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**COMMENTARY ON THE SPIRIT OF METAPHYSICS**

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## **FOREWORD**

**I am standing in difficulty here - this work is a Commentary itself.**

**How shall therefore I make a Commentary on a Commentary?**

**By the way that shall be also a philosophical-scientific methodology for sifting and discovery - commentary to commentary on and on and on in ever-increase.**

**The above three lines are a discovery, a new methodology, a discovery of a new methodology prone to propensity - once carried forward on and on - of promoting all the time New Civilization, New Civilization to New Civilization in continuity and in ever-increase**

**The above Assertions and Discoveries justify in the least this *Commentary (Foreword) on Commentary.***

E G CEFAL  
COMMENTARY ON THE SPIRIT OF METAPHYSICS

I must begin with a confession.

From the very beginning I willed the work to be a re-writing of a new civilization built atop the civilization I had studied in my books at all levels, including tertiary level. I willed new ideas because I wanted these new ideas, these new Principles and I saw and calculated that these arrived where the previous ones had not arrived. I willed new ideas because so many persons at the age in my life that I was writing in are caught up in 'revolutionary fire' and in me that fire burnt no less than in Giordano Bruno, in Francis Bacon, in Galileo Galilei, in so many others. I saw clearly that the requirement of 'proof of things', the dichotomy of true and false and theory and Principle, assertion and Principle, Potency and Actuality, Hypothesis and Principle, Becoming and Being<sup>1</sup>, were about to be replaced, and that replacement was something better that was it replacing. My soul burned as the soul of Copernicus on his completing the in his book [\*De revolutionibus orbium coelestium\*](#) (*On the Revolutions of the Celestial Spheres*) as the soul of and so many others

That is why I said *spirit* laid emphasis on that word, anti-positing to the static-dogmatic, but at the same time, made it a fleeting ever-changing thing to avoid becoming dogmatic itself.

1

Brief Historical Background of My Life At the Time of its Composition

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<sup>1</sup> I saw Becoming as always inevitably and inescapably just the immediately prior step of Being q.v.

I wrote the work *The Spirit of Metaphysics – A Logical Theory of the Universe* round about the time of my graduation as Doctor of Laws from the University of Malta.

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I had just passed my teens; but the fire of my teens whilst burning all the same in me was slow maturing, becoming more experienced in a slow painful self-sacrificing maturing process.

I must remember here the late **Professor Peter Serracino Inglott** who had been my teacher in philosophy and who inculcated in my sub-conscious a deep love and propensity for thinking. This great thinker of our country in turn nurtured till the end of his life a deep admiration for me, of which I felt justly proud and reciprocated to my University master.

I had by that time discovered – not after excruciating bouts of thinking and re-thinking – that philosophy is the foundation of science, must be the foundation of science, and that science cannot escape having philosophy as its foundation.

And this was reflected too in the title '*The Spirit of Metaphysics – A Logical Theory of the Universe*' Henceforth to me, poor me, the metaphysics – the Aristotelian 'beyond the physics' was no longer 'beyond the physics' but **the** physics. But the physics; but the **foundation** of the physics. For what is better than having on one side The Spirit of Metaphysics expressing new Principles of civilization in a non-dogmatic way as possible; and on the other hand the foundations of the Institutes of Science, together termed *Logical Theory of the Universe?*

## My Scope of Joining Together Philosophy and Science in Founding Preliminary 'Ancestor' Principles for a New Civilization

To be clear from the outset : I had definite aims, definite targets to reach in this short work. I realized and I targeted science and philosophy as in one woof; not separated; not the 'fisei' and the 'meta-fisei' apart : but one whole woof with the 'metaphysics' furnishing the foundations - and common ancestor Principles - of the science. There was therefore to be at least one tabula rasa in the civilization of man : in the science. Moreover henceforth any Principle - just like a human person - must have ancestors in turning leading by an ever-narrowing process as in heredity to the 'common ancestors' the substratum one will not go beyond. These 'common ancestor' Principles on the genealogical tree of the Principles of Science was therefore to be my first business : in this work I laid this target although the 'Three Common Ancestor Principles'<sup>2</sup> of the mass universe were to be delineated by me specifically in the early nineties of that century - some fourteen, fifteen years or so after the composition of *The Spirit of Metaphysics* q.v. Once enunciated these Principles passing from them to the enunciation of an ever-increasing quantum of scientific Principles - descendant Principles that is to say - has been amongst the most important exciting and vital remits of my life.

