Article

A Possible Holarchy Representing Morphic Resonance as One Side of the Poised Realm

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Abstract

The theory of morphic resonance is unified with warm-body quantum mechanics following the ontological basis that describes the poised realm that depicts a balancing act involving quantum coherence and decoherence. Morphic resonance more properly belongs to the side of quantum coherence, leaving the other side the place where classical mechanics applies. This equally turns time into something two-sided, leaving open the possibility that proto-emotion sources the middle-term that holds the sides together.

Keywords: Holarchy, morphic resonance, poised realm, quantum mechanics, middle term, coherence, decoherence.

1. Introduction

Alfred North Whitehead[1] permits duration to impact his process philosophy leading to a panpsychism that time has gotten into; in the sense of an impact that is timeless across the duration. Likewise, Henri Bergson[2] lets duration impact his proposed vitalism that then comes with similar properties. Smith (2018) also hypothesized that time got into biological life, and proposed an epigenetic model that regulates DNA function based on a proto-emotional driver that comes from a timeless source. Time and proto-emotion were completely confounded according to Smith, and Smith pointed to the Vattay and Kauffman's (2012) "poised realm" depiction of warm-body quantum mechanics as a possible supporting ontology. Left then out of consideration was Sheldrake's (1995) morphic resonance having to do with remembering past context or forms in the present moment, that is remembering in a broad sense having to do with panpsychism, crystals, biological life, and including mind.

The purpose of the present note is to attempt a unification of the three models, Smith's time-sensed vitalism, Sheldrake's morphic resonance, and Vattay and Kauffman's poised realm.

The discussion will necessarily deal with the challenges that come from different semantics, not that the present attempt is completely successful. These challenges typify anything having to do with alternative interpretations of quantum mechanics. Note, for example, how quantum non-locality can substitute for retrocausation, and how retrocausation can explain non-locality. It is to be proposed that Sheldake's resonance that comes from the past is indistinguishable from quantum wave functions in the present moment, and that any distinction is only one of

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[1] In *Process and Reality*.
[2] In *Creative Evolution.*

semantics. Nevertheless, the present paper maintains the belief that the future is undetermined, and that foretelling the future is overated as an exact science even as it is possible to forecast the future by using our powers of deduction, induction and intuition. There are no wave functions coming from the undetermined future, alternatively, what is known about the future is only context returning to the big bang in reverse time. Likewise, time travel into the past does not permit changing the past[3], time travel into the past is only at best remembering the past. All of these subtleties fall under semantical meanings that sometimes can conflict, but the goal remains to avoid such conflicts in attempting a unification. This unification is equally a theory of time that comes as something two-sided and comes with a middle-term.

Arthur Koestler (1982) made famous the concept of holon and holarcy, and these are reintroduced in Section 2 but by including a time-sense that looks forward and backward in time. The time-sensed Holarcy is a necessary building block for the unifying treatment of morphic reasonance that is presented in Section 3. The same unification is extended to the poised realm in Section 4. Concluding remarks are made in Section 5, including listing some open questions that can in principal be put to scientific testing.

2. Holarchy and Time

A set of holons, nested in other holons, are represented by Figure 1, and showing collectively the holarchy at one snap-shot in time (the present moment).

