject in the cognition of the object or rather the effect of the method and means of cognition possessed by the subject studying it for the maintenance of knowledge about the object of cognition. Thus, this model allows many alternative theories of the same subject area and accepts the irremovability of the learning process subject, which is usual for the current theories of microworld (quantum mechanics, superstring theory, the theory of physical vacuum, holographic theories of the structure of matter and fields) and holographic models in neurophysiology.

The third and the most complicate, post-nonclassical methodological research model is based on a postulate of holistic inseparability of the subject and object of cognition, which is manifested in the active presence of axiological specific conscious and unconscious attitudes of the cognizing subject in knowledge content; in recognition of the equivalence of rational, irrational and non-rational forms of reality cognition. This model is widely used in present general theory of knowledge, transpersonal and integral psychology, synergetics, semiotics.

Non-classical and post-nonclassical methodological models have significant research opportunity in the scientific justification and explanation of the actual mechanisms of therapeutic effects in IM because with its fundamentals it is reasonable to describe psychological, energy influence of an image-therapist, information effect of a therapist by changing a disease image, as well as psychosomatic processes of a patient self-healing. Theoretical fundamentals, planning, conduct, analysis and interpretation of experiments of the study of image-therapist and patient interaction should be based on non-classical and post-nonclassical methodological models.

Consider the general principles, trends, models of treatment, prevention, rehabilitation and development of a human by means of IM and ZYQ. Both IM and individual practice of developing ZYQ is based on a general worldview and methodological fundamentals presented above. The developing ZYQ and IM lead to effects of healing, rehabilitation, prevention and development of a human that proves the existence of a consistent nature and general mechanism of their action. In this regard, not the individual processes of treatment, prevention, rehabilitation and development under the influence of an image therapist or a private individual practice of ZYQ, but the general holistic sequential process of psycho-somatic change of a person, where the processes of treatment, prevention, rehabilitation and development is just some of its stages (phases). We evidence that this general process of psycho-somatic changes of a person under the influence of an image-therapist and/or a private individual practice of ZYQ is the inverse process to life generation in the conceptual model of Tao - Emptiness - Ying/Yang - (Sky, Human, Earth) - All mass of things.

Every person is self-aware, has conscious, realises individual Self as something distinct from the external world, separated and inconsistent within itself, that is a real source of external and internal (mental, emotional, sensual) conflicts. From the point of view of IM and spiritual practices, such separation (isolation), internal psycho-mental dissociation of a human is the result of distortion, defectiveness of his worldview (attitude and worldview), which is in the withdrawal or considerable weakening of the sense of integrity, genetic union with Reality and simultaneous curved reflection of the world diversity, conditionally termed egocentrism.

True spiritual practice and healing are aimed at regeneration of the lost integrity of a person, his union with Reality and individual Self, which is achieved by their inner spiritual transformation (expansion of and simultaneous immersion in consciousness and self-awareness). In this regard, spiritual practice and healing is a system of means and methods that help to move from the state of separation, isolation to Unity, Integrity. Unity and Integrity are fundamental components of all so-called eternal values. A human, who reached the state of integrity, unity with the world, inevitably manifests such attributes as love, joy, happiness, wisdom, expansion and immersion of consciousness.

The spiritual practice and healing should gradually, step by step, lead a person to the state of Integrity, combining the disparate aspects of the internal world of a person, their individual Self and other subjects of Reality: other people, animal and vegetable worlds, planet, all Universe,

Transcendent (Tao, Absolute, God, Parabrahman). This process of unification is a continuous process of Life, which is accomplished by comprehension of new aspects of Reality and of individual higher Self.

The general formula of any spiritual practice is a movement from separation (isolation) to Integrity (Unity in diversity). In Zhong Yuan Qigong system this integration trend is immediately manifested in the pursuit of its two fundamental principles: the principle of combining of three external Yuan and the principle of combining of three internal Yuan. The main method of integrity attaining is to follow four consecutive stages of internal practice: 1) relaxation; 2) silence of mind; 3) pause (achievement of wisdom, enlightenment); 4) stop (achievement of truth, integrity, Tao).

The process of psycho-somatic Integrity state achievement conditionally consists of epistemological and ontological aspects. Epistemological (cognitive) aspect represents the process of wisdom, enlightenment acquisition and achievement of Truth. Wisdom is the presence of a number of characteristic features of a person's inner world, which are the basis of its creativity, integrity-oriented perception, life comprehension and harmonious behaviour. There are experience integrated (life), image-communicative and mystical (super-rational) wisdom.

Experience integrated wisdom (life wisdom) is manifested in a developed holistic ideology (attitude and worldview), which is formed in a human as an integral result of accumulation of their life experience and experience of people around him. Experience integrated wisdom harmoniously in a balanced manner combines all the basic components of a human personality, they are: spheres of sensation, perception and imagination; spheres of desires, emotions, feelings, judgments; spheres of rational and irrational thinking, intuition.

Communicative wisdom is a developed possibility of internal vision of images and creative thinking, which allows receiving specific answers to unusual questions in a form of integral images and knowledge (interpretation of these images) from a single info-rational space. Communicative wisdom is the fundamental of creativity of a healer and practitioner of spiritual self-development system.

Mystic (super-rational) wisdom is a deep spiritual wisdom, which is the result of a long spiritual practice, self-cognition and self-development, leading to mystical enlightenment, expansion of consciousness and ability to see in all world aspects its eternal single principle, opens to a human the deep meaning of life, and connects it with the Transcendent (Tao).

On the epistemological level of union with Reality the gap between the one who cognizes and what is cognized, between subject and object of cognition (they become one) disappears. There is no need to use models of Reality because models of cognition become integral whole (merge) with the objects of cognition, resulting is enlightenment and cognition of the truth.