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<sup>2</sup> These were to be : the Principle of Global Balance, the Principle of Contiguous Adjacent Reference Frames and the Principle of the Mass : Energy Percentage q.v.

Revolutionary 'Overturning' [with full reasoning and explanation]  
of Previously 'Sacred Cows' of Civilization :

Parts of the work

I was determined - in the composition of this work - to be revolutionary. I said to myself either I produce the new, the revolutionary or I do not write anything at all. However ideas were brimming and I determinedly targeted the 'overturning' of many 'sacred cows' of previous civilization. I said 'previous civilization' - much of it not to say all is still with us despite my work.

I hope that the future will be more benign to my fortunes in this regard.

Herein under I will 'treat' some of these 'sacred cows' I have just spoken about. This 'deconstruction of sacred cows' is interspersed rather by chance than by design throughout the work we are discussing today.

Dear future readers of my work (I hope and beg) please keep what has just been said in the immediately preceding paragraphs as you go through my work.

Short work but dealing one hammer blow after another at the 'previous' civilization. My work being still in a limbo of heavy semi-oblivion this civilization dealt with one hammer blow after another is still with us.

To be fair : since then and about those times too and thereafter others dealt in their own ways hammer-blows to our previous ways of civilization. There are more, but I shall mention **Paul Fayerabend** and **Karl Popper**.

Numerically, at least, I may have dealt more hammer blows to previous civilization than these brilliant gentlemen.

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A new conception of Perception<sup>3</sup>

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<sup>3</sup> At p.31

First of all the work under discussion presents a new methodology and concept of the way we perceive. The other philosophers said perception is this; perception is that; but always referred a present perceiver perceiving presently (as against future or past) perception.

That is perception is not – for the other philosophers – future or past but always and exclusively **present**

This work **turns the former philosophy on its head – whilst the present perceptions are not disregarded, the future and the past perceptions are considered and retained as more important than the present perceptions.**

Thus the metaphysics of the former philosophers are **bypassed** [Principle of By-Pass of Former Metaphysics q.v.]

In other words in my metaphysics perception is **not only present perception but additionally and more important past and future perception obtained by the brain as through the Idea of Infinity, and just asserted.**

Since the assertive power of the human – through the Idea of Infinity – is **infinite therefore accordingly and in as direct proportion what is asserted is infinite, the whole, and this includes any present perception but also any other perceptions that will be in addition to this.**

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The Idea of Infinity and Assertion of Infinite Knowledge of the Human

What has been just asserted above is based on the human's Idea of Infinity – and on the *infinite power of perception* – that is given to the human, even without the human willing it<sup>4</sup>

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<sup>4</sup> Because this power of the human is *independent* of his will or what he wills and/or desires to perceive q.v.

That is when I express what I perceive I state I assert not just what is in front of me **but also all other things that could/would be in front of me.** In other words perception while remaining still specific is **global.**

**This perception that is global perception** or as it is called in other draft works of mine **the God-like view** is akin to perception of the God of George Berkeley : this God perceives all and these things **being perceived,** are

The difference from Berkeley however is definite specific and determinate :

- (a)-In Berkeley the **God** perceives not the human
- (b)-Therefore **in Berkeley the human cannot have that panoramic perception** that God has for to Berkeley the Idea of Infinity relative to the human is not there
- (c)-There as in our work in discussion - the Idea of Infinity, not yet discovered **and pronounced in its proper importance** before my work

Of course - here let be assertive - perceptions of present things 'before us' is that **we indeed perceive these specific things as they indeed are before us.** But this 'follow up' does not appear to be done very much in the work in discussion; except perhaps for random dicta that 'my position is the Realist position'; the **specific present** perception of things as understood by the ancients to our own days - all this in done in a subsequent (chronologically speaking) work almost completed by as yet draft and unpublished<sup>5</sup>

In this work for instance we find the following conclusive and determining assertions regarding present perception of specific things.