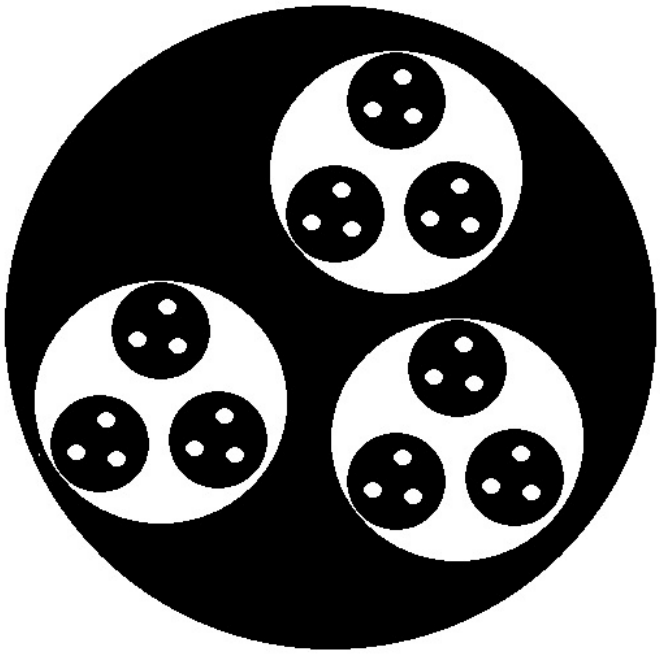

Figure 1. Holons nested within holons.

[3]Not withstanding the delayed choice experiment, and retrocausation.

The static image of the holarchy carries two faces, however: one face looking forward in time (the white areas) and acts as a conduit for a forward flowing determinism; the other face looking to the past (black areas) representing context and form, frequencies and habits. Inside the white circles the black holons carry emotions that are found competing with each other, whereas in the black circles the white holons carry the emotion of cooperation with their neighbors. This division of labor is not intended to carry value judgments, however, such as cooperation is good and competition is bad making the black background heaven and the white background hell. These are just arbitrary distinctions that give the holarchy a time sense.

A theory of evolution that has been sanitized to remove the slightest hint of emotion will project only the features of competition and cooperation. Christian de Duve (1995) sees biological evolution as a natural selection that operates only within preset limits, coincidentally hinting of the holarchy described above. In a similar vain, Morowitz (2002) sees broad-scale evolution as the operation of pruning rules that are each active in different levels of a natural hierarchy, again hinting of an underlying holarchy of a kind hinted at by Figure 1. Figure 1 represents a flat-land projection of the real thing that holds an emotional connection among holons, but otherwise the emotional connection becomes invisible[4] when projected on a flat surface.

The flow of determinism representing white areas of Figure 1 mirrors the second law of thermodynamics where collective organizations degrade into disorder and fragmentation. Therefore, the black regions represent pockets of the universe where the second law acts in reverse, where fragments unite into wholes forming order in the chaos, a possibility that agrees with Sidis (1925). However, the black areas represent context or form and tend to get ignored given the dominance of the white areas representing content.[5] The black areas point to a return to a larger whole in reverse time, returning to the whole that constitutes the entire universe. The black areas are the CPT inversion[6] of the white areas, making a two-sided time and removing any conflict with known physics.

The reverse-time pull to unity (black areas), and the forward-time push to fragmentation (white) areas, act as strange attractors that leave reflections on the substrate of evolution. Proto-emotion is placed in the timeless middle-term that holds time's sides together, and brings with it an evolution that is now emotive. Time is not a flow, rather time is a perpetual triad of past, present moment, and undetermined future. To prehend causation and emotion as described by Whitehead, is to get caught up in the flow of forward marching causation as a conduit, a flow that can show great passion and can be expressed as a deep deductive chain of thought that anticipates and plans ahead. To surrender emotion, or center emotion, is to fall into the surrounding context, and this practice can carry great compassion and expressive creativity and including inductive thinking by remembering past habits as form. Both deduction and induction are activities learned from past habits, but both are used for making a forecast of the undetermined future that is yet to unfold; therefore, deduction and induction as found as emotive

[4]In the same way rationalism may incorrectly eliminate emotion from reason.
[5]To observe anything requires the synthesis of content with context, a Trinitarian version of the holographic principle.
[6]CPT is acronym for charge-parity-time. The CPT inverse reality is composed of anti-particles that are mirror reflected and that evolve in reverse time, agreeing with all the action principles that make up unified field theory for the non-inverted state.

polarities in their primitive state are highly adaptive qualities of life.

