

## Search for the Lost Self

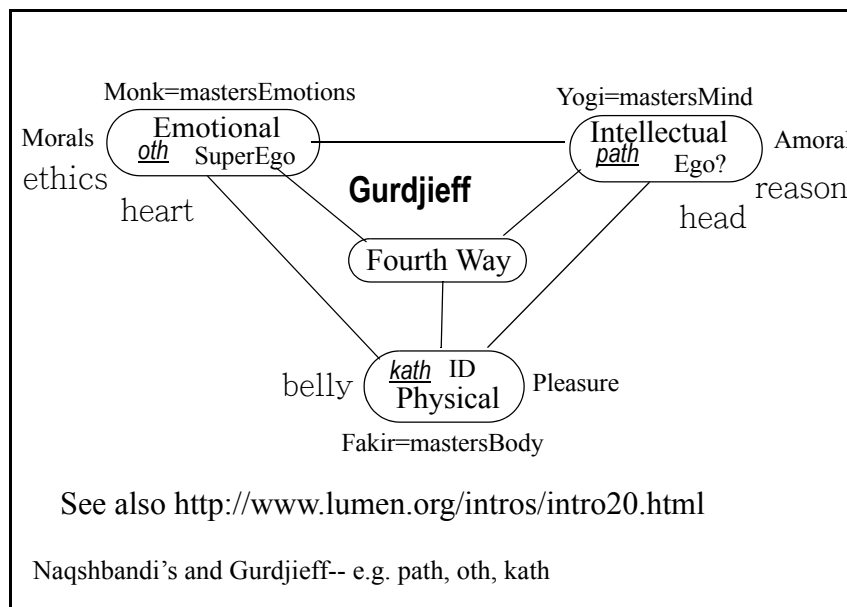
[78] John Stuart Mill was maintaining his **doctrine of determinism**. In this doctrine volitions are determined by motives, and motives are expressible in terms of antecedent conditions including **states of mind** as well as **states of the body**. It is obvious that this doctrine affords no escape from the dilemma presented by a thoroughgoing mechanism. For if the volition affects the states of the body, then the molecules in the body do not blindly run. If the volition does not affect the states of the body, the mind is still left in its uncomfortable position...Either the bodily molecules blindly run, or they do not. If they do blindly run, the mental states are irrelevant in discussing the bodily actions. I have stated the arguments concisely, because in truth the issue is a very simple one. Prolonged discussion is merely a source of confusion...The traditional way of evading the difficulty--other than the simple way of ignoring it--is to have recourse to some form of what is now termed '**vitalism**'. This doctrine is really a compromise. It allows a free run to mechanism throughout the whole inanimate nature, and holds that the mechanism is partially mitigated within living bodies. I feel that this theory is an **unsatisfactory compromise**. The gap between living and dead matter is too vague and problematical to bear the weight of such an arbitrary assumption, which involves an **essential dualism** somewhere.

Of course, one can say that **vitalism was invented by theologians**. Even now, the terms '**spirit**', '**soul**' etc are in use. A rose by any other name smells as sweet. What is in a name? Modern view of this is again buried under the rubric called 'emergence'. But it was Goethe who retorted; "When an idea is wanting a word can always be found to take its place." There seems to be no other way to do it. We do not have the answer and we need a placebo. What are states of mind vs states of body? Loss of identity and search for identity is old hat. The real problem is identification of identity. It looks like we are looking into something like a vector again. Maybe it is like this:

$$67.1) \quad Identity = Self = \begin{bmatrix} Path \\ Oth \\ Kath \end{bmatrix} = \begin{bmatrix} Head \\ Heart \\ Belly \end{bmatrix} \text{ or } Self = \begin{bmatrix} Intellectual \\ Emotional \\ Physical \end{bmatrix}$$

This, too, is old hat. These ideas go back very far in reality. They were brought to light during the 20th century by Gurdjieff. These Naqshbandi Sufis, also called the Khwajagan or "Masters of Wisdom," claimed to be the "World Brotherhood," composed of all nationalities and religions, teaching that "all were united by God the Truth." Typical of central Asian belief, the Naqshbandis had a legend of an inner circle of humanity who formed a network of highly evolved people with special knowledge. These people allegedly watch over the human race and direct the course of its history. The Naqshbandis also believed in a perpetual spiritual hierarchy headed by the Kutbi-Zaman or "Axis of the Age," a personal spirit receiving direct revelations of the divine purpose. This spirit purportedly transmits these

revelations to humans through other spirits called the Abdal or "Transformed Ones." Gurdjieff and his followers believed that these spirits, "demiurgic essences" from a higher level than man, were responsible for maintaining planetary harmony and evolution. However, their work is not necessarily favorable to the liberation of individuals. The Naqshbandis also taught Gnostic doctrines. For instance, they taught Gurdjieff that faith arose "from understanding" which is "the essence obtained from information intentionally learned and from all kinds of experiences personally experienced." Only understanding can lead on to God and only experience and information allow one to acquire a soul. This approach to faith places Gurdjieff squarely in the Gnostic camp outside Christianity. For Christians, faith is a gift from God; it is available to the brilliant or the retarded, the aged or the child, independent of whether a human understands or not. Instead of human understanding leading to God, it is God who comes to humans, offering to dwell within our hearts through Jesus Christ by the power of the Holy Spirit. The Sufis had used the enneagram for numerical divination.(<http://www.equip.org/free/DN067.htm>).



**Figure 67.1:** Gurdjieff also taught that everyone has an **essence** and a **personality**. The essence is "the material of which the universe is made. Essence is divine — the particle of god in our subconscious called Conscience."<sup>13</sup> **The personality is a mask of compulsive behavior which covers the essence.** Though everyone is born in essence, they choose a **personality ego style around the age of three or four**. It is nearly impossible to return to the essence, but with slow, deliberate, conscious work one can arrive at it again.  
<http://www.equip.org/free/DN067.htm>

[Gurdjieff's] Sufi/Gnostic-inspired doctrine included the belief that everyone has three personal centers: the mental, located in the head (path), the emotional, located in the heart (oth), and the physical, located in the belly (kath). One prime cause for people being spiritually "asleep" or "mechanical" was the imbalance of these three centers within each person. His Sufi dances and other exercises were designed to restore balance to these three centers and move the person closer to an alert spiritual state. <http://www.equip.org/free/DN067.htm>

One can clearly see the 3-part human (and which we can depict in 3D!); we should be getting good at this. Indeed, one can even make up mathematical models of economics with some of these ideas in mind [Hubey, circa 1980s]. One can clearly discern that the "belly" refers both to the stomach, and erogeneous zones therefore is Freud's Ego, and Bentham's "pleasure/pain" calculus. The "heart" has traditionally referred to empathy, courage, faith, etc. all virtues and thus to morality. This is Freud's SuperEgo. It is also emotional, and thought to be "irrational" and "unreasonable". Modern views of emotion, as well as that of the working of the human brain do not con-

cur. Finally, the head, the intellect, derided by modern intellectuals is reason. One might think therefore, according to this simplistic view, that the head (reason) opposes the heart (emotion, faith). Meanwhile the belly (both the pleasure centers, and modern needs/wants, and Freudian Id) always wants/needs. Therefore the 3-body system goes awry. According to the really dumbbed-down PostModern version of this, we have to suppress all inhibitions (e.g. the SuperEgo) because it is bad and wants to restrain us from having fun; the body knows best, and it wants pleasure. But we can't enjoy pleasure because the bad SuperEgo (morals) prevents. Laws are no good either; they constrain us. If there were no laws, no government, everything would be wonderful. Social conventions, habits, customs are no good either; they also oppress and suppress us and do us violence. We can do whatever we like. All cultures are equal, and they do different things in different countries. And so it goes.