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<sup>5</sup> The Philosophical Reflections on a Metaphysics of Existence q.v.

(a) In present specific perception we have an image in our brain once we look – **that image will not go, however much we will so, therefore that image is the image of the thing** [This is termed in the later work *The Principle of Specificity*]

(b) In present specific perception the perception are not as ‘of the senses’ ‘Humean perceptions’ as once we look – **that image will not go, however much we will so, therefore that image is the image of the thing**

(c) Perception is by present scientific perception like as to the ‘shots’ following each other in rapidity to indicate even motion, as in a film. But more important they move slowly towards that **God-like view of knowledge** which **global** rather than a fast chronological succession of **present individual perceptions** which after all is a **part** of the **God-like view of knowledge** though more colored distinct vivacious.

However one should not equate the perception of a present specific thing with **knowledge : in knowledge the Idea of Infinity comes in, giving us a God-like view all perceptions and therefore all knowledge albeit in a less vivaciously colored experience but certainly immensely wider in extent and ever-increasing extent.**

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The Evolution of Processes to Life Processes

[An outline of the detailed methodology of the genesis and also engineered production of life processes in my 1992 draft *On the Law of Boiling into Protoplasm of Ens*

From my work under discussion follows an observation – we might call it Principle – that evolution towards the life processes indeed occurs in **stages** (i) which occur : progress in chronological succession the one building on the other [I have still to think whether here the Fibonacci numbers and/or a similarity thereto are involved] (ii) and the stages form a bridge between the first and the last, beginning and ending respectively in the development – genesis of the life processes.

These are **The Three Requisites of Life Process Evolution ex Non-Living Processes** q.v.

*The methodology of my later work On the Law of Boiling into Protoplasm of Ens* follows these three requisites indeed but in a different way and road, more technical, determinate and – conclusive. At the point in this work which is still draft and unpublished **man has been perhaps given the immense power to make life himself (not by reproduction but in a laboratory) – using very simple but definite and scientific Principles and techniques.**

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Controller : Controlled

[All things control and are controlled simultaneously]

[I evolved it later in Politics in a new version of the Separation of Powers – in which any power is both controller and controlled]

In the previous philosophies – and indeed up to day – even in present science phenomena are retained to cause other phenomena by a ‘line of command’ from up down. This retention of ‘chain of command’ is thus the origin of **cause and effect, explanation of phenomena as pyramidal ‘Aquinas-style’ and of the unfortunate mixing of the mechanics of things with a superior supreme power of a god or gods.**

I state from the start here :

*What occurs : progresses as in direct proportion is as inversely proportional to any system of ‘pyramidal control’ and its resultants (see above)*

*[And vice-versa]*

This is a very clear Principle : we have already been asserting this, rather inexplicitly.

Therefore given that (i) in the mass universe all is proportional to all and (ii) all is on the same genealogical tree and (iii) all is both controller and controlled (In fact even the Three Common

Ancestor Principles at the very tip of the mass universe is itself 'controlled' by the genesis of the expansion of the mass universe which is in turn controlled by the Principle of Mass : Energy Percentage q.v. thus we come **'full circle' in a cyclical evolution.) Full circle, cyclical, yes, in which in one part of the circle a phenomenon is controlled then it is controlled then at the extreme of the circle before the circle (cyclicity) starts again it becomes again controlled.**

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The Expression of the Mass Universe and our Knowledge in Symbols<sup>6</sup>

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Bi-partition of Essential facts-in-being and Abstract facts-in-being

This bi-partition is essential.

We have already discussed the **God-like view** and the **specific present view** of things, of perception.

The products of the **God-like view** are *abstract facts-in-being*

The products of the **specific present view** are *essential facts-in-being*

But what is the difference between abstract facts-in-being and essential facts-in-being?

