

Autoimmune Disease, Deceptional vs Logical Matrices & Informational Fidelity

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Abstract

The continuous interplay between concreteness & randomness, the incessant interchange of conceivable, perceivable, comprehensible with the unknown, the mysterious, the abstruse & the consequential fractals from which infinite geometrical nexuses of bonds, forms of connections, pathways & associations appear as mazy combinations in a single cluster of seconds, with the true values alongside the false values to get involved & entangled to alterate, exchange perpetually their bipolar products to emerged matrices of obscure data, in which their noisy action & omnidirectional behavior of the reverberating echo of the abstract result confuses, bias & warps into one the physio-logical with the abnormal, the real with the mirroring, the tangible with the imaginery, the rational with the aberrant, the conscious with the subconscious, the psyche with the somatic, developing as a result an unconscious field of causative potentiality, a kymatic burst of unexplained interactions & interpretations, which swirl the embedded hidden elements of distortion & delusion, in the end this horrendous deceptive complicated morphoma comes as the ultimate form of abyssal functioning against the humble simplicity and substract expression of the luminous linear true path of taintless logic.

Keywords: Against (Its Own Healthy Cells & Tissues), Aberrant (Immune Response), Horror Autotoxicus (Paul Ehrlich), Neuromodulation (Trans), Logic of Deceit & Logic

Introduction

Autoimmunity is the system of immune responses of an organism against its own healthy cells and tissues. Any disease that results from such an aberrant immune response is termed an “autoimmune disease”. Prominent examples include celiac disease, post-infectious IBS, diabetes mellitus type 1, Henloch Scholein Pupura (HSP) sarcoidosis, systemic lupus erythematosus (SLE), Sjögren syndrome, eosinophilic granulomatosis with polyangiitis, Hashimoto’s thyroiditis, Graves’ disease, idiopathic thrombocytopenic purpura, Addison’s disease, rheumatoid arthritis (RA), ankylosing spondylitis, polymyositis (PM), dermatomycosis’s (DM) and multiple sclerosis (MS).

In the later 19th century, it was believed that the immune system was unable to react against the body’s own tissues. Paul Ehrlich, at the turn of the 20th century, proposed the concept of horror autotoxicus. Ehrlich later adjusted his theory to recognize the possibility of autoimmune tissue attacks, but believed certain innate protection mechanisms would prevent the autoimmune response from becoming pathological.

Neuromodulation

Inflammation is critical for survival, but unregulated inflammation is lethal.

Neuromodulation encompasses efficient systems selected through evolution to control inflammation. Cytokines and neurotransmitters are produced by neurons to modulate immune cells, and vice versa. This bidirectional communication allows the nervous system to sense inflammation and to activate specific neuronal networks to control immune cells and avoid the detrimental effects of excessive inflammation.



Trans neuromodulating matrices — a neurophilosophical perspective

The Ingenious Gentleman Don Quixote of La Mancha or just Don Quixote is a Spanish novel by Miguel de Cervantes. The plot revolves around the adventures of a noble (hidalgo) from La Mancha named Alonso Quixano, who reads so many chivalric romances that he loses his mind and decides to become a knight-errant (caballero andante) to revive chivalry and serve his nation, under the name Don Quixote de la Mancha. He recruits a simple farmer, Sancho Panza, as his squire, who often employs a unique, earthy wit in dealing with Don Quixote's rhetorical monologues on knighthood, already considered old-fashioned at the time. Don Quixote, in the first part of the book, does not see the world for what it is and prefers to imagine that he is living out a knightly story. Although the two parts are now published as a single work, Don Quixote, Part Two was a sequel published ten years after the original novel. While Part One was mostly farcical, the second half is more serious and philosophical about the theme of deception.