As a quick aside, it must be getting tiring to constantly see the same transition diagram, the complete graph of size 4. But that is because small sizes cause confusion, and larger sizes are not planar graphs. Besides all this, the Karnaugh map does not work for anything larger than size 4, and the Karnaugh map has wonderful uses. (Vide infra)

I sought myself for years

I never could find myself

Am I a dream or imagination

I never could find myself

Am I human or some other creature

Am I a vegetable to be planted

Am I just something....

I never could find myself

Am I Leila or Mecnun or just desert

Am I a bee, a flower or a bee .....

Am I a slave or just worshipper of a beauty

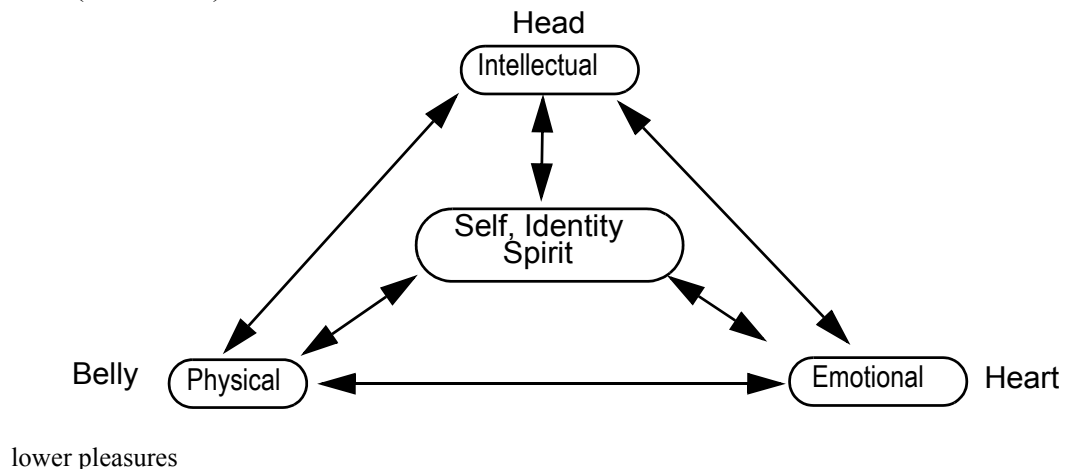
I never could find myself

All I have is my name Veysel

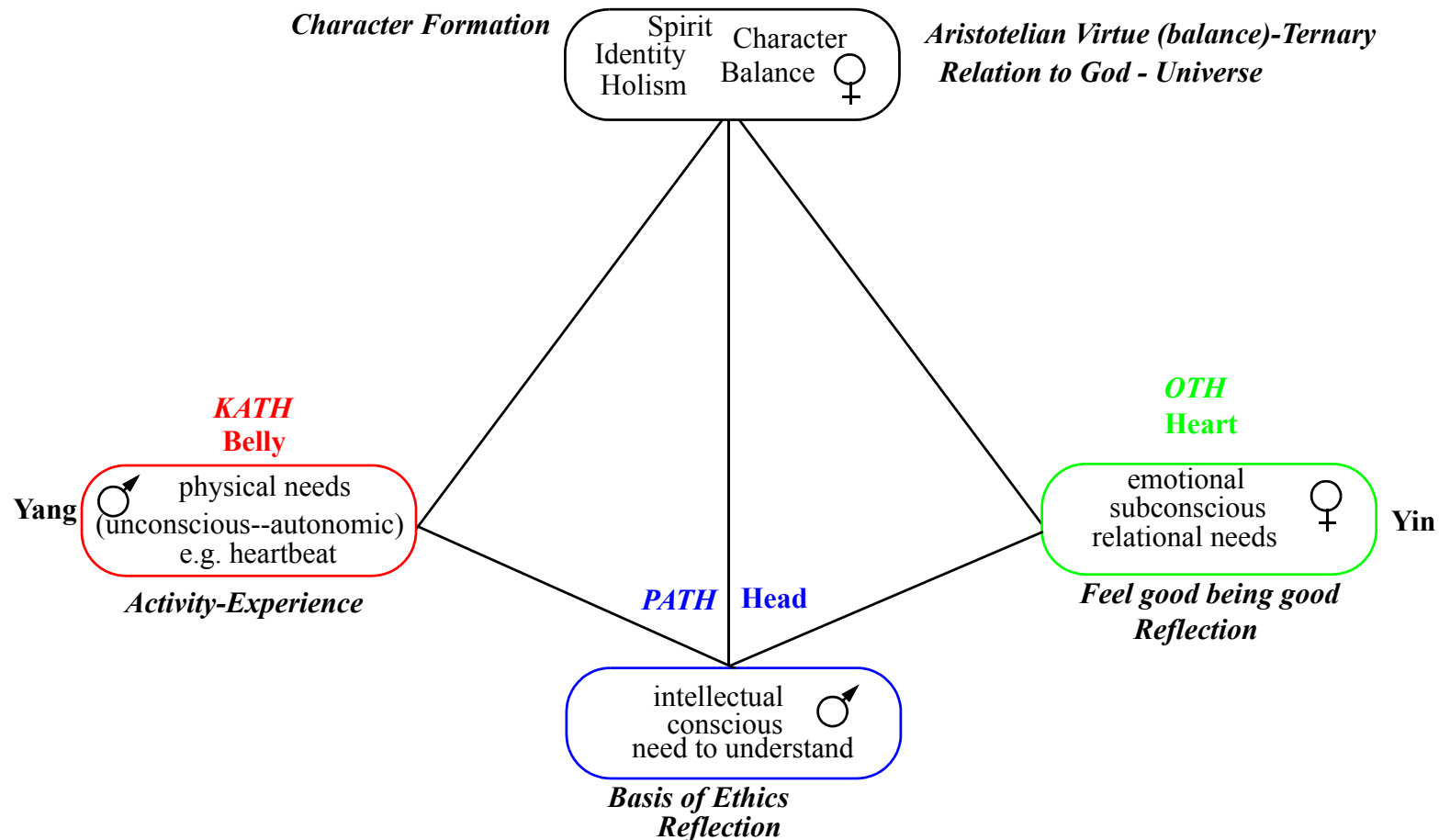
My voice will be all that is left behind