In contrast to the epistemological union which, figuratively speaking, is manifested in implicit trust and openness to the World, ontological union is also implicit trust of the World to a human, which is manifested in the ability to change not only his individual Self, but also external things for them (their body, external material objects). The main results of the ontological union with Tao in ZYQ system are achievement of 'body of light', which is the external manifestation of the soul of Yang Shen level.

The above general regularities of the processes of curing, prevention, rehabilitation and development of a human by means of IM and ZYQ inherently are their general conceptual model.

2.3. The correspondence of contemporary science concepts and religious-philosophical concepts of Image-medicine conceptual model

The above analytical study and development of the fundamentals of philosophical and methodological backgrounds of IM within Western philosophical tradition is complemented by a cursory analysis of the correspondence of fundamental concepts of science and concepts of religious-philosophical concept of IM.

Theoretical background of contemporary science contains such fundamental concepts-categories as its attributes: substance (matter-field substance), energy (potential and kinetic) and

information. These concepts represent in a concentrated form the main features and characteristics of all systems that science studies and which are fundamental in all specific scientific fields of liberal arts and natural sciences. Substance in current scientific interpretation is a matter-field matter, which underlies the structure of all established systems and processes of alive and inanimate nature, at all levels of its organization. The concept of energy is also fundamental to all fields of science, and in its general sense is a universal measure of (potential or actual, current) activity, intensity of processes in systems of microcosm, macrocosm and the Universe.

Information in contemporary science has many different definitions and interpretations. In the most general approach, information is a content of reflection. Reflection is the attributive feature of physical agents, systems, objects in their interaction to change their features, characteristics, structures consistently, correlated with each other. That is, the structure of a system changes according to and in dependence with the structure of another material system affecting it. Thus, there is a kind of ‘imprint’, ‘image’ of the structure of the second system in the structure of the first one, and vice versa. The process of such ‘imprints’, ‘images’, ‘copies’ in the structure of the interacting material systems is reflection. The shape of reflection of the same object or system can change in different reflective systems and environments, so it is reasonable to state the content of reflection, which is invariant (independent) on the reflection form, and, in fact, it (the content of reflection) is information. Information and structure, space and time are the characteristics inherent in both matter and spirit. The approaches of artificial intelligence and behaviourism are mistaken reducing spiritual phenomena to information processes in matter, because this approach is annihilated without taking into account the inner spiritual aspect of Reality.

Some information on the possible correlation of the fundamental concepts of Western philosophy, science and religious-philosophical conceptual model of Image-medicine are presented in Table 1.

Table 1. The correlation of the fundamental concepts of Western philosophy, science and IM

			Fundamental concepts of science				
			<i>Substance</i>	<i>Energy</i>	<i>Information</i>		
Type of scientific rationality	Classical scientific rationality	<i>Objective material world</i>	Material matter-field substance (objects, constituents of systems, material data storage (signals))	The measure of activity of material system and process	Structure and function of systems, structure of signals	The level of Ying-Yang, the level of Jing-Qi-Shen	Levels of religious-philosophical conceptual model of Life generation
		<i>Subjective spiritual World</i>	Spiritual Substance (substance of sensations, emotions, feelings, images, thoughts)	Spiritual energy (psychic and mental energy, willpower, energy of thought, charisma)	Spatio-temporal structure of the internal spiritual world		

	<i>Non-classical and post-nonclassical scientific rationality</i>	<i>Reality as holistic 'subject-object' system (Transcendent, Tao)</i>	Integrated (manifested-unmanifested) substance of Reality (spirit-matter, physical and semantic Vacuum, original Qi)	Integrated (manifested-unmanifested) energy of the Universe	Potential and actual information, fundamental images of Reality	<i>The level of Emptiness</i>	
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3. Conclusions and future prospects

Taking into account the complexity of construction of philosophical and general scientific concept of Yi Xiang Yi Xue medicine, as well as the fact that every philosophical and scientific system is a model or a 'projection' of Truth, it is necessary to understand (realize) an imperfect and quite indefinite nature of the suggested principles of Western philosophical and general scientific fundamentals (general scientific and philosophical conceptual model) of IM. Despite the limitation and some disparities of semantic field of religious-philosophical model and Western philosophical conceptual model, the adequacy of the suggested philosophical and general scientific backgrounds of IM can be determined that creates a firm fundamental and salutary ground for construction of research IM as a foremost field of Integral medicine of the future. Due to the suggested elements of general scientific and philosophical fundamentals of IM, the development of concepts and terminology of research IM, which is comprehensible for present scientific society, was allowed; it offers an opportunity for future development of research and educational programs in this promising area of medicine.

In the future, for the establishment of scientific theory of Yi Xiang Yi Xue medicine, the solution of such problems is promising:

1) Development of MI theory in a form of ontological model (ontology) as the most efficient structure of knowledge representation in the systems of artificial intelligence; it allows creation a comprehensive thesaurus (conceptual and terminological apparatus) and infological model of its domain, as well as computerizing and integrating the necessary information processing by means of recent information technologies.

2) Development of strategic models and methods of planning, conduct, registration and analysis of experimental statistical data of the study of patients diagnostic and treatment processes by means of IM and recent information analysis systems of a distributing type.

3) Development of specific constructive models and methods within different scientific fields, in particular, quantum-mechanical, holographic, superstring, synergistic, semiotic models, models of physical vacuum theory, bioinformatics, artificial intelligence, transpersonal, cognitive and integral psychology.

4) Development of methods and means (organizational, informational) of optimization of IM scientific research programs for improvement of real effectiveness estimation accuracy of diagnosis and therapy methods of IM.

References

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