The phrase "tilting at windmills" to describe an act of attacking imaginary enemies, derives from an iconic scene in the book. Tilting at windmills is an English idiom that means attacking imaginary enemies. The expression is derived from Don Quixote, and the word "tilt" in this context comes from jousting (a martial game or hastilude between two horsemen wielding lances with blunted tips, often as part of a tournament). The phrase is sometimes used to describe either confrontations where adversaries are incorrectly perceived, or courses of action that are based on misinterpreted or misapplied heroic, romantic, or idealistic justifications. It may also connote an importune, unfounded, and vain effort against adversaries real or imagined.

Nietzsche makes his remark about the abyss (in Beyond Good and Evil §146) just after cautioning the reader that someone who fights monsters risks becoming a monster himself. That can happen to the man of resentment (a psychological state arising from suppressed feelings of envy and hatred that cannot be acted upon, frequently resulting in some form of self-abasement (the belittling or humiliation of oneself). He has convinced that his various disabilities are caused by someone or something out to get him, and that if only the scourge were eliminated from the world all would be well.

If this is your attitude, Nietzsche is saying, you're going to get really good at ferreting out the nasty parts of life, wherever they might be hiding, and you'll uncover one hitherto unrecognized injustice after another: first racism, then structural racism, then elitism, then heteronormativity, ableism, lookism, microaggression.... You may get to the point where you can see nothing but monsters. Someone who sees nothing but monsters cannot fail to develop an affinity with monsters.

Projection is the process of displacing one's feelings onto a different person, animal, or object. The term is most commonly used to describe defensive projection—attributing one's own unacceptable urges to another. The concept emerged from Sigmund Freud's work in the 1890s.

Autoimmunity is the system of immune responses of an organism against its own healthy cells and tissues. Like a battle in which the opponent is not tangible, true or real like a virus or a bacteria for instance, but instead unknown, hidden or maybe imaginary. Don Quixote's battles the windmills because he believes that they are ferocious giants, but in reality they are not, they are just plain and

simple windmills and what he sees is actually a distorted by-product of his mind; an aggressive projection. He exists in his own special way of thinking.

What do the windmills represent in real life? They are also the universal symbol of life, serenity, resilience, self-sufficiency, and perseverance in a harsh environment. A more playful and colourful representation of the windmill is the pinwheel, which symbolises diversity, potential, transformation, wish fulfilment and childhood innocence.

Visual reasoning is the process of manipulating one's mental image of an object in order to reach a certain conclusion. Those who use visual reasoning conceive and manipulate objects in "the mind's eye".

A mental image or mental picture is an experience that, on most occasions, significantly resembles the experience of perceiving some object, event, or scene, but occurs when the relevant object, event, or scene is not actually present to the senses. There are sometimes episodes, particularly on falling asleep (hypnagogic imagery) and waking up (hypnopompic), when the mental imagery, being of a rapid, phantasmagoric and involuntary character, defies perception, presenting a kaleidoscopic field, in which no distinct object can be discerned. Mental imagery can sometimes produce the same effects as would be produced by the behavior or experience imagined.

The nature of these experiences, what makes them possible, and their function (if any) have long been subjects of research and controversy in philosophy, psychology, cognitive science, and, more recently, neuroscience. As contemporary researchers use the expression, mental images or imagery can comprise information from any source of sensory input; one may experience auditory images, olfactory images, and so forth. However, the majority of philosophical and scientific investigations of the topic focus upon visual mental imagery.

The notion of a "mind's eye" goes back at least to Cicero's reference to *mentis oculi*

The biological foundation of the mind's eye is not fully understood. Studies using fMRI have shown that the lateral geniculate nucleus and the V1 area of the visual cortex are activated during mental imagery tasks. Ratey writes:

"The visual pathway is not a one-way street. Higher areas of the brain can also send visual input back to neurons in lower areas of the visual cortex. [...] As humans, we have the ability to see with the mind's eye—to have a perceptual experience in the absence of visual input. For example, PET scans have shown that when subjects, seated in a room, imagine they are at their front door starting to walk either to the left or right, activation begins in the visual association cortex, the parietal cortex, and the prefrontal cortex—all higher cognitive processing centers of the brain".