I looked for myself for fifty-three years

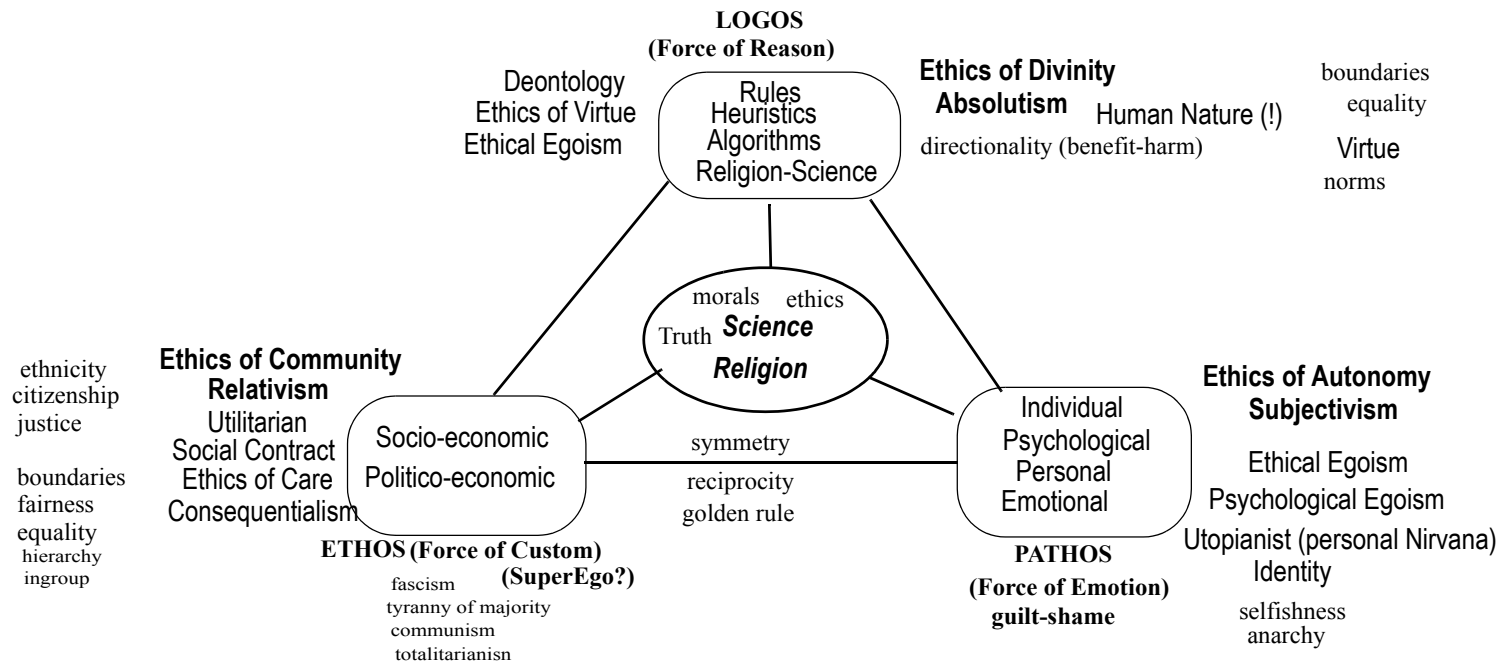
I never could find myself



**Figure 67.2:** Why can it (self, identity) not be found? There it is! Is it a bird? Is it a plane? No, it is the self! It is a vector! It is not a transition diagram. It is a Karnaugh map. It is a Myers-Brigg measurement. It is a dynamic living thing. It is a neural network. It is a behaviorist dream (vide infra). It is a geneticists dream (vide infra). It is an information carrier. It is many things. That is how complex things present themselves. Even an elephant showed itself to be like a snake, like a tree trunk, and like a bird. Religion, Spirit, Identity cannot be with "emotion" only. It is about "balance".



According to Aristotle virtue is the balance between extremes, for example, courage is between too much (foolhardiness) and too little (cowardice). Character development is about development of virtue, which is habitual action. We intend to develop such virtues via experiential learning, so that these ideas become translated to habitual action. By reflection we awaken both the intellectual and emotional centers. Like the three primary colors (RGB) these primaries (head, belly, heart) give rise to all else. Yin and Yang are also dichotomous (binary) ways of looking at a part of this.



**Figure 125.2:: Many of the ideas of the ancients apparently espoused this four-fold symmetry. Many ideas about morality and ethics from philosophers are restricted to one part of the other. Utopianism is everywhere, and it is unethical.**

In the various views, the group represents what is explicit. The effects on the other (e.g. individual vs system) is implicit. Furthermore, how to obtain such utopianist results are either given explicitly or is not given or implied. Humans are a social species. Absolutism need not mean anymore than the belief that there are laws of human nature, waiting to be discovered and that these laws transcend culture and personal preferences. It is the first step towards science. Some words have many meanings; Religion and Science are used in different senses, the way it is and the way it can be.

**Table 1:**

Mathematics (Theory) Paradigm	Science (Abstraction) Paradigm	Engineering (Design) Paradigm
Definitions and Axioms	Data Collection and Hypothesis Formation	Requirements
Theorems	Modeling and Prediction	Specifications
Proofs	Design of an Experiment	Design and Implementation
Interpretation of Results	Analysis of Results	Testing and Analysis

Comte says humanity passes through 3 stages: *Theological stage*, *Metaphysical Stage*, and *Scientific Stage*. Whitehead says that humans go through three stages of learning: *the stage of Romance*, *the stage of Precision* and *the stage of Generalisation*. The Precision stage consists knowing facts; even today it is easy to find books full of facts and fury but the analysis is almost always wrong, because they have not been properly trained to pass into the Generalisation stage. Here, once again, through the magic of equivocation, the fantastic tool of the metaphysicians, and especially the postmodernists, using the empty slogan “qualitative vs quantitative”, and words whose meanings they do not comprehend such as ‘mechanical’, ‘rote’, we have been convinced that technology consists only of things like ‘mechanical, rote’ things and that precision is a mental disease with which superior minds who generalize and abstractify do not bother.

Scientific	Generalization (science)		Knowledge (science)	<div>↑ Math</div>
Social Physics (Anthrnomix)	<b>Precision</b>	Trivial Pursuit Facts (Examples for Generalization) (Case Studies!)	<b>Information</b> data meaningful to an intelligent entity	
<b>Metaphysical</b>	<b>Romance</b>	Entertainment Narratives Stories	<b>Data</b> Things are so confused that it would be overly generous to claim that there is information there.	
<b>Theological</b>				
<b>Comte</b>	<b>Whitehead</b>		<b>Computation</b>	

**Figure 112.9::Ontogeny recapitulates Phylogeny.** Comte is the father of sociology, which he called social physics. He wanted it to be science, but it still is not. It was inserted there, and the idea does not belong to Comte. “Anthrnomix” when it is finally working is probably the word that one would use to describe all the behavioral sciences.