A simple nested holarchy is described as DNA nested in cells, cells nested in organs, organs nested in organisms, organisms nested in communities, communities nested in the biospheres, and the biospheres nested in the universe. A finer resolution is possible with improved science, but a better classification should be based on quantum entanglement and merge with biochemistry and the pattern of inheritance. Note that the holarchy as a snap-shot in time is not necessarily equivalent to an animal pedigree, or the tree of life (showing phylogeny), that are found in time. Figure 2 shows phylogeny as a tree. Trying to identify holons in time that shows phylogeny would have to account for first emerging phylum and branches that go extinct, and this confounds the apparent nesting as a snap-shot in time. Nevertheless, the pattern of inheritance represented by a tree also implies a holon nesting as a snap-shot in time, and this is completely missed in a holarchy based on a simple classification.

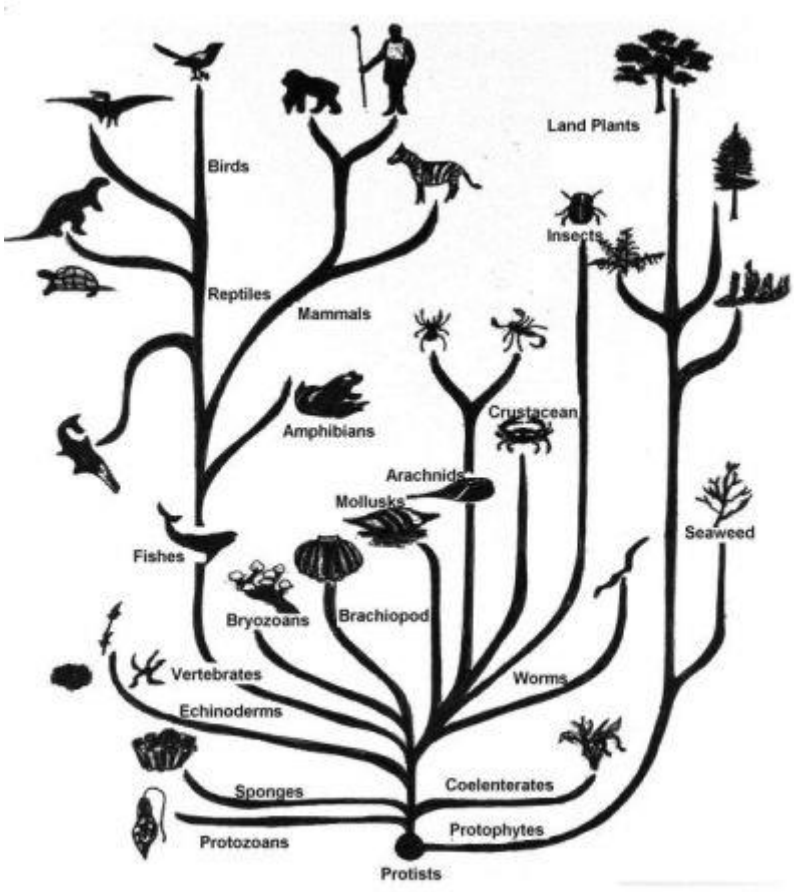

Figure 2. Tree of life showing simplified phylogeny (ref: *The Evidence of Evolution* by Nicholas Hotton III, Smithsonian, 1968).

3. Morphic Resonance

Sheldrake (1995) describes morphic resonance as a memory that emerges from the past that connects to the present moment and becomes available. In effect, the past is found living in the present where forms and context are borrowed again, and reused. The human form, the apple tree from, the star fish form are all examples of general forms that are reused by life presently living.

The ontological basis of morphic resonance can be described by a nested system of holons that is depicted by Figure 5.9 in Sheldrake (1995), that also looks closely like Figure 1. Figure 1 is different in that it shows dark areas and white areas that represent a time-sense. But both figures are intended to connect back to the past where the contextual nature of any particular holon first appeared. Note that a black area in Figure 1 indicates contextual information that is available in the present moment, assumed to be there even if it tracks back to the past as Sheldrake describes.

An alternative formulation is to represent contextual information that first appeared in the past as stored in a holograph, or in the holographic universe (e.g., Talbot 1992). While this formulation has some utility, Figure 1 is general enough to represent the same storage while allowing for a different feature that is provided by the white areas that show a different side to the time polarity.