Abstract-facts-in-being are the foundations of essential facts in being; they are contained in essential-facts in being *but not vice-versa*; they are propense to be non experiential, a-tangible, a-color, but *being* and the first step of essential facts in being.

For example : I see a number of penguins on a sea shore from a distance of several miles.

I see them, but in a hazy, preliminary way as a long, long line of say black.

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<sup>6</sup> At pp. 7-8

Essential-facts-in-being are built over and include in them the foundations of essential facts in being; they contained in abstract-facts in being *but not vice-versa*; they are propense to be experiential, tangible, color, and *being* and the evolutive step of the being of abstract facts in being.

One remembers here the 'Platonic Ideals' : the intuitions of Plato and me are similar in that the primitive is the blue print of the more specific, the more evolutive. But Plato has a lack of **scientific determinate precision he is only 'metaphysical' (in the 'old' sense); here for the first time in human history after centuries old wars - as between Rationalists and Empiricists et al - the matters are 'settled' by a scientifically precise definition of *being, perception, abstract fact-in-being and essential fact-in-being.***

Note here : always things even at the 'primitive level' of the God-like view are 'fact' and 'in being'; the same (and more **specifically** so in the case of essential facts-in-being)

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The refutation of the Einstienian closed universe<sup>7</sup> and the confirmation of an ever-expanding mass universe

The ever-expanding universe which has been discussed supra especially in relation to its consequences - has also been manifested as the refutation of the closed universe of Einstein. In my work the refutation is very simple to understand, and in this short talk, I deem fit not to make more comment than already done.

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Miracles as technical Principle controlled rational

Miracles the age-old battle-fields of men of religion, men of science. **Miracles are scientific.**

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<sup>7</sup> At p.16

**The scientists are happy in that miracles are scientifically moving and moved (remember : Controller - Controlled) and the men of religion are happy in that now the men of science have indeed to espouse miracles as their own and not 'quarrel' or dispute any more with 'men of science'**

**The 'disputes' and 'wars' are settled.**

**For all that and in that the position of religion and the scientific engineerability to miracles are asserted, established, settled; and leave the religion happier for that and the science happier for that.**

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The Razor Principle Re-Stated in Three New Principles<sup>8</sup> while Rule out Infinity

(at most Infinity - 1 but never Infinity)

Otherwise no Evolution - My comment now

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Elimination of Actuality and Potency Gap<sup>9</sup> - as Part of Ever Increasing Evolution  
[An ongoing process see p.25 the words in italics]

In my humble opinion one of the greatest achievements of the work in discussion is the elimination of the actuality - potential gap.

Let us go back to perception.

There in the God-like view we found knowledge; and the 'hazy' inclusion of the specific determinate present perception.

Now :

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<sup>8</sup> End of p.22 and beginning of p.23

<sup>9</sup> At p.25 - see the words in italics

Specific determinate present perception is directly proportional to and the equivalent :identity<sup>10</sup> of *actuality*

God-like view is directly proportional to and the equivalent: identity<sup>11</sup> of *potentiality*

*Therefore accordingly and as by syllogistic reasoning :*

*In the same way and to the same extent that the 'bridge' between specific determinate present perception and the God-like of view of perception has been eliminated and the scientific precise relation between the two established so and to the same extent the 'bridge' between actuality and potentiality and the scientific precise relation between them*

In the specific determinate present perception the evolution is manifested as an ever-increasing Quantum

In the God-like view evolution is hazily manifested and Principles 'from one part of the mass universe to the other' and beyond (however ever-expanding however ever-changing) enunciated.

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Mathematics as only relatively valid<sup>12</sup>  
(pp 23-24)

The continual development of the mathematics indeed manifests what is asserted here.

I deem that here the language of the work is very easy to understand; needs not much explanation; therefore I will refrain from comment thereon.

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If the Actuality-Potency 'Gap' is always being decreased then in as direct proportion the 'Gap' between Assertion and 'Fact - Occurrence' is always also being decreased

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<sup>10</sup> In terms of *the Principle of Equivalent : Identity* q.v.