Through the Fog of Romanticism the Inhumanists have come to fantasize that they are in the Generalization/Abstraction stage. Through the same fog and confusion, they have also come to fantasize that the sciences are in the “precision stage”. In order for mountains of facts to become “science” (and thus generalization and abstraction) they must be connected to each other in precise ways (e.g. math). But those who spend their lives memorizing nearly useless disconnected and confused facts have come to whopper themselves into the future (Postmodern) without having the slightest idea of what created modern civilization. The Precision Stage provides examples for the creation of knowledge systems later in life when the student has learned enough mathematics to build such systems in her head. But in the hands of the Burger King PhDs it has come to mean useless memorization of mountains of useless facts parading around as intellectualism. Undoubtedly the greatest practitioners of this are in philosophy, literature, literary critique, art, music, liberal arts etc. The behavioral sciences (psychology, sociology, etc) lead by the economists are trying to escape this insanity but are held back by the incessant insanity constantly issuing forth from the mental illness called “PostModernism”. There is no time to discuss these here, however, it can almost instantly be seen that the humanities and literature have always been and are still in the romantic stage; they romanticize economics, history, science, psychology, sociology, technology, the future, the past, everything except romantic love. Once again, collection of facts is not science, and neither is it technology because technology (a creative and laborious enterprise in its own right) is merely applied science. The simple truth: “no math, no science” has not yet dawned on the romanticists who are still in the pre-Enlightenment Era. No math, no science! No science, no knowledge! It is only via math that we can represent patterns in information. Our brain automatically produces information from the sensory data. And knowledge is cumulative. It took us six million years from the time we split from the apes to get here. And science must be taught in particular stages. Hard Science (real science) powerful tools on easy problems. Soft science (prescientific fields) work on hard problems with less powerful tools. Once again we see the working of the triage principle. If it could be shown that large scale investment in the social sciences will pay dividends of the same type as in the hard sciences, it would have been done. So far, the jury is still out. Instead of dividing the sciences into hard-sciences and soft-sciences, we should really be dividing them into hard-sciences, and easy-sciences. In truth, the soft-sciences are the hard-sciences, and it is the so-called hard-sciences that are the easy sciences. This was known as far back as the early part of the last century, and explained clearly by the father of sociology and of positivism, August Comte. His remarks are as true today as they were during the last century, even truer. Unfortunately some of the better sloganeers, and advertisers got top billing for a few decades, that is until around 1989 when they went completely bankrupt. We can provide an excellent example of the kinds of things that education is about from something that is modern (not postmodern) and extremely relevant, not just to today but for the rests of the future, the digital computer and the information (actually knowledge) era. The National Research Council (NCR) committee adopted the term “fluency” instead of “literacy” to explain what should be taught. “Literacy” connotes rudimentary knowledge, skills. “Computer literacy” is in wide use with a “skills-only” connotation. “Fluency” connotes expertise, the ability to synthesize, to use the medium effectively. Fluency with Information Technology requires the acquisition of three kinds of knowledge: Concepts, Skills, Capabilities, which are different dimensions of IT knowledge: Interdependent, Co-equal, in other words “orthogonal”? The definitions of these words are given in the Table, and examples to illustrate some of these components are given in the next table.

**Table 2: “Orthogonal” Components of Fluency in IT**

Skills	Concepts	Capabilities
Knowing contemporary applications Approximates traditional “computer literacy” Essential for Job preparedness, and Education, as a tool making a student productive, and Learning the other parts of FITness. A moving target, reliant on the state-of-the-art	The foundations of information technology; Concepts refer to material that might be called the “book learning” part of FITness Concepts explain How and why IT works as it does Constraints and limitations on applications, Principles on which to build new understanding Ideas that can be used to make IT more personally relevant.	Higher level thinking; “Life skills” applied to information technology; Capabilities entail ... Abstract thinking , Logical reasoning, Analysis, Judgment, estimation, analogies, and The raw material for life-long learning

**Table 3: Examples of Types of Activity in Fluency**

Skills Examples	Concepts Examples	Capabilities Examples
Using basic operating system features Using a word processor Using a graphics/artwork/presentation tool Connecting a PC to a network Use the Internet to locate information Using a computer to communicate with others Using a spreadsheet Organizing and querying a database Using online tutorial information Setting up a personal computer	What is a computer, how does it work? Information systems Networks Digital representation of information Information structure and assessment Modeling phenomena with computers Algorithmic thinking and programming Universality Limitations Information in society Difference between algorithm and program	Engage in sustained reasoning Manage complexity Test a solution Locate bugs in a faulty use of IT Organize and navigate information structures Collaborate with others using technology Communicate IT to other audiences Expect the unexpected Anticipate technological change Think of technologically, learn by analogy



Clearly this is the “case study” way of explaining how to do anything, but since everyone will eventually become fluent in IT, they will be able to comprehend via these examples what it means to be fluent in anything. It is this system that should be copied over and duplicated in other fields. After all, the folks in AI (artificial intelligence), datamining, information management, and knowledge engineering are the people behind this. Since it is such people that created modern civilization, there is no need to listen to any more blather about what education means from the folks who implemented the Medieval System of education (e.g. Liberal Arts) in our universities and then proceeded to corrupt and degenerate it. We do not look for air-conditioned donkeys from the Medieval Era. There is no need for the Medieval Era to tell us what modern education should be about! The Medieval Era is gone! Thank God!

Speaking about the Medieval Era, what is the base or basis of metaphysics? Isn't it based on physics? Isn't much of what we see as philosophy what should be called folk physics, folk psychology, folk economics, folk chemistry, folk sociology? This is really Russell Theory of Types. Whitehead writes this for the philosophers, so they can stretch beyond classification to hierarchy in their naming. But this is Whitehead's metaphysics. It was written almost a hundred years ago for philosophers, poets and literati, and they did not even read it. So why bother redoing it. Besides all this Whitehead's metaphysics is about logicism. It is about problems of categorization, and naming.

## No Contradiction between Science and Religion-- (from Whitehead) -- Age of Truth

[182] In the same way in dealing with the clash between permanent elements of human nature, it is well to map our history on a larger scale, and to **disengage ourselves from our immediate absorption** in the present conflicts. When we do this, we immediately discover two great facts. **In the first place, there has always been a conflict between religion and science; and in the second place, both religion and science have always been in a state of continual development.** In the early days of Christianity, there was a general belief among Christians that the world was coming to an end in the lifetime of people then living...The belief proved itself to be mistaken, and Christian doctrine adjusted itself to the change... **But all our ideas will be in wrong perspective if we think that this recurring perplexity was confined to contradictions between religion and science; and that in these controversies religion was always wrong, and that science was always right. The true facts of the case are very much more complex, and refuse to be summarised in these terms.**

Theology itself exhibits exactly the same character of gradual development, arising from an aspect of conflict between its own proper ideas. This fact is commonplace to theologians, but is often obscured in the stress of controversy... **Science is even more changeable than theology.** No man of science could subscribe without qualification to Galileo's belief, or to Newton's beliefs, or to all his own scientific beliefs of ten years ago. In both regions of thought, additions, distinctions and modifications have been introduced...