The rudiments of a biological basis for the mind's eye is found in the deeper portions of the brain below the neocortex, or where the center of perception exists. The thalamus has been found to be discrete to other components in that it processes all forms of perceptual data relayed from both lower and higher components of the brain. It can be thought that the neocortex is a sophisticated memory storage warehouse in which data received as an input from sensory systems are compartmentalized via the cerebral cortex.

This would essentially allow for shapes to be identified, although given the lack of filtering input produced internally, one may as a consequence, hallucinate—essentially seeing something that isn't received as an input externally but rather internal (i.e. an error in the filtering of segmented sensory data from the cerebral cortex may result in one seeing, feeling, hearing or experiencing something that is inconsistent with reality).

Furthermore, the pineal gland is a hypothetical candidate for producing a mind's eye. The condition where a person lacks mental imagery is called aphantasia. The term was first suggested in a 2015 study.

According to psychologist and cognitive scientist Steven Pinker, our experiences of the world are represented in our minds as mental images (abstract). These mental images can then be associated and compared with others, and can be used to synthesize completely new images. In this view, mental images allow us to form useful theories of how the world works by formulating likely sequences of mental images in our heads without having to directly experience that outcome.

There are several theories as to how mental images are formed in the mind. These include the dual-code theory, the propositional theory, and the functional-equivalency hypothesis. The dual-code theory, created by Allan Paivio in 1971, is the theory that we use two separate codes to represent information in our brains: image codes and verbal codes. Image codes are things like thinking of a picture of a dog when you are thinking of a dog, whereas a verbal code would be to think of the word "dog". Another example is the difference between thinking of abstract words such as justice or love and thinking of concrete words like elephant or chair. When abstract words are thought of, it is easier to think of them in terms of verbal codes—finding words that define them or describe them. With concrete words, it is often easier to use image codes and bring up a picture of a human or chair in your mind rather than words associated or descriptive of them.

The Greek word endocrinological, if separated it can have a completely different meaning regarding the endocrine system. Endo (ένδο) in Greek means internal, Crino (κρίνω) in Greek means I judge & Logical (λογικό) in Greek means of or according to the rules of logic.

Logic is abstract. It exists in thought or as an idea but not having a physical or concrete existence. It is an oscillational circuit that creates a certain (geometry) wave patterning of complex reverberatory circuits of neuronal influence. It is a mind state first that inevitably will be translated into a body state.

The logic of deceit and self-deception in human life on the other hand is abstract too. It is a complex oscillational circuit that creates an uncertain (foggy) wave patterning of complex reverberatory circuits of neuronal influence. It is a mind state first that inevitably will be translated into a body state afterwards.

At the core of our mental lives is a contradiction. Although our senses have evolved to give us an exquisitely detailed perception of the outside world, as soon as that information hits our brains, it often becomes biased and distorted, usually without conscious effort. Why should this be so? Wouldn't natural selection act to

prevent bias and distortion? Wouldn't self-deception—the failure of an individual to see the world as it is—provide a roadmap to personal failure? Put differently, why does self-deception succeed? In *The Folly of Fools*, leading evolutionary theorist Robert Trivers argues that in order to deceive others, we often deceive ourselves first. To lie to others, we hide our intent to deceive and the details of our deception; we selectively recall information and bias our arguments. But deception is more than just a verbal game. Trivers marshals evidence—spanning everything from immunology to neuroscience to group dynamics to the relationships of parents and children—of an arms race between deceiver and deceived at every level of biological complexity. The urge to deceive ourselves and others is not without risk, however, and as Trivers convincingly shows, this urge has had, and continues to have, negative effects.

For decades, research has shown that our perception of the world is influenced by our expectations. These expectations, also called "prior beliefs," help us make sense of what we are perceiving in the present, based on similar past experiences. Researchers believe that prior experiences change the strength of connections between neurons. The strength of these connections, also known as synapses, determines how neurons act upon one another and constrains the patterns of activity that a network of interconnected neurons can generate. The finding that prior experiences warp the patterns of neural activity provides a window onto how experience alters synaptic connections. "The brain seems to embed prior experiences into synaptic connections so that patterns of brain activity are appropriately biased," Jazayeri says. "If you can't quite tell what something is, but from your prior experience you have some expectation of what it ought to be, then you will use that information to guide your judgment," Jazayeri says. "We do this all the time."