<sup>11</sup> In terms of *the Principle of Equivalent Identity* q.v.

<sup>12</sup> At p.24

Hence Assertion is always becoming Fact and this in Ever-Increase

In the light of my previous comments and discussions I deem fit to comment very little on the determinate scientific fact that Assertion is always *becoming* Fact and this in ever-increase - that is in a continuum.

The key word here is 'becoming'

And from 'becoming' I pass on to a further key word 'time'

And from time to a further key word 'motion'

That is we are taking stock in our equation of Assertion and Fact of both time and motion.

Otherwise if the factors 'time' and 'motion' and to the extent that they be left out then in as direct proportion Assertion equates Fact (and vice-versa) as in simultaneity.

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Also and similarly :

If the Actuality-Potency 'Gap' is always being decreased then in as direct proportion the 'Gap' between Hypothesis and 'Fact - Occurrence' is always also being decreased

Hence also our *re-definition of hypothesis as fact-in-genesis*

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Thus : A Theory of *Inexhaustible Hypotheses* is put forth<sup>13</sup> -

Since hypothesis will result in fact - just in a matter of time - *inexhaustible* hypotheses will result *inevitably and irreversibly in as direct proportion as Evolution* - in *inexhaustible* facts - phenomena and *inexhaustible* knowledge

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<sup>13</sup> At the end of p.24 and beginning of p.25.

This paragraph taken together with the previous comments on the work in discussion is I think sufficiently manifest and demonstrative.

However I must point out that emphasis is to be made on the word 'hypothesis'.

That is : *in the same way and to the same extent that the distinction between Potentiality and Actuality between True and False are eliminated and the Motion of Assertion towards equality with Fact(s) be so in as direct proportion the 'gap' between hypothesis, theory and Principle is to be eliminated*

*And vice-versa*

All this because of the proportionality of the All to the All as in to the mass universe and the placement of All on a common genealogical tree.

+

If the Actuality-Potency 'Gap' is always being decreased then in as direct proportion the 'Gap' between 'True' (or as in our Civilization 'the Fact') and 'Not True - False' (in our civilization 'the Non-Fact that is 'just Potency'] is always also being decreased

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If the Actuality-Potency 'Gap' is always being decreased then in as direct proportion the 'Gap' between *Essential facts-in-being* and *Abstract facts-in-being* is and *must* always also being decreased *to the point of their ever-increasing equivalent :identity.*<sup>14</sup> ***Thus a new conception of Perception distinct from all other previous philosophies and overturning them, emerges.***

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<sup>14</sup> At p.32 in the paragraph beginning 'One final point'

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Philosophy as the *Inevitable* Foundation of all Science

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If the Actuality-Potency 'Gap' is always being decreased then in as direct proportion the 'Gap' between Philosophy and Science is always also being decreased

Thus in Science *theory, hypothesis, and Principle* always *tend to become equivalent : identical* q.v.

Principles<sup>15</sup> are another new *Novum Organon* they have the same verve excitement and brimming with a new methodology and a new civilization and with the burning thirst for knowledge, more knowledge and more knowledge. *But our assertions do not necessarily contradict the Baconian ones; rather they supplement them*

\*

That practically all previous philosophy is over-turned is that *whilst the other philosophers in the history of philosophy did not take Evolution in any equation concerning Perception and other matters, our philosophy does so<sup>16</sup> thus over-turning the previous Philosophies and Philosophers from the beginning of philosophy onwards.* Even such as revolutionary thinker as Anaxagoras<sup>17</sup> though sensing clearly change, continuous change, did not apply

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<sup>15</sup> Principles of staticity of matter pp.49-50

<sup>16</sup> In the *Spirit of Metaphysics* q.v.

<sup>17</sup> Including in the refutation of Parmenides who held *impossibility of change* q.v.

the significance of his discovery to philosophy but rather left it alone and in the realm of science (as it was understood in those days) only.