Galileo said the earth moves and that the sun is fixed; the Inquisition said that the earth is fixed and the sun moves; and Newtonian astronomers, adopting an absolute theory of space, said that both the sun and the earth move. But now we say that any of these three statements is equally true, provided that you have fixed your sense of 'rest' and 'motion' in the way required by the statement adopted. At the date of Galileo's controversy with the Inquisition, Galileo's way of stating the facts was, beyond question, the fruitful procedure for the sake of scientific research. But in itself it was not more true than the formulation of the Inquisition...Yet this question of the motions of the earth and the sun express a real fact of the universe; and all sides got hold of important truths concerning it. But with the knowledge of those times, the truths appeared to be inconsistent.

Again I will give you another example taken from the state of modern physical science. Since the time of Newton and Huyghens in the seventeenth century there have been two theories as to the physical nature of light. Newton's theory was that a beam of light consists of a stream of very minute particles, or corpuscles, and that we have sensation of light when these corpuscles strike the retina of our eyes...Today there is one large group of phenomena which can be explained only on the wave theory, and another large group which can be explained only on the corpuscular theory. **Scientists have to leave it at that, and wait for the future, in the hope of attaining some wider vision which reconciles both. We should apply these same principles to the questions in which there is a variance between science and religion...We should wait: but we should not wait passively, or in despair. The clash is a sign that there are wider truths and finer perspectives within which a reconciliation of deeper religion and a more subtle science will be found.**

**In one sense, therefore, the conflict between science and religion is a slight matter which has been unduly emphasised. A mere logical contradiction cannot in itself point to a more than a necessity of some readjustments, possibly of a very minor character on both sides...**In an intellectual age there can be no active interest which puts aside all hope of a **vision of the harmony of truth**. To acquiesce in discrepancy is destructive of candour, and of moral cleanliness. It belongs to the self-respect of intellect to pursue every tangle of thought to its final unravelment. If you check that impulse, you will get no religion and no science from an awakened thoughtfulness...A clash of doctrines is not a disaster--it is an opportunity...In formal logic, a contradiction is the signal of defeat; but in the evolution of real knowledge it marks the first step in progress towards a victory. This is one great reason for the utmost toleration of variety of opinion. Once and forever, this duty of toleration has been summed up in the words, 'Let both grow together until the harvest.' The failure of Christians to act up to this precept, of the highest authority, is one of the curiosities of religious history. But we have not yet exhausted the discussion of the moral temper required for the pursuit of truth. There are short cuts leading merely to an illusory success. It is easy enough to find a theory, logically harmonious and with important applications in the region of fact, provided you are content to disregard half your evidence. Every age produces people with clear logical intellects, and with the most praiseworthy grasp of the importance of some sphere of human experience, who have elaborated, or inherited, a scheme of thought which exactly fits those experiences which claim their interest. Such people are apt reso-

lutely to ignore, or to explain away, all evidence which confuses their scheme with contradictory instances. What they cannot fit in is for them nonsense.

[187]Also apart from the necessities of action, we cannot even keep before our minds the whole evidence except **under the guise of doctrines which are incompletely harmonised**. We cannot even think in terms of an indefinite multiplicity of detail; our evidence can acquire its proper importance only if it comes before us marshalled by general ideas. These ideas we inherit--they form the tradition of our civilization. Such traditional ideas are never static.

Mill p.16:: It is with philosophy as it is with religion: men marvel at the absurdity of other people's tenets, while exactly parallel absurdities remain in their own, and the same man is unaffectedly astonished that words can be mistaken for things, who is treating other words as if they were things every time he opens his mouth to discuss. No one, unless entirely ignorant of the history of thought, will deny that the mistaking of abstractions for realities pervaded speculation all through antiquity and the middle ages. The mistake was generalized and systematized in the famous Ideas of Plato. The Aristotelians carried it on. Essences, quiddities, virtues residing in things, were accepted as bona fide explanation of phenomena. Not only abstract qualities, but the concrete names of genera and species, were mistaken for objective existences. It was believed that there were General Substances corresponding to all the familiar classes of concrete things: a substance Man, a substance Tree, a substance Animal, which, and not the individual objects so called were directly denoted by these names. The real existence of Universal Substances was the question at issue in the famous controversy of the later middle ages between Nominalism and Realism, which is one of the turning points in the history of thought, being its first struggle to emancipate itself from the dominion of verbal abstractions.

## Dontology, Kant and Circularity (Religion, Morality and Logic)

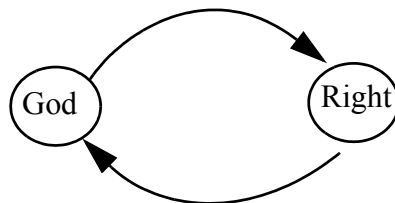


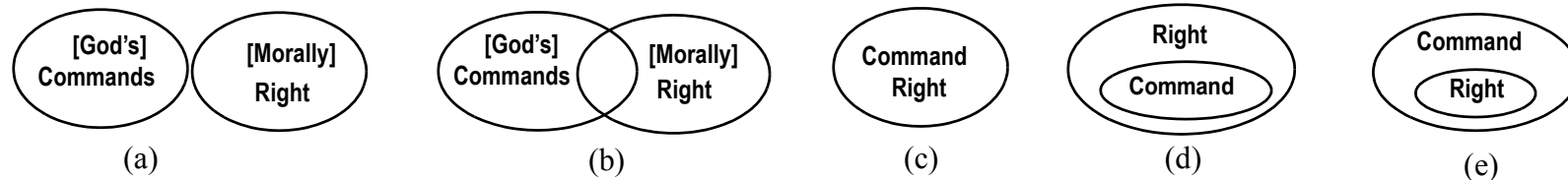
Figure 124.1::

If God did come down to earth and told everyone what is right, it would be like a PhD physicist giving 4th graders a lecture on Quantum Mechanics. How much could have been retained by it. The real problem is not even "If God exists". That is just a word, it means different things to different people. The real problem is that real people believe real religions, and they do not all agree on everything. After the short digression above, we should again return to the concept of attempting to define complex concepts in terms of other complex concepts. In truth we have to start with primitive objects, rules for combining them to create more complex objects. That is how it is done in science, and indeed the example can be seen in language. The circularity of some of the concepts alluded to above will be demonstrated via example of [divine] command vs 'right'. Suppose God commands us to do what is right. Then either (a) the right actions are right because God commands them or (b) he commands them because

they are right. If we take option (a) then God's commands are, from a moral point of view, arbitrary; moreover, the doctrine of the goodness of God are rendered meaningless. If we take option (b) then we will have acknowledged a standard of right and wrong that is independent of God's will. We will have, in effect, given up the theological conception of right and wrong. There is no inconsistency in the

belief that “right is what God commands” and if conduct is right “God will know it.” After all, how could an omniscient God not know what is right? The problems are not with the consistency of the belief. Philosophy in its postmodern degeneration has more inconsistency than can be imagined. The problem is whether we know what God commands.

There are assumptions behind all reasoning. The first assumption is that we all use some kind of logic. By this we will include Bayesianism as a logic. It seems that Rachels argues that one of the cases below, (d) or (e) must hold.



