





The Journal of the Mega Society

Issue #211, April 2023

### About the Mega Society

The Mega Society was founded by Dr. Ronald K. Hoeflin in 1982. The 606 Society (6 in 10<sup>6</sup>), founded by Christopher Harding, was incorporated into the new society and those with IQ scores on the Langdon Adult Intelligence Test (LAIT) of 173 or higher were also invited to join. (The LAIT qualifying score was subsequently raised to 175; official scoring of the LAIT terminated at the end of 1993, after the test was compromised.) A number of different tests were accepted by 606 and during the first few years of the Mega Society's existence. Later, the LAIT and Dr. Hoeflin's Mega Test became the sole official entrance tests, by majority vote of the membership. Then, Dr. Hoeflin's Titan Test was added. (The Mega Test and Titan Test were also compromised, so Mega Test scores after 1994 and Titan Test scores after August 31st, 2020 are currently not accepted; the Mega and Titan cutoff is 43 - but either the LAIT cutoff or the cutoff on Dr. Ronald K. Hoeflin's tests will need to be changed, as they are not equivalent.) The Mega Society now accepts qualifying scores on The Hoeflin Power Test and on The Ultra Test. Both tests are still being scored. The Mega Society publishes this irregularly-timed journal.

The society also has a (low-traffic) members-only email list. Mega members, please contact one of the Mega Society officers to be added to the list.

For more background on Mega, please refer to Darryl Miyaguchi's "A Short (and Bloody) History of the High-IQ Societies" —

http://miyaguchi.4sigma.org/BloodyHistory/history.html

—and the official (designed) Mega Society page, <u>http://www.megasociety.org/</u>

*Noesis* is the journal of the Mega Society, an organization whose members are selected by means of high-range intelligence tests.

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### Editorial

#### Richard May, Ken Shea

The current issue of *Noesis* largely explores the humanities, e.g., language and literature, and the ethical considerations surrounding seemingly-disparate issues such as industrialization, charity, and artificial intelligence.

A quartet of interviews conducted between Scott Douglas Jacobsen and Luca Fiorani, Richard May, Steven Pinker, and Peter Singer, respectively, properly kicks off the issue.

Luca Fiorani, the first member of RealIQ Society, ponders the purpose(s) of intelligence tests, the greatest geniuses historically, and preferred philosophical systems.

Richard May continues a running conversation with Scott Douglas Jacobsen to explore the paradoxes of being human, recursion, holograms, the meaning of the sacred, and Gurdjieff.

Steven Pinker, a Canadian experimental psychologist and public intellectual, expounds on the perceived benefits of industrialization, media distortion, 'the secular frame of mind', gender equality, 'regression in democracy', and ideology.

Peter Singer, an Australian moral philosopher and Ira W. DeCamp Professor of Bioethics at Princeton University, considers utilitarianism, 'Effective Altruism', and *The Life You Can Save*.

After these interviews, Ronald K. Hoeflin, the founder of the Mega Society, presents the final five chapters of *A Metaphysical Map of Reality*, dealing with The Humanities. These five chapters concern language, literature, visual arts, music, and philosophy, respectively.

The concluding, retrospective part of "The Metaphysics of Philosophy" (page 169) explains Ronald K. Hoeflin's development of the theory informing *A Metaphysical Map of Reality*.

An abbreviated autobiography follows on page 174 with 'About the Author'. Intrigued readers are referred to *Noesis* #207, where a fuller (and well-received) autobiography is available.

(Ronald K. Hoeflin's *A Metaphysical Map of Reality* encompasses fifteen chapters 'fitting fifteen primary academic disciplines'. *Noesis* #209 contains the five chapters on The Natural Sciences, and *Noesis* #210 includes the five chapters on The Social Sciences.)

Then, Ken Shea muses on the role of the sublime - apprehended in Greek terms by the literary critic Harold Bloom as 'The Daemon' - in an essay titled "Canonical American Literature and the Protean Sublime".

Finally, Richard May and May-Tzu examine the ontological and epistemic issues with divining the potentials of awareness in "The Possibility of AI Consciousness" and the uncanny "Life".

Original submissions to *Noesis* are welcome. *Noesis* #212 will be published in November 2023.

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## Interview with Luca Fiorani

Luca Fiorani & Scott Douglas Jacobsen



#### Abstract

Luca Fiorani is the first member of RealIQ Society by Ivan Ivec with an estimated IQ of 181.2 (o15) combining 9 tests, where he studies and considers himself a philosopher *in nuce*. He discusses: some of the prominent family stories being told over time; an extended self; the family background; experience with peers and schoolmates; some professional certifications; the purpose of intelligence tests; high intelligence; the extreme reactions to and treatment of geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; some work experiences and jobs; job path; the gifted and geniuses; philosophy, theology, and religion; science; some of the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; metaphysics; worldview-encompassing philosophical system; meaning in life; meaning; an afterlife; the mystery and transience of life; and love.

Keywords: genius, intelligence, IQ, life, love, Luca Fiorani, meaning, philosophy.

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**Scott Douglas Jacobsen**: When you were growing up, what were some of the prominent family stories being told over time?

**Luca Fiorani**: Back to the origins! I like this approach, it's interesting. In the past, in its remotest aspects or areas, is perhaps hidden more truth than we usually believe. Family stories? My maternal grandfather was a key-figure. He was one of the Partigiani, The Italian resistance movement which fought against Fascism and Nazism during World War II. His stories were about: bravery, fortitude, daring. 'Giving up is not an option' – this maxim summarizes almost everything.

**Jacobsen**: Have these stories helped provide a sense of an extended self or a sense of the family legacy?

**Fiorani**: Yes, indeed. Cognition of our roots, in my perspective, fortifies our Self – our own perception of inner phenomena and the connection with a milieu; awareness invariably leads to significance.

**Jacobsen**: What was the family background, e.g., geography, culture, language, and religion or lack thereof?

**Fiorani**: My family lived and lives in Tuscany and Liguria. Its cultural level – firstly in terms of education – has always been medium-high, all things considered. My family traditionally embraces Catholicism, nevertheless not in a too rigid way.

Jacobsen: How was the experience with peers and schoolmates as a child and adolescent?

**Fiorani**: I was a loner, as a child and as an adolescent. But I had social skills, and it wasn't hard for me to make friends. But this happened sporadically. I had tendency for becoming estranged, I cut myself off from reality often. I have never been grouchy, but simply I preferred my mind and its simulations to people.

**Jacobsen**: What have been some professional certifications, qualifications, and trainings earned by you?

**Fiorani**: I'm still studying. I'm still trying to get the proper credentials for achieving something non-negligible in my eventual professional life.

Jacobsen: What is the purpose of intelligence tests to you?

**Fiorani**: Two goals: cognitive assessment and cognitive entertainment. Generally speaking, the first one is the most noble. For instance, a multi-componential analysis of cognitive abilities (as in WISC-IV and -V for children, and WAIS-IV for adults) is surely relevant, from a diagnostic point of view as well. It's not all about 'IQ' and a single number there, but also pointing out

strengths and weaknesses of the individual. If you detect mental retardation or, conversely, giftedness you may proceed accordingly. The examples made are rather simplistic. I can't expatiate too much withal. The 'cognitive assessment purpose' can be pursued also through high range IQ tests, if their quality is acceptable. A single result won't suffice. In order to get a reliable estimate of your IQ you need to take several tests. HRTs are usually untimed, but they can also be timed. The most common and broad fields of high range testing are: verbal, spatial, numerical and mixed/composite. In order to know your IQ, you'll need a wide spectrum of data. If your aim is exactitude, you'll need attention to details (stats of the test, norming method, etc.) as well. It's not uncommon, though, that one may try HRTs as a hobby or something similar. That's the cognitive entertainment. You take them 'for fun', for the pleasure of solving challenging puzzles, the eureka moment of decoding a riddle, and so on. It's not unusual that a competitive attitude takes place. If the competitive aspect is not pervasive it is fine. If HRTs become an addiction and your mindset is too competitive, they should be avoided, since they lose their meaning and spirit, and the situation may become unhealthy. I speak according to my own experience.

Jacobsen: When was high intelligence discovered for you?

**Fiorani**: As perceived by other people, since I was a boy, 7 years old. A teacher of mine told me: "You already are a thinker. You think in a superior way. More deeply, more comprehensively. You just think in a different manner". As discovered by IQ tests and psychometric tools, in 2015. I was 23 years old.

**Jacobsen**: When you think of the ways in which the geniuses of the past have either been mocked, vilified, and condemned if not killed, or praised, flattered, platformed, and revered, what seems like the reason for the extreme reactions to and treatment of geniuses? Many alive today seem camera shy – many, not all.

**Fiorani**: I suppose that the historical and socio-cultural contexts are crucial here. Geniuses may incarnate multiple facets of human being, and typically exaggerated. You can idolize or reject; it's our nature. Divinizing or demonizing what we can't comprehend fully. The most entrenched vision of things is dualistic. View of existence can become Manichean, then. Not necessarily. Seldom we give away this *Weltanschauung*, though; it's conscious but unconscious too, it's a-rational and pre-rational mostly, then it's rationalized. Geniuses can go against a status quo, a paradigm, etc., so they might become a threat. *Au contraire*, sometimes they're the inspiration needed for a revolution. Treatment of geniuses depends on the current predominant necessities, from epoch to epoch. The ones alive today perhaps are mainly camera shy 'cause are against this liquid society... of surface, appearance, facade, emptiness, moral and conceptual non-substantiality... La société du spectacle, a society of exhibitionism, and then Homo vacuus.

[N.B., Zygmunt Bauman's 1999 book *Liquid Modernity* and Guy Debord's 1967 book *The Society of Spectacle* (*La Société du spectacle*). -Editor's Note]

Jacobsen: Who seem like the greatest geniuses in history to you?

**Fiorani**: The list is too long, to be honest with you. Plato, Dante Alighieri, Leonardo da Vinci, Gottfried Leibniz, Werner Heisenberg, Jacques Lacan, Kurt Gödel: these are good examples.

Jacobsen: What differentiates a genius from a profoundly intelligent person?

**Fiorani**: Briefly, the actualization of a potential. This actualization becomes an offer to mankind. A genius creates – originality, innovation, uniqueness: trademark of an actual genius. Geniuses are pioneers and precursors, and not epigones. Geniuses change how we view things.

Jacobsen: Is profound intelligence necessary for genius?

Fiorani: Almost always, yes.

Jacobsen: What have been some work experiences and jobs held by you?

Fiorani: None. (see above)

Jacobsen: Why pursue this particular job path?

Fiorani: I cannot reply for self-evident reasons.

**Jacobsen**: What are some of the more important aspects of the idea of the gifted and geniuses? Those myths that pervade the cultures of the world. What are those myths? What truths dispel them?

**Fiorani**: About high IQ individuals there are indeed myths to debunk. One of these, to me, is the idea of the high IQ person as cold, impassive, with scarce inclination for emotions overall. That's simply a hoax. People tend to simplify things, categorizing *a priori* and labeling – it's easier: less effort, less stress.

**Jacobsen**: Any thoughts on the God concept or gods idea and philosophy, theology, and religion?

**Fiorani**: Religion is one of the fundamental ways through which humanity expresses itself: the relevance of religions – as a trans-cultural and omnipresent phenomenon – is unquestionable: history, sociology and anthropology demonstrates the fact abundantly. About God. I quote an apophthegm which condenses a lot: καλούμενός τε κἄκλητος θεὸς παρέσται [Greek]/vocatus atque non vocatus Deus aderit [Latin]... Which in English is: "Bidden or not bidden, God shall be present".

Jacobsen: How much does science play into the worldview for you?

**Fiorani**: The role of science is essential and irrevocable. Science can be a perfect antidote to any absolutism and any relativism, simultaneously – both the instances lead to a dead-end street, from an epistemological and gnoseological perspective, but also from an existentialist point of view.

**Jacobsen**: What have been some of the tests taken and scores earned (with standard deviations) for you?

**Fiorani**: I scored > 170  $\sigma$ 15 on normed high range IQ tests designed by: Theodosis Prousalis, Xavier Jouve, Ron Hoeflin, Jonathan Wai, James Dorsey, Iakovos Koukas, Nick Soulios. And also others.

**Jacobsen**: What is the range of the scores for you? The scores earned on alternative intelligence tests tend to produce a wide smattering of data points rather than clusters, typically.

**Fiorani**: I consistently score above 160  $\sigma$ 15 (if my effort is optimal); rare exceptions. I also have a couple of 180+  $\sigma$ 15. My strongest area is the verbal one but I can consider myself a versatile test-taker, having scored 165+  $\sigma$ 15 in all main fields of high range testing (verbal, numerical, spatial, mixed; untimed and also timed).

Jacobsen: What ethical philosophy makes some sense, even the most workable sense to you?

Fiorani: Kantianism.

Jacobsen: What social philosophy makes some sense, even the most workable sense to you?

Fiorani: Rousseauism.

**Jacobsen**: What economic philosophy makes some sense, even the most workable sense to you?

Fiorani: Liberalism.

**Jacobsen**: What political philosophy makes some sense, even the most workable sense to you?

Fiorani: notably cf. A Theory of Justice (John Rawls, 1971).

**Jacobsen**: What metaphysics makes some sense to you, even the most workable sense to you?

Fiorani: Spinozism. »Philosophieren ist Spinozieren«, as Hegel unerringly said.

**Jacobsen**: What worldview-encompassing philosophical system makes some sense, even the most workable sense to you?

Fiorani: Nietzscheanism.

Jacobsen: What provides meaning in life for you?

**Fiorani**: Ich und Du relationship. To put it simply, intersubjectivity. The others. (anti-solipsistic view)

Jacobsen: Is meaning externally derived, internally generated, both, or something else?

Fiorani: Externally and internally derived, in synchrony.

Jacobsen: Do you believe in an afterlife? If so, why, and what form? If not, why not?

Fiorani: About this, ἐποχή (epoche), id est 'suspension of judgment', is my best answer.

Jacobsen: What do you make of the mystery and transience of life?

**Fiorani**: Life always presents what Carl Gustav Jung called numinosum, ineffable sacred mystery. Life's impermanence enriches things, not the opposite. But we, by nature, are afraid of death and the end of things. The process of wisdom to think and sense otherwise is very slow, and arguably inexhaustible.

Jacobsen: What is love to you?

Fiorani: The most marvelous sentiment that we have.

[End Part 1 of Interview]

#### Abstract

Luca Fiorani is the first member of RealIQ Society by Ivan Ivec with an estimated IQ of 181.2 (o15) combining 9 tests, where he studies and considers himself a philosopher *in nuce*. He discusses: a family history in the Partigiani; the triplet values; Roman Catholicism; the reason for being a loner; cut off social reality; studying; the "proper credentials for achieving something non-negligible"; a life work; regrets; discovery and commentary by other people at seven years old; the main reasons for the "society of exhibitionism"; Plato; Dante Alighieri; Leonardo da Vinci; Gottfried Liebnitz; Werner Heisenberg; Jacques Lacan; Kurt Gödel; some exceptions to the principle of profound intelligence required for genius; work, love, friendship; the correct properties of God; science changing the views of consciousness; personal perspectives on consciousness and the soul; freedom of the will and human nature; test constructors; Kantianism; Rousseauism; economic liberalism; Rawlsian ethics; Spinozan metaphysics; Nietzscheanism; reject solipsism; conscious agents, operators; the numinosum; and love.

Keywords: consciousness, love, Luca Fiorani, meaning, Partigiani, philosophers, soul, virtues.

**Scott Douglas Jacobsen**: As an irregular army force, the Partigiani fighting against both Fascism and Nazism seems most intriguing to me. These stories of "bravery, fortitude, daring," while 'giving up is not an option,' as a maxim, seems to imbue a family narrative with nobility in sentiment. Is this a sensibility found throughout many Italian families with a family history in the Partigiani?

**Luca Fiorani**: Yes, I guess. Without Resistance there is no Liberation and without Liberation there's no Liberty. Freedom is something valuable. Their sacrifice won't be forgotten. Our current battles – for rights, against ideological systems, etc. – are mainly possible because of their battle, less metaphorical but even more representative. They're an emblem.

**Jacobsen**: What are some aspects of personal life in which you have been able to fulfill the maxim and the triplet values of "bravery, fortitude, [and] daring"?

**Fiorani**: In the context of my psychological growth. I had demons to face and I fought them without quitting. This granted me the chance of living a more than acceptable life, I'd say satisfying – the only flaw/defect remains the lavorative [working -Ed. Note] scope: but I'm less than 30, nothing is lost, I still have opportunities, and I intend to take them.

**Jacobsen**: What does Roman Catholicism mean to a family living in Tuscany and Liguria while 'embracing Catholicism in a not too rigid way'?

**Fiorani**: Roman Catholicism is rule, routine, standard for most families in Italy. The promulgated values are important and elevated. You can follow most of them even without being assiduously practicing, in my humble opinion: in fact, this very thing happens repeatedly, with no clamor.

Jacobsen: What was the reason for being a loner "as a child and as an adolescent"?

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**Fiorani**: I don't possess all the answers, things just happen, several factors I suppose – i.e. my nature/temperament/personality and others' cognitive and emotive maturity or lack of it, it depends. Not everything is easily classifiable.

**Jacobsen**: It seems as if a tendency to only pursue friendships if they fell into your lap rather than heading out into the world to find them, consciously. So, why cut off social reality and from "reality often"?

Fiorani: Maybe I suffered more than I like to admit. Escapism is a response to a stimulus.

Jacobsen: What are you studying now?

**Fiorani**: Philosophy. I'm about to complete the full cycle of studies. I shall obtain my doctor's degree within July 2021, I'm preparing my graduation thesis. I am a good student, being A+ my average grade at university. I've also obtained full marks with honors in high school, appearing in Albo Nazionale delle Eccellenze [National Excellence Honours Roll] as well.

**Jacobsen**: What comprises the "proper credentials for achieving something non-negligible" in work?

**Fiorani**: Master's degree, for instance. Plus, right motivation and befitting forma mentis. I'll reach a stability, I'm pretty confident about that.

Jacobsen: Do you have a life work, as in a pursuit or passion intended for life?

Fiorani: Certainly.

**Jacobsen**: Any regrets on the side of competitive aspect with addiction and competition as the mindset?

Fiorani: Yes, I do have regrets. Anancasm is not fine.

[Editor's Note: https://en.wiktionary.org/wiki/anancasm ]

**Jacobsen**: How did this discovery and commentary by other people at seven years old change the orientation to education? As peers, based on prior commentary, they seemed a distant non-concern while in rapture with your own thoughts.

**Fiorani**: The orientation to education... I've progressively become aware of my talent in various fields, almost everything which involved theoretical conceptualizing and abstract reasoning – as for my manual dexterity, my skills were almost null then, and are very poor now. Also, my drawing ability is close to zero. It's a soft sub-kind of dysgraphia – my handwriting, for example, is something horrible. Back to the point, people considered me a brainiac but rarely in its

pejorative meaning, I've never been a eager beaver *vel similia*, and, as for teaching programmes, nothing changed – giftedness is an almost ignored issue in Italy, which implies de facto not taking into account gifted children and possible specific educational programmes. But I wasn't an underachiever, and I fought boredom in many ways – being also a precocious autodidact.

**Jacobsen**: What seem like the main reasons for the "society of exhibitionism," of the creation of Homo vacuus, of 'the society of spectacle'?

**Fiorani**: I cannot clarify with abundance of details. I may become encyclopedic, pedantic, verbose. I suggest to read works of Guy Debord, Zygmunt Bauman, Slavoj Žižek, Peter Sloterdijk.

**Jacobsen**: Looking at the examples, it raises some straightforward questions with Plato, Dante Alighieri, Leonardo da Vinci, Gottfried Leibniz, Werner Heisenberg, Jacques Lacan, and Kurt Gödel. What makes Plato a good example of a genius?

**Fiorani**: Plato has been the first pedagogue of the Western world. He was a formidable writer – his Dialogues are literary masterpieces –, his mind was vast. He conceived so many thoughts and ideas (cf. the famous quote of Alfred North Whitehead on Western philosophy: "a series of footnotes to Plato", in *Process and Reality*). Philosophy was already alive and strong – Heraclitus, Parmenides –, but Plato let it shine and rise and expand, both following and overcoming his master Socrates. The latter is very present till the end, though. Not a coincidence that Leo Strauss spoke about zetetic skepticism describing the Socratic attitude of Plato: doubt and research as keystones.

Jacobsen: What makes Dante Alighieri a good example of a genius?

**Fiorani**: If one has familiarity with *The Divine Comedy*, it becomes truistic. His poetry is unmatched. Each single verse – of the 14,233 of which his masterpiece consists – is not trivial nor easy. Consider as well how much theology was in his work. Dante was able to express things in a way that has never been equaled, I'd say. Take the following lines as a golden example: «Fede è sustanza di cose sperate e argomento de le non parventi, e questa pare a me sua quiditate» (*Paradise*, XXIV, 64-66) Faith is the substance of the things we hope for and is the evidence of things not seen; and this I take to be its quiddity.

I consider the beauty and depth so amazing that I shall leave to the reader other remarks.

Jacobsen: What makes Leonardo da Vinci a good example of a genius?

**Fiorani**: He is the most classic and complete example of Homo universalis. He was impressively versatile, the novelty of his ideas is now well-known. His skills were various and immense and his contributions to mankind remarkable.

Jacobsen: What makes Gottfried Liebnitz a good example of a genius?

**Fiorani**: Another polymath... The mind of Leibniz is similar to The Library of Babel of Jorge Luis Borges. I'd say then, the total mind. High standing logician [cf. identity of indiscernibles, etc.], mathematician [cf. differential and integral calculus and refinement of binary system as notable examples], elegant and ingenious philosopher [cf. *Monadology*, etc.], prolific inventor [cf. stepped drum and other mechanical calculators]. Some of his intuitions were confirmed more than two centuries after his time. He wrote essays in six languages. His erudition too was something nearly unbelievable.

Jacobsen: What makes Werner Heisenberg a good example of a genius?

**Fiorani**: He won the Nobel prize in 1932 "for the creation of quantum mechanics". He really has been a pioneer and key figure in physics. This (r)evolution hasn't perhaps the same vastness of the ones by Isaac Newton and Albert Einstein, but we're not that far.

Jacobsen: What makes Jacques Lacan a good example of a genius?

**Fiorani**: Lacan just brought psychoanalysis to another level. He has been able to re-read and re-comprehend entirely Sigmund Freud, his mentor. His studies on the language are sublime. He reaches a rate of elaborateness so high that he is often considered obscure or even indecipherable. Difficulty is there, I mean, that's unquestionable, but his complexity is also epiphany, brainwave and so on. He appears unintelligible, but as well he enlightens us about so many phenomena, that I'm inclined to forgive his excess of sophistication.

Jacobsen: What makes Kurt Gödel a good example of a genius?

**Fiorani**: I believe that he's the greatest logician ever lived. I'm not excluding Aristoteles and Gottlob Frege, nor Ludwig Wittgenstein, Alfred Tarski, Saul Kripke and Alan Turing, beware! Gödel's incompleteness theorems represent a revolution *tout court*. How we view things – our approach to everything we know, for instance. The famous Pontius Pilate's question (cf. John 18:38), Tí ἐστιν ἀλήθεια; [Greek]/Quid est veritas? [Latin]/What is truth? becomes even more difficult or challenging and intriguing after Gödel.

**Jacobsen**: What are some exceptions to the principle of profound intelligence required for genius?

**Fiorani**: In some artistic fields it may happen that one brings a revolution (sort of), without being profoundly intelligent. So, at least to a certain extent this person is genius, in a way. To some degree, yes. Andy Warhol seems fitting.

[Editor's Note: 'Andy Warhol is the only genius I've ever known with an IQ of 60.' -Gore Vidal]

**Jacobsen**: In a direct sense, you have spent a significant amount of time in intellectual and alternative test-taking pursuits. Why the obsessions with a reduction in the practical concerns for the manner of an ordinary life, e.g., work, love, friendship, and the like?

**Fiorani**: Assuming that I haven't spent time for things like love and friendship, for example, is incorrect. I devoted time also to important things.

Jacobsen: What seem like the correct properties of God, "bidden or not bidden"?

Fiorani: The correct properties? Bonum-Verum-Unum-Pulchrum? Yes, I guess so...

[Editor's Note: Bonum (Goodness), Verum (Truth), Unum (Unity), Pulchrum (Beauty)]

**Jacobsen**: How is science changing the views of consciousness, the soul, and human nature, even the nature of nature? How do these differ from the past philosophical arguments? How do these not differ from the past philosophical arguments?

**Fiorani**: Materialistic arguments are winning – in the field of philosophy of mind, which includes consciousness & soul. But that's not a law, just a trend. Neurosciences are changing a bit how we view human nature, indeed. As for the nature of the nature, I guess that contemporary physics arrives. Quantum field theory, Unified field theories, Standard Model, Cosmology, Higgs boson: Wikipedia might help the reader here. The other two questions require a very long diachronic analysis. Let's just say I don't reply 'cause I'm not able to.

Jacobsen: What are personal perspectives on consciousness and the soul?

**Fiorani**: A curious and thorough perspective about consciousness is described in: *The Matrix* (1999), directed by Lana Wachowski and Lilly Wachowski; and *Memento* (2000), directed by Cristopher Nolan. My 'personal' perspective is similar. About soul, I might quote *The Seventh Seal* (1957), directed by Ingmar Bergman; and *Life of Pi* (2012), directed by Ang Lee. Why do I cite movies? I don't know, it has been genuine.

Jacobsen: Any thoughts on freedom of the will and human nature?

**Fiorani**: The verdict of Mahābhārata is a thought of mine: "The knot of Destiny cannot be untied; nothing in this world is the result of our acts". Please cf. also *Dark*, the famous German TV series, which debuted in 2017. The ambition and complexity of its narrative deserves our praise. My hasty prose does not deserve praise, instead. Speech is silver, silence is golden – never mind.

**Jacobsen**: Those test constructors: Theodosis Prousalis, Xavier Jouve, Ron Hoeflin, Jonathan Wai, James Dorsey, Iakovos Koukas, Nick Soulios; they are well-known within the high-range testing community. Whose tests seem the most *g*-loaded tests, whether numerically, spatially, or verbally, or some admixture of them?

Fiorani: It depends. The (good) verbal ones might be the most *g*-loaded.

Jacobsen: Why Kantianism as the ethical philosophy?

Fiorani: Because there is less heteronomy but not less universality.

Jacobsen: Why Rousseauism as the social philosophy?

**Fiorani**: His *Discourse on Inequality* and *The Social Contract* are fascinating. You need to understand the impact of civil society on people – and nature of people – in order to overcome social injustices. Otherwise you won't go anywhere. I don't concur with everything he said, for example about private property as the original source of all inequality, but I like his method – Rousseau has been a pioneer too.

Jacobsen: Why economic liberalism as the operating system for an economy?

**Fiorani**: Because that system is the one that, *in Wirklichkeit*, in factual reality, works the most. *In concreto*. There are better systems *in abstracto*, i.e. ideally. But history proves that they don't work with a similar efficiency for a relevant amount of time.

**Jacobsen**: What parts of Rawlsian ethics most definitively sets forth an ethical vision of a political system?

**Fiorani**: Advantaging the underprivileged is one of the main ideas of Rawls. That's the most important point. How he applies this principle is explained by updating some instances of Kantian philosophy. He also uses a variant of the social contract theory (a reinterpretation of Jusnaturalism).

[Editor's Note: https://en.wikipedia.org/wiki/lusnaturalism ]

**Jacobsen**: Why does Spinozan metaphysics (philosophy) as demarcated by Hegel help thinking about things outside of the physical?