\*

The early philosophers were philosophers or primarily scientists or both? Witness the pre-Socratic Parmenides and Anaxagoras – these spoke and wrote as scientists but their science was also philosophy : it was the foundation of science that was also the foundation of philosophy and vice-versa. Hence in these pre-Socratic philosophers the expression of knowledge *was and lay in a world-view in the spirit of our work* The Spirit of Metaphysics

This equating approach of science and philosophy (and vice-versa) was discarded further on in philosophy and in science thus resulting in the unnecessary separation of both – and unfortunately in terming of philosophy as the ‘speculation’ as against the ‘factual’ ‘empirical’ science – hypothesis and theory were pitted against Principle and discovery on empirical observation and experiment – and *thus the whole course of both philosophy and science – and also civilization –was that of pitting Philosophy versus Science and vice-versa. Philosophy was thus degraded; Science deprived of Philosophy-Proportion as its most potent instrument and methodology of discovery of Principles.* The work *The Spirit of Metaphysics* humbly seeks to overturn that and restore the pre-Socratic equating of science and philosophy.

\*

The Figure of the ‘Thinker-Scientist’

I re-introduced in philosophy this Figure of the Thinker-Scientist again.

The Figure of the Thinker-Scientist puts both Philosophy and Science ‘on track’ again as in pre-Socratic times – obviously with the addition of and in the spirit of the scientific knowledge accumulated since the pre-Socratic times

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## Rebuttal of Hume and Locke

pp.35 et seq.

First Hume is rebutted and three Arguments are decisively brought by me in these respects.

Second specific instances (Arc, Chord, Substance and Accident and so on) are brought to illustrate by specific examples that a *basis that explains* is to be accepted.

[After all even Hume's whole system has finally to rest on a basis, that is foundations]

Third rebuttal<sup>18</sup> of Locke's denial of innate ideas.

The unconscious and subconscious states I asserted manifest a decrease in the consciousness of innate ideas, that this notwithstanding *are still there*.

\*

## Elimination of Hume's Void Spaces

Not many have realized the consequences of 'void spaces' in the mass universe. That is the mass universe like a big Swiss cheese with 'holes' in it. Such a structure will not allow for what was to become one of my main scientific discoveries later on : namely *that in the mass universe all is and must be filled by either a mass percentage or an energy percentage*

If 'external' happenings occur to a part of this texture of the mass universe that I - and Clerk Maxwell and Einstein - called 'reference frames' then there is a shift in the mass percentage (decrease - increase never either equaling 0% or 100%) and the same in the energy percentage

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<sup>18</sup> At pages 36-37 of *The Spirit of Metaphysics* q.v.

This is a general Principle of the set-up of things in the mass universe, but in the history of science this time there were – as I remember – instances of this Principle as limited to chemistry : namely in any solution disturbance would require an equivalent adjustment to the over-riding balance. This is in brief **the Principle of Le Chatelier** q.v. Great minds tend to think alike and .....in the 1930's of last century in fact extended the Principle to the economics. But the Principle in fact is all 'over the place'; it is all over the mass universe; it is what I in my later scientific works termed as one of the Three Fundamental Principles of the mass universe namely the **Principle of Global Balance** to which I had enunciated in my very first toddling steps in science – as the **Principle of Contiguous Adjacent Reference Frames**

**Reference frames** – we have just mentioned them, the icons of equilibrium of the mass universe that ultimately is proportional to the Proportion itself as the queen sovereign of the mass universe and as the founder, holder and enunciator of its Principles, discoveries and - **uniformities**. That is **why a mass universe otherwise a plaything of chance and probability is turned – not 100% - and here for instance in the s/c life processes is handicapped growth – in a predominantly, prevalently uniform mass universe, a monument of uniformity** and at that a monument of increasing uniformity – increasing that is as direct proportion to **Evolution** q.v.

That is why my early refutation at the age of 22 in this work of Hume's void spaces and of void spaces in general was to prove so seminal in my later scientific work, so revolutionary in the explanation of the origination – and more so – of the progression and evolution of things.

That is the significance to my work – and I hope ultimately to our civilization – of what is stated in the *Spirit of Metaphysics*.