**Figure 124.2:** Circularity of right or divine command argues from (d) or (e). In other words the argument is explicit that one of (i)  $C \Rightarrow R$  or (ii)  $R \Rightarrow C$  must be true. However, a true believer actually believes in (c) which means that both (i) and (ii) are true (e.g. (d) and (e) are both true. In the language of necessity and sufficiency, God's commands are both necessary and sufficient that they are right, or vice versa, what is right is necessary and sufficient that they are commanded by God. Instead of God's command suppose a devil worshipper does not believe that anything God allegedly commands is right. Then he believes in (a). The only thing left is (b). And for that we can use Bayesian reasoning. (*For necessity and sufficiency Vida Supra*)

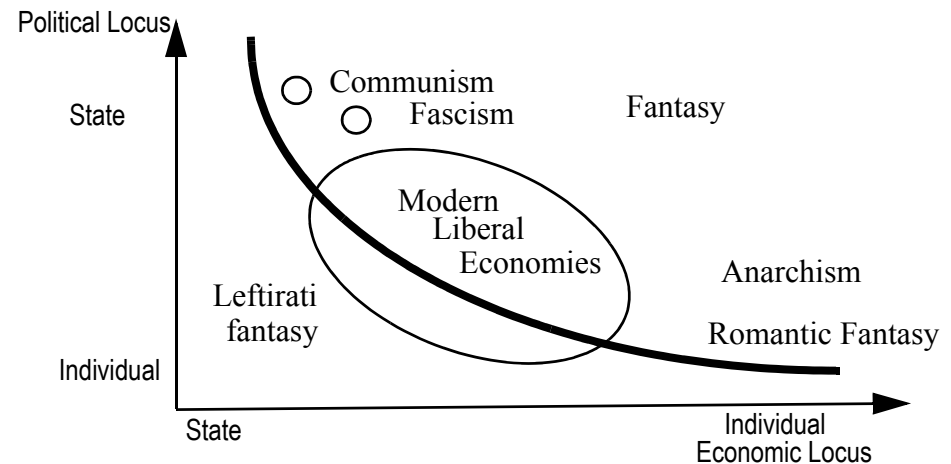
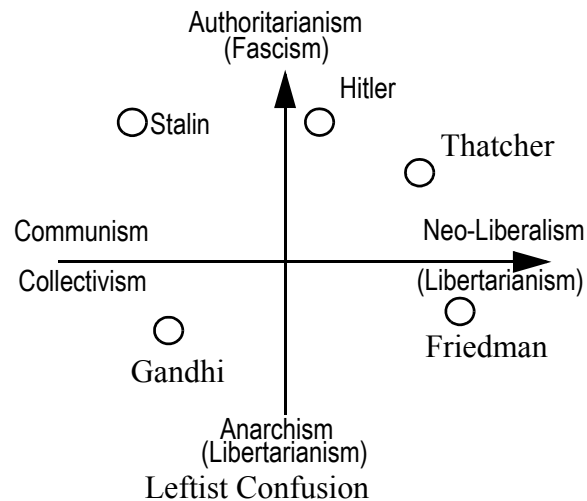
## Simple (and Egregiously Incorrect) Political Philosophy-- Why Religion?

Here are some indisputable facts. First a simple accounting, then explanation.

**132.i)** Systems that do not have negative feedback are unstable.

**132.ii)** If there is no internal control, external control must be imposed.

**132.iii)** It seems like totalitarianism is not a fluke but a natural follow-up to secular humanism.



<http://www.imminst.org/forum/index.php?act=ST&f=56&t=11454&s=>

Reality of Politics and Economics

Figure 132.1:: Notice the arbitrary way of putting fascism and communism as orthogonal coordinates. In logic this is how one proves one's premise. Obviously communism or collectivism is the ultimate fascism because it is 100% authoritarian; that is why it is called totalitarian.

First, it should be noticed that the P-axis actually denotes government, or socialization, or the extent to which the government has control over people's lives. This cannot change quickly. Laws do not change quickly. In any kind of mathematical modeling these would have to be held constant, or the rates of change would have to be very slow. So in an extended sense these are the general laws of society, and morality and denote lack of control by people over their own lives. Every day events or actions take place within these boundaries or constraints. These are like genetic determinants; people are born into it, and inherit it. The job of the educational system is to provide the co-operation part of the competition. We compete in cooperation. A game of football has both cooperation and competition. The competition takes place within the rules. So in that extended sense, the P-axis in a philosophical sense also indicates large-scale change (which occurs slowly) and is like ethics or morality. They also do not change rapidly and should not change rapidly. It is the rigid part of the swimming fin which would be flexibly-rigid.

By contrast the E axis denotes lack of government control over economic activity. Economic activity is in reality a part of social activity, and political activity. The laws do not change but the economic activity takes place all the time and people indulge in it all the time. Notice that there is some kind of trade-off. In order to make it clearer, we should really indulge in ternary thinking, to make it easier

than making up the real task of using mathematical models like real economists. After all, this is a book of philosophy. The bell will ring before we solve the world's problems. If it were fuzzy logic we would have written it as  $P=1-E$ .

Some of these systems cannot exist at all, but only exist in fantasy. A nation-state where the government (state) completely controls the political events but does not interfere in economics is impossible. A group in charge of the military and the police force will not allow capitalism to flourish without cashing in. A nation-state where there is no government at all but where economic activity flourishes cannot exist. Gangs would take over economic activity and fight each other. Eventually some kind of a truce would have to be agreed to and that would mean that they have all agreed to laws. Laws can only be executed by a government. Such an anarchic utopia also exists only in minds of childish philosophers and Leftists. It is in the fantasy of individuals to imagine that hunter-gatherers are communists (e.g. they share their catch). They are budding-capitalists in the sense that they barter. One day they will be hungry and others will return the favor.

The romantic fantasy is that the State may have absolute political power and that they will allow individual freedom in economic matters or that the State may take over the economic functions (end of private property) and yet allow complete individual political freedom, and that this system will actually flourish, while conveniently forgetting that under such a system either people will refuse to work or will fight against the idea of salary according to need and work according to ability. One possibility, total individual freedom in both political and economic matters, does occur. The primitive societies without written laws where everyone takes revenge on everyone and runs his law, etc are also reality. If there are people who think that this state of affairs can actually exist in a modern society they are also in fantasy land. The quadrant where the state controls both political and economic matters is also a reality. We have seen it, but those who think it utopia are suffering from a delusion. According to this picture it is not even clear where Rousseau's fantasy belongs.

In order to make these clear, we would have to define more clearly what is meant by each term. Lack of agreed-upon definitions of words is the main reason why there is so much confusion in philosophical literature, which includes political philosophy. That is the main reason why the Leftists all love welfare. They have been on welfare for a long time. Veblen said so plainly. Defining words clearly is like agreeing to drive on the left or right side of the road; what is most important is that everyone does the same thing, not which side they drive on. Of course, it would be good if the whole planet drove on the same side. What is not good is if half the people drive on the left and the other half drive on the right, and yet this is the state of affairs in the Intellectual Welfare departments of the universities. It behooves them that this state of affairs be prolonged as much as possible because it means that they can retain their jobs for as long as they can which can stretch out to thousands of years.