**Fiorani**: There's a third level of knowledge, the first being by perception and the second by reason. The third kind is amor Dei intellectualis – you may call it intuitive. The second kind of knowledge is OK for the physical, but it's not enough. To comprehend reality in all its aspects, metaphysics is necessary, thus the third level of knowledge. Spinoza describes these things in the most solid philosophical system I know. That's all.

Jacobsen: Why does Nietzscheanism provide a comprehensive system of thinking for you?

**Fiorani**: *Thus Spoke Zarathustra*... Almost everything is there. A Book for All and None. Explanation concluded.

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Jacobsen: Why reject solipsism as in the intersubjectivity of meaning?

**Fiorani**: Human being is φύσει πολιτικὸν ζῷον (by nature, social animal) and our mind is, *Bereshit*, in principle/in beginning, relational. Solipsism is wrong, *sic et simpliciter*.

[Editor's Note: https://en.wikipedia.org/wiki/Bereshit (parashah)]

**Jacobsen**: With meaning externally and internally derived synchronously, what does this state about a universe or an area in the universe without conscious agents, operators?

Fiorani: There is an universe/area if there are conscious agents.

**Jacobsen**: With the "ineffable sacred mystery" of the numinosum, what does this mean for the process of discovery of science and the human activity of organizing the findings into theoretical constructs, organizing principles?

**Fiorani**: Nothing. That process – consisting of: discovery, theoretical constructs, organizing them, etc. – continues and works.

Jacobsen: As love is the "most marvelous sentiment that we have," what is a life without love?

Fiorani: Life without love would be an error.

# Interview with Richard May (Parts 8, 9, 10, & 11)

Richard May & Scott Douglas Jacobsen

#### Abstract

Richard May ("May-Tzu"/"MayTzu"/"Mayzi") is a member of the Mega Society based on a qualifying score on the Mega Test (before 1995), prior to the compromise of the Mega Test and Co-Editor of Noesis: The Journal of the Mega Society. In self-description, May states: "Not even forgotten in the cosmic microwave background (CMB), I'm an Amish yuppie, born near the rarified regions of Laputa, then and often, above suburban Boston. I've done occasional consulting and frequent Sisyphean shlepping. Kafka and Munch have been my therapists and allies. Occasionally I've strived to descend from the mists to attain the mythic orientation known as having one's feet upon the Earth. An ailurophile and a cerebrotonic ectomorph, I write for beings which do not, and never will, exist— writings for no one. I've been awarded an M.A. degree, *mirabile dictu*, in the humanities/philosophy, and U.S. patent for a board game of possible interest to extraterrestrials. I'm a member of the Mega Society, the Omega Society and formerly of Mensa. I'm the founder of the Exa Society, the transfinite Aleph-3 Society and of the renowned Laputans Mangué. I'm a biographee in Who's Who in the Brane World. My interests include the realization of the idea of humans as incomplete beings with the capacity to complete their own evolution by effecting a change in their being and consciousness. In a moment of presence to myself in inner silence, when I see Richard May's non-being, 'l' am. You can meet me if you go to an empty room." Some other resources include Stains Upon the Silence: Something for No One, McGinnis Genealogy of Crown Point, New York: Hiram Porter McGinnis, Swines List, Solipsist Soliloquies, Board Game, Lulu blog, Memoir of a Non-Irish Non-Jew, and May-Tzu's posterous. He discusses: "No Mirrors"; and "Sunrise."

Keywords: Buddhas, Capgras, Finnegan's Wake, G. I. Gurdjieff, Goethe, I Ching, indeterminacy, James Joyce, Jiddu Krishnamurti Man of Tao, May-Tzu, mirrors, *Noesis*, recursion, Richard May.

**Scott Douglas Jacobsen**: "No Mirrors" – ahem – reflects the same pattern as before in this comedic philosophical work. Are there no mirrors, or are there no people to be reflected by the mirrors, or nothing to be reflected and nothing to reflect at all? I ask on behalf of nobody.

**Richard May**: There are no mirrors that work, i.e., allow one to actually see oneself and there are no individuals to be reflected by the mirrors, only fictional narratives in our brains from which we construct our identities, always playing our favorite character in fiction.

See Valentines Moment: https://megasociety.org/noesis/176#29

"... two opposing mirrors each reflected, and even mirrored, each other with perfect, but depthless, fidelity; empty mirrors looking into each other eternally, or until someone turned off

the lights." and Dr. Capgras Before the Mirrors. "Am 'l' actually strobing moment to moment among the shadows of shadows . . . of shadows of uncountable Buddhas in a quantized stream of time or recurring endlessly in some fragmented eternity? Will these replacements of myself happen in the past or have they already happened in the future?" "But who or what is the observer, here before the mirrors, and who or what is the observed?"

(Noesis: The Journal of the Mega Society Issue #200, January 2016, page 44)

https://megasociety.org/noesis/200.pdf

Nobody, the Man of Tao, will see what I mean.

**Jacobsen**: The opening two lines state: Sitting in a room observing myself, sitting in a room observing myself, I ask the prior question within that context. As the point of view of no one is in itself paradoxically formulated when 'confronted' with a mirror, it's the recursion of the system, which continually strikes me in the head like an Acme Co. anvil. So, as if a recursive crash test dummy, why is recursion or a cyclical quality so popular with you?

**May**: It a recursion and an indeterminate nested regress. Observing myself — observing myself — observing myself —

Jacobsen: At 16 or some such age, maybe younger actually, I read Finnegan's Wake.

May: I should be interviewing you or you should be interviewing yourself!

Jacobsen: Painfully. I should have read the preface.

May: I would probably have read only the preface.

**Jacobsen**: Which stipulated, more or less, in the first sentence, 'The first thing to understand about this text is that it is essentially unreadable.' (Thanks.)

May: That may also be the 2nd and 3rd thing to understand about the text.

**Jacobsen**: Yet, I see a similar cyclical quality in this work and in the works of James Joyce. The themes are presented as jokes,

May: "Some subjects are so serious that one can only joke about them." - Niels Bohr

**Jacobsen**: As in a Wittgenstein quote. It, definitely, is a philosophical work; it is, certainly, a comedic work; and, it's, obviously, recursive in character. Did you ever read any Joyce?

**May**: Any? Oh, yes, the titles of a few of his works, maybe a few pages here and there, the philosophically important parts. I recall one of his characters was fascinated by the farting of his

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girlfriend, undoubtedly as contributing to Gynecogenic Global Warming versus the issue of the suppression of women's flatus by the Patriarchy, and perhaps another character was very interested in the stains on women's panties. Divination by panty stains may be an Irish form of divination, perhaps equivalent in subtlety to the I Ching. I go for the quintessence when I read, because of a tendency to subvocalize, attention deficit disorder and a bit of OCD. (Will this be on the 'test'?)

**Jacobsen**: The line, "slumped, chin in hand," brings to immediate mind the posing philosopher stance, the famous sculpture stance of a thinker. A stance supporting a "concatenation of jokes in a black cap..."

**May**: "a concatenation of jokes in a black cap" is a bit of self mockery. with "no Buddhas," which goes to some prior points about there being nobody home to show 'The Way' or some such master-slave relation.

**May**: Eh? Truth is a pathless land. — Jiddu Krishnamurti. Yet, at the same time, it's even worse than that... there's no one home in the stance! This is a headache to think about(!), but for no one. The part seeming ambiguous to me: "black cap."

Jacobsen: What is "a black cap" referencing? Do you wear black hats, too? And how so?

**May**: A cap is a form of headgear or clothing that you wear on your head. I would have thought that some Canadians would have seen caps. Black is the absence of light. Sometimes I have worn black hats or other colors, mostly on my head.

"Alles Vergaengliche ist nur ein Gleichnis." — Goethe.

Everything transitory is only an allegory or metaphor (of the eternal). So I suppose that a hat is not actually a hat. But I thought it was a hat.

I used to dwell in what I generously referred to as the Nigerian sewer system, a city often mistakenly thought to be in New York State. It was cold during the winter, which was eternal. Hence, I often wore a hat, even indoors.

**Jacobsen**: The lines about stealing truth, in some manner, have been explained before. Then, back to recursive text, the closing lines remark on observing yourself sitting in a room. In this manner, the process of thought creates a 'you' or a little i. How do you cross the ts and dot the 'i's on the "little i," as in awaken?

**May**: G. I. Gurdjieff taught a certain process of self-observation. One could observe oneself in various "centers" or minds, somewhat analogous to the Hindu chakras or the centers in Taoist alchemical philosophy. One could strive to be present to oneself in the moment, simultaneously aware of the sensations of the body, the solar plexus or the emotions and the ordinary intellectual mind. Slumped simply refers to my bad posture.

**Jacobsen**: "Sunrise" is more of a synesthetic reading experience. We see "no one" referenced who is "listening," or not, with the "taste of Braille shadows." I am reminded of the "taste of vagueness," etc., referenced in other works within the text. You're a poet, No One, not a politician. You lure others into a world rather than lead them there with a gun. How was the meal by the way, the "Braille shadows"? "Sunrise No one — listening — the taste of Braille shadows" May-Tzu

May: Braille shadows taste somewhat like koans. — Umami Mama, it's all Dada!

[End Part 8 of Interview]

Conversation with Richard May ("May-Tzu"/"MayTzu"/"Mayzi") on "Why is There No Sacred Music?"

Keywords: Eugene Wigner, George Carlin, Gregorian Chants, J.S. Bach, Lewis Eugene Rowell, May-Tzu, Mick Jagger, mirrors, *Noesis*, Richard Dawkins, Richard May, Salt and Pepper, Sir Fred Hoyle, The Rolling Stones, Vivaldi.

**Scott Douglas Jacobsen**: "Why is There No Sacred Music?" asks a question, which I must ask: Why is there no sacred music, Tzu?

**Richard May**: There's plenty of sacred music. Have you listened to the musical works of, e.g., Richard Dawkins? The Atheist community has historically written the most transcendent music. Forget J.S. Bach, Vivaldi, and Gregorian chants.

**Jacobsen**: You wrote, "If sacred music were the only 'doctrine' of the church, then I could believe." George Carlin similarly remarked, "The only good thing ever to come out of religion was the music." Have you ever had any religious beliefs whatsoever in a mainstream normative sense?

**May**: Funny, but inaccurate. Carlin missed that Judaism was far more civilizing than Roman pagan religions. The Jews freed their slaves after 7 years, for example. Hillel the Elder, when asked by a pagan to explain Judaism, while standing on one foot, said, "Do not do to others what you would not have others do to you. All the rest is commentary." What's not to like about that?

I don't remember my religious beliefs in utero, if any, or the color of the wallpaper in my mother's womb, as so many do. When I was under four years old I was given a wax angel candle and told that it would protect me from goblins coming down the chimney. I may have been scared by a children's story about goblins. Or maybe goblins came down the chimney.

But at a later age I never understood how Jesus could take away 'sins' or what that even meant. I thought I was stupid. I didn't know that Jews and Muslims considered this 'taking away sins' a heresy. I didn't understand what 'sins' were. No one explained to me that to 'sin' came from the Greek word "hamartia," which was a term from archery meaning "to miss the mark."

I remember before the age of four asking my father why the moon phases occurred. He said God did it. He knew perfectly well the correct explanation. Then I asked Father what made God? This ended my father's astronomical explanations.

If my memory of this occurrence is not a confabulation, surprisingly I may have actually been an intelligent little boy!

In the 4th grade I learned that there was no Santa Clause and hence, that parents lied to their children. Afterwards I distinctly remember going to a children's Golden Book encyclopedia and

where it was located in the classroom, in order to look up "God" to discover, by analogy with Santa Clause, whether God was also a lie that parents told their children. But disappointingly there was no listing for God in the encyclopedia.

At an older age, maybe my early teens, I decided that if there was a "God," he would not be worse than men, i.e., primitively tribal and genocidal. I was appalled by the experience of going to church, ancient ladies singing weird songs, which fortunately only happened maybe four times in my life. I told Mother that I did not "believe in" church. She cried.

Jacobsen: What is music?

**May**: Music is a tonal analog of the emotions, *Thinking About Music, An Introduction to the Philosophy of Music* by Rowell. I think Rowell nailed it.

Jacobsen: What is sacred?

May: Something is sacred if it brings you to a higher part of yourself.

Jacobsen: What differentiates music from, simply speaking, sacred music?

**May**: If music inspires you to shoot your brothers or the neighborhood cop on his beat, then it may be at a different level than say, e.g., J.S. Bach or Gregorian chants. I like to contemplate as a koan Mick Jagger and The Rolling Stones doing Gregorian chants or "Push it" by Salt and Pepper, done very slowly with the lyrics translated into Latin

#### https://www.youtube.com/watch?v=vCadcBR95oU

**Jacobsen**: If we had a better grasp of mathematics, logic, and reason, would we be able to enjoy music better? Is there an innate sensibility of mathematics, logic, and reason, behind the harmonizing beatifications of the ear in 'good' music?

May: I don't think so.

— ""the enormous usefulness of mathematics in the natural sciences is something bordering on the mysterious and there is no rational explanation for it." — Eugene Wigner

Try natural selection!

"The logic of our brains is the logic of the universe." — Sir Fred Hoyle

https://en.wikipedia.org/wiki/The\_Unreasonable\_Effectiveness\_of\_Mathematics\_in\_the\_ Natural\_Sciences But what Wigner has called the "unreasonable effectiveness of mathematics," as applied to understanding physical reality, may in my view have a corresponding principle, "the unreasonable effectiveness of music," as applied to human brain physiology in achieving altered states of consciousness.

**Jacobsen**: Following from the previous question, would this mean an objective ability to grasp something akin to the Good via pitch, frequency, tone, and timbre, and higher harmonics, and the talent to reason, ratiocinate, and mathematicize?

**May**: I don't know. This is beyond me. Perceiving the Good certainly is dependent upon one's state of consciousness, which may be altered by music, drugs, dance, massage, prayer and meditation.

Jacobsen: What would Pythagoras say in a pithy way?

May: "Music is the geometry of the soul."- May-Tzu

## [End Part 9 of Interview]

May discusses: "Fragments"; "Yaldabaoth is Dead"; "Don't Take Your Life Personally. It's Not About You!"; "Event Horizon"; and "Klein-bottle Clock."

Keywords: C.G. Jung, G.I. Gurdjieff, God, May-Tzu, Nietzsche, P.D. Ouspensky, Richard May, Rupert Sheldrake, Seth Lloyd.

**Scott Douglas Jacobsen**: Hi! Okay, we're back-ish. "Fragments" is a complex piece, though brief. In "dances dreams of the dead," I imagine the dead being nothing, with nothing to dance to or about, and so stillness and emptiness of the 'howling' void as the dreams danced about the dead. What are you really getting at there?

**Richard May**: ROFL! This little writing epitomizes some of my misunderstandings of G.I. Gurdjieff's cosmology.

Jacobsen: What is the "devouring moon"?

May: LOL! Gurdjieff said that we were "food for the moon." Go figure.

**Jacobsen**: There was an old 20th century science fiction author who tried to speak to a universe with conscious suns and such. I forget the name off the top of my mind. However, the term "star mind" brings this to – ahem – light for me. Is this, in any way, an allusion to this author?

**May**: No. Read some of Rupert Sheldrake's works for discussion of possible star minds and galactic minds. Some of Dr. Sheldrake's material has been banned from TedTalks. He must have a dangerous mind, I suppose.

**Jacobsen**: Do you know those videos or images of the light from the Sun reflecting less off the Moon as the Moon becomes darker, as the line of light recedes from its surface? The star mind devouring the Orphean strains of the devouring moon with the soul-eyed shadows reminds me of these. The "Endless sun" cycles over billions of years off the surface of the moonscape, the 'food.' Throw me a bone because I'm howling at the Moon!

**May**: The "Endless sun" is a reference to 'God' at one of the levels physicality in the cosmos and levels of symbolism. The sun has symbolized God in virtually every culture, as psychologist C.G. Jung has noted. This surreal little writing is based upon my misunderstanding of the cosmology of G. I. Gurdjieff. Gurdjieff taught that what he meant literally was taken as an allegory and what he taught as allegory was taken literally. It gets a bit confusing. Some of what he taught is preposterous, e.g., that the moon is going to become another sun. But maybe preposterousness was sometimes the point. E.g., "Believe nothing, not even yourself." — G.I. Gurdjieff

Jacobsen: Why title this "Fragments"?

**May**: The original title of P. D. Ouspensky's book *In Search of the Miraculous* was Fragments of an Unknown Teaching. The publisher preferred the former. Ouspensky, Gurdjieff's foremost pupil, thought that he did not possess the complete teaching and/or that it was not entirely extant and the teaching was at least to him partially unknown. I repeat, he was Gurdjieff's foremost pupil.

**Jacobsen**: "Yaldabaoth is Dead" opens with the line of perpetual unknowability of our 'inner' and 'outer.' Any statements on the great unknown inner and outer worlds?

**May**: This little writing is my rendering of the Lord's Prayer. It begins, perhaps somewhat unconventionally, with Nietzsche's "God is dead," using one of the Gnostic names for the God of the Bible, i.e., the Demiurge, a sort of unintelligent, blundering Cosmic Builder.

**Jacobsen**: Also, "Our Unknown" is not "our unknown," which seems more accurate. It's a subtle and important distinction on "Yaldabaoth is Dead." What is the "Unnameable" set apart from here? (Where is "here," Scott? I don't know anymore; I know nothing.)

**May**: "Our Unknown" is 'God.' "The Unnameable" is 'God'. I think "set apart" is the original meaning of "sacred" in Hebrew.

**Jacobsen**: "Presence" is, as the others, capitalized, while in the context of "here and now." The now seems like an interesting one to me. You're, obviously, a scientifically literate and intelligent person and utilize scientific know-how in the context of poetic statements, where space and time are space-time. "Presence" is "here and now," in the here-now, ya dig? Are you consciously making these distinctions, or is this more automated based on the rich background in reading about modern physics?

**May**: Presence is capitalized at the beginning of an almost sentence. I'm not conscious of what is done by me consciously and what unconsciously. I'm rather ignorant of modern physics.

**Jacobsen**: "As above, so below" is a famous statement, and the "doing" in lower and higher reflects this for me. Do you see a relation between these ideas in "Yaldabaoth is Dead" and the phrase from Hermeticism?

May: Yes, sure, a relationship, but also a rendering of "on Earth as it is in Heaven."

**Jacobsen**: What is "transubstantial food"? Is it the insubstantial Catholic form of "transubstantial"?

**May**: Oh, I don't know, maybe impressions of something higher than my own illusory-ego identity. I don't know enough about Catholic dogmas to answer.

**Jacobsen**: Forgiveness is important. What's been an important moment of forgiveness in life for you?

**May**: I forgive you for asking these questions. I forgive entropy and gravitation, for existing. I forgive 'God' for sinning against me and my family. I forgive Mother and Father for being f\*cked-up human beings, like everyone else. — But can I forgive myself for not forgiving?

**Jacobsen**: I love the last two lines, quoting you: And led not into distraction, but delivered from sleep. Can you forgive me for being distractible and falling asleep before sending more questions to you, until the next morning, please?

**May**: Yes, certainly, I can. But you will probably burn in the Hell of the Loving Father for Eternity or at least for the duration of one commercial break.

**Jacobsen**: "Don't Take Your Life Personally. It's Not About You!" has a title almost as long as the content. Bravo! It speaks, to me, to the limits of self-knowledge from recollection, reflections, even contemplative practices. We're a mystery to ourselves, ultimately. Why does one's existence preclude publicity of knowledge to oneself and the conveyance of this to others?

**May**: I first wrote this as irony. What can you take personally, if not your life? Then I realized that it also perfectly embodied certain esoteric ideas; We are food in a cosmic food chain. We may have a purpose in the cosmos that transcends our illusory ego identity.

**Jacobsen**: "Event Horizon" plays with terms referencing past and present, and future, and the references to the past and the future. We hope for the future. Yet, the hopes are placed in the past in it. We have a present, "Now," and it's placed "too far in the future." Time's an illusion, a persistent one; I have it on good authority. Anyhow, is this your physics seeping into the poetry once more, my friend?

**May**: MIT physicist Seth Loyd thinks that retro-causality from the future to the present can occur and that the past can be changed, I think. But we are rarely present here and now. Now is an imagined future state, ironically. But there is also sarcasm. As ordinarily conceived, we cannot have hope for the past. So how can we have hope for the present? ... So this combines 'physics', esotericism, and sarcasm. It's very straightforward. But actually Event Horizon is the brand name of a delicious high gravity beer!

**Jacobsen**: "Klein-bottle Clock" is surrealistic, certainly. How many cups of coffee can you make with these eternity-measuring coffee spoons in a tablespoon, even a teaspoon?

**May**: This writing was inspired by a certain illustrious member of the higher-IQ community who was among those interviewed by a certain well-known publication. When asked what he was doing, he said among other things that he was building an "inside-out clock." Doubtless because I have a warped, non-Euclidean mind, this struck me as ridiculous. So as not to be outdone I wrote "Klein-bottle Clock." The outside of such a clock would be identical with its inside!

**Jacobsen**: You quote Arthur Schopenhauer in relation to time as one's life-time and eternity as one's immortality, which presumes an embedded identity in eternity living out 'simultaneously' in the time of one's life. So, how many coffee cups can you get from this?

May: Not even one at Starbucks.

Jacobsen: How is identity embedded in eternality and terminality?

**May**: Beats me! Ordinary psychology explains at least to a degree the the origin of our illusory egoic identities. The psychology of Buddhist philosophy and that of G.I. Gurdjieff also deal with this. I doubt that what we regard as our identity is preserved eternally.

Jacobsen: What kind of infinity is eternity?

**May**: No kind. Eternity is not an infinity, it is not infinite time. Eternity is the condition of being outside of time, e.g., the present moment.

Jacobsen: What kind of finite is a lifetime?

May: The Buddha compares a human lifetime to the duration of a flash of lightning.

**Jacobsen**: Have you had any difficulties measuring out a mornings cup o' joe in a lifetime measurement using an eternal coffee spoon? Or is the embedment making it easy to just, you know, reduce the quantification of the grounds in the eternal coffee spoon?

May: Sorry, I don't understand the question.

[End Part 10 of Interview]

May discusses: "More and Less Than Stardust"; "Sound of Morning Light"; and "Braille Shadows."

Keywords: Alan Watts, Buddha nature, Erwin Schroedinger, Jacob Needleman, Katha Upanishad, Krishnamurti, Max Planck, May-Tzu, Richard May, The Beatles.

**Scott Douglas Jacobsen**: "More and Less Than Stardust" makes the distinction between subject and object, internal and external. Ultimately, are these distinctions valid? In that, what makes a subject "a subject" and an object "an object," and "a subject" different from "an object"?

**Richard May**: No, these distinctions are not ultimately real, the 'mystics' and some scientists agree. This was one of my points. "Science cannot solve the ultimate mystery of nature... because... we ourselves are part of nature and therefore part of the mystery that we are trying to solve." — Nobel laureate Max Planck

**Jacobsen**: If subjectivities are in the universe, is the universe awake, in, at least, this micro-localized aspect of its existence? If so, can we state unequivocally that the universe has self-awarenesses?

**May**: We are part of the universe. All intelligent sentient beings anywhere are also parts of the universe. Al units will be or are parts of the universe. If we have at least some very incomplete awareness of the universe, including ourselves, then this would seem to be the universe observing itself. The universe is awake only when little sentient beings within it are awake, unless stars and galaxies also have conscious minds, which they may. Rupert Sheldrake has written about this possibility. — Macro Buddhas and nano Buddhas, mostly sleeping Buddhas.

Jacobsen: What makes some "states of 'consciousness'" "useful"?

**May**: Survival of the organism until reproduction is useful from the perspective of evolutionary natural selection. After generating progeny we are food for worms. We could potentially have other higher purposes also, I suppose.

**Jacobsen**: If subjectivities are in the universe, is the universe awake, in, at least, this micro-localized aspect of its existence? If so, can we state unequivocally that the universe has self-awarenesses? As "we are the universe observing itself," is it possible to expand the idea of self-awarenesses or consciousnesses in the universe to the concept of self-awareness or consciousness of the universe? Italics make things look serious and impactful, so italics!

**May**: Consciousness with knowledge and understanding of the universe is empirical science. Consciousness of the universe is empirical science, I think. Self-awareness in the universe is an emergent phenomenon corresponding to a certain level of neurological development of an organism. I don't know about self-awareness or consciousness of the universe. Maybe ... Perhaps the universe can achieve 'enlightenment' or 'awakening' of its consciousness, if any. I don't know. Jacobsen: What are the various levels of "the One" in its withins and withouts?

May: I do wish that I knew!

Jacobsen: How is "'our" separate experience a delusion in this light?

May: "Consciousness is a singular for which there is no plural." — Erwin Schroedinger.

Maybe think of quantum entanglement of 'particles' and the Katha Upanishad.

**Jacobsen**: Why use the phrase of Alan Watts, "skin encapsulated egos," as the descriptive phrase for this?

**May**: I didn't know that this was an Alan Watts phrase. I found it somewhere and liked it, so I used it.

Jacobsen: How is the universe a hologram?

May: The universe may not be a hologram. This was speculative; a possibility.

**Jacobsen**: How is this holographic universe embedded in human consciousness too (and vice versa)?

May: The universe may not be holographic. This was speculative.

**Jacobsen**: Are there any other binaries to relate the ideas presented with station and state, being and knowledge, and "makam" and "hal"?

**May**: I don't know. I didn't think of any other binary pairs. (Wave is to Particle) as (Knowledge is to Being)?

**Jacobsen**: Quoting Krishnamurti, are there any true distinctions between observer and observed?

**May**: In the case of certain politicians a "rectal-cranial inversion" could give the phrase an additional layer of meaning, I suppose.

**Jacobsen**: "Sound of Morning Light" is funny. A spring robin, it's supposed to dance that darned haiku to a 5-7-5 beat, but missed the haiku beat. What was the robin thinking? How did it miss it?

**May**: The robin was probably thinking about the problem of unifying quantum gravity with general relativity or the cute girl robin next door. Hard to say.

**Jacobsen**: "Braille Shadows" is terse. A satori moment for a buddha. Zen riddles riddle the landscape. Does morning dew scattering light onto falling petals have the buddha nature?

**May**: Dew, light and flower petals have the Buddha nature; My writings, as paper and ink, have the Buddha nature and a piece of dung has the Buddha nature.

**Jacobsen**: There's some content at the end of the *Book for No One* with this Jacobsen fellow. Who the hell is the damned stupid, annoying, petulant, inconsistent, idiot nobody asking so many gosh dang questions? I heard he has cooties.

"I am he as you are he as you are me

And we are all together." — The Beatles

"The question 'Who am I' and the question 'What is God?' are the same question." — Jacob Needleman.

If I don't know who or what I am, how can I know who or what another person is?

Maybe we are both just food in a cosmic food chain.