Let me repeat the four assertions that I asserted and number them :

1. Void spaces can exist notionally.
2. Void spaces can exist through miracles.
3. Void spaces are normally blanketed out by gravitation.
4. Even if void spaces occur, the principle of co-existence still holds: as to render connection between matter-spaces and void space definite and real (Principle of Co-Existence).

THE SPIRIT OF METAPHYSICS

ELEVEN FURTHER POINTS

I

The Symbol and Hierarchy of Symbols p.7-8

II

Reduction of Symbols - The Doctrine of Infinity pp 9 - 10

How  $I$  and  $I \times I = I$  and  $I \times I \times I = I$  and  $I \times n = I$

Infinity thus is always infinity yet can be multiplied added to and always remains Infinity

But what the work does not state that there can be a plurality of infinities. In this case each respective infinity must be separate. But still in fine they are 'counted together' as one, Infinity.

Infinity (I) only is static, but it can be moving

In motion and in as direct proportion thereto Infinity is the genesis of a universe, a mass universe, first an energy universe, then in terms of  $e = mc^2$  an ever-growing mass percentage universe

III

A Paradox of Infinity pp 10-12

IV

Universal Co-Existence pp 12 - 14

Foundation and genesis of what was to become in my Science one of the Three Common Ancestor Principles of the mass universe - that is the Principle of Global Balance q.v.

V

Matter and Spirit - Ens and Non-Ens - Substance and Accident pp 18-19

VI

Miracles

The miracle as above-mentioned is considered as law, scientific law.

Not a 'logical impossibility' but a difficult possibility that is surmountable by the best engineering methodologies.

VII

Controller and Controlled

VIII

The Razor Principle

IX

Rebuttal of Hume's 'Cause and Effect' pp 35-40

X

The Mind pp 31-34

XI

Matter Life and Evolution – The Relativity of Evolution Theory pp 26 – 29

#### THE CAPABILITIES OF THE HUMAN MIND

Why I entered in this subject when other philosophers considered the mind as a mystery. I entered in a clinical scientific way to establish scientific Principles.

Which I did when I put down hundreds of Principles manifesting the workings of the human brain in my work *On the Evolution of the Primitive Brain*

The work apart from being in draft form is just the jotting down of the Principles; they are not explained, not even in the draft form that they lie as at present.

However, the Principles are put forth in some detail, in a way that together they give us an understanding of the workings – and powers – of the brain.

Hence they are to be considered as opening up a gold mine of engineering of Intelligence which would result in one Intelligent Civilization after another.

The work (Principles only) was composed chiefly over a three year period 1998, 1999 and 2000.

The brain though termed ‘primitive’ in the Title is no primitive brain at all but is a brain that ‘starts from scratch’ higher and higher to one evolution after the other as the relative Principles progress.

A

Scope and Extension Research

PP 41-43

B

Civilization

PP 43-45

C

Trends of the Mind

PP 45-48

D

Basic Principles of Matter

PP 49 et

E

The Conclusions Expressed as in Principles

PP 50 et

MY UNCONVENTIONAL TREATMENT OF WHAT IS 'LAW'

PP 29-31

Before me : Law was retained as the non-failing and 100% repetition of the same phenomenon (i) generally attributed as regards its genes to a 'divine' agency (ii) and the play of chance and probability are never mentioned as a rule in the definition and/or description of the term 'Law'

I :

Changed :

(i)-Law not necessary to be 100% repetition : indeed even one occurrence, one phenomenon is law.

(ii)-Divine agency never comes inside of the definition of 'law' – this is the reason also perhaps because before me law was required to be 100% repetition and chance and probability were not mentioned

(iii)-In our works *for the first known time in civilization* the emergence of 'order' 'uniformity' and so as from the pre-existent chaos of chance and probability worked on by the Three Common Ancestor Principles of the mass universe. Divine interference control genesis never come in or are mentioned.