Most systems today are obviously a combination of both state and individualism. Obviously, political rules determine the economic action possible. The sole purpose of political systems is to prevent mob rule and to make sure that the masses do not actually get to make political decisions that will determine economic ends. We do not allow the masses to determine the laws of physics, or engineer-

ing. Economics might not be a science like physics, or chemistry but it is not something for poets and painters to mess with, let alone truck drivers and burger-flipper PhDs. People usually know what they want (food, sex, clothing) but do not know how to get it. Rawls' idea of the justice of the "veil of ignorance" is yet another romantic leftist ruse to destroy society. If people are going to get to make democratic choices, and they should then (1) they should be educated, and (2) they should know what the consequences will be. As can be seen already the most difficult problems are left in the hands of the most incompetent confidence artists. This was already stated clearly by Veblen, Comte, and in veiled fashion by Whitehead (even by Schopenhaur regarding Hegel).

**132.1)** Dynamical systems have traditionally been modeled as differential equations. One can model them using difference equations too, but physics and engineering are based on differential equations. From there one can easily show that for "stability":

- a) positive feedback is neither necessary nor sufficient.
- b) negative feedback is both necessary and sufficient.

Specifically, the eigenvalues of the DE must have negative real parts. Systems that are not stable are not controllable. In engineering this falls under the field Control Theory for that purpose (e.g. automatic control of machines). The simplest example of such a system is the mechanical "governor" on gizmos like lawn mowers. Here are the essentials: there is a vertical rod attached to the motor that spins along with the motor. The rod has two rods with balls at the ends attached to it. As the motor speeds up, the rod speeds up and the balls rise in the air due to the spinning. These rods are connected to the throttle so that as the motor speeds up, the effect of the rising of the rod/ball combination is to throttle (slow down) the motor. Conversely, if the motor slows down, the balls fall down and open up the throttle giving it more gas, and hence more power so it speeds up. Suppose you run the mower against some thick grass. It instantaneously slows down, the balls drop, more gas, and the motor gets more power, cuts through and speeds up. Suppose you run off the grass onto the pavement. It instantaneously speeds up, the balls fly into the air, the motor is throttled and it slows down. In both cases, the motor goes to idling at some "normal/stable" speed. This is the concept of negative feedback.

**132.2)** In humans pain is negative feedback. Fear of pain is negative feedback. If there is no fear of pain in the future for misbehavior, then there is no endogenous control. As soon as opportunity arises, such people can cook you and eat you for lunch. In such a society, there must either be a long (very long) period of training in some magical way to make sure they don't do that when opportunity arises, or there must be 100 totalitarian control and observation. Usually that comes with massive amount of prisons, deportation to Siberia, executions. Lacking that, the system will simply collapse.

**132.3)** Religion is the only thing that provides for negative feedback in the future. This is as true in Hinduism as it is in monotheistic religions. There is no escaping justice in religion. The trick is that the person must believe it. That also takes instruction. It also takes some sophistication and deletion of centuries of useless accretion that does not properly belong to religion.

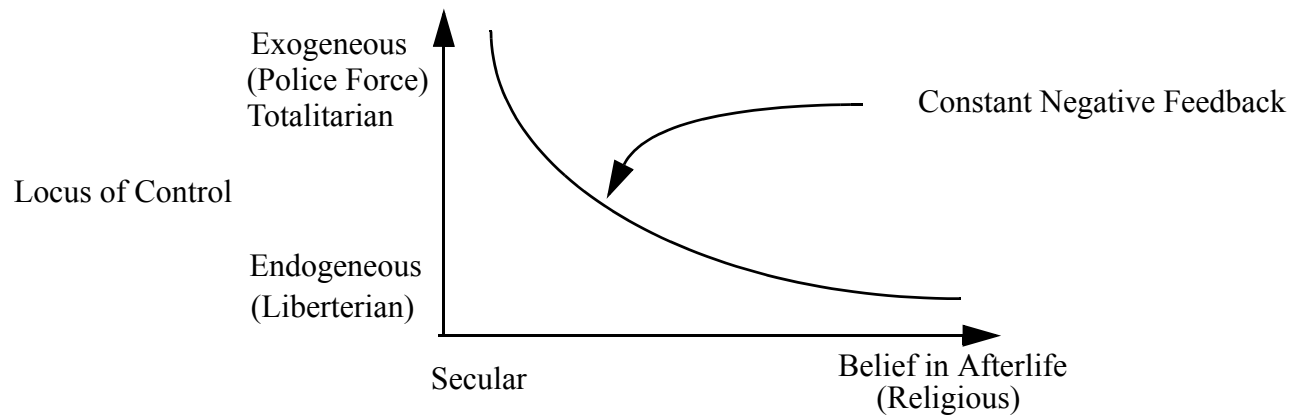


Figure 132.2::

If we put these states together we can represent the state of an N-person country as a vector. We can then theoretically represent the transitions from one state to another due to the effects of these people on each other. We must proceed along these theoretical lines if we are to think about consequentialism or utilitarianism or contractarianism.

	Partial	Total
Social	Reformative (Change Society)	Transformative (Save Everyone)
Individual	Alterative (Change Yourself)	Redemptive (Save Yourself)

Figure 125.3 Religious Movements

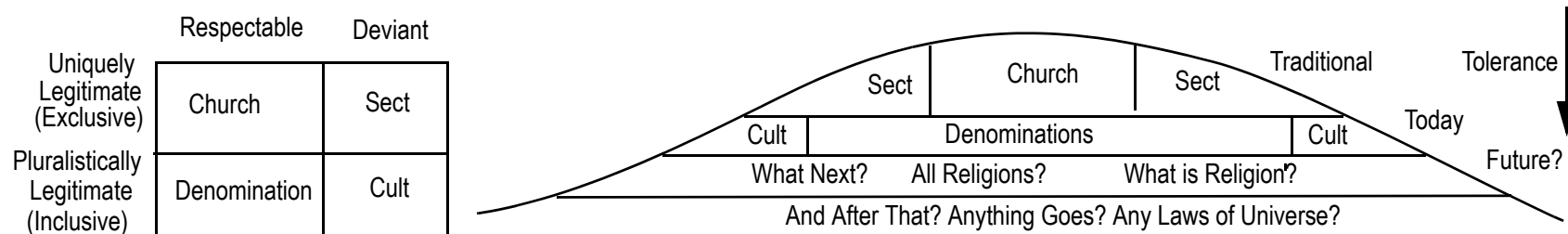
Obviously total change is impossible. In that sense maybe total should be named "idealistic" or "utopian". Secondly, changing yourself to live in an evil society is surrender. Thirdly, attempting to save everyone can lead to fascism and totalitarianism. One cannot simply save oneself if the society does not allow one save oneself.