## **Interview with Professor Steven Pinker**



Steven Pinker & Scott Douglas Jacobsen

In a prior job at Conatus News in the United Kingdom, I conducted an interview with the prominent and respected author and philosopher of science Dr. Rebecca Newberger Goldstein, who agreed to the interview and made some thoughtful comments about the idea of the "conatus" or the idea of an "effort or willing of something in order to improve itself." This came with a context. She understood the intellectual environs and inspiration of the "conatus" coming from deceased philosopher Baruch Spinoza and others. Goldstein has a sentiment towards Spinoza, akin to Bertrand Russell's when he said, "Spinoza is the noblest and most lovable of the great philosophers. Intellectually, some others have surpassed him, but ethically he is supreme." As serendipity presents itself, sometimes, one can get the opportunity to interview an individual of similar intellectual calibre within many of the same philosophical traditions and ethical outlooks. Serendipity came through financial and social media assistance on the part of Professor Pinker towards an initiative to combat a particular form of superstition and supernatural belief in Africa. As it so happens, also, Pinker and Goldstein have been married since 2007. Professor Pinker is the Johnstone Family Professor of Psychology at Harvard University. His most recent book is Enlightenment Now: The Case for Reason, Science, Humanism, and Progress. With great pleasure, I present the interview with Professor Pinker from yesterday here, where we discuss current events in the United States in a larger non-pollyannaish context, journalism, cognitive biases, supernatural beliefs, creationism, global democratic movements, the language faculty, sex and gender differences, and humanism.

**Scott Douglas Jacobsen**: Let's start from the top with some of the current events in the United States, and some of the things happening in the world as well, if we look at some of the more current events in the United States over the last two weeks, it can given the impression of things being quite negative, in terms of the apparent destruction of property and violence against some citizens and authorities. Your recent work has been based around cataloguing long-term trends happening around the world, including in the United States. One of the caveats that you tend to give is that it is not pollyannaish in its perspective as well. So, what would be a broader perspective, even in the midst of some of the sociopolitical upheaval happening in the United States now?

**Professor Steven Pinker**: The overall levels of violence, including police shootings of civilians, were worse in the past. It's unfortunate that this has been a long-simmering problem, particularly in the United States, where police kill far too many civilians. We should be grateful. Finally, this problem is going to be addressed. It is unavoidable. However, our impression of the present moment compared to other times should not be compared to the news of the day because the news is a highly non-random sample of worse things happening on the planet on any given day. They can give a highly misleading picture of the trajectory of the world. The things that go right tend to be non-newsworthy. The country is not at war. That's not news.

#### Jacobsen: [Laughing]

**Pinker**: Things that tend to get better creep up a few percentage points per year, which can then compound and transform the planet. However, if they don't take place on a Thursday in February, then we will never read about them. While not denying terrible things can happen, indeed, an acknowledgement of human progress is not the same as the belief that nothing bad ever happens or things get better by themselves. We're apt to underestimate progress when our source of information about the world comes through the news.

**Jacobsen**: Does this make a general statement about journalism and reportage, even in prestigious Western publications such as *the New York Times*, coming to the phrase, "If it bleeds, it leads"?

**Pinker**: Indeed, this is not to cast aspersions on the essential role of the mainstream media in our understanding of the world because it is the reporters who have the commitment to disinterested search of information. It is the institutions of fact-checking and editorial responsibility that are the only window to the world. It is not an accusation of any sinister, or even commercial, motive, but, rather, a kind of innumeracy. A kind of failure to appreciate the distortions coming about by sampling. In particular, the sample of the worst things taking place anywhere on the planet. The insensitivity to timescales. Something can go wrong very quickly. Something going right tends to be protracted over time. Also, a part of our psychology is unduly affected by the images, anecdotes, and narratives. Cognitive psychologists call this the Availability Bias/Heuristic. Events available in memory – because of vividness, recency, and concreteness – will tend to distort estimates of risk likelihood and probability.

**Jacobsen**: Even if we take the research of distinguished professors like Elizabeth Loftus at the University of California, Irvine, there is a robust phenomenon of False Memories and Rich False Memories. If we are taking social activism and political events over the scale of decades, does this further compound the cognitive biases with information recalled and observed and brought to the news?

**Pinker**: It is an additional source of distortion of our perception of the world. Above and beyond the fact, we are overly influenced by events and narratives. There is the problem: we don't particularly remember them accurately, as Elizabeth Loftus's work has shown. We tend to tidy up the details of our memories. So, they fit a coherent narrative. Our memories can be edited retrospectively by the way we think about them, the occasions of recollection. After we recall a memory, the filing back of the memory can be distorted once more. It is an additional source of cognitive impairment. All educated people should be aware of it, including journalists.

**Jacobsen**: Are there particular types of biases coming forward in more established mainstream institutional news organizations compared to more independent journalism?

**Pinker**: There can be. Overall, large journalistic institutions can afford editors and fact checkers, and reporters to be sent out to remote and inhospitable locations. Plus, they have a reputation to defend. So, if they are caught on record with egregious distortions, then that will subtract from the reputation. There are some reasons for the big institutions needing to be more accurate. On the other hand, there are some reasons for reduced accuracy. If there is a particular worldview, ideology, or mindset, often, it is hard to recognize them in yourself. There's a quote, which I love, from the economist Joan Robinson, "Ideology is like breath. You never smell your own."

#### Jacobsen: [Laughing]

**Pinker**: [Laughing] If an institution, including a journalistic institution, is captured by a political faction, whether on the Left or the Right, we know from a body of psychological research of a third type of distortion. Namely, the desire to filter evidence, so it reinforces beliefs held already by you. With Confirmation Bias, we tend to subscribe to themes and commentaries affirming beliefs rather than challenging them. We tend to be hard-nosed methodological purists when it comes to research contradicting personal beliefs. Whereas, we tend to give an easy pass when it comes to research that confirms them. Indeed, political biases, almost a tribalism where the tribes are not ethnographic units or sports teams, are ideologies on the Left or the Right. They can be a major source of misunderstanding. Again, there is a biased bias. Where everyone is willing to admit this is true about the other side, their side is seen as completely objective and clear-eyed. There is reason to believe this is not true. In fact, we can find distortions in the factual understanding on both the Left and the Right.

**Jacobsen**: In the United States more so than Canada, and the United Kingdom much less so than Canada, there are a lot of supernatural beliefs across the board, whether devils, ghosts, all sorts of things. How do these then creep into some of the perceptions of a lot of the general public, even if they are reading decent, reliable, and validated reportage in the news?

**Pinker**: Yes, I am not aware of data comparing countries. What you say doesn't surprise me, in a lot of measures of well-being and rationality, the United States punches well below its wealth.

#### Jacobsen: [Laughing]

**Pinker**: It is among the world's wealthiest countries. It ought to be the healthiest, happiest, and the smartest in the world. It does okay.

#### Jacobsen: [Laughing]

Pinker: In many ways, it trails Canada and other affluent democracies. I wouldn't be surprised if supernatural belief is one. Certainly, religious belief is one. Americans are more religious than any affluent democracy. The United States is an outlier. There are beliefs, which we don't categorize as religion. They are supernatural or New Age. They are surprisingly prevalent in a lot of countries. Why would this be more the case in the United States assuming the science shows this? The scientific and pseudoscientific beliefs do not come from a first-hand knowledge of the relevant scientific literatures. Frankly, I am not enough of a population geneticist, climate scientist, or neuroscientist to defend all personal beliefs about the brain, the soul, the climate, and evolution. However, I know the way science works. They are the tribe for me. I know the intellectual ecosystem. It is peer review. It is open debate. If someone were to come up with a really good refutation of some dogma, then this would be a good career move because the upstart is often rewarded. I tend to believe: If something is in the scientific mainstream, then it is, typically, a better source of objective understanding than some random thing forwarded from Twitter or email. On the other hand, there are people without this belief. They treat the scientific consensus, the consensus of institutions such as government and academia and hospitals and mainstream media, as another opinion. No more reliable than something retweeted. Tests of scientific knowledge when it comes to climate show people who accept the scientific consensus are not necessarily more informed than others who do not accept it. For those who accept man-made climate change, they think this has something to do with plastic straws and holes in the ozone. Climate change dealing with a sense of greenness. Their own not-so scientific beliefs happen to align with the scientific consensus because they tend to follow, more or less, the consensus. However, for people alienated from mainstream institutions, they have no reason to take this any more seriously than pronouncements of President Donald Trump. In the United States, assuming a greater degree of belief in the paranormal, pseudoscience, and so on, in addition to the well-documented level of religious belief, it may lead to greater alienation from mainstream institutions, which tend to be more trusted in other wealthy democracies, I assume.

**Jacobsen**: *Skeptical Inquirer* published a good article, recently. It had to do with Nobel Prize winners, some, who held not-exactly-the-most-robustly-validated positions. In other words, it was a comparison between individuals who would very likely score very high on general intelligence while having certain forms of irrational beliefs. It is not directly related, but it is along the same line of thinking of some of the research into people who score very high on intelligence tests, general intelligence tests, having particular kinds of tendencies in irrational

thinking. Is general intelligence a factor here when it comes to pseudoscientific beliefs, supernatural beliefs, and various forms of fundamentalist religious beliefs?

**Pinker**: It is a factor, but it is like anything in psychology or social science. There are correlations. They are significant, but well below 0.10.

Jacobsen: [Laughing] Right.

**Pinker**: [Laughing] People who score higher on IQ tests. They are more likely to be atheists. Also, they are more likely to get education, less likely to fall prey to fallacies of statistical reasoning. However, there are no shortage of exceptions to the correlations.

**Jacobsen**: In the United States, there has been a longstanding effort to try to combat the perceived encroachment of an atheist worldview or a secular frame of mind, especially in regard to evolution via natural selection. So, organizations like the Discovery Institute. Philip Johnson died last year in November. He is the legal mind of the orientation. The other two are Michael Behe and William Dembski for the molecular biology and information theoretic foundations of Intelligent Design creationism, respectively. They have been working for decades to try to impose creationist thought in the education system by skipping all manner of regular modern scientific procedure with peer review, debate, experiment, etc. Instead, they attempted to go straight to the high school system in the textbooks. So, when it comes to some, not simply errors in reasoning or correlations between general intelligence and certain forms of supernatural and pseudoscientific beliefs, what about these direct efforts to try to reduce the level of correct scientific and empirical theories, most substantiated theories, of the world seen today?

**Pinker**: Indeed, though, the Discovery Institute and the smarter creationists have been clever at insinuating what are disguised religious beliefs in the guise of scientific controversy. On two occasions, my hometown paper, *the Boston Globe*, one of the prestigious papers in the United States, published op-eds by people from the Discovery Institute trying to sew confusion about evolution. I complained in both instances to the editorial page. The editor was tricked by a fairly clever campaign to make this seem as if it was in the realm of ongoing scientific controversy. In that, it was a secular argument for Intelligent Design. Whereas, as the Kitzmiller case in Dover in 2005 established, there's no question: This is disguised religious propaganda. Knowing the separation of church and state, at least in the United States, they realize the need to work around it. They were given a stunning defeat in 2005, but, certainly, they have not given up.

**Jacobsen**: Some of the earliest work was on an innate capacity of language. When it comes to a lot of the innate capacities, I, often, think of the cognitive biases, which appear, more or less, hardwired in how human beings evolved. When it comes to some of the attempts to educate along the lines of critical thinking, science, and empiricism, general rationality, even if there was pervasive critical thinking education, science education, logical reasoning education, and so on, from elementary school through to the end of high school, would there be an asymptote at some level in terms of the level of rationality to inculcate in the society, including among the wealthiest?
**Pinker**: Humans, certainly, are a rational species. In that, we have taken over the planet, even long before the Industrial Revolution and the age of colonization. From a homeland in Africa, humans outsmarted plants and animals in a variety of ecosystems because they could develop mental models about the ways the world worked. They were not so superstitious to not know when it could get cooler, how to track down an animal, and how to detoxify a plant. We have an innate capacity for reason. It seems rooted in the physical world, the concrete world, or the cause-and-effect arrows determining our survival. When it comes to history before we were born, when it comes to parts of the world where we don't live, when it comes to things too small to see, or places too far away to live, we are susceptible to myths and fairytales. Probably, it's because most of the history of the species existed before the era of science, statistics, and modern education. It didn't matter much. On the creation of the cosmos, you could believe anything.

### Jacobsen: [Laughing]

**Pinker**: A lot of beliefs were not in the realm of truth and falsity. Our modern attitude states, "We ought to apply this to all of our beliefs." Rather, we look for narrative appeals of the story and the moral utility. That is, is this good for galvanizing people to do the right things? Whether it is true or false, it is a secondary concern for a lot of our beliefs. I think this is true of a lot of religious beliefs. It is not even clear whether religious beliefs for religious people are deep down believed to be true. In that, this is seen as an important belief to hold, or not, in spite of its truthfulness. I believe our cognitive systems have these two different kinds of belief. Modernity has seen the expansion and encroachment of the factual, scientific, logical, and historical, over the mythological, the narrative, the fable, and the morality tales. However, human nature makes the myth, the narrative, and the fable always pushback. We need, in the education system, political discourse, and journalistic discourse, an affirmation of the idea: some things are true; some things are false. We do not know, at any given time, what they are because we are not omniscient. We are not infallible. We have methods, which steer us on a path to greater truth, including the scientific method. We ought to valorize attempts at objectivity, even when they tug at our moral narratives or moral convictions.

**Jacobsen**: One of the approaches endorsed by you, which, I believe, comes from the late Hans Rosling: "factfulness." What is factfulness? How does this reorient a lot of the discourses, whether floating in online spaces or some professional circles?

Pinker: Yes, I wish I came up with the word "factfulness."

### Jacobsen: [Laughing]

**Pinker**: It is an excellent addition to the English language suggested by a native speaker of Swedish, the late Hans Rosling, and his son, Ola Rosling, and daughter-in-law, Anna Rosling Rönnlund. Factfulness is the mindset of basing beliefs on the best vetted facts. In their case, and in mine, e.g., the book *Enlightenment Now* coming out shortly before *Factfulness* and partly based on Rosling's data, it is the sense of the arc of history, of the state of the world now, should be driven by the best and most comprehensive data rather than by the headlines. Indeed,

Rosling showed, in a number of surveys in *The Ignorance Project*, most people are out to lunch on knowledge of basic world developments such as people becoming richer or poorer on the whole, the percentage of kids who are vaccinated, the percentage of kids who are educated and literate. The majority of people believe things continue to get worse. People have not escaped poverty. Most people are illiterate. When in most cases, it is the great majorities.

**Jacobsen**: One of the big metrics, I believe the late Christopher Hitchens noted this in a debate with Tony Blair. The single best metric for the development of society is probably coming under the guise of the phrase: "The empowerment of women." If women have equal rights on a variety of measures, whether reproductive health rights, economic access, educational access, and so on, the societies tend to be much healthier, and wealthier. What are some other metrics having an overall positive correlation with the health and wealth of a society?

Pinker: Yes, I think that is the essential question. To the frustration of social scientists, when you make comparisons across countries, across American states, across time periods, a lot of things get confounded. So, when you search for a cause-and-effect story, you need to be a really clever statistician or econometrician because countries with more empowered women are healthier, wealthier, more democratic. The questions: Which one is the cause? Which ones are the beneficial effects? The answer may be each of them reinforces each of the others. In countries with greater wealth, they will be less likely to imprison women in the kitchen and the nursery. Yet, when you have 50% of the population to apply their brainpower to the society's problems, then this will likely make them richer moving forward. Likewise, richer countries tend to be able to afford schools and keep kids out of the fields and the factories. When you have a generation of kids who are better educated, they tend to be more receptive to the empowerment of women. It is an irrefutable idea [Laughing]. The idea of keeping half of the population in a state of oppression doesn't make sense, when you observe the outcomes of societies empowering women. Other progressive belief systems such as the value of democracy over tyranny, the value of peace over conflict. These tend to correlate with better, more educated populaces. I think Hitchens is right. In that, the empowerment of women is one driver. Although, it is hard to say, "It is the first driver." In that, in any given society, if you simply educated girls, and if there were no other changes in health and infrastructure, then the society would improve. Certainly, it is a contributor. One way to think about this. Francis Fukuyama once said the key problem in human progress or human development, "How do we get to Denmark?" In this sense, Denmark is a lot like many countries. It has poverty. It has crime, but much less. In many ways, you could pick Norway. However, there are many, many better places to live than others. We can see how people vote with their feet. People, literally, want to get to Denmark via immigration there. It gives a benchmark for, at least at present, the highest places to aspire. Ideally, we would get the rest of the world to a state of happiness, health, and education, as Denmark. A lot of things differentiate Denmark from Togo or Bangladesh. Women's empowerment would be one of them.

**Jacobsen**: What about the number of democracies in the world now? What about the strengths of the democracies? Is it fewer or more? Even if we take the total count, how robust are these democracies?

**Pinker**: In the past decade, the world has been more democratic than any other historical period and decade. There has been some backsliding in the past few years. Russia, Turkey, Hungary, and Brazil, for example, have slid back, including the United States and India. However, there is no comparison to the 1970s, when I was in the university system. There were experts predicting democracy would go the way of monarchy. A nice arrangement while it lasted.

### Jacobsen: [Laughing]

**Pinker**: It is good to remember. Even with the alarming regression in democracy, we are seeing it. It is slight compared to the previous times of the world. Half of Europe was behind the Iron Curtain until 1989, living under totalitarian communistic dictatorships. Most of Latin America was under rightwing or military dictatorships. In East Asia, you had South Korea, Taiwan, and Indonesia under rightwing military dictatorships. All of them are more or less democratic today. It is true. You cannot dichotomize the world into democratic and autocratic because a lot of crappy democracies exist. In that, people have the right to vote, but the government manipulates the vote. Either by outright fraud, by penalizing/outlawing opposition parties, by using the government organs as propaganda for the regime in power, by harassing journalists and opposition leaders on trumped-up corruption charges, and so on, by dismantling civil society institutions like universities as Hungary did with the Central European University. That's why a number of organizations give countries a grade. Sometimes, it is from minus 10 to plus 10 on an autocracy to a democracy scale.

**Jacobsen**: To the earliest work for you, as far as I know, it was language. You built off a lot of the work by Noam Chomsky or highly inspired by the work of Noam Chomsky. What is language, fundamentally, in terms of the modern research?

**Pinker**: My interests, in fact, were in all of human nature and human behaviour. I worked in visual imagery, auditory perception at McGill University before venturing into language. I did research into behaviour of rats and pigeons while a student at McGill. My first research was on excessive drinking in rats – of water, that is.

### Jacobsen: [Laughing]

**Pinker**: My interest in language comes from a more general interest in human nature. Language is the most distinctively human trait. Although, it would not have evolved if not for other more distinctly human traits. Zoologically unusual features of homo sapiens including technological knowhow, figuring out how to outsmart plants and animals, how to develop tools and technologies, and social cooperation. We are unusual in the degree of social cooperation with members of the species who we are biologically unrelated. Language, it would not have evolved if we were not on speaking terms. Why share information or knowhow, or say anything to the enemy? The fact of the development of recipes, algorithms, and technologies and tools mean an interest in saying something to one another. We do not talk to merely amuse ourselves. In turn, it makes us valuable to other people as sources of information. It makes us more curious about our relations with other individuals. Language helps negotiate partnerships, spread gossip about partnerships to avoid, and so on. The three abilities – language, knowhow, and sociality –

co-evolved. My original interest in language came from an interest in baby's acquisition of it. This was a question for Chomsky. He did not study children's language. He set a central theoretical problem in understanding language: How do we develop language in the first place? People need to learn to read, but not to speak. All human societies have language without the benefit of some central committee with everything planned. The development and acquisition of language is part and parcel of the essence of human nature. For Chomsky, he implied a rich innate structure to language. Obviously, we can't come into the world knowing anything about English, Japanese, Yiddish, or Swahili, but Chomsky proposed an innate universal grammar. That is, computational machinery optimized for language. Now, it is very hard to pin down what would go into this universal grammar. There is an enormous controversy around it. There is by no means a consensus in the researchers studying language. The challenge of explaining how kids learn language. It led me to being sympathetic to the idea of innate constraints or pre-programming of the possibilities of a language. Kids did not approach language as pure cryptographers trying to decode the probabilistic sequences of one sound after another. They come into the world expecting other people will communicate with them using arbitrary signs arranged by rules. They look for units of sounds. They listen for words. They are sensitive to the ways of combining them. Unless, you have a circuitry programmed to do it. Then kids would flounder around producing sounds approximating language without ever getting the point that a language is a bunch of signals.

**Jacobsen**: When we look at the various facets of human nature, one of the philosophical assumptions for humanists, like you and I, is that human nature is fundamentally good. There are outliers among us. However, in general, human nature is fundamentally a good set up. As a philosophical assertion, how supported is this, empirically?

**Pinker**: Yes, I wouldn't put it that way, myself. I stole a phrase from Abraham Lincoln for the title of a book I published, *The Better Angels of Our Nature: Why Violence Has Declined*, in 2011. Of course, putting aside the angels, it is a lovely metaphor. As it captures, human nature is complex. It has parts. I would not say, "Humans are fundamentally good." I'd say, "There are subsystems in the human brain, which allows us to be good, e.g., empathy, a moral sense, a capacity for self-control, the power of reason." However, it is not everything in the skull. We can be callous toward others. We can exploit them, whether exploitative labour, in sex, or through property. Some genders more than others have a stronger sense of dominance.

### Jacobsen: [Laughing]

**Pinker**: We have a thirst for revenge. Sometimes, it is called justice. We can cultivate a sense of sadism. Depending on the social milieu, different parts of human nature can come to the fore. The challenge is setting up the norms, the institutions, the beliefs, and the laws calling out the better angels and suppressing the inner demons.

**Jacobsen**: What setups, empirically speaking, tend to bring the subsystems producing behaviours and thoughts, moral sentiments, bringing out the "better angels of our nature"?

**Pinker**: Democracy is one of them. The idea: no one has the right to dominate anyone else. There is a provisional, circumscribed, and temporary power granted to some individuals subject to recall and oversight to protect us against each other or to maximize public goods. That's one of them. Cosmopolitan mixing of people and ideas. It becomes harder to demonize others if you know the state of the world in their shoes or from their point of view. Ideas such as human flourishing [Cf. Eudaimonia -Ed. Note] as the ultimate good rather than national glory or the propagation of dogma or adherence to scripture. The cultivation of a sense of fallibility, corrigibility, knowledge of human limits and human nature. So, we set up our institutions, not because any one of us can claim to be angelic or moral, or infallible or omniscient. Precisely the opposite, we set up rules of the game, so we can approach the truth or the morally best way of arranging our affairs. Even though, no one of us is good or wise enough to attain it. We have mechanisms with democratic checks and balances. We do not empower a benevolent despot because the despots are a guy or a gal complete with human infirmities. We do not allow scientific authorities to legislate a dogma. We have peer review. Even a Nobel Prize winner can't get his or her stuff published without other people anonymously vetting it, it is part of the norm of science. Anyone can raise their hand and point out a flawed argument of anyone else. We don't always implement them in as effective a form as desirable. However, those are aspirations. The fact of setting up rules allowing better states of knowledge, better forms of cooperation despite our limitations is a way in which we can outdo ourselves.

**Jacobsen**: You've done a debate or several debates on sex and gender differences. What are the differences between men and women, which are significant? What are some caveats to some of those significant differences?

**Pinker**: Yes, I consider myself a feminist. I celebrate the incomplete advancement of women's rights and interests in all walks of life. However, I don't think feminism demands sameness or interchangeability. In fact, I think it's rather insulting to women.

### Jacobsen: [Laughing]

**Pinker**: To say, it makes them worthy of rights, so they're exactly like men. Because men and women have plenty of bugs, shortcomings, and flaws. Among the differences, the differences in sexuality. Men have a greater taste for sex for its own sake without consideration for emotional commitments. Perhaps, the most recent sign of this comes from the growing industry in sex robots.

### Jacobsen: [Laughing]

**Pinker**: It is exclusively male. There are others. Men are the more violent gender. The homicide rates tend to be more than 10 times greater for male-on-male compared to female-on-female. Men tend to be more interested in things. Women are more interested in people. On average, in cognitive abilities, the differences are smaller and measurable. Men tend to be better at 3-dimensional spatial rotation. Women tend to be better at verbal fluency and arithmetic calculation. Men tend to be greater risk-takers, including stupid risks. There are others. Those are some of the major ones. Two major caveats, we are talking about two overlapping bell

curves. For any difference in the averages, there are going to be plenty of women who are better than the average male and plenty of males who are better than the average female in spatial ability, in sexuality, in risk-taking, in interest in gadgets, etc. You name it. Also, we shouldn't confuse the existence of observed differences amongst the averages or the central tendencies with political or moral rights/obligations. Namely, every individual should be treated as an individual and should have the opportunity to do whatever he or she finds is best for them. Florynce Kennedy once said, "There are very few jobs that actually require a penis or vagina. All other jobs should be open to everybody."

**Jacobsen**: [Laughing] That's a good quote. There's another facet of this as well. It has to do with the factor of variance. If we look at the extreme levels of either end of the curve, the Gaussian normal distribution, the bell curve, let's say 4 standard deviations on either side of the average, so, the profoundly gifted or the profoundly not, what shows up in the population of the profoundly gifted or not? For instance, the ratio of men to women at those levels. Also, if we look at the various standardized tests measuring at those levels, insofar as they do, what about the subtest scores in terms of the amount of sameness on all the subtests and the variability on all of the subtests too?

**Pinker**: There are a number of robust sex differences. There is more variability in men than in women. So, when you go out to the tails in either direction, the sex ratio is different. With the caveat, the farther and farther out one looks at the tails of the distribution, then the smaller and smaller are the sample sizes. So, the data get fuzzier. The other caveat is variance never reaches zero. So, no matter how far out one goes or not, you will see specimens of both sexes. However, in general, there are more men proportionately at the high and low end of most continua for which we have data.

**Jacobsen**: What are some of the socially-predicted outcomes of this kind of variability? How does this manifest itself in society?

**Pinker**: One of them, if in a completely fair system, let's say one utterly gender blind, you would not expect a 50/50 ratio in any profession. This has been long obvious to me based on the early career in childhood language acquisition. There was a statistical imbalance in favour of women. Both in sheer numbers and most of the intellectual superstars. In other fields, it may go another way, e.g., mechanical engineering, theoretical physics. Again, people tend to confuse the observation of the numbers as "not 50/50" with the claim of "no women." It is preposterous. Only a madman would think women aren't in physics or mechanical engineering. It doesn't mean the numbers will be 50/50. In turn, it means departure from 50/50 is not, itself, a proof of sexism. Although, there may be sexism. Certainly, there is sexism. We can have any target, any aspiration. We can decide: It is an important social goal for 50/50 outcomes in mechanical engineering. I think this is a dubious goal. It means that we would not achieve the goal merely by a completely fair system. We would have to tilt this in the other direction with affirmative action policies in favour of women. Maybe, this is a social goal. Certainly, it must be a social goal. There should be no discrimination or harassment. Even in a utopian world in which discrimination and harassment fell to zero, we would not automatically end up with 50/50 ratios.

**Jacobsen**: If we look at a humanist philosophy, by the very nature of it, it is not merely atheism or agnosticism. In that, atheism is, as we know, simply a rejection of the supernatural in the form of gods. Agnosticism is a form of "I don't know" about it. Humanism takes an ethical approach. At the same time, it incorporates science into its philosophical meanderings. So, it is open to revision. I think this is probably the reason for a moderately amusing thing among humanists, which is to make a lot of declarations (or manifestos) since 1933 forward.

### Pinker: [Laughing]

**Jacobsen**: [Laughing] I wrote an article for a column for the Humanist Association of Toronto. I counted probably about 12.

### Pinker: [Laughing]

**Jacobsen**: [Laughing] There's, at least, that many. Some saying the same things. Others saying not the same things. You see variations between "ethical humanism" or "humanism." You see an alternate religious philosophy and then non-dogmatic philosophy without incorporating religious terminology. When I frame this to myself, I look at humanism as an empirical moral philosophy. By that nature, it will continually evolve as our best scientific understandings of the world evolve through the standard procedures of science mentioned before. If we take into account an ethical philosophy that evolves and will be ever, hopefully, improving based on improvements in our scientific understandings of the world, what do you think will be some of the next steps based on the richer understanding of science and very deep scientific sensibilities for humanism as an ethical philosophy? What will be a reasonable next step?