Francis Crick's Astonishing Hypothesis posits that "a person's mental activities are entirely due to the behavior of nerve cells, glial cells, and the atoms, ions, and molecules that make them up and influence them." Crick suggests that the coherent oscillations of neurons found across the cortex might be the binding mechanism, but admits that "on balance it is hard to believe that our vivid picture of the world really depends entirely on the activities of neurons that are so noisy and so difficult to observe".

We are not "made"; we are a being of mind and body; more than a self-programming genome or a walking around brain. And surely, we are not super-complicated, consciousness-producing, bio-machines. We are living beings and every living being is more than a spacial-physical body but realizes itself, a lifelong, and a body as appearance or emergence in time. No robot ever will be capable to that. Our existence starts as (when we are) embryo. Here is a different perspective on our prenatal existence. (Jaap van der Wal MD PhD anatomist, embryologist and morphologist).

"In a time of universal deceit – telling the truth is a revolutionary act" —George Orwell

Plato's Allegory of the Cave explores the tension between the imagined reality that we think is "real" (cave & shadows-false value 0) versus the reality that is the "truth" (sun & outside world-true value 1). It is a theory concerning human perception. Plato claimed that knowledge gained through the senses is no more than opinion and that, in order to have real knowledge, we must gain it through philosophical reasoning.

In the Allegory of the Cave, the prisoners are tied to some rocks, their arms, legs are bound, and their head is tied so that they cannot look at anything but the stonewall in front of them. Inside the cave, the prisoners would begin a 'game' of guessing which shadow would appear next. If you had never seen the real objects ever before, you would believe that the shadows of objects were 'real.' If one of the prisoners were to correctly guess, the others would praise him as clever and say that he were a master of nature.

Plato distinguishes between people who mistake sensory knowledge for the truth (prisoners) and people who really do see the truth (philosophers/rational agents). The cave is a processing area in which information from the outside world transferred as a river that "flows through time & space". In essence, this is "grosso modo" a description of the life process itself.



Cell signaling, which is also often referred to as signal transduction or transmembrane signaling, is a process by which cells communicate with their environment and respond temporally to external cues that they sense there. In many biological systems, the abstract structure specified as a signalling system—environmental source, sender, message, receiver, response—maps very naturally onto concrete biological mechanisms. The pathway starts when a signaling molecule or ligand binds to its receptor protein. The interaction triggers a change in the receptor that is carried or transduced to the next protein in the pathway.

But although our senses have evolved to give us an exquisitely detailed perception of the outside world, as soon as that information hits our brains, it often becomes biased and distorted, usually without conscious effort. In the allegory of the cave when the prisoner returns to the cave, to inform the other prisoners of his findings (signaling), meaning that the sun (light-biophotons) is the source of life, they do not believe him and worse, they threaten to attack & kill him if he tries to set them free (fist action in the photo).

Don Quixote's battles the windmills because he believes that they are ferocious giants, but in reality they are not, they are just plain and simple windmills and what he sees is actually a distorted by-product of his mind; an aggressive projection. Autoimmunity is the system of immune responses of an organism against its own healthy cells and tissues. Any disease that results from such an aberrant immune response is termed an "autoimmune disease".

The cave/the processing area/the mind, behaving as a black hole, exhibiting such strong gravitational effects that not even light (biophotons) can escape from it, absorbs matter from its surroundings. Levelling at its maximum everything sinks powerless warped to a vicious cycle, the mysterious biased crypto algorithms of its nature, and the unexpected developing phenomena of its obfuscating dynamics.