Figure 1 breaks from Sheldrake's formulation because it's the black areas alone that are responsible for the morphic resonance that reappears in the present moment, leaving the white to carry a forward marching determinism.

Because proto-emotion holds times sides together, holding black to white in Figure 1, it is understood that it's the emotional connection to the past that makes it possible for memories to resonant in the present moment. In other words, emotions in the past go through a transfiguration and reappear in the present moment as memories. Remembering represents a form of time travel into the past, a process that can be facilitated by emotive centering. Sheldrake (2012, Chapter 8) also recognizes the importance of emotions that can conjure up memories, with sharper memories available when emotions in the present moment are well entangled with past emotions that connect directly to prior context. Figure 1 shows by example how emotions (between black and white) are entangled and all connect to the grounding emotion. This returns to the grand view of time, as two-sided with an emotive middle-term.

4. The Poised Realm as Holon and Nested Holons

Vattay and Kauffman (2012) describe a new model for warm-body quantum mechanics, that is able to maintain itself in a poised realm through a process of self-resonance, maintaining itself between quantum coherence and decoherence. Kauffman (2014) describes this model as a triad: Actuals; Possibles; and Mind.

The region of Actuals is a world showing classical dynamics that is limited to a forward flow of determinism that is controlled by the 2nd law of thermodynamics, a world of "Newtonian billiard balls" that bounce off of each other as Kauffman describes. The flow of determinism (or entailment) is well matched to Aristotle's deductive logic where the principle of excluded middle

is strictly enforced. When any quantum wave function collapses into decoherence it is the region of Actuals that gets enlarged and comes into being. When a wave function collapses, however, it is also re-established and the poised realm is thus maintained. The Actuals represent the white areas in Figure 1, or Figure 3 below.

The region of Possibles is the world as a quantum wave function and is found in the state of coherence. The wave function is found in the present moment, and represent possible future states of an evolving system. But it is equally a by-product of the past given the Actuals that are found in the past. Therefore the Possibles equally signify the black areas in Figure 1 or Figure 3, representing Sheldrake's morphic resonance.

Kauffman's mind implies a possible panpsychism that carries a "responsible freewill," sandwiched between the Actuals and the Possibles. A responsible freewill is one that carries preferences, and therefore its necessarily emotive. This glue that connects the Actuals to the Possibles is described as the proto-emotion in the present context.

A single poised system may be illustrated simply by Figure 3; the black area representing the Possibles and the white area the Actuals. Again the emotive middle-term connects black to white. Figure 3 may better describe one holon in isolation, but quantum systems don't actually exist in isolation. Poised systems exits in the universe with other poised systems. The collective of poised systems returns to Figure 1 again that's forced into a nesting, but now representing a grand poised system of its own showing time again with its two sides.

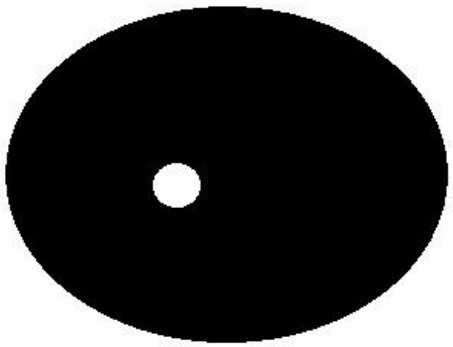

Figure 3. Single Poised Realm

Table 1 represents the poised realm as a particle/wave duality in the present moment that is set to forward time, but also showing itself polarized in forward time and backward time. In forward time (or the present moment) particles will push forward while quantum waves that represent context will pull to the past; therefore, contextualizing form is pulled into being from a memory found in the past. In backward time these qualities are hypothetically reversed, and its theoretically possible[7] for holons to switch orientation when new nesting is added.