Pinker: Yes, I think you're right in differentiating and linking atheism per se. That is, atheism as the rejection of supernatural beliefs and humanism has human flourishing as the ultimate moral good, and the scientific worldview states that we ought to base our beliefs on empirical verification and explanatory depth. They reinforce one another. Even though, they are not identical. Next steps, good question, I think some are a deeper understanding of human nature, of the sources of belief, sources of morality, and the conditions in which we are, more or less, rational. Why smart people can believe stupid things or, at least, irrational things? What are the social conditions allowing both humanistic and rational beliefs to bubble up, to become second nature? We have seen some this, particularly since WWII, where institutions are more secular and humanistic on average. However, we have seen the rise of authoritarian nationalism and populism. There are forces pushing against the Enlightenment cosmopolitan humanist worldview. What are the components of human nature allowing us to eke out a more humanistic worldview? What are the parts dragging this nature back down? What are the circumstances allowing human beings to flourish, as another line of inquiry? How come with all the improvements in objective human well-being, many countries do not have a commensurate rise in happiness? The United States is, by all measures, better off than 70 years ago. It is not much happier, if at all. Many countries are happier than the United States. Why is there so much grievance and anger despite the measurable improvements in people's objective well-being? These are all fascinating empirical questions, which would reflect back on our moral worldview as well.

**Jacobsen**: Last question tied to a comment: so, Dr. Leo Igwe and I have been working through Advocacy for Alleged Witches (AfAW) to combat a big issue in the African continent around allegations of witchcraft and disbelief in witchcraft. You've made a donation and helped with social media on some coverage of this. So, thank you. There's still a wide range of rationality and irrationality throughout the regions of the world. There will be wide disparities in the regions of the world based on the education systems, the wealth of the society, the rights implemented and not just stipulated. What do you believe or think needs the most pressure now, in the next few years, to move the dial towards Enlightenment Humanism and scientific rationality more than not?

**Pinker**: One is a rise in education. We know societies with more education are less vulnerable, though not immune, to supernatural beliefs, not least with witchcraft. An extraordinarily dangerous belief and prevalent across societies being more of a rule than an exception.

### Jacobsen: [Laughing]

**Pinker**: It has to be singled out as a source of evil. Reminding people of the history, the accusers used to be the accused. Also, there is a need to promote a humanistic, enlightened view as an alternative source of values and morality. You alluded to this before in tallying up the number of humanistic declarations. There is a need for them. Not, maybe, the declarations, but, certainly, the moral energy, it is not enough to debunk toxic beliefs. There has to be the promotion of moral values, which we can defend and strive towards. Humanism, for lack of a better word, is that belief system. It is one needing promotion in different guises. That is, it is not a question of appealing to superstitions and supernatural beliefs to be moral. In that, there is a coherent value system; namely, making people wealthier, happier, and healthier, more stimulated and safer, these are good things, moral things, and noble things. We haven't found the right marketing, the right packaging, in order to promote them as a positive alternative to the toxic beliefs that we're vulnerable to.

Jacobsen: Professor Pinker, thank you for your time, it was lovely.

Pinker: Thanks so much, Scott, it was good to talk to you.

### Interview with Dr. Peter Singer

### Peter Singer & Scott Douglas Jacobsen

Ira W. DeCamp Professor of Bioethics, Princeton University & Laureate Professor, Centre for Applied Philosophy and Public Ethics, University of Melbourne



With long-awaited and great pleasure, I am introducing one of the most well-known and controversial ethicists (and atheists) in the (current) modern world, Professor Peter Singer. Singer is the Ira W. DeCamp Professor of Bioethics in the University Center for Human Values at Princeton University & Laureate Professor at the University of Melbourne, in the School of Historical and Philosophical Studies. He has been termed the "world's most influential living philosopher" by some journalists. His work dealing with the ethics of the human treatment of animals has been credited with the foundations of the modern animal rights movement. His writing assisted in the development of Effective Altruism. He has made a controversial critique of the sanctity of life ethics in bioethics. He co-founded Animals Australia, formerly the Australian Federation of Animal Societies. Australia's "largest and most effective animal organization." He founded The Life You Can Save (see interview for ebook and audiobook options for a book by the same name as the organization). Other important writings include his 1972 essay "Famine, Affluence, and Morality" and books entitled *The Life You Can Save* (2009) and *The Most Good You Can Do* (2015). He has done a TED talk entitled "The Why and How of Effective Altruism" garnering nearly 2,000,000 views.

Here we talk about Effective Altruism and The Life You Can Save.

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**Scott Douglas Jacobsen**: What is the development of the formal ethical system by you? How has this evolved over time into Effective Altruism?

**Singer**: My ethical system is utilitarianism: the right act is the one that will lead to the best consequences, for all affected. Utilitarianism leads to Effective Altruism (EA), because EA is about doing the most good we can, and using reason and evidence to find out what choices will do the most good — choices like donating to the most effective charities and also your choice of career. But you don't have to be a utilitarian to be an EA.

**Jacobsen**: Who do you consider the most significant intellectual precursors to the development of Effective Altruism? Who are some lesser-known names who deserve due credit for their contributions to this ethical system?

**Singer**: As I have said, utilitarian thinking is a kind of precursor to EA, so the founders of utilitarianism can be seen as precursors of EA — Jeremy Bentham, John Stuart Mill, and Henry Sidgwick, in particular. But with regard to the birth of EA itself, around 2008 and in the following years, young philosophy students like Toby Ord and Will MacAskill played a crucial role.

**Jacobsen**: What do you consider the most significant and powerful argument in favour of Effective Altruism?

**Singer**: It's the simple idea of getting value for your money, or your time. We all want to do that when buying something for ourselves. Imagine impulsively buying a new laptop, and paying twice as much as your friend — who did some online research before deciding what to buy — paid for hers, and ending up with a laptop that isn't even as good as hers! Wouldn't you feel stupid? But that's exactly what people do when they impulsively give to a charity that has an appealing picture of a child on its website. A little research could often show you that some charities do not just twice as much good per dollar spent as others, but 10 or 100 times as much good.

**Jacobsen**: What do you consider the most significant and powerful argument against Effective Altruism?

**Singer**: EA research points to the interventions that do measurable good, and this tends to mean that it encourages people to donate to charities that save lives cheaply, say by distributing bed nets against malaria, or that restore sight in people with cataracts, or eliminate internal parasites. It's much harder to measure bigger, long-term interventions, like attempts to eliminate agricultural subsidies in rich nations that hurt smallholder farmers in poor countries, because the subsidized crops undercut their ability to earn income on the global market.

**Jacobsen**: What have been the most controversial positions following from the ethics of Effective Altruism for you? How has the general public reacted to them? How have the community of ethicists reacted to them? What do you consider the appropriate responses to said reactions from both the general public and the community of ethicists, professional moral theorists?

**Singer**: In some circles, it's controversial to say that we should not donate to art museums or opera houses, because we can do so much more good by donating to charities helping people in extreme poverty in low-income countries. Most ethicists agree with that, but not people involved in the arts. The most appropriate response is, in my view, just to state the obvious: for the cost of, say, a \$500 million renovation of the main concert hall at the Lincoln Center in New York, it would have been possible to restore sight, or prevent blindness, in 5 million people. What's more important? Giving wealthy concert-lovers a nicer venue, or enabling 5 million people, in countries where there is no support for people with disabilities, to see?

Jacobsen: What do you consider the most significant derivative from Effective Altruism?

**Singer**: Substantial amounts of money — billions of dollars — flowing to organizations that do a lot of good with it.

Jacobsen: You are an atheist. How does this build into the system of Effective Altruism?

**Singer**: EA fits well with atheism because it's not about obeying moral rules handed down by a divine being, nor about following sacred texts, or religious leaders. It encourages us to focus on what we all value for ourselves and those we care about — reducing pain and suffering, increasing happiness, giving people more fulfilling lives — and to recognize that just as these things are important for us, they are important for everyone else capable of experiencing them — and not only humans, but all sentient beings. On the other hand, you don't have to be an atheist to be an EA. In fact, Christians who believe that the gospels are true accounts of what Jesus said should all be EAs, because he told them, in many different passages, to help the poor. It's surprising, really, how many rich Christians there are who just ignore all of that.

**Jacobsen**: Is traditional religion and fundamentalist religion a net negative or a net positive in this ethical system?

**Singer**: That's a very big question, and not easy to answer. The major religions do emphasize obligations to give to the poor, and that's good. But they do lots of other things that are bad — the terrorism perpetrated by some Islamic fundamentalists is the most obvious example, but opposing contraception, abortion, same-sex relationships, and medical aid in dying are other examples.

**Jacobsen**: You debated on the purported resurrection of a supposed divine figure called Yeshua ben Josef or Jesus Christ. What place do supernatural, metaphysical, and naturalistic claims have in Ethical Altruism? Most atheists would probably dismiss the first, might consider the second, and would place much emphasis on the third category.

**Singer**: I think EAs would agree with the atheists you describe, except perhaps that as many of them are interested in philosophy, they would spend more time discussing metaphysics than non-philosophers might do.

Jacobsen: Any upcoming exciting projects, recommended authors/organizations/speakers?

**Singer**: I've recently completed a fully revised and updated 10th-anniversary edition of my book *The Life You Can Save*, and I'm delighted to tell all your followers that they can download a

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completely FREE eBook or audiobook from <u>www.thelifeyoucansave.org</u>. Print copies can be bought from online booksellers or your local bookstore.

Jacobsen: Any final feelings or thoughts in conclusion based on this long-awaited interview?

**Singer**: Sorry I kept you waiting so long! My final thought is: if you agree with me, please make it practical! Check out <u>www.thelifeyoucansave.org</u> and see what you can do.

Jacobsen: Thank you for the opportunity and your time, Professor Singer.

Singer: Thanks and all the best to you.

# A Metaphysical Map of Reality: The Humanities

Ronald K. Hoeflin

(The Portion of the Feedback Loop that Focuses on the Horizontal AQ Line Across the Middle)

Chapter 11: Language

- Chapter 12: Literature
- **Chapter 13: Visual Arts**

Chapter 14: Music

Chapter 15: Philosophy

# The Metaphysics of Language

Ronald K. Hoeflin

Contents:

- 1. Language, Definition of
- 2. Parts of Speech
- 3. Sentence, Definition of a
- 4. Grammar, Definition of
- 5. Verb Moods
- 6. "The," Principal Definitions of the Word
- 7. "To Be," Aristotle on Varieties on the Verb
- 8. Etymology, Definition of

### 1. "Language," Dictionary Definition of

In *Merriam-Webster's Collegiate Dictionary,* 11<sup>th</sup> edition, the opening definition of "(1) language" is as follows (numberings added for subsequent analytical purposes; word in brackets added here): "(2) the words, (3) their (4) pronunciation, (5) and [(6) people's] (7) methods (8) of (9) combining (10) them (11) used (5) and (12) understood by (13) a community."

Suggested classification:

- G: (2) The words
- GQ: (3) Their
- Q: (4) Pronunciation
- QD (5) And
- D: (6) People's
- DA: (7) Methods
- A: (8) Of
- AG: (10) Combining
- DG: (11) Them
- AQ: (12) Used
- U: (1) Language
- N: (12) Understood by
- D': (13) A community

My justifications for these classifications are as follows:

**G:** (2) The words can be classed in G since they are the principal goal objects, G, of a language.

**GQ (3) Their** can be classed in GQ since in the expression "the words, their pronunciations" the word "their" links the goal-object words "the words," G, and the quiescent word "pronunciations," Q.

**Q:** (4) **Pronunciations** can be classed in Q since a pronunciation is an audible quiescent manifestation, Q.

**QD:** (5) And can be classed in QD since each of these words links the quiescent manifestation, Q, of preceding words and the drive, D, to add further words.

D: (6) People's can be classed in D since people are agents or drive-bearers, D.

**DA:** (7) Methods can be classed in DA since a method is used by an agent or drive-bearer, D, in anticipation, A, of accomplishing something, in this case com-municating with others successfully.

**A:** (8) Of can be classed in A since in the expression "methods of combining" can be classed in A since in the expression "methods of combining" the word "of" links the word "methods," which we classed in DA above, and the word "combining" which we will class in GQ below, where A is the intermediate ink.

**AG:** (9) **Combining** can be classed in AG since combining words is done in anticipation, A, of forming larger sequences of words as goal objects, G, such as phrases, clauses, and sentences.

**DG:** (10) Them can be classed in DG since this word is used by people as agents or drive-bearers, D, to refer to words as goal objects, G.

**AQ:** (11) Used can be classed in AQ since words are used in anticipates, A, of the quiescent manifestation, Q, of understanding by others.

**U:** (1) Language can be classed in U since this word unifies, U, all the factors used in this definition of language.

**N: (12) Understood by** can be classed in N since this word negates, N, the lack of understanding that would generally exist in the absence of the use of language.

**D':** (13) A community can be classed in D' since each community of language users amounts to a group of subordinate agents or drive-bearers, D', drive-bearers by virtue of having drives to use and understand each other through language, and subordinate by virtue of not being able to use their language to communicate with other communities that do not use their language.

### 2. Parts of Speech

In The World as Will and Representation (vol. I, p. 477 of the Dover edition) Arthur Schopenhauer wrote that he rejected the two most famous lists of categories formerly proposed by philosophers, the ten categories of Aristotle and the twelve of Kant, suggesting that the best list of categories would be the "parts of speech," of which he explicitly names just six (ibid.): "a substantive [presumably meaning a noun,] an adjective, a verb, an adverb, a pronoun, a preposition, or some other particle." "Some other particle" I do not take to name any explicit part of speech. Modern lists generally mention eight to ten parts of speech, such as this list in The New Columbia Encyclopedia (1979) under the heading of "parts of speech" (numberings added for subsequent analytical purposes): "(1) noun, (2) verb, (3) adjective, (4) adverb, (5) interjection, (6) preposition, (7) conjunction, (8) and pronoun. Some grammarians add (9) articles and (10) numerals." To bring the total up to thirteen, I suggest adding the three types of sentences as indicated by their concluding punctuations: (11) indicative sentences, which end in a period (.); (12) interrogative sentences, which end in a guestion mark (?); and (13) exclamatory sentences, which end in an exclamation point (!), since there is no reason why an entire sentence cannot be considered a "part of speech" as much as can a single word or phrase.

My suggested classification, which can vary somewhat depending on the sentence, is as follows:

- D: (8) Pronouns
- DA: (4) Adverbs
- A: (2) Verbs
- AG: (6) Prepositions
- G: (1) Nouns
- GQ: (3) Adjectives
- Q: (5) Interjections
- QD: (7) Conjunctions
- DG: (9) Articles
- AQ: (10) Numerals
- U: (11) Indicative sentences
- N: (12) Interrogative sentences
- D': (13) Exclamatory sentences

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My justifications of these classifications are as follows:

**D:** (8) **Pronouns** can be classed in D since most pronouns refer to agents or drive-bearers, D, such as "he" or "she" or "they." Some pronouns, such as "it," refer less obviously to agents, since both a dog, especially when its gender is not known, and a rock can be referred to as an "it." But even a rock can be regarded as an agent or drive-bearer, since it can exert force, if not by conscious intention, as when a rock breaks a window or causes one to stumble.

**DA:** (4) Adverbs can be classed in DA since one can say "he angrily killed" the intruder, where "angrily" is an adverb that inks the pronoun "he" as agent or drive-bearer, D, and the verb "killed," which leads one to anticipate, A, that the person killed is dead.

A: (2) Verbs can be classed in A since a verb like "killed" leads one to anticipate, A, the death of the one who has been killed.

**AG:** (6) **Prepositions** can be classed in AG since in an expression "went through the tunnel" the preposition "through" links the anticipatory verb "went," A, and the goal-object words "the tunnel," G.

**G:** (1) Nouns can be classed in G since they typically refer to goal objects, G, whether animate or inanimate, such as sheep, trees, or rocks.

**GQ:** (3) Adjectives can be classed in GQ since an adjective links a goal object, G, such as a rock, G, to an observable quiescent manifestation, Q, such as it being hard or brittle, which are adjectives.

**Q:** (5) Interjections can be classed in Q since an interjection generally refers to a quiescent manifestation, Q, that typically draws sharp attention to itself, as in an exclamation of pain or joy such as "ouch!" or "hurray!"

**QD:** (7) Conjunction can be classed in QD since a conjunction links one word or set of words whose mention can be regarded as a quiescent manifestation, Q, and a subsequent word or set of words that there is a drive, D, to add, as when we say he was "tired but happy," where "tired" expresses the quiescent manifestation, Q, of feeling depleted of energy, followed by the drive, D, to add that nonetheless there is a feeling of happiness despite the feeling of tiredness.

**DG:** (9) Articles can be classed in DG since when we speak of "a mountain" or "the mountain" the article "a" or "the" enables a speaker or writer as agent or drive-bearer, D, to refer to the mountain as goal object, G, where "a" is open as to which mountain is meant while "the" limits one's attention to a specific goal object. Other languages than English such as Spanish often have a wider range of articles (e.g., "*Los* Angeles" and "*Las* Vegas,") than English, while other languages such as Russian apparently have no articles.

**AQ:** (10) Numerals can be classed in AQ since a numeral such as "10" of "20" leads one to anticipate, A, the discernible quiescent manifestation, Q, of this number of entities.

**U:** (11) Indicative sentences can be classed in U since an indicative sentence like "She was exhausted after a long day's labor" can be regarded as indicating a unified, U, activity or state of affairs.

**N: (12) Interrogative sentences** can be classed in N since a n interrogatory sentence or question such as "Was she sick?" expresses an uncertainty or lack of information, which is the negation, N, of having that information.

**D':** (13) Exclamatory sentences can be classed in D' since an exclamatory sentence such as "How absurd the situation was!" puts the situation in the realm of a subordinate agent or drive-barer, D', as when a foolish or clumsy person creates such a situation, where such a person is subordinate to a normally function-ing person. The exclamation draws attention to an abnormality, whether involving a subordinate or superordinate agent or drive-bearer, D', as having created or been drawn into that situation.

### 3. Sentence, Definition of a

In *Merriam-Webster's Collegiate Dictionary*, 11<sup>th</sup> edition, we find the following definition of a "(1) sentence" (numberings added for subsequent analytical purposes): "(2) a word, clause, or phrase or group of clauses or phrases (3) forming a syntactic unit (4) which expresses (5) an assertion, (6) a question, (7) a command, (8) a wish, (9) an exclamation, (10) or (11) the performance of an action, (12) that in writing usually begins with a capital letter (10) and (13) concludes with appropriate end punctuation, (10) and (12) that in speaking is distinguished by characteristic patterns of stress, pitch, (10) and (13) pause."

Suggested classification:

- D: (8) Wish
- DA: (7) Command
- A: (6) Question
- AG: (11) The performance of an action
- G: (2) A word, clause, phrase, or group of clauses or phrases
- GQ: (5) An assertion
- Q: (9) An exclamation
- QD: (10) Or; and; and; and
- DG: (3) Forming a syntactic unit
- AQ: (4) Which expresses
- U: (1) Sentence
- N: (13) Concludes with appropriate punctuation; pauses
- D: (12) That in writing usually begins with a capital letter; that in speaking is distinguished by characteristic patterns of stress, pitch

My justifications for these classifications are as follows:

**D:** (8) Wish can be classed in D since a wish indicates a drive, D, to have the thing wished for.

**DA:** (7) Command can be classed in DA since a command is given by a commander as agent or drive-bearer, and anticipates, A, that the person or persons hearing the command will obey it.

**A:** (6) **Question** can be classed in A since a question anticipates, A, that an answer to the question may be found.

**AG:** (11) The performance of an action can be classed in AG since such a performance, as in saying "I now pronounce you man and wife," is anticipated, A, to create the goal object, G, in this case marriage, that is anticipated.

**G:** (2) A word, clause, phrase, or group of clauses or phrases can be classed in G since these items amount to goal objects, G, that constitute a sentence in whole or in part.

**GQ:** (5) An assertion can be classed in GQ since it generally links a goal object, G, with quiescent manifestations, Q, that are discerned in the goal object, as when one asserts "Snow is white," where "snow" refers to the goal object, G, while "white" refers to an observable quiescent manifestation of snow.

**Q:** (9) An exclamation can be classed in Q since an exclamation draws attention to some unusual quiescent manifestation, Q, as when one says "In golf a hole-in-one is an outstanding achievement!"

**QD:** (10) Or; and; and can be classed in QD since each of these words (not to mention a few more "or's" earlier in this definition) link the quiescent mani-festaiton, Q, or a preceding word or words, leading to the drive, D, to add a sub-sequent word or words.

**DG:** (3) Forming a syntactic unit can be classed in DG since such a unit amounts to a goal object, G, in this case the sentence itself that is unified by various rules of syntax, i.e., rules governing how words can legitimately be connected.

**AQ:** (4) Which expresses can be classed in AQ since what is expressed is anticipated, A, to yield some specific quiescent manifestation, Q, as in making an assertion, asking a question, or giving a command.

**U:** (1) **Sentence** can be classed in U since a sentence unifies, U, all the fore-going portions of the definition.

**N:** (13) Concludes with appropriate punctuation; pauses can be classed in N since concluding a sentence negates, N, any further portions of the sentence after that; while a pause in speaking indicates a temporary or non-temorary negation, N, in speech sounds forming the sentence.

**D':** (12) That in writing usually begins with a capital letter; in speaking is distinguished by characteristic patterns of stress, pitch can be classed in D' since writing and speaking can be regarded as expressing subordinate modes of drive, D', by which a sentence can be expressed, subordinate because neither of them encompasses all ways in which a sentence can be expressed.

### 4. Grammar, Definition of

In *Merriam-Webster's Collegiate Dictionary,* 11<sup>th</sup> edition, the primary definetion of "grammar" is as follows (numberings in parentheses added for subsequent analytical purposes): "(1) grammar. 1a: (2) the study (3) of (4) the classes (5) of (6) words, (7) their (8) inflections, (9) and (10) their functions and relations (11) in the sentence. 1b: (12) a study of what is to be preferred and (13) what avoided (12') in inflection and syntax."

Suggested classification:

- D: (2) The study
- DA: (3) Of
- A: (4) The classes
- AG: (5) Of
- G: (6) Words
- GQ: (7) Their
- Q: (8) Inflections
- QD: (9) And
- DG: (11) In the sentence
- AQ: (10) Their functions and relations
- U: (1) Grammar
- N: (13) What avoided
- D': (12) The study of what is to be preferred...in inflection and syntax

My justifications of these classifications are as follows:

**D:** (2) The study can be classed in D since the study of something involves a drive, D, by someone to study it.

**DA:** (3) Of can be classed in DA since in the expression "the study of the classes" the word "of" links the drive words "the study," D, and the anticipatory words "the classes," A.

**A:** (4) The classes can be classed in A since the class of a word leads one to anticipate, A, what role it plays in the sentence.

**AG:** (5) Of can be classed in AG since in the expression "the classes of words" the word "of" links the anticipatory words "the classes," A, and the goal-object word "words," G.

G: (6) Words can be classed in G since these are the principal goal objects, G, of grammar.

**GQ:** (7) Their can be classed in GQ since in the expression "words, their in-flections" the word "their" links the goal-object word "words," G, and the quiescent word "inflections," Q.

**Q:** (8) **Inflections** can be classed in Q since these typically involves observable endings or the like, as in "like," "likes," "liked," "liking," etc., which enable or help one to distinguish one role for the word from another.

**QD:** (9) And can be classed in QD since this word links the quiescent mani-festation, Q, of a preceding word or words, and a subsequent word or words that there's a drive, D, to add.

**DG:** (11) In the sentence can be classed in DG since these words enable an agent or drive-bearer, D, to know what goal object, G, is involved, in this case the sentence.

**AQ:** (10) Their functions and relations can be classed in AQ since the word "their" leads one to anticipate, A, the quiescent words "inflections and syntax," Q, which embody observable distinctions between or among the words of a sentence.

**U:** (1) **Grammar** can be classed in U since this word embodies the central concept that unifies, U, all the other aspects of that concept that are mentioned in this definition.

**N: (13) What avoided** can be classed in N since what is avoided is what is negated, N, as part of one's favorable considerations.

**D':** (12) The study of what is to be preferred...in inflection and syntax can be classed in D' since here again the words "the study" convey the idea of a drive to study, while what is to be preferred indicates a drive toward a superordinate goal rather than a subordinate one, the latter being what is to be avoided.

### 5. Verb Moods

In the article "mood or mode" in *The New Illustrated Columbia Encyclopedia* thirteen different verb moods are mentioned in the following order (numberings added for subsequent analytical purposes): (1) indicative, (2) imperative, (3) subjunctive, (4) infinitive, (5) conditional, (6) potential, (7) obligative, (8) narrative, (9) quotative, (10) mythical, (11) desiderative, (12) optative, (13) negative. Examples are mentioned for the first few of these, but the last six, ascribed to foreign languages rather than English, are named without further explanation. The article ends by mentioning that "In standard English the verb *to be* has special modal inflections," but no further information is given about these, so I will ignore them here.

Suggested classification:

- D: (11) Desiderative
- DA: (12) Optative
- A: (3) Subjunctive
- AG: (2) Imperative
- G: (4) Infinitive
- GQ: (8) Narrative
- Q: (9) Quotative
- QD: (7) Obligative
- DG: (6) Potential
- AQ: (5) Conditional
- U: (1) Indicative
- N: (13) Negative
- D': (10) Mythical

My explanations of these classifications are as follows:

**D:** (11) **Desiderative** can be classed in D since *Merriam-Webster's Collegiate Dictionary,* 11<sup>th</sup> edition, defines "desideration" as "something desired as essential," and such a desire involves a drive, D, to attain the thing desired.

**DA:** (12) **Optative** can be classed in DA since to opt for is to decide or make a choice for something rather than another, and this involves a drive, D, followed by a choice of something that is anticipated, A, to help satisfy that drive better than other choices.

A: (3) Subjunctive can be classed in A since it is said to be used "for sen-tences suggesting doubt, condition, or a situation contrary to fact, e.g., *If I were king…*, or *He asked that it be done*," in each of which one tries to anticipate, A, what would be the outcome if the hypothetical situation were chosen or were to occur.

**AG:** (2) **Imperative** can be classed in AG since this mood involves a demand or command, such as "Go thither," where the person commanded is like a goal object, G, who is anticipated, A, to obey the command, e.g., for fear of punishment or retribution if the command is not obeyed.

**G:** (4) Infinitive is said to be "sometimes considered an example of mood" and it might be classed in G since an infinitive such as "to go," "to play," etc., is like a verb that serves as a noun or goal object, G, as in "To eat was his objective," which is like saying "Food was his objective," where "to eat" is likened to food, a goal object.

**GQ:** (8) Narrative can be classed in GQ since a narrative is a story in which certain characters and events as goa objects, G, are said to encounter or experience various quiescent manifestations, Q, as when the main character in a tragedy, G, encounters a tragic outcome, Q.

**Q:** (9) **Quotative** can be classed in Q since a quote repeats words ascribed to another, where the words as repeated amount to an audible or, if written, a visible or, if written in Braille, tangible, or in general a perceivable quiescent manifestation, Q.