Thus there are two concepts of the definition of the term 'law'

One : pre-dating my works – not describing sufficiently – for example why disease handicapped growth and so on in human processes? A divine 'punishment' 'misfortune' or the interplay of Chance and Probability with and vis-à-vis the Three Common Ancestor Principles of the Mass Universe that is :

(i) Global Balance (ii) Contiguous Adjacent Reference Frames and (iii) Mass Energy Percentage

I made a voyage between the bridge of ancient metaphysics on the one side towards the other end of the bridge the ever-evolving mass universe. In the process of this journey, this voyage I made carried me through the transformation of the metaphysics I was taught by the critique-elimination of 'older' doctrines as Substance and Accident; the Razor Principle; Induction; and others; plus I put forth for the first time new 'structures' like The Doctrine of Symbols; the Doctrine of Infinity; the Doctrine of Miracles; the Doctrine of Controller-Controlled; the Relativity of Evolution; Quantitative Evolution and Qualitative Evolution; the Arising of the Life Processes from non-living processes; the inherent functioning of the universe through Principles that are ancestor principles but that have more descent, more 'heredity' more generations as the mass universe expands in ever-increase – contrary to the Einstein static model; the Doctrine of Inexhaustible Hypotheses (extension of The Idea of Infinity too). This journey, this voyage – which I shall here call as the Journey of the Bridge in juxtaposition to Plato's 'Idols of the Cave' – I made first myself alone in uncharted waters, I made in 1979 in this work 'The Spirit of Metaphysics' which now is before you. To me following the initial 'Baconian revolution' of this first early work I was to arrive years later in the origin of the mass universe<sup>19</sup>; in the origin of the life processes<sup>20</sup>; in the 'melting' and

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<sup>19</sup> On the Ultimate Origination of Things – two versions – first in 1992; then expanded in 2012. – still draft and unpublished

<sup>20</sup> On the Law of Boiling into Protoplasms of Ens 1993 – still draft and unpublished

‘transformation’ – not through religion, but through scientific Principles – of the body energy to new living things ‘ad infinitum’<sup>21</sup>; in the laying down of the Principles that now clear many mysteries and unlock the halls of the palaces of the brain<sup>22</sup>; in the methodology of Proportion which – ruling all and everything in the mass universe – yielded me with the hitherto unused scientific tool and methodology<sup>23</sup> ; in the enunciation of thousands of scientific Principles including in genetics and engineering thus transformed as after all the whole of science<sup>24</sup>, and I went further on in economics<sup>25</sup>, philosophy<sup>26</sup>, literature<sup>27</sup>, social sciences – practically all civilization. I invite you to make this journey with me again reflecting on this work, criticizing and changing continually and in the process ‘re-crossing the Bridge’ again and again changing civilization each time the crossing is made as I first made in 1979 in ‘the Spirit of Metaphysics’.

To you my friends I recommend : Read this work; but above all think and criticize. This work, as any work, past, present and future is not a Bible, not a dogma. It is a vehicle that traveled to new heights, crossed a

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<sup>21</sup> Psyche (1995) – still draft and unpublished

<sup>22</sup> On the Evolution of the Primitive Brain (1999 – 2011) – still draft and unpublished

<sup>23</sup> The Philosophy of Science (2007) – still yet to be completed and unpublished

<sup>24</sup> Notes on the Genetics and The First Principles of Biological and Other Engineering

<sup>25</sup> The First Principles of Economics – still being completed and unpublished

<sup>26</sup> Uncompleted and unpublished : *The Philosophy of Ethics; The Philosophy of Law; The Philosophy of History; The Philosophy of Religion; The Philosophy of Aesthetics* and other works of philosophy

<sup>27</sup> Still uncompleted and largely unpublished : thousands of lyrics; about a hundred plays; about seven epics and other works of literature

Bridge to new civilization and new evolution. To do the same you must re-build again the structures built by and through this work; and then do that again and again; generation after generation.

To you my friends I recommend all the above and feel honored and hopeful that you will do the same, and – be apostles in this noble task of giving to our beloved Earth a much needed new civilization one after the other, in evolution, in ever-increase.

Thank you my friends; I feel honored with your distinct presence.