The Ganzfeld effect (from German for "complete field"), or perceptual deprivation, is a phenomenon of perception caused by exposure to an unstructured, undifferentiated (e.g shadows), uniform stimulation field. The effect is the result of the brain amplifying

neural noise in order to look for the missing visual signals. The noise is interpreted in the higher visual cortex, and gives rise to hallucinations. The visual effect is described as the loss of vision as the brain cuts off the unchanging signal from the eyes. The result is "seeing black", an apparent sense of blindness. A flickering ganzfeld causes geometrical patterns and colors to appear. The ganzfeld effect can also elicit hallucinatory percepts in many people, in addition to an altered state of consciousness.

A related effect is sensory deprivation, although in this case a stimulus is minimized (e.g cave) rather than unstructured. Hallucinations that appear under prolonged sensory deprivation are similar to elementary percepts caused by luminous ganzfeld, and include transient sensations of light flashes or colours. Hallucinations caused by sensory deprivation can, like ganzfeld-induced hallucinations, turn into complex scenes.

Translation is the communication of meaning from one language (the source) to another language (the target). The English word "translation" derives from the Latin word translation, which comes from Trans, "across" + ferre, "to carry" or "to bring".

Thus, translation is "a carrying across" or "a bringing across". Interpretation is a communication process both external & internal, designed to reveal meanings. It should be stressed that interpretive communications is not simply presenting information, but a specific communication strategy that is used to translate that information. Again, interpretation is a communication process. If the process works in presenting and translating the information about the environment in a way that is meaningful, then environmental "education" occurs. I believe that true "education" occurs if the recipient of the communication: 1) receives the message, 2) understands the message, 3) will actually remember the message and 4) possibly USE the information in some way. If the interpretive communication is effective, then "education" can occur about that subject, if not, then phenomena like the prisoner who returns to the cave, to inform the other prisoners of his findings, they threaten to kill him if he tries to set them free, because they do not believe or they are not in the position to understand what he says.

"There are no facts, only interpretations"—Nietzsche
For example, if you are a doctor, you solve health-related problems daily (activity), you observe facts which are related to health (e.g. pulse, blood pressure, breathing, general wellbeing) and often think of different things how they relate to health (interpretation).

Facts always require seriousness from people and try to convince that they are eternal and never change. Nietzsche is pointing out with a example that the facts of witch hunting were tied to interpretation which was prevalent at certain time but as times have changed, people no longer dabble in witch hunts and he is claiming that this applies to all human activities.

There is no great truths, nothing stable, but only the own understanding and anticipation of it. Every act is done by someone, every book is written by someone, and even everything that is happening is pointed by someone. This is a key concept in post-modernism. Interpretation is the power of will, which is imposed to something that affect you. The clash of interpretations is the only way to split the strong ones from the weak. There are no facts, because even when we say that something is like we think it is, we are the ones who are imposing

our own interpretation to others. Every statement is an interpretation of the one who makes it. Maybe that you cannot truly know anything for sure? That everything you perceive from the outside world is only your brains interpretation of reality.

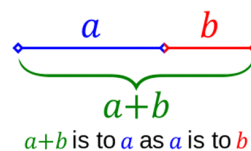
At the end of Book VI of the Republic (509D-513E), Plato describes the visible world of perceived physical objects and the images we make of them (in our minds and in our drawings, for example). The sun, he said, not only provides the visibility of the objects, but also generates them and is the source of their growth and nurture. Beyond this visible world, which later philosophers (esp. Immanuel Kant) would call the phenomenal world, lies an intelligible world (that Kant will call noumenal).

The intelligible world is (metaphorically) illuminated by “the Good” (τοῦ ἀγαθοῦ), just as the visible world is illuminated by the sun. The division of Plato’s Line between Visible and Intelligible is then a divide between the Material and the Ideal, the foundation of most Dualisms. Plato may have coined the word “idea” (ἰδέα), using it somewhat interchangeably with the Greek word for shape or form (εἶδος). The word idea derives from the Greek for “to have seen.” Plato’s Line is also a division between Body and Mind. The upper half of the divided line is usually called Intelligible as opposed to Visible, meaning that it is “seen” by the mind (510E), by the Greek Nous (νοῦς), rather than by the eye.