**QD:** (7) **Obligative** along with the potential and conditional moods are said to involve auxiliary verbs, in this case *must* or *ought*, which can be classed in QD since for example one feels an obligation that one must or ought to do something if one sees a good deed or a bad deed, experienced as a quiescent satisfaction or dissatisfaction, Q, respectively, and is moved to exert a drive, D, to reward the good deed or punish the bad one.

**DG:** (6) Potential can be classed in DG since it involves the auxiliary verbs *may, might, can* and *could,* where these verbs suggest a potential for an agent or drive-bearer, D, to attain some goal object, G, as when one says a person as agent or drive-bearer, D, *might* find water as goal object, G, if he dug a well deep enough.

**AQ:** (5) Conditional can be classed in AQ since this mood is said to involve the auxiliary verbs *should* and *would*, where we can anticipate, A, some quiescent outcome, Q, if these actions

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were taken, as in "He *should* study hard to avoid flunking the course," where he is anticipated, A, to avoid the quiescent dissatisfac-*tion*, Q, of flunking if he studies hard.

**U:** (1) Indicative can be classed in U since it indicates an entire situation as a unified, U, action or state of affairs, as in asserting that "In 1.1 billion more years the sun's luminosity is expected to increase to the point that the Earth's oceans will evaporate completely," where a goal object, G, in this case the Earth, is said to have certain quiescent manifestations, Q, in this case to total evaporation of its oceans in 1.1 billion more years.

**N: (13) Negative** can be classed in N since this verb mood is presumably associated with an expressed negation, N.

**D':** (10) Mythical can be classed in D' since a mythical situation involves an imagined reality that is probably not real but in any case is not ordinarily experienced by human beings but perhaps by superhuman or subhuman gods or demons or the like, and hence involves superordinate or subordinate agents or drive-bearers, D', engaged in drives appropriate to their mythical environments.

### 6. "The," Principal Definitions of the Word

Merriam-Webster's Collegiate Dictionary, 11th edition, has four sets of definitions of the word "the," the first or principal one being subdivided into thirteen definitions, labeled 1a through 1m, as follows (numberings in parentheses added here for subsequent analytical purposes): "1a - (1) used as a function word to indicate that a following noun or noun equivalent is definite or has been prerviously specified by context or by circumstance (put ~ cat out)  $\mathbf{b} - (2)$  used as a function word to indicate that a following noun or noun equivalent is a unique or a particular member of its class ( ~ President)( ~ Lord)  $\mathbf{c} - (3)$ used as a function word before nouns that designate natural phenomena or points of the compass (~ night is cold) d - (4) used as a function word before a noun denoting time to indicate reference to what is present or immediate or under consideration (in ~ future) e - (5) used as a function word for names of certain parts of the body or of the clothing as an equivalent of a possessive adjective (how's ~ arm today) f - (6) used as a function word before the name of a branch of human endeavor or proficiency ( ~ law) g -(7) used as a function word in prepositional phrases to indicate that the noun in the phrase serves as a basis for calculation (sold by ~ dozen)  $\mathbf{h} - (8)$  used as a function word before a proper name (as of a ship or a well-known building ( ~ Mayflower) i - (9) used as a function word before a proper name to indicate the distinctive character of a person or thing ( ~ John Doe that we know wouldn't lie)  $\mathbf{j} - (10)$ used as a function word before the plural form of a surname to indicate all the members of a family (~ Johnsons)  $\mathbf{k} - (11)$  used as a function word before the plural for of a numeral that is a multiple of ten to denote a particular decade of a century or of a person's life (life in ~ twenties) I - (12) used as a function word before the name of a commodity or of any familiar appurtenance of daily life to in-dicate reference to the individual thing, part, or supply thought of as at hand (talked on ~ telephone)  $\mathbf{m} - (13)$  used as a function word to designate one of a class as the best, most typical, best known, or worth singing out (this is ~ life) (~ pill); some-times used before a personal name to denote the most prominent bearer of that name."

Suggested classification (for brevity I indicate just the examples given):

- D: (2) The President; the Lord
- DA; (9) The John Doe we know wouldn't lie
- A: (6) The law
- AG (5) How's the arm today
- G: (8) The Mayflower
- GQ: (1) Put the cat out
- Q: (3) The night is cold
- QD: (7) Sold by the dozen
- DG: (12) Talked on the telephone
- AQ; (4) In the future
- U: (13) This is the life; the pill
- N: (11) Life in the twenties
- D': (10) The Johnsons

My justifications for these classifications are as follows:

D: (2) The President can be classed in D since he is an agent or drive-bearer, D.

**DA:** (9) The John Doe we know wouldn't lie can be classed in DA since "john Doe" would be an agent or drive-bearer, D, while "wouldn't like" indicates an anticipation, A, regarding John Does' behavior.

**A:** (6) The law can be classed in A since law or other branches of human endeavor or proficiency lead one to anticipate, A, certain levels of competence in the performance of that endeavor.

**AG**: **(5)** How's the arm today can be classed in AG since in baseball, for example, the arm is anticipated, A, to competently throw a baseball as goal object, G.

G: (8) The Mayflower can be classed in G since the Mayflower was a specific goal object, G.

**GQ:** (1) Put the cat out can be classed in GQ since "the cat" refers to a goal object, G, and it is known to have certain identifying quiescent manifestations, Q, that distinguish it from, for example, the dog, the parakeet, or some other cat.

**Q:** (3) The night is cold can be classed in Q since the principal features of this statement are those of being cold and dark, which are quiescent manifestations, Q.

**QD:** (7) Sold by the dozen can be classed in QD since each "dozen' is a quies-cent manifestation, Q, while its being "sold" indicates someone's drive, D, to sell it.

**DG:** (12) Talked on the telephone can be classed in DG since the one or ones who talked are agents or drive-bearers, D, while the telephone is a goal object, G, they used for this purpose.

**AQ:** (4) In the future can be classed in AQ since these words lead one to anticipate, A, that some quiescent manifestation, Q, will be found some time in th future.

**U:** (13) This is the life; the pill can be classed in U since each of these expressions refers to a unified, U, set of functions, a good life consisting of many useful or enjoyable daily activities, and the pill serving to successfully ward off pregnancy each time it is employed.

**N: (11) Life in the twenties** can be classed in N since it negates, N, reference to life in some other decade such as the thirties or forties.

**D':** (10) The Johnsons can be classed in D' since the Johnsons are a set of subordinate agents or drive-bearers, D', subordinate because none of them is singled out as more worthy of note than the rest.

### 7. "To Be," Aristotle on Varieties of the Verb

In the article "'to be,' the verb" in *The Oxford Companion to Philosophy* (1995, p. 876) Bertrand Russell is said to have declared that it was "a disgrace to the human race" that it used the verb "to be" in such diverse ways as "John is bald," "There is a robin on the lawn," "A dolphin is a mammal," and "The square of three is nine," which the article points out are known as the copulative, existential, class-inclusion, and identity use of "be," respectively. The source of Russell's remark is not given. The article goes on to mention Aristotle's analysis of the verb "to be" in his *Metaphysics* (volume 5, chapter 7), merely noting that Aristotle's is different from Russell's. Aristotle's analysis is brief but cluttered. It is divided into four paragraphs, from which we can extract 13 meanings or uses of "to be" as follows:

Paragraph (1):

1: Accidents, such as "The man is musical" or "The musician is pale"

Paragraph (2): What is not accidental but essential, as in

- 2: Predicates indicate what the subject is
- 3. Others its quality
- 4. Others quantity
- 5. Others relation
- 6. Others activity
- 7. Or passivity
- 8. Others its "where"
- 9. Others its "when"

Paragraph (3):

10: That a statement is true

11. That a statement is false

#### Paragraph (4)

- 12. That something is potential
- 13. That something is actual or real rather than merely potential

We can classify these uses of "to be" as follows (and clearly it is not a "disgrace" to the human race that there are thirteen of them, so that Russell's japes are not always reliable!):

- D: (6) Activity
- DA: (12) Potential
- A; (5) Relation
- AG (13) Actual
- G: (7) Passivity
- GQ: (2) What the subject is
- Q: (3) Quality
- QD: (4) Quantity
- DG: (8) Where
- AQ: (9) When
- U: (10) True
- N (11) False
- D': (1) Accidental

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My justifications for these classifications is as follows:

**D:** (6) Activity can be classed in D since what is active is an agent or drive-bearer, D, when exerting a drive.

**DA:** (12) Potential can be classed in DA since if we say that something "can potentially be done" we are referring to a drive, D, that connects to a means antici-paged, A, to potentially realize that drive, such as obtaining food.

**A:** (5) **Relation** can be classed in A since to know the relation between various things is to be able to anticipate, A, where and when each one is in relation to the others.

**AG:** (13) Actual can be classed in AG since we say a person is actually building a house if it is anticipate, A, that the construction of a house by him as goal object, G, is underway.

**G:** (7) **Passivity** can be classed in G since what is passive is an inert goal object, G, that exerts little if any drive activity.

**GQ:** (2) What the subject is can be classed in GQ since if we say a dolphin is a mammal we mean that the goal object, G, called a dolphin has the quiescent manifestation, Q, of being a mammal, notably feeding its young with milk.

**Q:** (3) **Quality** can be classed in Q since to say something has the quality of being hard, such as a diamond, indicates a quiescent manifestation, Q, of that thing.

**QD:** (4) Quantity can be classed in QD since we can quantify something by repeatedly looking at a quiescent manifestation, Q, of that thing, such as the height or weight of a boy, and exerting the drive, D, to determine how much that quantity increases over time, or taking a ruler of a specific length such as a food or yard, Q, and exerting the drive to repeatedly apply it to a distance until the distance is equaled by a certain number of applications of the ruler end to end.

**DG:** (8) Where can be classed in DG since an agent or drive-bearer, D, can specify where a goal object, G, is by pointing to it.

**AQ**" (9) When can be classed in AQ since one can specify when an event occurred or will occur by anticipating, A, the quiescent manifestation, Q, of that event can be anticipated, A, to have occurred at some number of hours, days, weeks, years, etc., in the past, or some number of hours, days, weeks, years, etc. in the future.

**U:** (10) **True** can be classed in U since what is true is what a unified, U, set of verifying activities confirms.

**N:** (11) False can be classed in N since what is false is negated, N, by the failure of coherent verifying activities to confirm it.

**D':** (1) Accidental can be classed in D' since an accident involves a subordi-nate agent or drive-bearer, D', as when a runner trips and falls, losing the race, or a math student merely guesses, getting the answer right only by accident, like a broken 12-hour clock that is right just twice a day.

### 8. "Etymology," Dictionary Definition of

The *Merriam-Webster's Collegiate Dictionary*, 11<sup>th</sup> edition, defines the word "etymology" as follows (numberings added for subsequent analytical purpose): (1) etymology: (2) the history (3) of (4) a linguistic form (5) as (6) a word (7) shown by tracing its development (8) since its earliest recorded occurrence (9) in the language where it is found , (10) by tracing its transmission from one language to another, (11) by analyzing it into its component parts, (12) by identifying its cognates in other languages, (13) or by tracing it and its cognates to a common ancestral form in an ancestral language."

Suggested classification:

- D: (2) The history
- DA: (3) Of
- A: (4) A linguistic form
- AG: (5) As
- G: (6) A word
- GQ: (7) By tracing its development
- Q: (8) Since its earliest recorded occurrence
- QD: (9) In the language where it is found
- DG: (11) By analyzing it into its component parts
- AQ: (10) By tracing its transmission from one language to another
- U: (1) Etymology
- N: (12) By identifying its cognates in other languages
- D': (13) Or by tracing it and its cognates to a common ancestral form

in an ancestral language

My justifications for these classifications are as follows:

**D:** (2) The history can be classed in D since history is a study pursued by those with a drive, D, to study history.

**DA:** (3) Of can be classed in DA since in the expression "the history of a linguistic form" the word "of" links the drive words "the history," D, and the antici-patory words "a linguistic form," A.

**A:** (4) A linguistic form can be classed in A since such a form is anticipated, A, to have a distinctive role in a language.

**AG:** (5) As can be classed in AG since in the expression "as a word" the word "as" leads one to anticipate, A, the goal-object words "a word," G.

G: (6) A word can be classed in G since a word is a typical linguistic goal object G.

**GQ:** (7) By tracing its development can be classed in GQ since "its" refers to the linguistic form such as a word as goal object, G, while "development" is an ob-servable quiescent manifestation, Q, as by perusing old books.

**Q:** (8) Since its earliest recorded occurrence can be classed in Q since such an occurrence would be a quiescent manifestation, Q, such as an early form of a word in the earliest book containing that word or its ancestors in the language.

**QD:** (9) In the language where it is found can be classed in QD since "in the language" refers to a quiescent manifestation, Q, of the language to which the linguistic form belongs, while "where it is fund" refers to an agent or drive-bearer who exerts a drive, D, to find the earliest occurrence of the given linguistic form.

**DG:** (11) By analyzing it into its component parts can be classed in DG since "by analyzing it" involves a drive, D, to so analyze, while "its component parts" refers to goal-object portions, G, of the linguistic form.

**AQ: (10) By tracing its transmission from one language to another** can be classed in AQ since the language "from" which the transmission occurs leads one to anticipate, A, the quiescent manifestation, Q, OF the linguistic form in the language "to" which it was purportedly transmitted.

**U:** (1) **Etymology** can be classed in U since this word encompasses and unified, U, all the various portions of this definition into a single concept.

**N: (12) By identifying its cognates in other languages** can be classed in N since "other languages" would be "other than" or negations of, N, the language in which the linguistic form has its natural home.

**D':** (13) Or by tracing it or its cognates to a common ancestral from in an ancestral language can be classed in D' since the word and its cognates in other languages would be descendants of some linguistic form in the common ancestral language for all of them, so that users f the descendant languages would amount to subordinate agents or drive-bearers, D', with respect to users of the common ancestral language.

## The Metaphysics of Literature

Ronald K. Hoeflin

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### 1. Selling Significant Literature, Raymond Chandler

In *Literature: Webster's Quotations, Facts and Phrases* (p. 1) Raymond Chandler (1888-1959), writer of mysteries and detective fiction, most of whose novels such as *The Big Sleep* were made into motion pictures, is quoted as follows (numbers added for subsequent analytical purposes): "(1) The reading public (2) is intellectually adolescent (3) and (4) it (5) is (6) obvious (3) that (7) what (8) is (9) called (10) "significant (11) literature" (12) will only be sold to the public (13) by exactly the same methods as are used to sell toothpaste, cathartics and automobiles."

Suggested classification:

- QD: (3) And; that
- D: (7) What
- DA: (8) Is
- A: (9) Called
- AG: (10) Significant
- G: (11) Literature
- GQ: (12) Will only be sold to the public
- Q: (6) Obvious
- DG: (4) It
- AQ: (5) Is
- U: (13) By exactly the same methods as are used to sell it toothpaste,

cathartics and automobiles

- N: (2) Is intellectually adolescent at best
- D': (1) The reading public

My justifications for these classifications are as follows:

**QD:** (3) And; that can be classed in QD since "and" is a conjunction that links the quiescent manifestation, Q, of preceding words, and subsequent words that there is a drive, D, to add. As for "that," in the expression "obvious that what" the word "that" links the quiescent word "obvious," Q, and the drive word "what," D.

**D:** (7) What can be classed in D since this word expresses the drive, D, to say something about selling significant literature.

**DA:** (8) Is can be classed in DA since in the expression "what is called" the word "is" links the drive word "what," D, and the anticipatory word "called," A.

**A:** (9) **Called** can be classed in A since this word anticipate, A, the expression "significant literature" that follows it.

**AG:** (10) Significant can be classed in AG since in the expression "called significant literature" the word 'significant" links the anticipatory word "called," A, and the goal-object word "literature," G.

**G:** (11) Literature can be classed in G since literature is the goal object, G, under consideration in these words.

**GQ:** (12) Will only be sold to the public can be classed in GQ since "the public" is the goal object, G, that significant literature is to be sold to, while the selling of such literature is a quiescent manifestation, Q.

**Q:** (6) **Obvious** can be classed in Q since what is obvious is what is plainly apparent as a quiescent manifestation, Q.

**DG:** (4) It can be classed in DG since this word refers to an abstract goal object, G, to be considered by observing agents or drive-bearers, D.

**AQ:** (5) Is can be classed in AQ since this word can be expanded to read 'is to be anticipated, A, that what is said next is an observable quiescent manifesta-tion, Q."

U: (13) By exactly the same methods as are used to sell it toothpaste, cath-artics and automobiles can be classed in U since these words represent a unified, U, method of selling "significant literature" along with "toothpaste, cathartics and automobiles."

**N:** (2) Is intellectually adolescent at best can be classed in N since these words refer to a negative, N, trait of the reading public, i.e., that they are *not* adult.

**D':** (1) The reading public can be classed in D' since they are treated as subordinate agents or drive-bearers, D', by virtue of being "intellectually adolescent, at best."
#### 2. Journalism versus Literature, Oscar Wilde

In *Literature: Webster's Quotations, Facts and Phrases* (p. 3) Oscar Wilde is quoted as follows (numbers added for subsequent analytical purposes; word in brackets added here): "(1) The difference (2) between (3) literature (4) and (5) journalism (6) is (7) that (8) journalism (9) is unreadable (10) and [that] (11) literature (12) is (13) not (12) read."

Suggested classification:

DA: (2) Between A: (3) Literature AG: (4) And G: (5) Journalism GQ: (1) The difference Q: (6) Is QD: (7) That D: (8) Journalism DG: (10) And that AQ: (9) Is unreadable (12) Is read U: N: (13) Not D': (11) Literature

**DA:** (2) Between can be classed in DA since in the expression "(finding) the difference between literature and…" the word "between" links the tacitly understood drive words "finding," D, and the anticipatory word "literature," A, since finding something involves a drive to find, while literature anticipates, A, what it is said to be different from, in this case journalism.

**A: (3) Literature** can be classed in A since literature leads one to anticipate, A, what it is said to be different from, in this case journalism.

**AG:** (4) And can be classed in AG since in the expression "literature and journalism" the word "and" links the anticipatory word "literature," A, and the goal-object word "journalism," G.

**G:** (5) Journalism can be classed in G since this word can be regarded as referring to the goal object, G, that literature is being contrasted with

**GQ:** (1) The difference can be classed in GQ since this difference compares journalism as goal object, G, and the quiescent manifestation of what that difference "is," Q.

**Q:** (6) Is can be classed in Q since this word represents the observable quiescent manifestation, Q, of the difference between literature and journalism.

**QD:** (7) That; and can be classed in QD since in the expression "is that journalism" the word "that" links the quiescent word "is," Q, and the drive word "journalism," D. And the conjunction "and" links the quiescent manifestation, Q, of preceding words, and subsequent words that there is a drive, D, to add.

**D:** (8) Journalism can be classed in D since journalism is done by journalists, who have a drive, D, to write journalism.

**DG:** (10) And that can be classed in DG since "that" can be regarded as a goal object, G, to which the attention of agents or drive-bearers, D, is directed.

**AQ:** (9) Is unreadable can be classed in AQ since these words lead one to anticipate, A, that journalism has the quiescent manifestation, Q, of not being readable. (In what sense journalism is unreadable this quote does not explain, but one can insert one's own guess, such as that it is generally not writing at its most excellent.)

**U:** (12) Is read can be classed in U since these words refer to the unified act, U, of reading something.

**N: (13) Not** can be classed in N since this word negates, N, the meaning of the two words that precede and follow it, namely "is read."

**D':** (11) Literature can be classed in D' since it amounts to what superordinate agents or drive-bearers, D', would choose to read in preference to junk like journalism.

#### 3. Science versus Literature, Paul Valery

In *Literature: Webster's Quotations, Facts and Phrases* (p. 3) French writer Paul Valery (1871-1945), who was nominated for the Nobel Prize in 12 different years, is quoted as follows (numbers added for subsequent analytical purposes): (1) Science (2) means simply (3) the aggregate (4) of (5) all (6) the recipes (7) that are (8) always (9) successful. (10) Whereas (11) all (12) the rest (13) is literature."

- D: (1) Science
- DA: (2) Means simply
- A: (3) The aggregate
- AG: (4) Of
- G: (5) All
- GQ: (6) The recipes
- Q: (9) Successful
- QD: (10) Whereas
- DG: (7) That are
- AQ: (8) Always
- U: (13) Is literature
- N: (11) All
- D': (12) The rest

**D:** (1) Science can be classed in D since science is what scientists have a drive, D, to pursue.

**DA:** (2) Means simply can be classed in DA since in the expression "science means simply the aggregate" the words "means simply" link the drive word "science," D, and the anticipatory words "the aggregate" A.

A: (3) The aggregate can be classed in A since this word leads one to antici-page, A, what science is the aggregate of.

**AG:** (4) Of can be classed in AG since in the expression "the aggregate of all" the word "of" links the anticipatory words "the aggregate," A, and the goal-object word "all," G.

**G:** (5) All can be classed in G since this word represents all the things as goal objects, G, that science is supposed to be the aggregate of.

**GQ:** (6) The recipes can be classed in GQ since in the expression "all the recipes (that are always) successful" the words "the recipes" link the goal-object word "all," G, and the quiescent word "successful," Q.

**Q:** (7) **Successful** can be classed in Q since it refers to the quiescent satisfac-tion, Q, of being successful.

**QD:** (10) Whereas can be classed in QD since this tacitly understood word links the quiescent manifestation, Q, of the preceding sentence, and the subse-quent sentence that there is a drive, D, to add.

**DG:** (7) That are can be classed in DG since "that" refers to the successful recipes as goal objects, G, from the standpoint of observing agents or drive-bearers, D.

**AQ:** (8) **Always** can be classed in AQ since this word leads one to anticipate, A, the inevitability of success as a quiescent manifestation, Q.

**U:** (13) Is literature can be classed in U since the word "literature" serves to unify, U, all the material that is aggregated under the word "literature."

N: (11) All can be classed in N since this word negates, N, any exceptions.

**D':** (12) The rest can be classed in D' since it refers to all those written things that are *not* always successful, and hence are the domain of the subordinate agents or drive-bearers, D', who write them.

## 4. Partisan Literature, Vladimir Lenin

In *Literature: Webster's Quotations, Facts and Phrases* (p. 2) Vladimir Lenin is quoted as follows (numbers added for subsequent analytical purposes): "(1) Literature (2) must (3) become (4) partisan (5) literature. (6) Down with (7) unpartisan (8) literature! (9) And (10) down with the superman of literature! (11) Literature must become (12) part of the general cause (13) of the proletariat."

- D: (1) Literature
- DA: (2) Must
- A: (3) Become
- AG: (4) Partisan
- G: (5) Literature
- GQ: (6) Down with
- Q: (8) Literateurs
- QD: (9) And
- DG: (10) Down with the superman of literature
- AQ: (7) Unpartisan
- U: (12) Part of the general cause
- N: (11) Literature must become
- D': (13) Of the proletariat

**D:** (1) Literature can be classed in D since it is what writers of literature have a drive, D, to create.

**DA:** (2) Must can be classed in DA since in the expression "literature must become" the word "must" links the drive word "literature," D, and the anticipatory word "become," A.

A: (3) Become can be classed in A since this word leads one to anticipate, A, an explanation of what literature must become.

**AG:** (4) **Partisan** can be classed in AG since in the expression "become partisan literature" the word "partisan" links the drive word "become," A, and the goal-object word "literature," G.

**G:** (5) Literature can be classed in G since here the word "literature" refers to the goal objects, G, that we regard as literary productions.

**GQ:** (6) Down with can be classed in GQ since in the expression "(we must think) down with (unpartisan) literateurs" the words "down with" link the tacit goal-object words "we must think," G, and the quiescent word "literateurs," Q.

**Q:** (8) Literateurs can be classed in Q since the word "literateurs" refers to the observable written (or spoken) quiescent manifestations, Q, of literature.

**QD:** (9) And can be classed in QD since this conjunction links the quiescent manifestation, Q, of preceding words, and subsequent words that there is a drive, D, to add.

**DG:** (10) Down with the superman of literature can be classed in DG since 'down with" urges a drive, D, to oppose what is called "the superman of literature" as goal object, G. By "the superman of literature" Lenin evidently refers to writers who can see all sides of a dispute and describe each side from its own perspective.

**AQ:** (7) **Unpartisan** can be classed in AQ since this word leads one to anticipate, A, the quiescent manifestation of nonpartisan literature, Q.

**U:** (12) Part of the general cause can be classed in U since these words refer to the partisan cause of socialism as a unified, U, movement.

**N: (11) Literature must become** can be classed in N since these words negate, N, the option of literature remaining nonpartisan.

**D':** (13) Of th proletariat can be classed in D' since the proletariat amounts to subordinate agents or drive-bearers, D', namely working-class people.

## 5. Studying Literature at Harvard, Roy Blount, Jr.

In *Literature: Webster's Quotations, Facts and Phrases* (p. 6) Roy Blount, Jr., is quoted as follows (numbers added for subsequent analytical purposes; words in brackets added here): "[(1) One's] (2) [s]tudying (3) literature (4) at (5) Harvard (6) is (7) like (8) learning (9) about women [(10) simply (11) by means of (12) studying them] (13) at the Mayo Clinic."

- D: (1) One's
- DA: (2) Studying
- A: (3) Literature
- AG: (4) At
- G: (5) Harvard
- GQ: (6) Is
- Q: (7) Like
- QD: (11) By means of
- DG: (9) About women
- AQ: (8) Learning
- U: (12) Studying them
- N: (10) Simply
- D': (13) At the Mayo Clinic

**D:** (1) **One's** can be classed in D since it refers to an agent or drive-bearer, D, who has a drive to study literature at Harvard.

**DA:** (2) **Studying** can be classed in DA since in the expression "one's studying literature" the word "studying" links the drive word "one's," D, and the anticipatory word "literature," A.

**A:** (3) Literature can be classed in A since literature is what some people anticipate, A, learning about at Harvard.

**AG:** (4) At can be classed in AG since in the expression "literature at Harvard" the word "at" links the anticipatory word "literature," A, and the goal-object word "Harvard," G.

**G:** (5) Harvard can be classed in G since Harvard is the place as goal object, G, where some people anticipate learning about literature.

**GQ:** (6) Is can be classed in GQ since in the expression "Harvard is like" the word "is" links the goal-object word "Harvard," G, and the quiescent word "like," Q.

**Q:** (7) Like can be classed in Q since this word refers to the subsequent words as specifying the quiescent manifestation, Q, of what it is like to study literature at Harvard, namely like studying about women at the Mayo Clinic.

**QD:** (11) By means of can be classed in QD since these words link a person as agent or drive-bearer, D, who seeks the means of obtaining the quiescent manifestation, Q, of learning about literature, by comparing studying literature at Harvard with the equally absurd or one-sided means of studying about women at the Mayo Clinic.

**DG:** (9) About women can be classed in DG since "women" are the goal object, G, that some agents or drive-bearers, D, would like to learn about.

**AQ:** (8) Learning can ne classed in AQ since it anticipates, A, gaining information about some quiescent manifestation, Q, such as knowledge of literature or of women.

**U:** (12) **Studying them** can be classed in U since such study amounts to a unified, U, project by which one anticipates learning all one needs to know about the topic in question, in this case women.

**N: (10) Simply** can be classed in N since this word negates, N, the need to try to learn about women by any other means than studying them at the Mayo Clinic.

**D':** (13) At the Mayo Clinic can be classed in D' since this place would be just one of many places where one could learn about women, hence a place chosen only by those subordinate agents or drive-bearers, D', who wish to focus on the anatomy or psychopathology of women to the exclusion of all else about them.