[7]This futuristic possibility is highly speculative, if not impossible. Sidis (1925) did postulate the existence of "pseudo-living organisms" that live in reverse time and are in theoretical reach by returning to Figure 1 and turning white to black, and black to white.

Table 1: Showing particle/wave duality as poised realm, showing time's pulling and pushing actions.

	Poised Realm		Time's Action	
Time Mode	Particle	Wave	Particle	Wave
Forward	A	Resonance of A^{-1}	Pushing forward	Pulling backward
Backward	A^{-1}	Resonance of A	Pulling backward	Pushing forward

Note: A^{-1} represents CPT inversion of A.

The prediction is that the pulling and the pushing relative to time (itself a type of quantum gravity) is being caused by the conduit that is holding the sides of time together, and is otherwise acting as an aether that is beyond law, the possible source of emotion. Table 1 describes the wave-function of particle A as the resonance of A^{-1}, the echo[8] that A makes when it returns through the aether form the other side of time.

The appearance of novelty is not well described by morphic resonance alone. However, it can be described[9] with the proposed unification: as an emotive search in the white area that leads to exhaustion; followed by an emotive surrender and release that returns to the black area; in the black area the solution is echoed back, a quantum search[10] takes place that finds a preferred path among a supper-position, where the selected path holds the creative birth that was sought and resolves the crisis. The stipulation is that this dynamic follows a universal grammar, and is repeated on different levels of the holarchy.

5. Conclusion

Despite their variant origins that carry different semantics, morphic resonance (Sheldrake 1995), the poised realm describing warm-body quantum mechanics (Vattay and Kauffman 2012), and the polarizing emotion that's confounded with time (Smith 2018), all permit unification under one ontology. This is remarkable, and provides some justification for each approach taken in isolation. However, there still may be another hypothetical ontology that is more correct that combines what's right with each approach while avoiding that which is wrong.

Inventing interesting ontology is a fine hobby, but what is really important is how this particular unification may point to testable science given the connection to emotion, and given the time sense that is implied. Sheldrake (2012) has already compiled evidence to support his theory of morphic resonance. There are new questions listed below that are open to scientific testing, and that come from the proposed unification.

[8]The echo is intended to provide future context as a possibility wave, be it gravity, quantum gravity, dark matter, dark energy, or the memory of form.
[9]Described phenomenally, and not an account that can be made into a blueprint if only because proto-emotion is taken for granted.
[10]A quantum search involving the selection of a sought path among many held in a supper-position is a feature of advanced quantum computing that one day may be perfected.

Are those proficient in deductive thinking really more passionate and driven?
Are those proficient in inductive thinking really more compassionate and reflective?
Do those that are measurably intuitive take pleasure in reading this paper, where others find only revulsion?
Do organ transplants carry an emotional memory that gets passed to the recipients?
When does emotional entanglement permit a transfer of memory from one party to the other? And does it matter if the memory was made before or after the entanglement?
When we read a book are we entangling our emotion with the author's?
If the emotional attachment to the present moment is strengthened, is the short-term memory enhanced?
How much information can be remembered from the past? And under what conditions and emotional preparation?

Obviously, proto-emotion is not necessarily educated or even human-like. It is merely emotional[11], and therefore an intellectual science will have an easier time being objective by studying subtle connections that are more emotional than intellectual. Nevertheless, it is clear that morphic resonance can confound our understanding of genes and epigenetics when a wider venue of causation should be considered. Dias and Ressler (2014) found that when a mouse is trained to become fearful of rose blossom odor, its offspring were more sensitive to that odor, even though the offspring never encountered the odor. Is this really an epigenetic effect showing transgenerational inheritance in mice? Or was it due to a morphic resonance across generations having to do with a reemerging emotion? Or is the answer yes to both of these questions, like the ontology predicts? Proto-emotion will have impacts on gene action, and on epigenetics, so hypothesized but also on the immune response, neuroplasticity, homeostasis, and as well on our experience of free choice. How are all these biological behaviors impacted by emotion?

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[11]And faithful to a universal grammar, even Langan's (2017) "cognitive-theoretic model of the universe".

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