[188]Religion is tending to degenerate into a decent formula wherewith to embellish a comfortable life...In the first place for over two centuries religion has been on the defensive, and on a weak defensive. The period has been one of unprecedented intellectual progress. In this way a series of novel situations have been produced for thought. Each such occasion has found the religious thinkers unprepared. Something, which has been proclaimed to be vital, has finally, after a struggle, distress, and anathema, been modified and



otherwise interpreted. The next generation of religious apologists then congratulates the religious world on the deeper insight which has been gained. The result of the continued repetition of this **undignified retreat**, during many generations, has at last almost totally destroyed the intellectual authority of religious thinkers. Consider this contrast: *when Darwin or Einstein proclaim theories which modify our ideas, it is a triumph for science. We do not go about saying that there is another defeat for science, because old ideas have been abandoned. We know that another step of scientific insight has been gained. Religion will not regain its old power until it can face change in the same spirit as does science.* Its principles may be eternal, but the expression of those principles requires continual development. This evolution of religion is in the main a disengagement of its own proper ideas from the adventitious notions which have crept into it by reason of the expression of its own ideas in terms of the imaginative pictures of the world entertained in previous ages. Such a release of religion from the bonds of imperfect science is all to the good. It stresses its own genuine message. The great point to be kept in mind is that normally an advance in science will show that statements of various religious beliefs require some sort of modification...The process is a gain...The progress of science must result in unceasing codification of religious thought, to the great advantage of religion.

First let us start off with a simple typology again. Religions do change. But exactly which direction do they go in? A simple categorization can be done in terms of (1) Outside view (respectable vs deviant) and (2) Inside View (Exclusive, uniquely legitimate vs Pluralistically legitimate, or inclusive). In terms of these the divisions can be represented in a table as before.



**Figure 125.4 Two Views of Meanings of Religious Organizations:** If “tolerance” can keep increasing, what happens next? What happens to the “marginalized” and the “deviants”. Can we have dog worshippers and snake worshippers? How about those who think they should have sex with little boys and little girls for cosmic consciousness? How about those who might want to form the Church of Sado-Masochism? There are other principles in society besides “mutual consent”. Society is an unbelievably complex entity. Burger King PhDs should not mess with it!

As for traditional religions and what the Scriptures say, consider this scenario: Imagine that a physicist went to the fourth grade and gave a lecture on Quantum Mechanics. Imagine that a geneticist went to the fifth grade and gave a lecture on statistical genetics. Imag-

ine that an economist went to the 6th grade and gave a lecture on macroeconomics. Imagine that after they leave we ask the students to write down what they said. What would we expect? How much of what they retained would be written down on these papers? We do not really have to perform this Gedanken Experiment. We can do it for real. And it has already been done. It is on the Internet.

The World According to Student Bloopers Richard Lederer, St. Paul's School

One of the fringe benefits of being an English or History teacher is receiving the occasional jewel of a student blooper in an essay. I have pasted together the following "history of the world" from certifiably genuine student bloopers collected by teachers throughout the United States, from eighth grade through college level. Read carefully, and you will learn a lot.

....

The Bible is full of interesting caricatures. In the first book of the Bible, Guinnesses, Adam and Eve were created from an apple tree. One of their children, Cain, once asked, "Am I my brother's son?" God asked Abraham to sacrifice Isaac on Mount Montezuma. Jacob, son of Isaac, stole his brother's birth mark. Jacob was a patriarch who brought up his twelve sons to be patriarchs, but they did not take to it. One of Jacob's sons, Joseph, gave refuse to the Israelites.

Pharaoh forced the Hebrew slaves to make bread without straw. Moses led them to the Red Sea, where they made unleavened bread, which is bread made without any ingredients. Afterwards, Moses went up on Mount Cyanide to get the Ten Commandments. David was a Hebrew king skilled at playing the liar. He fought with the Philatelists, a race of people who lived in Biblical times. Solomon, one of David's sons, had 500 wives and 500 porcupines.

<http://www.flixprod.com/bloopers.html>

Only a short section on religion is included because this section is mostly about religion. There is more from a book "Fractured English" (Lederer) on the Bible. There are better ones sentences below are from this site: <http://www.verbivore.com/archblpr.htm>.

[188]The religious controversies of the sixteenth and seventeenth centuries put theologians into a most unfortunate state of mind. They were always attacking and defending. They pictured themselves as the garrison of a fort surrounded by hostile forces. All such pictures express half-truths. That is why they are so popular. But they are dangerous. This particular picture fostered a pugnacious party spirit which really expresses an ultimate lack of faith. They dared not modify, because they shirked the task of disengaging their spiritual message from the associations of a particular imagery.

It is time for theologians to get out of this nasty state of mind of feeling of always being under assault. They are behaving like Kant, who felt that he had to deny reason in order to save faith. We can have faith and reason. They are not mutually incompatible. Science itself is based on faith. Much of this "faith" has already been written about by Whitehead. The rest of it can be found in all of the best sciences; mathematical sciences, including mathematics itself. The difference is that "faith" is called different names. In mathematics it is called "axiom". An axiom cannot be proven. It is accepted on faith. Mathematical systems, including arithmetic, are based on sets of axioms. It is the logical-product of these axioms that defines the field. That is what the "whole" means; it is the product, not sum of the

axioms. Then logic is used to deductively, and inductively prove theorems. Here we are not referring to Hume's problem of induction. Mathematicians sneak induction into their axioms. Mathematical induction is a method of proof which is perfectly logical. However, the logical system being used itself is based on axioms. In physics, the "inductions" are called "laws" or "postulates". And so it continues. The problem is really about the axioms. Where do axioms come from? In the case of the social sciences and morality, it is difficult even to think about creating axiomatic systems because things are so complex. The most advanced and most mathematical of the social sciences is economics. The most developed parts of economics theory are clearly based on axioms. Every mathematical system (model) of economics is based on "assumptions" (which are really the axioms which have not been accepted by some others, usually Marxists, followers of Hegel, that is, the Left Hegelians).

[190] Another way of looking at this question of the evolution of religious thought is to note that any verbal form of statement which has been before the world for some time discloses ambiguities; and that often such ambiguities strike at the very heart of meaning.

It looks like Whitehead is/was the original PosModernist. But everyone has already known and knows this simple fact; e.g. that words have different meanings and that sentences comprised of words have different connotations.

[191]...religious appeal is directed partly to excite the **instinctive fear of the wrath of a tyrant which was inbred in the unhappy populations of the arbitrary empires of the ancient world**, and in particular to excite the fear of an **all-powerful arbitrary tyrant** behind the unknown forces of nature. This appeal to the ready instinct of brute fear is losing its force. It lacks any directness of response, because modern science and modern conditions of life have taught us to meet occasions of apprehension by a critical analysis of their causes and conditions. Religion is the reaction of human nature to its search for God. The presentation of God under the aspect of power awakens every modern instinct of critical reaction. This is fatal; for religion collapses unless its main positions command immediacy of assent. **In this respect the old phraseology is at variance with the psychology of modern civilisation. This change in psychology is largely due to science, and is one of the chief ways in which the advance of science has weakened the hold of religious forms of expression.**

Here, Whitehead presumes that if we can all grow up in an environment which is permeated with ethics and morality, we will never have to use negative feedback or force on anyone to make them behave according to the rules of society and that such people will never try to realize individual gain at the expense of public good. The real question is if there is any alternative to negative feedback in an ensemble of perfectly rational human beings who know very well that they can gain by cheating and that there will be no price to pay as long as they do not get caught cheating.