## 6. Modern American Literature, Ernest Hemingway

In *Literature: Webster's Quotations, Facts and Phrases* (pp. 6-7) Ernest Hemingway is quoted as follows (numbers added for subsequent analytical purposes): "(1) All modern American literature (2) comes from one book (3) by (4) Mark Twain (5) called (6) *Huckleberry Finn.* (7) American (8) writing (9) comes from (10) that. (11) There was nothing (12) before. (13) There has been nothing as good since."

- QD: (3) By
- D: (4) Mark Twain
- DA: (5) Called
- A: (6) Huckleberry Finn
- AG: (7) American
- G: (8) Writing
- GQ: (9) Comes from
- Q: (10) That
- DG: (1) All modern American literature
- AQ: (2) Comes from one book
- U: (13) There has been nothing as good since
- N: (11) There was nothing
- D': (12) Before

**QD:** (3) By can be classed in QD since in the expression "(something written) by Mark Twain" the word "by" links the tacitly understood quiescent words "some-thing written," Q, and the drive words "Mark Twain," D.

D: (4) Mark Twain can be classed in D since he was an agent or drive-bearer, D.

**DA:** (5) Called can be classed in DA since this word links the drive words "Mark Twain," D, and the anticipatory word "called," A.

**A:** (6) Huckleberry Finn can be classed in A since these words name the book that Hemingway anticipates, A, was the greatest book in the history of American literature.

**AG:** (7) American can be classed in AG since in the expression "American writing" the word "American" leads one to anticipate the goal-object word "writing," G.

**G:** (8) Writing can be classed in G since writing can be regarded as the collection of American writings as goal objects, G.

**GQ: (9) Comes from** can be classed in GQ since in the expression "writings comes from that" the words "comes from" link the goal-object word "writings," G, and the quiescent word "that," Q.

**Q:** (10) That can be classed in Q since this word refers to the novel by Twain titled Huckleberry Finn as the purportedly most noteworthy quiescent manifes-tation, Q, of American literature ever written before or since.

**DG:** (1) All modern American literature can be classed in DG since these words exert the drive, D, to draw attention to modern American literature as a collection of goal objects, G.

**AQ:** (2) Comes from can be classed in AQ since these words lead one to anticipate, A, an explanation of what quiescent manifestations, Q, modern American literature comes from.

**U: (13) There has been nothing as good since** can be classed in U since these words unify, U, all post-Huckleberry-Finn American literature as not as good as that novel.

**N: (11) There was nothing** can be classed in N since these words negate, N, the existence of anything of the sort indicated by the surrounding words.

**D':** (12) **Before** can be classed in D' since this word refers to all American literature before Huckleberry Finn as insignificant, and hence as written by very subordinate

## 7. Dissent, Eric Hoffer

In *Literature: Webster's Quotations, Facts and Phrases* (p. 2) Eric Hoffer is quoted as follows (numbers added for subsequent analytical purposes): "(1) Though (2) dissenters (3) seem (4) to question everything (5) in (6) sight (7) they are actually (8) bundles of dusty answers (9) and never conceived a new question. (10) What offends us most (11) in the literature of dissent (12) is the lack (13) of hesitation and wonder."

- QD: (1) Though
- D: (2) Dissenters
- DA: (3) Seem
- A: (4) To question everything
- AG: (5) In
- G: (6) Sight
- GQ: (7) They are actually
- Q: (8) Bundles of dusty answers
- DG: (10) What offends us most
- AQ: (9) And never conceived a new question
- U: (13) Of hesitation and wonder
- N: (12) Is the lack
- D': (11) In the literature of dissent

**QD:** (1) Though can be classed in QD since this word links the quiescent manifestation, Q, of the clause that immediately follows it, and the next clause after that that there is a drive, D, to add.

D: (2) Dissenters can be classed in D since they are agents or drive-bearers, D.

**DA:** (3) Seem can be classed in DA since in the expression "dissenters seem to question everything" the word "seem" links the drive word "dissenters," D, and the anticipatory words "to question everything," A.

**A:** (4) To question everything can be classed in A since these words lead one to anticipate, A, that there is nothing that dissenters do not question.

**AG:** (5) In can be classed in AG since in the expression "to question everything in sight" the word "in" links the anticipatory words "to question everything, " A, and the goal-object word "sight," G.

**G:** (6) Sight can be classed in G since this word refers to everything in sight as a goal object, G.

**GQ:** (7) They are actually can be classed in GQ since "they" refers to dissenters as goal objects, G, while what they are "actually' amounts to the quiescent manifestations, Q, that identify them.

**Q:** (8) **Bundles of dusty answers** can be classed in Q since these dusty answers amount to quiescent manifestations, Q, that dissenters rely on.

**DG:** (10) What offends us most can be classed in DG since "us" refers to us as agents or drive-bearers, D, whose drive in this case is to take offense, while "what" refers to the goal objects, G, at which we take offense in the dissent of dissenters.

**AQ:** (9) And never conceived a new question can be classed in AQ since these words lead one to anticipate, A, that new questions are quiescent manifesta-tions, Q, that dissenters never have conceived.

**U:** (13) Of hesitation and wonder can be classed n U since these are experiences that unify, U, what dissenters ought to feel but generally do not.

**N:** (12) Is the lack can be classed in N since a lack of something is a negation, N, of its presence.

**D':** (11) In the literature of dissent can be classed in D' since such literature is the produce ot dissenters, who in Hoffer's view generally have inferior minds and hence are subordinate agents or drive-bearers, D', compared to those who experi-ence hesitation and wonder.

#### 8. Marrow-sucking Predatory Art, D. H. Lawrence

In *Literature: Webster's Quotations, Facts and Phrases* (p. 4) D. H. Lawrence is quoted as follows (numbers added for subsequent analytical purposes): "(1) Oh (2) literature, (1') oh (3) the glorious Art, (4) how (5) it (6) preys (7) upon (8) the marrow (9) in (10) our bones. (11) It scoops the stuffing (12) out of us (13) and chucks us aside. Alas!"

Suggested classification:

QD: (1) Oh D: (4) How DA: (5) It A: (6) Preys AG: (7) Upon G: (8) The marrow GQ: (9) In Q: (10) Our bones DG: (2) Literature AQ: (3) The glorious art U: (11) It scoops the stuffing N: (12) Out of us D': (13) And chucks us aside. Alas!

**QD:** (1) Oh can be classed in QD since this word expresses a reaction by an agent or drive-bearer, D, to some remarkable quiescent manifestation, Q.

**D:** (4) How can be classed in D since this word indicates the presence of a drive, D, by means of which (= "how") literature acts upon us.

**DA:** (5) It can be classed in DA since in the expression "how it preys" the word "it" links the drive word "how," D, and the anticipatory word "preys," A.

**A:** (6) **Preys** can be classed in A since this word leads us to anticipate, A, an explanation of upon what and by what means (how) literature preys.

**AG:** (7) Upon can be classed in AG since in the expression "preys upon the marrow" the word "upon" links the anticipatory word "preys," A, and the goal-object words "the marrow," G.

**G:** (8) The marrow can be classed in G since marrow can be regarded as a goal object, G, for a predator.

**GQ:** (9) In can be classed in GQ since in the expression "the marrow in our bones" the word "in" links the goal-object words "the marrow," G, and the quies-cent words "our bones," Q.

**Q:** (10) Our bones can be classed in Q since these words refer to a quiescent manifestation, Q, metaphorically referring to the core of our being.

**DG:** (2) Literature can be classed in DG since this word refers to a body of writings as goal objects, G, from the perspective of observing agents or drive-bearers, D.

**AQ:** (3) Glorious Art can be classed in AG since these words lead us to anticipate, A, an art that is exhibits a quiescent manifestation, Q, worthy of praise.

**U:** (11) It scoops the stuffing can be classed in U since this act amounts to a unifying, U, aspect of literature.

**N:** (12) Our of us can be classed in N since these words refer to a negation, N, of our essence by virtue of the predatory scoopings of literature.

**D':** (13) And chucks us aside. Alas! can be classed in D' since these words indicate that, minus our literary essence, we are merely second-rate subordinate agents or drive-bearers, D'.

## The Metaphysics of the Visual Arts

Ronald K. Hoeflin

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## 1. Art as a Distant Early Warning System, Marshall McLuhan

In *Art: Webster's Quotations, Facts and Phrases* (p. 4) Marshall McLuhan is quoted as follows (numbers added for subsequent analytical purposes): "(1) Art (2) at (3) its (4) most (5) significant (6) is (7) a distant early warning system (8) that (9) can always be relied on (10) to tell the old culture (11) what (12) is beginning (13) to happen."

Suggested classification:

Q: (1) Art QD: (2) At D: (3) Its DA: (4) Most A: (5) Significant AG: (6) Is G: (7) A distant early warning system GQ: (8) That DG: (10) To tell the old culture AQ: (9) Can always be relied on U: (13) To happen N: (12) Is beginning D': (11) What

**Q:** (1) Art can be classed in Q since it consists of quiescent manifestations, Q, usually visual or auditory--or both (as in opera).

**QD:** (2) At can be classed in QD since in the expression "art at its" the word "at" links the quiescent word "art," Q, and the drive word "its," D.

**D:** (3) Its can be classed in D since this pronoun can be regarded as treating art as an agent or drive-bearer, D, by virtue of providing warnings.

**DA:** (4) Most can be classed in DA since in the expression "its most signifi-cant" the word "most" links the drive word "its," D, and the anticipatory word "sig-nificant," A.

**A:** (5) **Significant** can be classed in A since this word leads one to anticipate, A, an explanation of why art is at its most significant, which the subsequent words explain.

**AG:** (6) Is can be classed in AG since in the expression "significant is a distant early warning system" the word "is" links the anticipatory word "significant," A, and the goal-object words "a distant early warning system," G.

**G:** (7) A distant early warning system can be classed in G since such a system, normally associated with a system of radar towers and the like warning of a ballistic missile attack, amounts to a goal object, G.

**GQ:** (8) That can be classed in GQ since in the expression "a distant early warning system that can always be relied on to tell..." the word "that" links the goal-object words "a distant early warning system," G, and the quiescent manifes-tation, A, of "telling" people something.

**DG:** (10) To tell the old culture can be classed in DG since the act of telling is performed by an agent or drive-bearer, D, and "the old culture" can be regarded as the goal object, G, that receives this message.

**AQ:** (9) Can always be relied on can be classed in AQ since these words indicate an anticipatory event, A, that never fails to provide information of the sort specified later in this quotation, information being a quiescent manifestation, Q.

**U:** (13) To happen can be classed in U since what happens amounts to a unified, U, bundle of actions.

**N: (12) Is beginning** can be classed in N since a beginning negates, N, the lack of a beginning that preceded it.

**D':** (11) What can be classed in D' since this word refers to events that are beginning in the old culture that will change it into something new, like a new child that is born, a child being a subordinate agent or drive-bearer, D'.

#### 2. Art as a Tax Dodge, Lewis H. Lapham

In *Art: Webster's Quotations, Facts and Phrases* (p. 4) Lewis H. Lapham is quoted as follows (numbers added for subsequent analytical purposes): "(1) I (2) never (3) can (4) pass by (5) the Metropolitan Museum in New York (6) without (7) thinking (8) of it (9) not as a gallery (10) of living portraits (11) but (12) as a cemetery (13) of tax-deductible wealth."

- D: (1) I
- DA: (2) Never
- A: (3) Can
- AG: (4) Pass by
- G: (5) The Museum of Art in New York
- GQ: (6) Without
- Q: (7) Thinking
- QD: (11) But
- DG: (8) Of it
- AQ: (9) Not as a gallery
- U: (10) Of living portraits
- N: (12) As a cemetery
- D': (13) Of tax-deductible wealth

D: (1) I can be classed in D since "I" refers to Lapham as an agent or drive-bearer, D.

**DA:** (2) Never can be classed in DA since in the expression "I never can" the word "never" links the drive word "I," D, and the anticipatory word "can," A.

**A:** (3) Can can be classed in A since what "can" be done is what is antici-pated, A, to be possible to be done.

**AG:** (4) **Pass by** can be classed in AG since in the expression "can pass by the Metropolitan Museum of Art in New York" the words "pass by" link the anticipatory word "can," A, and the goal-object words "the Metropolitan Museum of Art in New York," G.

**G:** (5) The Metropolitan Museum of Art in New York can be classed in G since thy refer to a museum in New York City as goal object, G.

**GQ:** (6) Without can be classed in GQ since in the expression "the Metropoli-tan Museum of Art in New York without thinking" the word "without" links the goal-object words "the Metropolitan Museum of Art in New York," G, and the quiescent word "thinking," Q.

**Q:** (7) Thinking can be classed in Q since thinking consists of mental quies-cent manifestations, Q, e.g., mental images of various sorts.

**QD:** (11) But can be classed in QD since this conjunction links the quiescent manifestation, Q, of preceding words, and subsequent words that there is a drive, D, to add.

**DG:** (8) Of it can be classed in DG since "it" refers to the Metropolitan Museum as goal object, G, from the perspective of an observing agent or drive-bearer, D, in this case Lapham himself.

**AQ:** (9) Not as a gallery can be classed in AQ since these words lead one to anticipate, A, that the Metropolitan Museum does not represent the quiescent manifestations, Q, of a gallery, in this case a gallery of living portraits.

**U:** (10) Of living portraits can be classed in U since these words refer to the successfully unified, U, presentation of living portraits.

**N:** (12) As a cemetery can be classed in N since these words refer to what is deceased, a negation, N, of living art.

**D':** (13) Of tax-deductible wealth can be classed in D' since such art would be of interest to people who are merely subordinate agents or drive-bearers, D', in the art world because of their focus on wealth rather than on the art itself.

## 3. Art Is Never Chaste, Pablo Picasso

In *Art: Webster's Quotations, Fact and Phrases* (p. 5) Pablo Picasso is quoted as follows (numbers added for subsequent analytical purposes): "(1) Art is never chaste. (2) It ought to be forbidden to ignorant innocents, (3) never (4) allowed (5) into (6) contact (7) with (8) those (9) not sufficiently (10) prepared. (11) Yes, art is dangerous. (12) Where it is chaste, (13) it is not art."

- QD: (3) Never
- D: (4) Allowed
- DA: (5) Into
- A: (6) Contact
- AG: (7) With
- G: (8) Those
- GQ: (9) Not sufficiently
- Q: (10) Prepared
- DG: (2) It ought to be forbidden to ignorant innocents
- AQ: (1) Art is never chaste
- U: (11) Yes, art is dangerous
- N: (13) It is not art
- D': (12) Where it is chaste

**QD:** (3) Never can be classed in QD since on the expression "art should never be allowed" the word "never" links the quiescent word "art," Q, and the drive word

"allowed," D, since art contains quiescent manifestations, Q, of sight, sound, etc., while "allowed" involves a drive, D, to allow.

**D:** (4) Allowed can be classed in D since to allow something involves a decision or drive, D, to allow.

**DA:** (5) Into can be classed in DA since in the expression "allowed into con-tact" the word "into" links the drive word "allowed," D, and the anticipatory word "contact," A.

**A:** (6) Contact can be classed in A since to be in contact with something leads one to anticipate, A, a tactile sensation, if we take contact literally, or something akin to a tactile sensation, if we take contact figuratively.

**AG:** (7) With can be classed in AG since in the expression "contact with those" the word "with" links the anticipatory word "contact," A, and the goal-object word "those," G.

G: (8) Those can be classed in G since this word refers to people as goal objects, G.

**GQ:** (9) Not sufficiently can be classed in GQ since in the expression "those not sufficiently prepared" the words "not sufficiently" links the goal-object word "those," G, and the quiescent word "prepared," Q.

**Q:** (10) **Prepared** can be classed in Q since to be prepared is to have been through a program of preparation that is an observable quiescent manifestation, Q, as in an art appreciation class.

**DG:** (2) It ought to be forbidden to ignorant innocents can be classed in DG since the act of forbidding constitutes a drive, D, to forbid, while those who are forbidden, the so-called "ignorant innocents," are goal objects, G. of the act of forbidding.

**AQ:** (1) Art is never chaste can be classed in AQ since these words lead one to anticipate, A, that the quiescent manifestation, Q, of being chaste will be forever lacking in art.

**U:** (11) Yes, art is dangerous can be classed in U since these words sum up what as a unified whole, U, amount to for Picasso.

**N:** (13) It is not art can be classed in N since these words negate, N, the notion that something is art if is chasete.

**D':** (12) Where it is chaste can be classed on D' since chaste art would be inferior art in Picasso's opinion, and hence art done by subordinate agents or drive-bearers, D', i.e., incompetent artists.

## 4. Art Sensual and Objective, William Carlos Williams

In *Art: Webster's Quotations, Facts and Phrases* (p. 6) William Carlos Williams is quoted as follows (numbers added for subsequent analytical purposes): "(1) But all (2) art (3) is (4) sensual (5) and (6) poetry particularly so. (4) It is directly, that is, of the senses. (5) And since (7) senses (8) so not (9) exist (10) without an objective for their employment, (11) all art is necessarily objective. (12) It doesn't declare or explain, (13) it presents."

- AG: (1) But all
- G: (2) Art
- GQ: (3) Is
- Q: (4) Sensual
- QD: (5) And; and since
- D: (7) The senses
- DA: (8) Do not
- A: (9) Exist
- DG: (10) Without an object for their employment
- AQ: (11) All art is necessarily objective
- U: (13) It presents
- N: (12) It doesn't declaim or explain
- D': (6) Poetry particularly so

**AG:** (1) But all can be classed in AG since in the expression "but all art" the word "all" leads one to anticipate, A, something universally true of art as goal object, G.

**G:** (2) Art can be classed in G since in this context the word "art" is used to refer to a domain of artistic goal objects, G.

**GQ; (3) Is** can be classed in GQ since in the expression "art is sensual" the word "is" links the goal-object word "art," G, and the quiescent word "sensual," Q.

**Q:** (4) **Sensual** can be classed in Q since what is sensual is an observable quiescent manifestation, Q.

**QD:** (5) And; and since can be classed in QD since these words link the quiescent manifestation, Q, of preceding words, and subsequent words that there is a drive, D, to add.

**D:** (7) The senses can be classed in D since in this context they are used in the role of an agent or drive-bearer, D, since they are said to have an "objective for their employment," and to be employed at some task involves a drive, D.

**DA:** (8) **Do not** can be classed in DA since in the expression "the senses do not exist" the words "do not" link the drive words "the senses," D, and the antici-patory word "exist," A.

**A:** (9) Exist can be classed in A since to exist leads one to anticipate, A, a means by which the senses exist, namely what is objective, i.e., objects.

**DG:** (10) Without an object for their employment can be classed in DG since "an object" is what exists in the realm of goal objects, G, while "employment" is done by an agent or drive-bearer, D.

**AQ:** (11) All art is necessarily objective can be classed in AQ since these words lead one to anticipate, A, some quiescent manifestation, Q, that must "necessarily" be there, namely what presents itself in an "objective" manner.

**U:** (13) It presents can be classed in U since these words sum up the way art functions as a unified, U, enterprise.

**N:** (12) It doesn't declaim or explain can be classed in N since these words refer to what art is not, i.e., what is a negation, N, of how art functions.

**D':** (6) Poetry particularly so can be classed in D' since poetry amounts to what poets do as superordinate agents or drive-bearers, D', superordinate because Williams uses the emphatic word "particularly" to indicate that, in his opinion at least, poets surpass other types of artists in their emphasis on the sensual.

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## 5. Autonomy as the Primary Function of Art, Lionel Trilling

In *Art: Webster's Quotations, Facts and Phrases* (p. 5) Lionel Trilling is quoted as follows (numbers added for subsequent analytical purposes): "(1) The primary (2) function (3) of (4) art (5) and (6) thought (7) is to liberate (8) the individual (9) from the tyranny of his culture (10) and to permit him (11) to stand beyond it (12) in an autonomy (13) of perception and judgment."

- DA: (1) The primary
- A: (2) Function
- AG: (3) Of
- G: (6) Thought
- GQ: (5) And
- Q: (4) Art
- QD: (7) Is to liberate
- D: (8) The individual
- DG: (9) From the tyranny of his culture
- AQ: (10) And to permit him
- U: (13) Of perception and judgment
- N: (12) In an autonomy
- D': (11) To stand beyond it

**DA:** (1) The primary can be classed in DA since in the expression "(one's) primary function" the word "primary" links the tacitly understood drive word "one's," D, and the anticipatory word "function," A.

**A:** (2) Function can be classed in A since a function can be anticipated, A, to yield specific results.

**AG:** (3) Of can be classed in AG since in the expression "function of art" the word "of" links the anticipatory word "function," A, and the goal-object word "art," G.

**G:** (4) Art can be classed in G since works of art are goal objects, G, for the artist or the observer of art.

**GQ:** (5) And can be classed in GQ since in the expression "art and thought" the word "and" links the goal-object word "art," G, and the quiescent word "thought," Q.

**Q:** (6) Thought can be classed in Q since thought about art amounts to a mental quiescent manifestation, Q, elicited by the art.

**QD:** (7) Is to liberate can be classed in QD since in the expression "art and thought is to liberate the individual" the words "is to liberate" link the quiescent word "thought," Q, and the drive words "the individual," D.

D: (8) The individual can be classed in D since an individual is an agent or drive-bearer, D.

**DG:** (9) From the tyranny of his culture can be classed in DG since a "tyranny" is governed by a tyrant, which is a real or metaphorical agent or drive-bearer, D, while the one who is liberated from a tyranny is a goal object, G, of the tyranny.

**AQ: (10) And to permit him** can be classed in AQ since these words indicate the anticipation, A, of freedom of thought as a quiescent function, Q.

**U:** (13) Of perception and judgment can be classed in U since perception and thought with respect to art serve as a unified, U, activity.

**N: (12) In an autonomy** can be classed in N since "autonomy" indicates the negation, N, of the tyranny of one's culture over one's perception and judgment.

**D':** (11) To stand beyond it can be classed in D' since the one who stands beyond the tyranny of his culture is a superordinate agent or drive-bearer, D', by virtue of rejecting subordination to the prevailing culture.

## 6. Only Auctioneers Impartially Admire All Art, Oscar Wilde

In *Art: Webster's Quotations, Facts and Phrases* (p. 6) Oscar Wilde is quoted as follows (numbers added for subsequent analytical purposes): "(1) It (2) is (3) only (4) an auctioneer (5) who (6) can (7) equally (3) and (8) impartially (9) admire (10) all (11) schools (12) of (13) art."

- QD: (3) Only; and
- D: (4) An auctioneer
- DA: (5) Who
- A: (6) Can
- AG: (10) All
- G: (11) Schools
- GQ: (12) Of
- Q: (13) Art
- DG: (1) It
- AQ: (2) Is
- U: (9) Admire
- N: (8) Impartially
- D': (7) Equally

**QD:** (3) Only; and can be classed in QD since in the expression "I think only an auctioneer" the word "only" links the quiescent words "I think," Q, and the drive words "an auctioneer," D, where "I think" conveys the quiescent thoughts in the mind of Oscar Wilde; and the word "and" links the quiescent manifestation, Q, of the word "equally," Q, and the drive, D, to add the subsequent word, "impartially."

D: (4) An auctioneer can be classed in D since an auctioneer is an agent or drive-bearer, D.

**DA:** (5) Who can be classed in DA since in the expression "an auctioneer who can" the word "who" links the drive words "an auctioneer," D, and the anticipatory word "can," A.

**A:** (6) Can can be classed in A since the word "can" indicates the anticipation, a, of the possibility of something.

**AG:** (10) All can be classed in AG since the expression "all schools" indicates the anticipation, A, of no school of art as goal object, G, being excluded.

G: (11) Schools can be classed in G since a school of art can be regarded as a goal object, G.

**GQ:** (12) Of can be classed in GQ since in the expression "schools of art" the word "of" links the goal-object word "schools," G, and the quiescent word "art," Q.

**Q:** (13) Art can be classed in Q since art focuses on visual, auditory, or other sensual quiescent manifestations, Q.

**DG:** (1) It can be classed in DG since this word refers to an abstract goal object, G, from the standpoint of an agent or drive-bearer, D.

**AQ:** (2) Is can be classed in AQ since this word can be interpreted to mean "is possible or reasonable to anticipate," A.

**U: (9)** Admire can be classed in U since what is admired generally involves a unified, U, feeling of approbation, all things considered.

**N:** (8) **Impartially** can be classed in N since this word means "not partially," where "not" expresses a negation, N, of being partial.

**D':** (7) Equally can be classed in D' since when one equally admires all schools of art, one is functioning as a subordinate agent or drive-bearer, D', subor-diante because one is wholly interested in selling a work of art to the highest bidder regardless of its artistic merits or value, which a more discriminating art critic would not do.

## 7. Recreating Interesting Existents in the Eternal, Santayana

In Art: Webster's Quotations, Facts and Phrases philosopher George Santayana is quoted as follows (numbers added for subsequent analytical purposes): "(1) The effort (2) of (3) art (4) is (5) to keep (6) what (7) is (8) interesting (9) in existence, (10) and (11) to recreate (12) it (13) in the eternal."

Suggested classification:

- D: (1) The effort DA: (2) Of A: (3) Art AG: (4) | G: (6) What GQ: (7) Is Q: (8) Interesting QD: (10) And
- DG:

(9) In existence

- AQ: (13) In the eternal
- U: (5) To keep
- N: (11) To recreate
- D': (12) It

D: (1) The effort can be classed in D since an effort amounts to a drive, D.

**DA:** (2) Of can be classed in DA since in the expression "the effort of art" the word "of" links the drive words "the effort," D, and the anticipatory word "art," A.

**A:** (3) Art can be classed in A since art is anticipated, A, in this statement to proceed in a certain direction.

**AG:** (4) Is can be classed in AG since in the expression "art is what" the word "is" links the anticipatory word "art," A, and the goal-object word "what,"G.

**G:** (6) What can be classed in G since this word embodies the abstract goal object, G, that the work of the artist amounts to.

**GQ:** (7) Is can be classed in GQ since in the expression "what is interesting" the word "is" links the goal-object word "what," G, and the quiescent word "interesting," Q.

**Q:** (8) Interesting can be classed in Q since the interesting consists of quies-cent manifestations, Q, that capture the attention.

**QD:** (10) And can be classed in QD since this conjunction links the quiescent manifestation, Q, of preceding words, and subsequent words that there is a drive, D, to add.

**DG:** (9) In existence can be classed in DG since existence encompasses the goal objects, G, that an agent or drive-bearer, D, can have an interest in.

**AQ: (13) In the eternal** can be classed in AQ since the eternal is what is anticipated, A, to have its observable quiescent manifestations, Q, last forever.

U: (5) To keep can be classed in U since what is kept as a unified whole, U.

**N: (11) To recreate** can be classed in N since to recreate something is to negate, N, the decay of the existent into the non-existent by recreating it in more enduring form.

**D':** (12) It can be classed in D' since this "it" refers to an existent object that captures the interest but is not permanent, and hence is the product of a subordi-nate agent or drive-bearer, D', in contrast to the artist, who gives the object eternal life.

## 8. Teaching as an Art Awakens the Joy of Creativity, Einstein

In *Art: Webster's Quotations, Facts and Phrases* (p. 3) Albert Einstein is quoted as follows (numbers added for subsequent analytical purposes; words in brackets added here): "(1) It (2) is (3) the supreme art (4) of (5) the teacher (6) to awaken (7) joy (8) of (9) creative (10) knowledge (11) and (12) expression [(13) in the student]."