At Republic, Book VI, 508B-C, Plato makes an analogy between the role of the sun, whose light gives us our vision to see (ὄψις) and visible things to be seen (ὁρώμενα) and the role of the Good (ἀγαθόν). The sun rules over our vision and the things we see. The Good rules over our (hypothetical) knowledge and the (real) objects of our knowledge (the forms, the ideas, the mind’s eye). At 509D-510A, Plato describes the line as divided into two sections that are not the same (ἄνισα) size. Most modern versions represent the intelligible section as larger than the Visible. But there are strong reasons to think that for Plato the Intelligible (being unitary abstraction) is to the Visible (with its many concrete particulars) as the One is to the Many. We do not know whether Plato imagined the Intelligible or the Visible to be the larger section, but it seems clear that he pictures the intelligible section above the Visible, so we use a vertical line.

PLATO'S ANALOGY OF THE DIVIDED LINE		
	Objects	Mental States
Intelligible World	The Good	Intelligence (<i>noēsis</i>) or Knowledge (<i>epistēmē</i>)
	Forms	Thinking (<i>dianoia</i>)
	Mathematical Objects	
World of Appearances	Visible Things	Belief (<i>pistis</i>)
	Images	Imagining (<i>eikasia</i>)

In mathematics, two quantities are in the golden ratio if their ratio is the same as the ratio of their sum to the larger of the two quantities.

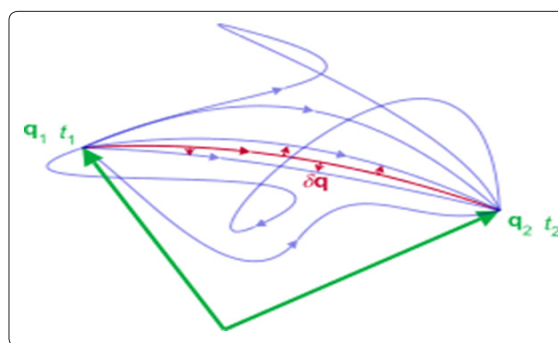


Expressed algebraically, for quantities a and b with $a > b > 0$,

$$\frac{a+b}{a} = \frac{a}{b} \stackrel{\text{def}}{=} \varphi,$$

Where the Greek letter phi (φ or ϕ) represents the golden ratio.

The principle of minimum action (Hamilton’s principle) simply shows that things (atoms, ions, biophotons, charges, energy, 3D holographic & electromagnetic fields, cells, cell-signaling information) need to know where they are going before they work out how to get there. Given a starting point and motion, they will end up at locations that are connected to their starting point by a path whose action is a minimum compared to neighboring paths. Therefore, logic is the driving force of nature [1-23].



Conclusion

Since the 1950s, the concept of information has acquired a strikingly prominent role in many parts of biology. This enthusiasm extends far beyond domains where the concept might seem to have an obvious application, such as the biological study of perception, cognition, and language, and now reaches into the most basic parts of biological theory. Hormones and other cellular products through which physiological systems are regulated are typically described as signals. Descriptions of how genes play their causal role in metabolic processes and development are routinely given in terms of “transcription”, “translation”, and “editing”. The most general term used for the processes by which genes exert their effects is “gene expression”. The fates of cells in a developing organism are explained in terms of their processing of “positional information” given to them from surrounding cells and other factors. Many biologists think of the developmental processes by which organisms progress from egg to adult in terms of the execution of a “developmental program”. Other biologists have argued for a pivotal role for information in evolution rather than development: John Maynard Smith and Eors Szathmáry (for example) suggest that major transitions in evolution depend on expansions in the amount and accuracy with which information is transmitted across generations. And some have argued that we can only understand the evolutionary role of genes by recognizing an informational “domain” that exists alongside the domain of matter and energy. So life itself depends on the evolution of mechanisms that support a high fidelity flow of information from one generation to the next.

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