- D: (3) The supreme art
- DA: (4) Of
- A: (5) The teacher
- AG: (6) To awaken
- G: (7) The joy
- GQ: (8) Of
- Q: (9) Creative
- QD: (11) And
- DG: (1) It
- AQ: (2) Is
- U: (12) Expression
- N: (10) Knowledge
- D': (13) In the student

D: (3) The supreme art can be classed in D since an art involves the drive, D, to produce art.

**DA:** (4) Of can be classed in DA since in the expression "the supreme art of the teacher" the word "of" links the drive words "the supreme art," D, and the anticipatory words "the teacher," A.

**A:** (5) The teacher can be classed in A since a teacher of art is anticipated, A, to be able to inspire the student to exhibit creative expression and knowledge.

**AG:** (6) To awaken can be classed in AG since in the expression "the teacher to awaken the joy" the words "to awaken" link the anticipatory words "the teach-er," A, and the goal-object words "the joy," G.

**G:** (7) The joy can be classed in G since a feeling of joy can be regarded as a mental goal object, G.

**GQ:** (8) Of can be classed in GQ since in the expression "the joy of creative expression" the word "of" links the goal-object words "the joy," G, and the quiescent word "creative," Q.

**Q:** (9) **Creative** can be classed in Q since creative expression is an observable quiescent manifestation, Q, as in a musical performance or art exhibition.

**QD:** (11) And can be classed in QD since this conjunction links the quiescent manifestation, Q, of the word that precedes it, followed by the drive, D, to add a subsequent wod.

**DG:** (1) It can be classed in DG since this word refers to an abstract goal object, G, from the perspective of an agent or drive-bearer, D.

**AQ:** (2) Is can be classed in AQ since this word leads one to anticipate, A, the quiescent manifestation, Q, of what is.

**U:** (12) **Expression** can be classed in U since creative expression can be regarded as a unified, U, achievement.

N: (10) Knowledge can be classed in N since knowledge is the negation, N, of ignorance.

**D':** (13) In the student can be classed in D' since the student is tacitly under-stood to be the one who is taught by the teacher and is a subordinate agent or drive-bearer, D', in relation to the teacher.

# The Metaphysics of Music

Ronald K. Hoeflin

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## 1. "Music," Dictionary Definition of

Wikipedia offers the following definition of music (numberings added for subsequent analytical purposes): "(1) Music is (2) the art (3) of arranging sounds (4) in time (5) to produce (6) a composition (7) through (8) the elements of (9) melody (10) harmony, (11) rhythm and (12) timbre. (13) It is one of the universal cultural aspects of all human societies."

- D: (2) The art
- DA: (3) Of arranging sounds
- A: (4) In time
- AG: (5) To produce
- G: (6) A composition
- GQ: (7) Through
- Q: (12) Timbre
- QD: (11) Rhythm
- DG: (10) Harmony
- AQ: (9) Melody
- U: (1) Music
- N: (8) The elements
- D': (13) One of the universal cultural aspects of all human societies

**D:** (2) The art can be classed in D since an art is practice by an artist, i.e., an agent or drive-bearer, D.

**DA:** (3) Of arranging sounds can be classed in DA since the arranging is due to a drive, D, to arrange sounds in anticipation, A, of producing an interesting and worthwhile auditory experience.

**A:** (4) In time can be classed in A since time provides a means anticipated, A, to help organize sounds in a harmony or melody.

**AG:** (5) To produce can be classed in AG since in the expression "to produce a composition" the words "to produce" lead one to anticipate, A, the composition produced as goal object, G.

**G:** (6) A composition can be classed in G since this composition amounts to a musical goal object, G.

**GQ:** (7) **Through** can be classed in GQ since in the expression "a composition through elements of harmelody, harmony, rhythm, and timbre," the word "through" inks the goal-object words "a composition," G, and the quiescent words "the elements of melody, harmony, rhythm, and timbre," Q.

**Q:** (12) **Timbre** can be classed in Q since it is the quality of a sound, as the timbre of stringed instruments differs from that of brass instruments.

**QD:** (11) **Rhythm** can be classed in QD since each portion of a rhythm is a quiescent manifestation, Q, that leads to the drive, D, to add the next portion of a rhythm.

**DG:** (10) Harmony can be classed in DG since the sounds in a harmony occur as a simultaneous set of sounds as goal object, G, as heard by an agent or drive-bearer, D.

**AQ: (9) Melody** can be classed in AQ since the sounds in a melody occur as a temporal succession of sounds, generally distinguished by their diversity of pitch, where each sound leads one to anticipate, A, the quiescent manifestation, Q, of the next sound. Lack of diversity of pitch would yield a rhythm rather than a melody.

U: (1) Music can be classed in U since this word links all the other facets of this definition into a unity, U.

**N:** (8) The elements can be classed in N since each element of music—harmony, rhythm, and timbre—is in contrast to or a negation of, N, the other elements.

**D':** (13) One of the universal cultural aspects of all human societies can be classed in D' since each such society consists of a collection of subordinate agents or drive-bearers, D', with musical tastes that diverge from those of other human societies, subordinate because the tastes of no one such society can be regarded as encompassing all the others.

#### 2. Music Notation

Wikipedia has an article titled "List of Musical Symbols" which lists thirteen basic types of musical symbols as follows (numberings are as given in Wikipedia)): (1) Lines (such as the horizontal staff lines and the vertical bar lines), (2) Clefs (such as the G clef and the F clef), (3) Notes and rests (such as whole notes, half, notes, and quarter notes and their respective rests), (4) Breaks (such as breath marks for singers to take a breath or caesura marks for orchestras to pause until started up by the conductor again, (5) Accidentals and key signatures (such as flats, sharps, and naturals, and these marks used at the beginning of a line to indicate the key signature), (6) Time signatures (such as 3:4 time and 6:8 time), (7) Note relationships (such as ties, slurs, and glissandos), (8) Dynamics (from fortissimo to pianissimo, as well as crescendo and diminuendo, etc.), (9) Articulation marks (such as staccato), (10) Ornamentals (such as trills), (11) Octave signs (such as ottava mark to indicate the passage is to be played an octave higher), (12) Repetition and codas (such as tremolo and repetition signs), (13) Instrument specific notation (such as fingering for guitar, engage pedal or disengage pedal for piano, etc.).

- D: (2) Clefs
- DA: (5) Accidentals and key signatures
- A: (12) Repetition and codas
- AG: (8) Dynamics
- G: (3) Notes and rests
- GQ: (7) Note relationships
- Q: (10 Ornamentals
- QD: (11) Octave signs
- DG: (9) Articulation marks
- AQ: (6) Time signatures
- U: (1) Lines
- N: (4) Breaks
- D': (13) Instrument specific notations

**D:** (2) Clefs can be classed in D since they tell the performer the note (such as G or F) around which the piece is to center, as the hunger drive centers the search-for-food activity or the thirst drive centers the search-for drink activity.

**DA:** (5) Accidentals and key signatures can be classed in DA since these marks tell the performer as agent or drive-bearer, D, what notes he is anticipated, A, to perform as sharps or flats or not.

**A: (12) Repetition and codas** can be classed in A since these signs enable the performer to anticipate, A, where to repeat a passage or jump to the coda.

**AG:** (8) **Dynamics** can be classed in AG since these symbols indicate how notes as goal objects, G, should be anticipated, A, to be played, from loud to soft.

**G:** (3) Notes and rests can be classed in G since these are the basic goal objects, G, with which music performers deal.

**GQ:** (7) Note relationships can be classed in GQ since these symbols show how notes as goal objects, G, should be linked together to create a quiescent gliding sound, Q.

**Q: (10) Ornamentals** can be classed in Q since these symbols add a quies-cent thrill to a note, as in the case of a trill.

**QD:** (11) Octave signs can be classed in QD since these signs indicate that the centering note of a certain clef, such as the G note for G clef, that has provided the quiescent sound of a piece of music up to that point is to be altered by raising the pitch an octave or two or lowering it an octave or two to create a new centering note to guide or drive, D, the following musical passage.

**DG:** (9) Articulation marks can be classed in DG since they tell the performer as agent or drive-bearer, D, to play a note as goal object, G, with a certain distinct quality as in a staccato sound.

**AQ:** (6) Time signatures can be classed in AQ since time is inherently connected with the AQ phase due to the inevitable time lapse between an antici-pation, A, and its quiescence, Q, as in a bet on a horse race followed by winning or losing the bet.

**U:** (1) Lines can be classed in U since the staff and bar lines, for example, indicate the playing field of a performance, like the lines on a football field, such that one can distinguish when a unified, U, feedback loop has been fulfilled, as in proceeding ten years in American football for a new "down," or proceeding one bar in music to a new bar.

**N:** (4) **Breaks** can be classed in N since they serve to negate, N, the performing of notes, whether briefly as in breath breaks or for longer periods as in a caesura.

**D':** (13) Instrument specific notations can be classed in D' since each in-strument is performed by a subordinate agent or drive-bearer, D', vis-à-vis other instruments or in relation to an entire ensemble of diverse instruments.
## 3. "Hills Are Alive" Song from The Sound of Music

The Rodgers and Hammerstein musical *The Sound of Music* has a song titled "The Hills Are Alive" with the following lyrics (sung in the movie version by Julie Andrews), lyrics that can be found, for example, at the following website:

https://www.lyricsmania.com/the\_hills\_are\_alive\_lyrics\_julie\_andrews

(Different websites arranges the words into slightly different stanzas, so I have ignored the stanzas, with the length of each line and their numberings made to serve my own subsequent analytical purposes):

- The hills are alive with the sound of music
- With songs they have sung for a thousand years
- The hills fill my heart with the sound of music
- My heart wants to sing every song it hears.
- My heart wants to beat like the wings of the birds that rise from the lakes to the trees
- My heart wants to sigh like a chime that flies from a church on a breeze
- To laugh like a brook when it trips and falls over stones on the way
- To sing through the night like a lark who is learning to pray
- I go to the hills when my heart is lonely
- I know I will hear what I've heard before
- My heart will be blessed with the sound of music
- And I'll sing
- Once more

Suggested classification:

- GQ: (1) The hills are alive with the sound of music
- Q: (2) With songs they have sung for a thousand years
- QD: (3) The hills fill my heart with the sound of music
- D: (4) My heart wants to sing every sound it hears
- DA; (5) My heart wants to beat like the wings of the birds that rise from the lakes to the trees
- A: (6) My heart wants to sigh like a chime that flies from a church

on a breeze

- AG: (7) To laugh like a brook when it trips and falls
- G: (8) Over stones on the way
- DG: (9) I go to the hills when my heart is lonely
- AQ: (10) I know I will hear what I've heard before
- U: (11) My heart will be blessed with the sound of music
- N: (12) And I'll sing
- D': (13) Once more

**GQ:** (1) The hills are alive with the sound of music can be classed in GQ since "the hills" refers to goal objects, G, while "the sound of music" refers to audible quiescent manifestations, Q.

**Q:** (2) With songs they have sung for a thousand years can be classed in Q since songs are audible quiescent manifestations, Q.

**QD:** (3) The hills fill my heart with the sound of music can be classed in QD since "the sound of music" is an audible quiescent manifestation, Q, while "my heart" refers to a person as an agent or drive-bearer, D, that is affected or filled by the sound of music.

**D:** (4) My heart wants to sing every song it hears can be classed in D since a "want" is a drive, D, felt by the person indicated by "my heart."

**DA:** (5) My heart wants like the wings of the birds that rise from the lakes to the trees can be classed in DA since "my heart wants" refers to the singer's desires or drives, D, while "like the wings of the birds" leads one to anticipate, A, by analogy, what means is desired to satisfy one's drives.

A: (6) My heart wants to sigh like a chime that flies from a church on a breeze can be classed in A since a sigh or a chime are anticipated, A, to be propa-gated through the air like a breeze.

**AG:** (7) To laugh like a brook when it trips and falls can be classed in AG since "a brook" is a goal object, G, which is anticipated, A, to make sounds like laughter as it moves downstream.

G: (8) Over stones on the way can be classed in G since stones amount to goal objects, G.

**DG:** (9) I go to the hills when my heart is lonely can be classed in DG since "the hills" are goal objects, G, while the "I" who goes there is that of an agent or drive-bearer, D.

AQ: (10) I know I will hear what I've heard before can be classed in AQ since to "know" this is to anticipate, A, it, and what is anticipated is "what I've heard before," namely sounds as quiescent manifestations, Q.

**U:** (11) My heart will be blessed with the sound of music can be classed in U since this statement refers to a unified, U, action, which can be analyzed as follows: "my heart" refers to an agent or drive-bearer, D; "will be blessed" is antici-patory, A; "with the sound" refers to sounds as goal objects, G; while "of music" refers to the satisfying quiescent manifestation, Q, that we ascribe to music, in contrast to mere sounds, which are not always of an aesthetically satisfying nature.

**N: (12) And I'll sing** can be classed in N since these words can be construed as a negation, N, of not singing now, to singing later.

**D':** (13) Once more can be classed in D;' since singing once more amounts to a subordinate drive, D', since it succeeds past and present singings.

## 4. "Somewhere Over the Rainbow" from The Wizard of Oz

The lyrics of the *Wizard of Oz* song "Somewhere Over the Rainbow" are taken from the following website (numbers added for subsequent analytical purposes):

www.songlyrics.com/wizard-of-oz/ somewhere-over-the-rainbow-lyrics/

- Somewhere over the rainbow way up high
- There's a land that I've heard of once in a lullaby.
- Somewhere over the rainbow skies are blue
- And the dreams that you dare dream
- Really do come true.
- Someway I'll wish upon a star
- And wake up where the clouds are far behind me.
- Where troubles melt like lemon drops
- Away above the chimney tops
- That's where you'll find me.
- Somewhere over the rainbow blue birds fly
- Birds fly over the rainbow
- Why then oh why can't I?
- If happy little bluebirds fly beyond the rainbow
- Why oh why can't l?

- D: (6) Someday I'll wish upon a stsr
- DA: (7) And wake up where the clouds are far behind me
- A: (8) Where troubles melt like lemon drops
- AG: (9) Away above the chimney tops
- G: (10) That's where you'll find me
- GQ: (3) Somewhere over the rainbow skies are blue
- Q: (5) Really do come true
- QD: (4) And the dreams that you dare dream
- DG: (2) There's a land that I've hear of once in a lullaby
- AQ: (1) Somewhere over the rainbow way up high
- U: (11) Somewhere over the rainbow blue birds fly/ Birds fly over the rainbow
- N: (12) Why then oh why can't I?/ Why oh why can't I?
- D': (13) If happy little bluebirds fly beyond the rainbow

My justifications for these classifications:

**D:** (6) Someday I'll wish upon a star can be classed in D since these words express a wish, which amounts to a drive, D.

**DA:** (7) And wake up where the clouds are far behind me can be classed in DA since "me" refers to the singer as agent or drive-bearer, D, while waking up where the "clouds are far behind me" refers to an anticipation, A.

**A: (8) Where troubles melt like lemon drops** can be classed in A since these words express an anticipation, A.

**AG:** (9) Away above the chimney tops can be classed in AG since "away above" is anticipatory, A, while "chimney tops" refers to goal objects, G.

**G:** (10) That's where you'll find me can be classed in G since these words refer to the singer as a goal object, G, that others would be able to see above the chimney tops.

**GQ:** (3) Somewhere over the rainbow skies are blue can be classed in GQ since "skies" refers to a goal object, G, while its being "blue" refers to a visible quiescent manifestation, Q.

**Q:** (5) Really do come true can be classed in Q since what really does comes true would be an observable quiescent manifestation, Q.

**QD:** (4) And the dreams that you dare dream can be classed in QD since "you" refers to an agent or drive-bearer, D, while a "dream" would be a mental image or quiescent manifestation, Q.

**DG:** (2) There's a land that I've heard of once in a lullaby can be classed in DG since "I've" refers to an agent or drive-bearer, D, while "a land that I've heard of" refers to a goal object, G.

**AQ:** (1) Somewhere over the rainbow way up high can be classed in AQ since "the rainbow" refers to an observable quiescent manifestation. Q, while "way up high" leads one to anticipate, A, where this sight can be seen.

U: (11) Somewhere over the rainbow blue birds fly/ Birds fly over the rainbow can be classed in U since such flights by birds are successful unified, U, acts by the birds.

**N: (12) Why then oh why can't I?/ Why of why can't I?** can be classed in N since these words express a possible negation, N, of the singer's wishes to fly like a bird over the rainbow.

**D':** (13) If happy little bluebirds fly beyond the rainbow can be classed in D' since these bluebirds can be regarded as subordinate agents or drive-bearers, D', subordinate because these bluebirds are described as "little," and agents or drive-beares because birds have the ability to exert their drives to attain goals.

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#### 5. "Star-Spangled Banner": U.S. National Anthem, First Stanza

Wikipedia gives the following wording for the first stanza of "The Star-Spangled Banner," which is the U.S. national anthem (numberings added for subsequent analytical purposes):

- O say (2) can (3) you (4) see (5) by (6) the dawn's (7) early (8) light
- What so proudly we hailed (10) at the twilight's last gleaming.
- Whose broad stripes and bright stars through the perilous fight
- (11) O'er the ramparts we watched were so gallantly streaming.
- And the rocket's red glare, the bombs bursting in air,
- (12) Gave proof through the night that our flag was still here.
- O say does that star-spangled banner yet wave
- (13) O'er the land of the free and the home of the brave.

- QD: (1) O say
- D: (3) You
- DA: (2) Can
- A: (4) See
- AG: (5) By
- G: (6) The dawn's
- GQ: (7) Early
- Q: (8) Light
- DG: (9) What so proudly we hailed
- AQ: (10) At the twilight's last gleaming

- U: (11) Whose broad stipes and bright stars through the perilous fight O'er the ramparts we watched were so gallantly streaming
- N: (12) And the rocket's red glare, the bombs bursting air,Gave proof through the night that our flag was still there
- D': (13) O say does that star-spangled banner yet wave O'er the land of the free and the home of the braver

**QD:** (1) **O** say can be classed in QD since these words provide an audible quiescent manifestation, Q, to elicit the drive, D, of a listener to pay attention.

**D:** (3) You can be classed in D since this word refers to a listener as agent or drive-bearer, D.

**DA:** (2) Can can be classed in DA since the one who can do something, in this case see, is an agent or drive-bearer, D, while what he can see enables him to anticipate, A, what is there.

**A:** (4) See can be classed in A since seeing provides one with the ability to anticipate, A, through vision what is there to be seen.

**AG:** (5) By can be classed in AG since in the expression "see by the dawn's" the word "by" links the anticipatory word "see," A, and the goal-object words "the dawn's," G.

**G:** (6) Dawn's can be classed in G since the dawn can be regarded as a goal object, G, that one might see in the morning.

**GQ; (7) Early** can be classed in GQ since in the expression "the dawn's early light" the word "early" links the goal-object words "the dawn's," G, and the quies-cent word "light," Q.

Q: (8) Light can be classed in Q since light is a visible quiescent manifesta-tion, Q.

**DG:** (9) What so proudly we hailed can be classed in DG since "we" refers to us as agent or drive-bearers, D, while "what" refers to the goal object, G, that we proudly hailed.

**AQ:** (10) At the twilight's last gleaming can be classed in AQ since "at" is a word that lead one's to anticipate, A, the quiescent manifestation, Q, expressed by the word "gleaming."

U: (11) Whose broad stripes and bright stars through the perilous fight/ O'er the ramparts we watched were so gallantly streaming can be classed in U since these words refer to the entire fight as a unified, U, throughout which the flag could be seen as if it were overseeing it all.

N: (12) And the rocket's red glare, the bombs bursting in air,/ Gave proof through the night that our flag was still there can be classed in N since these words negate, N, any notion that our flag was no longer there and that the battle had accordingly been lost.

D': (13) O say does that star-spangled banner yet wave/ O'er the land of the free and the home of the brave can be classed in D' since these words express uncertainty as to whether the United State will continue to survive in the future, which puts the U.S. in the role of a subordinate agent or drive-bearer, D', in view of the uncertainty of its future.

#### 6. "Vestri La Giubba," Aria from the Opera Pagliacci

The *Pagliacci* aria titled "Vestri la Giubba", whose lyrics can be found at the website <u>http://www.liveabout.com/vestri-la-giubba-lyrics-translation-history-and-more-4057473</u>, is sung at the end of the first act of this two-act opera by Ruggiero Leoncavallo, first performed in 1892. The English translation is as follows (number-ings added for subsequent analytical purposes). I recall hearing the words "Ridi Pagliaccio" in childhood when I was 7 or 8 years old and singing these two words myself. But it was 70 years later that I finally found out what "ridi" means, namely "laugh." I heard various opera buffs such as my mother use the expression "Laugh clown" when they were angry or annoyed, but I did not realize that it was a translation of "Ridi Pagliaccio" until yesterday. Before reading the translation I figured that "ridi" must be related to the English words "ridicule" and "ridiculous.

- I declaim! While taken with delirium.
- I do not know what I am saying
- Or what I am doing!
- Yet it is necessary, I must force myself!
- Bah! Are you not a man?
- Thou art Pagliacci (clown)!
- Put on your costume and apply make up to your face.
- The people pay, and they want to laugh.
- And if Harlequin invites away Colombina
- Laugh, Paglacci (clown), and everyone will applaud!
- Turn the spasms and tears into jokes
- The tears and pains into grimaces, Ah!
- · Laugh, Pagliaccio (clown),
- Your love is broken!
- Laugh off the pain that poisons your heart!

- D: (1) I declaim
- DA: (2) I do not know what I am saying
- A: (3) Or what I am doing
- AG: (4) Yet it is necessary, I must force myself
- G: (5) Bah! Are you not a man?
- GQ: (6) Thou art Pagliacci (clown)
- Q: (7) Put on your costume, apply make up to your face
- QD: (8) The people pay, and they want to laugh
- DG: (9) And if Harlequin invites away Colombina
- AQ: (10) Laugh, Pagliaccio (clown), and everyone will applaud
- U: (12) Laugh, Pagliaccio (clown);
- N: (13) Your love is broken
- D': (11) Turn spasms and tears into jokes

D: (1) I declaim can be classed in D since it expresses the drive, D, to make a statement.

**DA:** (2) I do not know what I am saying can be classed in DA since "I" refers to an agent or drive-bearer, D, while "do not know what I am saying" refers to Pagliacci's inability to anticipate, A, what he is about to say as the words flow out of his mouth.

A: (3) Or what I am doing can be classed in A since these words omit an explicit reference to Pagliacci as agent or drive-bearer but do mention his inability to anticipate, A, what he is about to do as he proceeds to do it.

**AG:** (4) Yet it is necessary, I must force myself can be classed in AG since to "force" conveys the anticipation, A, that he will make himself as goal object, G, say and do what the rest of the aria conveys.

**G:** (5) Bah! Are you not a man? can be classed in G since a man can be regarded as a goal object, G.

**GQ:** (6) Thou art Pagliacci (clown) can be classed in GQ since "thou" refers to Pagliacci as goal object, G, while "clown" refers to the quiescent manifestation, Q, of his role.

**Q:** (7) Put on your costume, apply make up to your face can be classed in Q since the costume and make up display the visible quiescent manifestations, Q, that Pagliacci shows to his audience.

**QD:** (8) The people pay, and they want to laugh can be classed in QD since to "pay" involves a drive, D, to be a member of the audience, while "to laugh" will express quiescent satisfaction, Q, with what one sees and hears on stage.

**DG:** (9) And if Harlequin invites away Colombina can be classed in DG since for Harlequin to "invite away" Colombina expresses his drive, D, to be with her as goal object, G.

**AQ:** (10) Laugh, Pagliaccio (clown), and everyone will applaud can be classed in AQ since these words express the anticipation, A, that the audience will display the audible quiescent manifestation, Q, of applauding as an outward sign of appreciation or quiescent satisfaction, Q.

U: (12) Laugh, Pagliaccio (clown); laugh off the pain that poisons your heart can be classed in U since these words express the unified, U, action of laughing in order to rid oneself of pain or disappointment.

N: (13) Your love is broken can be classed in N since a broken love is one that is negated, N.

**D':** (11) Turn spasms and tears into jokes can be classed in D' since these words refer to a subordinate drive, D', to joke to turn away from the spasms and tears that had been the dominant drives previously.

## 7. "Music Hath Charms to Sooth the Savage Breast," Congreve

In the opening two lines of William Congreve's play *The Mourning Bride* (1697) *Bartlett's Familiar Quotations* (16<sup>th</sup> ed., p. 291) gives the following reading with modernized spellings (numberings added as well as the words in brackets): "(1) Music (2) has (3) charms (4) to soothe (5) a [living thing's] (6) savage (7) breast, (8) to soften (9) rocks, (10) or (11) bend (12) a knotted (13) oak."

- D: (1) Music
- DA: (2) Has
- A: (3) Charms
- AG: (4) To soothe
- G: (5) A [living thing's]
- GQ: (6) Savage
- Q: (7) Breast
- QD: (10) Or
- DG: (9) Rock
- AQ: (8) To soften
- U: (12) Knotted
- N: (11) Bend
- D': (13) Oak

My justifications for the foregoing classifications:

**D:** (1) **Music** can be classed in D since music is performed by musicians as agents or drive-bearers, D.

**DA:** (2) Has can be classed in DA since in the expression "music has charms" the word "has" links the drive word "music," D, and the anticipatory word "charms," A.

**A: (3) Charms** can be classed in A since this word leads one to anticipate, A, a charming experience from music.

**AG:** (4) To soothe can be classed in AG since in the expression "charms to soothe a [living thing's]" the words "to soothe" link the anticipatory word "charms," A, and the goal-object words "a [living thing's]," G.

G: (5) A [living thing's] can be classed in G since these words refer to goal objects, G.

**GQ:** (6) **Savage** can be classed in GQ since in the expression "a [living thing's] savage breast" the word "savage" links the goal-object words "a [living thing's]," G, and the quiescent word "breast," Q.

**Q:** (7) **Breast** can be classed in Q since this word refers to an individual's heart or feelings, which are a quiescent manifestation, Q.

**QD:** (10) Or can be classed in QD since the words that precede this word serve as quiescent manifestations, Q, that elicit the drive, D, to add subsequent words.

**DG:** (9) Rock can be classed in DG since rock is a goal object, G, that agents or drive-bearers, D, can notice and refer to, as for its degree of hardness or softness.

**AQ:** (8) To soften can be classed in AQ since this word leads one to antici-pate, A, that the rock will display the quiescent manifestation, Q, of being softer after music is played in its vicinity.

**U:** (12) **Knotted** can be classed in U since what is knotted has had a unified, U, history that has caused various portions of the oak to grow together into a knot-like clump.

N: (11) To bend can be classed in N since bending negates, N, a thing's former straightness.

**D':** (13) Oak can be classed in D' since an oak tree can be regarded as a subordinate agent or drive-bearer, D', compared for instance to a human being or other animal.

## 8. "You Ain't Nothin' But a Hound Dog," Presley

Elvis Presley first sang the song "You Ain't Nothin' But a Hound Dog" in 1956, four years after it was first sung by Ellie Mae "Big Mama" Thornton first recorded it. Presley's version uses fairly repetitive lyrics as shown at the website:

#### https://www.azlyrics.com/lyrics/elvispresley.html

Of the six stanzas with six lines each, only six lines out of 36 are not repeated and they are as follows (numberings added for subsequent analytical purposes):

- You (2) ain't (3) nothin' (4) but (5) a hound (6) dog
- Cryin' (8) all the time
- (9) Well, (10) you ain't never caught a rabbit
- (9') And (11) you ain't never caught a rabbit
- (12) When they said you was high-classed
- (13) Well that was just a lie

- D: (1) You
- DA: (2) Ain't
- A: (3) Nothin'
- AG: (4) But
- G: (5) A hound
- GQ: (6) Dog
- Q: (7) Cryin'
- QD: (9) Well; and
- DG: (10) You ain't never caught a rabbit
- AQ: (8) All the time
- U: (12) When they said you was high-classed
- N: (13) Well that was just a lie
- D': (11) You ain't no friend of mine

My justifications of these classifications:

D: (1) You can be classed in D since it refers to a person as agent or drive-bearer. D.

**DA:** (2) Ain't can be classed in DA since in the expression "you ain't nothin" the word "ain't" links the drive word "you," D, and the anticipatory word "nothin," A.

**A: (3) Nothin'** can be classed in A since this word leads one to anticipate, A, that the person referred to as "you" has no positive characteristics except being (a rather poor specimen of) a hound dog.

**AG:** (4) But can be classed in AG since in the expression "but a hound" the word "but" links the anticipatory word "nothin'," A, and the goal object words "a hound," G.

G: (5) A hound can be classed in G since a hound is a type of goal object, G.

**GQ:** (6) **Dog** can be classed in GQ since in the expression "a hound dog crying" the word "dog" links the goal-object words "a hound," G, and the quiescent word "cryin'," Q.

**Q:** (7) Cryin' can be classed in Q since crying is an audible quiescent manifes-tation, Q.

**QD:** (9) Well; and can be classed in QD since each of these words inks the quiescent manifestation, Q, or preceding words, and the drive, A, to add subse-quent words.

**DG:** (10) You ain't never caught a rabbit can be classed in DG since you" refers to a person as an agent or drive-bearer, D, while "a rabbit" refers to a goal object, G, that hound dogs typically chase.

**AQ:** (8) All the time can be classed in AQ since these words lead one to anticipate, A, that the person called "you" exhibits the audible quiescent manifes-tation, Q, of crying all the time.

**U:** (12) When they said you was high-classed can be classed in U since these words carry the idea that the person called "you" had the unified, characteristics associated with a high-classed person, such as not crying all the time.

**N:** (13) Well that was just a lie can be classed in N since a lying is the nega-tion, N, of telling the truth.

**D':** (11) You ain't no friend of mine can be classed in D' since a person who no longer considered a friend is in the category of a subordinate agent or drive-bearer, D'.

# The Metaphysics of Philosophy

Ronald K. Hoeflin

## Part A: Examples from Ancient Greek Philosophy

Contents (number of categories given in parentheses):

- 1. Thales: The One Fundamental Substance (1)
- 2. Parmenides: The Two Modes of Thought (2)
- 3. Aristotle: Causes (4)
- 4. Zeno of Elea: Paradoxes of Motion (4)
- 5. Plato: Forms of Government (5)
- 6. Plato: Varieties of Love (7)
- 7. Aristotle: Categories (10)
- 8. Aristotle: Complete Works (13)

#### A-1. Thales: The One Fundamental Substance (1)

Thales (c. 624/3 – c. 548/45 B.C., according to the Wikipedia article on him) was considered the first Greek philosopher by Aristotle and others. Aristotle mentions him in Chapter 3 of the opening book of his *Metaphysics* along with other pre-Socratic philosophers. According to the historian Herodotus, he predicted within one year the solar eclipse (eclipse of the sun by the moon) of 585 B.C., evidently the first such successful prediction ever made. In its article on Thales *The Oxford Companion to Philosophy* credits him with two major philosophical claims: "that (1) water is the material principle of all things and that (2) a soul (psyche) is a sort of 'motor' (*kinetikon*), for he said that a magnet has a soul because it moves iron." If we take the magnet analogy seriously, we can devise a 13-category assertion in line with Thales views as follows (numbers added for subsequent analytical purposes): "(1) A magnet (2) moves (3) a compass needle (4) to point at (5) the Pole Star, (6) which serves as (7) a guide (8) enabling (9) travelers at sea (10) to maintain a steady course toward a desired destination (11) so as to successfully reach it (12) rather than go astray, (13) perhaps to meet old familiar faces there such as friends and relatives."

- D: (1) A magnet
- DA: (2) Moves
- A: (3) A compass needle
- AG: (4) To point at
- G: (5) The Pole Star
- GQ: (6) Which serves as
- Q: (7) A guide
- QD: (8) Enabling
- DG: (9) Travelers at sea
- AQ: (10) To maintain a steady course toward a desired destination
- U: (11) So as to successfully reach it
- N: (12) Rather than go astray
- D': (13) Perhaps to meet old familiar faces such as friends and relatives

My justifications for these classifications can be summed up as follows:

**D:** (1) A magnet can be classed in D because it seems to have a drive, D, to point in a specific direction, namely north, like a soul with fixed aspirations.

**DA:** (2) Moves can be classed in DA since in the expression "a magnet moves a compass needle" the word "moves" links the drive words "a magnet," D, and the anticipatory word "a compass needle," A.

**A:** (3) A compass needle can be classed in A since such a needle can be anticipated, A, to inevitably point in a certain direction, namely north.

**AG:** (4) To point at can be classed in AG since in the expression "a compass needle to point at the Pole Star" (there is no South Pole Star, of course, so "the Pole Star" refers to a star at due north in the sky) the words "to point at" link the antici-patory words "a compass needle," A, and the goal-object words "the Pole Star," G.

G: (5) The Pole Star can be classed in G since these words refer to a specific goal object, G.

**GQ:** (6) Which serves as a guide can be classed in GQ since in the expression "the Pole Star, which serves as a guide" the words "which serves as" link the goal-object words "the Pole Star," G, and the quiescent words "a guide," Q.

**Q:** (7) A guide can be classed in Q since a guide provides satisfying quiescent manifestations, Q, potentially leading one to some desired destination.

**QD:** (8) Enabling can be classed in QD since the ones who are enabled are agents or drive-bearers, D,. such as travelers at sea, while the enablement is provided by the Pole Star as quiescent guide, Q.

**DG:** (9) **Travelers at sea** can be classed in DG since "travelers" are agents or drive-bearers, D, while the "sea" is a goal object, G.

**AQ: (10) To maintain a steady course toward a desired destination** can be classed AQ since "to maintain a steady course" is anticipatory, A, while the "desired destination" is a hoped for quiescent satisfaction, Q.

**U: (11) So as to successfully reach it** can be classed in U since these words refer to a unified, U, trip, successfully completed.

**N:** (12) Rather than go astray can be classed in N since to go astray would be a negation, N of the direction one seeks.

**D':** (13) Perhaps to meet old familiar faces such as friends and relatives can be classed in D' since these old familiar faces amount to subordinate agents or rive-bearers, D', subordinate by virtue of not undertaking the voyage themselves.

Thales one category, water, might be described as a metaphor for fluidity. Each factor in the 13-phase feedback loop flows fluidly into the next.

## A-2. Parmenides: The Two Modes of Thought (2)

Parmenides of Elea, a Greek town in southern Italy, lived from about 515 B.C. to some time after 450 B.C., when he, Zeno, and Socrates reportedly met in Athens when he was 65, Zeno was 40, and Socrates around 20, as mentioned by Plato in his dialogue titled *Parmenides*. The following summary of Parmenides theory is given in the Wikipedia article "Parmenides" (paragraph 3) (numbers added here for subsequent analytical purposes; words in brackets added here): "In his poem [commonly called *On Nature*, of which sightly over 100 lines have survived] Parmenides presents two views of reality. In 'the way of truth'...(1) he (2) explains (3) how (4) all (5) reality (6) is (7) one, (8) change is impossible, and (9) existence is timeless, uniform, and necessary. In 'the way of opinion', Parmenides explains the world of appearances, in which (10) one's sensory faculties (11) lead to conceptions [of reality] which are (12) false and (13) deceitful."

Suggested classification:

The Way of Truth:

- D: (1) He (Parmenides)
- DA: (2) Explains
- A: (3) How
- AG: (4) All
- G: (5) Reality
- GQ: (6) ls
- Q: (7) One
- DG: (9) Existence is timeless, uniform, and necessary
- AQ: (8) Change is Impossible

The Way of Opinion:

- QD: (10) One's sensory faculties
- U: (11) Lead to conceptions of reality
- N: (12) Which are false
- D': (13) And deceitful

The Way of Truth:

D: (1) He (Parmenides) can be classed in D since he was an agent or drive-ebarer, D.

**DA:** (2) Explains can be classed in DA since in the expression "he explains how" the word "explains" links the drive word "he," D, and the anticipatory word "how," A.

**A:** (3) How can be classed in A since this word leads one to anticipate, A, an explanation of how.

**AG:** (4) All can be classed in AG since in the expression "how all reality" the word "all" links the anticipatory word "how," A, and the goal-object word "reality," G.

**G:** (5) **Reality** can be classed in G since one can regard reality as consisting to various goal objects, G.

**GQ:** (6) Is can be classed in GQ since in the expression "reality is one" the word "is" links the goal-object word 'reality," G, and the quiescent word 'one," Q.

**Q:** (7) One can be classed in Q since being one can be regarded as a quiescent manifestation, Q, of reality, as in being purple would be.

DG: (9) Existence is timeless, uniform, and necessary can be classed in DG since the word "existence" can be regarded as referring to the goal-objects, G, of which reality consists, while "timeless, uniform, and necessary" can be regarded as characteristics that an agent discovers in the goal objects that constitute existence. In looking directly at a goal object, for instance, an agent or drive-bearer might be regarded as always seeing it in the now, not the past or future, and hence as "timeless." It might also be said to be "uniform" because any differences in it could be regarded as identifying different goal objects, which are not the same as the one goal object one started to look at in the "now." To shift one's attention from one goal object to another would involve more than one "now," which is impossible. And "necessary' would pertain to the timelessness and uniformity of any object because one would not have the option of choosing to change the "now" into two or more "now's," since all "now's" are one since they all coincide with now.

**AQ: (8) Change is impossible** can be classed in AQ since one cannot anticipate, A, anything different from reality as it is, which is a single quiescent manifestation, Q.

The Way of Opinion:

**QD:** (10) One's sensory faculties can be classed in QD since "one's" refers to oneself as an agent or drive-bearer, D, while "sensory faculties" would be the source of quiescent perceptions, Q, such as things being round or purple.

U: (11) Lead to conceptions of reality can be classed in U since these words refer to how we sum up reality in our minds, which ought to be just one conception, not many, and hence a unity, U.

**N: (12) Which are false** can be classed in N since what is false is a negation, N, of what is true.

**D':** (13) And deceitful can be classed in D' since the only one who could be deceived is a subordinate agent or drive-bearer, D', because a sufficiently clever agent would avoid being deceived, and only a subordinate one could be deceived.

#### A-3. Aristotle: Causes (4)

Aristotle lists and describes his so-called "four causes" (in modern language "four types of explanation" in answer to the question "why") in his *Physics* (Book II, Chapter 3). The Wikipedia article "Four Causes" gives the following examples for a wooden table, which are simpler and more modern than Aristotle's:

Material cause:	Wood
Formal cause:	Design
Efficient cause:	Carpentry
Final cause:	Dining

We can assign these causes to our main phases of a feedback loop as follows:

Material cause:	G (goal object)
Formal cause:	Q (quiescence)
Efficient cause:	A (anticipation)
Final cause:	D (drive)

A drive corresponds to final cause because it aims at the final result sought, such as the satisfaction of the hunger drive when dining.

## A-4. Zeno of Elea: Paradoxes of Motion (4)

Zeno of Elea (c. 495 – c. 430 B.C.), a disciple of Parmenides, likewise tried to demonstrate that motion or change is impossible with his four paradoxes of motion, described as follows by Aristotle in his *Physics* (Book VI, Chapter 9): "The first [which some call the 'Dichotomy'] asserts the non-existence of motion on the grounds that that which is in locomotion must arrive at the halfway stage before it arrives at the goal." This paradox has two interpretations. One is the difficulty of finishing the race-course after reaching each of the halfway states at one-half, three-quarters, seven-eights, etc. of the way to the goal—an infinite number of stages. The other is the difficulty of even beginning the race, since before that one-half of the way to the goal one has to reach one-quarter of the way, but before that one-eighth of the way, etc., with an infinite number of starting points before one can even begin the race!

"The second is the so-called 'Achilles, and it amounts to this, that in a race the quickest runner can never overtake the slowest, since the pursuer must first reach the point whence the pursued started, so that the slower must always hold a lead."

"The third is . . . to the effect that the flying arrow is at rest, which result follows from the assumption that time is composed of moments." So at any given moment the arrow will be at rest, not in motion.

"The fourth argument is that concerning the two rows of bodies, each row being composed of an equal number of bodies of equal size, passing each other on a race-course as they proceed with equal velocity in opposite directions, the one row originally occupying the space between the goal and the middle point of the course and the other that between the middle point and the starting-point. This, he thinks, involves the conclusion that half a given time is equal to double that time." For of there is a non-moving row of equal-sized bodies all the way across the race-course, then in the time it takes the two moving rows to bring a body of one of them exactly alongside and even with a body of the other, they will have passed only half a body in the non-moving row. So if the two moving rows at a rate of only half-a-body per second. If time were measured in bodies-passed-per-unit of time, then one units of time for the two moving rows relative to each other would equal half a unit of time for each moving row relative to the non-moving row.

We might analyze these paradoxes as follows:

#### The Dichotomy:

Last half of the Dichotomy race-course:

- QD: (1) In this interpretation there is the drive, D, to get to the finish line, followed by the infinite number of quiescent satisfactions, Q
- D: (2) But this infinite number of satisfactions never seems to end in the final one of reaching the goal, the ultimate drive, D, of the run

First half of the Dichotomy race-course:

- DA: (3) The drive, D, to reach the end of the race-course, leads to the
  Infinite number of anticipations, A, of where to start—halfway,
  no one-quarter, no one-eighth, etc.
- A: (4) But there are an infinite number of these anticipations, A, so that One can never reach a final anticipate of where to start

#### The Achilles:

- AG: (5) Achilles anticipating, A, reaching the point as goal object, G, at which the tortoise started
- AQ: (6) Achilles anticipated, A, the quiescent satisfaction, Q, of reaching the tortoise itself after an infinite number of runs

#### The Arrow:

- G: (7) The arrow as goal object, G, frozen motionless at a moment in time
- DG: (8) The moment of time when an arrow as goal object, G, is observed

by an observing agent or drive-bearer, D

#### The Moving Rows:

- GQ: (9) A body as goal object, G, in one row pulls alongside the next bodyas fellow goal object, G, in one of the other two rows, a quiescent satisfaction, Q
- Q: (10) Unit of time measured as a quiescent satisfaction, Q, by a body in one row coming alongside a body in one of the other rows

#### The Paradoxes of Motion in General:

- U: (11) Each paradox of motion, in which motion or change is attempted
- N: (12) Motion or change shown to be impossible, N, for each paradox
- D': (13) Any person or object attempting to move or change

Anyone familiar with this theory, perhaps aided by the other examples in this book, can grasp the meaning of each of the above thirteen stages. The person or object in (13), for example, would be a subordinate agent or drive-bearer, D', by virtue of attempting the impossible, namely to move or change, which only a dull-witted person would presumably try.

#### *Noesis* #211, April 2023

## A-5. Plato: Forms of Government (5)

In Chapter VIII of his *Republic* Plato discusses five fundamental forms of government, which are discussed in the Wikipedia article "Plato's four regimes." They are given the following names, in order of Plato's preference for them (numbers added here): aristocracy, timocracy, oligarchy, democracy, and tyranny. An aristocracy is a government by the best men, the so-called "philosopher-king." A timocracy is run by men who are best at warfare. An oligarchy is run by men who are wealthy. A democracy is run by the masses, the poor. And a timocracy is run by a tyrant. Plato held that these five types of government tend to degenerate into one another in the sequence given.

- DA: (1) Aristocracy
- AG: (2) Timocracy
- GQ: (3) Oligarchy
- QD: (4) Democracy
- DG: (5) Tyranny

**DA:** (1) Aristocracy can be classed in DA since it is run by men who purportedly know what plans can be anticipated, A, to best satisfy the desires or drives, D, of the best men, i.e. those with the best minds (philosophers).

**AG:** (2) **Timocracy** can be classed in AG since this form of government is run by a warrior class, who are best at anticipating, A, what military strategie will be the most effective in fighting enemy states as goal objects, G.

**GQ:** (3) **Oligarchy** can be classed in GQ since this form of government is run by the wealthy, who have accumulated estates or other material goal objects, G, that are valued for the quiescent satisfactions, Q, that they yield.

**QD:** (4) **Democracy** can be classed in QD because this form of government is run by men who mostly live from "hand to mouth," focusing drives, D, to obtain basic quiescent satisfactions, Q, such as food, clothing, and shelter.

**DG:** (5) **Tyranny** can be classed in DG since this form of government is run by a man who governs despotically, ruled only by his own desires or drives, D, for which he will kill or steal whomever or whatever as goal objects, G, he pleases.

#### A-6. Plato: Varieties of Love (7)

In his *Symposium* Plato presents speeches on the topic of love by seven main speakers at a banquet. The Wikipedia article titled "*Symposium* (Plato)" summarizes these speakers and their speeches. The speakers and their speeches are described roughly as follows (numbers added):

- 1: Phaedrus, an Athenian aristocrat, who says a lover seeks to impress his beloved by, in particular showing courage in battle
- 2: Pausanias, a legal expert, discusses, among other things, how different

city-states and countries praise or condemn homosexual versus

heterosexual love, e.g., Sparta esteems the former, Persia the latter

- Eryximachus, a physician, discusses various aspects of love, concluding with how it pertains to his own profession
- 4: Aristophanes, the comic playwright, suggests that humans were initially joined together back to back, some pairs being two males, some two females, and some one of each. When they tried an assault on the gods on Mount Olympus, Zeus split them in half, so that they were in constant search of their "other half."
- Agathon, a tragic playwright, hosted the banquet in celebration of having won first prize for his first tragedy
- Socrates, the famous philosopher, Plato's teacher, spoke of love as evolvlng from love of an attractive body to love of ideal beauty
- 7: Alcibiades, an Athenian statesman, orator, and general, speaks of beauty as it is embodied in Socrates

- [D. (0) Love in general]
- DA: (5) Agatghon's speech
- A: (2) Prausanias' speech
- AG: (1) Phaedus' speech
- G: (4) Aristophanes' speech
- GQ: (3) Eryximachus' speech
- Q: (6) Socrates' speech
- QD: (7) Alcibiades' speech

**[D: (0)** Love in general can be classed in D since it seems to focus on desire in general, which amounts to a drive factor, D, that aims at the various phases that surround the periphery of the feedback loop, namely DA, A, AG, G, GQ, Q, and QD, and these seven phases seem to be the focus of each of the seven speeches.]

**DA:** (5) Agathon's speech can be classed in DA since as host of the banquet he amounts to the central agent or drive-bearer, D, and his celebration of a win for his play serves as an anticipation, A, of why the banquet was held.

**A:** (2) **Phaedrus' speech** can be classed in A since it is spoken by a legal expert, and the law leads one to anticipate, A, what actions are permissible and what not, as in the case of homosexuality versus heterosexuality.

**AG:** (1) **Phaedrus' speech** can be classed in AG since it focuses on courage as a way of encouraging the admiration and love f a beloved one, and courage involves the willingness to confront goal objects, G, that are anticipate, A, to be dangerous.

**G:** (4) Aristophanes' speech can be classed in G since it focuses on the physi-cal shape of the lovers as goal objects, G, first when combined and then as separated.

**GQ:** (3) **Plausanias' speech** can be classed on GQ since his emphasis on the relationship of love to being a good physician amounts to a focus on health as a quiescent satisfaction, Q, for the body as goal object, G.

**Q:** (6) Socrates' speech can be classed in Q since his focus on ideal beauty amounts to beauty as a pure quiescent satisfaction, Q, minus being sullied by a body as goal object.

**QD:** (7) Alcibiades can be classed in QD since Socrates as a beautiful man combines his role as a "man," i.e., an agent or drive-bearer D, and his role as being "beautiful," i.e., as a quiescent satisfaction, Q, to those who know him.

#### A-7. Aristotle: Categories (10)

Aristotle listed ten basic categories in Chapter 4 of his *Categories* (1b25-2a4) (numbers added for subsequent analytical puroses): "Expressions which are in no way composite signify (1) substance, (2) quantity, (3) quality, (4) relation, (5) place, (6) time, (7) position, (8) state, (9) action, or (10) affection. To sketch my meaning roughly, examples of substance are 'man' or 'the horse', of quantity such terms as 'two cubits long' or 'three cubits long', of quality such attributes as 'white', 'grammatical'. 'Double', 'half', 'greater', fall under the category of relation; 'in the market place', 'in the Lyceum', under that of place; 'yesterday', 'last year', under that of time. 'Lying', 'sitting', are terms indicating position; 'shod', 'armed', state; 'to lance', 'to cauterize', action; 'to be lanced', 'to be cauterized', affection."

D:	(1) Substance	a man or horse
DA:	(8) State	shod or armed
A:	(4) Relation	double, half, or greater
AG:	(9) Action	to lance or cauterize
G:	(5) Place	in the market place or in the Lyceum
GQ:	(10) Affection	lanced, cauterized
Q:	(3) Quality	white or grammatical
QD:	(2) Quantity	two cubits long or three cubits long
DG:	(7) Position	lying or sitting
AQ:	(6) Time	yesterday or last year

**D: Substance** might be classed in D since men and horses are agents or drive-bearers, D, meaning they initiate activities. In the *Metaphysics* (1035b14-15) Aristotle says explicitly "the soul of animals (for this is the substance of a living being) is their substance."

**DA:** Shod might be classed in DA since to be shod or armed is to be an agent or drive-bearer, D, that has equipment that is anticipated, A, to serve a purpose, as when a man is armed for battle or a horse is shod for travel.

**A: Relation** might be classed in A since to be double, half, or greater specifies what is anticipated, A, of something, as when one anticipates that the enemy's army will be double the size of one's own.

**AG** Action might be classed in AG since to lance or cauterize is to treat a wound as goal object, G, in anticipation, A, of bringing it to greater health.

**G: Place** might be classed in G since to be in the market place or in the Lyceum is to be a goal object, G, in a specific location.

**GQ:** Affection might be classed in GQ since lanced or cauterized is what we say of a wound as goal object, G, that has the quiescent manifestations of having been lanced or cauterized, e.g., a slice mark or a burn mark.

**Q: Quality** might be classed in Q since what is white or grammatical is a quiescent manifestation, Q, an achieved quality, as when painting a fence makes it white or writing a sentence correctly makes it grammatical.

**QD: Quantity** might be classed in QD since a quantity of, say, three inches on a straight line is measured by marking a starting point as initial quiescent manifestation, Q, followed by a drive, D, to put a second mark, Q, one inch further along the line, and so forth until three inches is attained.

**DG: Position** might be classed in DG since it typically indicates an agent or drive-bearer, D, occupying a certain place or goal object, G, such as a bed or chair.

**AQ:** Finally, **time** might be classed in AQ since we anticipate, A, various times as observable quiescent manifestations, Q, usually in the future but also in the past, as in anticipating a pattern of chess pieces once a move is made.

#### A-8. Aristotle: Complete Works (13)

I was tempted to replace the analysis of Homer's *Odyssey* in Chapter 15 (Part A, Section 8) with an analysis of the contents of Aristotle's complete works as given in *The Great Books*, Volumes 7 and 8. But the latter does not quite fit our 13-category pattern of analysis as neatly as Homer's *Odyssey* does. But I add the analysis of Aristotle because he is clearly a philosopher, whereas Homer was a poet, so I felt I at least should make an attempt to show how Aristotle's complete works might be analyzed by our method, as in the fable of the Bed of Procrustes, who fit every captive to his bed by either stretching him out to make him longer or lopping off his feet or legs to make him shorter.

The two volumes of *The Great Books* classify Aristotle's works under the following eleven headings (numbers added):

Volume 7:

- 1: Logic (Organon)
  - A: Categories
  - B: On Interpretation
  - C: Prior Analytics
  - **D:** Posterior Analytics
  - E: Topics
  - F: Sophistical Refutations
- 2: Physical Treatises (4 items, starting with the Physics)
- 3: Metaphysics
- 4: On the Soul (De Anima)
- 5: Short Physical Treatises

#### Volume 8:

- 6: Biological Treatises
- 7: Nicomachean Ethics

- 8: Politics
- 9: The Athenian Constitution
- 10: Rhetoric
- 11: On Poetics

These treatises might be given the following classifications:

- D: 4: On the Soul
- DA: 8: Politics
- A: 10: Rhetoric
- AG: 2: Physical Treatises (notably the Physics)
- G: 3: Metaphysics
- GQ: 6: Biological Treatises
- Q: 11: On Poetics
- QD: 7: Nicomachean Ethics
- DG: 9: The Athenian Constitution
- AQ: 1B: Logic: On Interpretation
- U: 1A: Logic: Categories
- N: 1F: Logic: Sophistical Refutations
- D': 5: Short Physical Treatises

**D:** (4) On the Soul can be classed in D if we think of the soul as the core of an agent or rive-berer, D.

**DA:** (8) Politics can be classed in DA since it involves how people who desire to help govern a society as agents or drive-bearers, D, anticipate, A, making this happen by various political means such as democratic elections, violence, arguing in the proverbial "smoke-filled rooms," etc.

**A:** (10) **Rhetoric** can be classed in A since it means, broadly, the art of speaking or writing effectively, the "effective" aspect involving the anticipation, A, of being convincing, or at least understood.

**AG:** (2) Physical Treatises, especially (2A) Physics can be classed in AG since physics concerns in particular motion, whereby one anticipates, A, that a goal object, G, can change its position at a certain rate f speed.

**G:** (3) **Metaphysics** can be classed in G if we construe it as focusing on the sorts of goal objects, G, there are. In the opening book of his *Metaphysics*, for example, Aristotle mentions the pre-Socratic philosophers Thales and Anaximenes, who considered water and air, respectively, to be the fundamental goal objects out of which all others objects are constituted.

**GQ:** (6) **Biological Treatises** can be classed in GQ since a biological entity is a goal object, G, that has certain basic quiescent manifestations, Q, such as the quest for nourishment and reproduction.

**Q:** (11) On Poetics can be classed in Q if we regard poetry as chiefly an aesthetic endeavor, where quiescent satisfaction, Q, is a preeminent objective.

**QD:** (7) Nicomachean Ethics can be classed in QD since ethics is chiefly con-cerned with the quiescent satisfactions and dissatisfactions, Q, that they strive to attain or to avoid, respectively, through their various drives, D.

**DG:** (9) The Athenian Constitution can be classed in DG since it concerns how the people of Athens as goal objects, G, were ruled by rulers whom we can classify as dominant agents or drive-bearers, D.

**AQ:** (1B) Logic: On Interpretation might be classed in AQ because this treatise contains the famous discussion about a sea-battle tomorrow whose occurrence should be either true or false now, which suggests that the future is fixed and that we therefore have no ability to change it, which conflicts with our ordinary notion that our actions can affect future outcomes. The sea-battle tomorrow would be a quiescent manifestation, Q, that we try to anticipate, A, now.

**U:** (1A) Logic: Categories can be classed in U since Aristotle's ten categories are regarded by him as comprehensive, hence a unifying schema, U, into which every word or thought can be classified.

N: (1F) Sophistical Refutations can be classed in N since a refutation is a negation, N.

**D':** (5) Short Physical Treatises might be classed in D' since they concern such topics as sense (i.e., sensation), memory, sleep, dreams, prophesying by dreams, longevity, youth and old age, life and death, and breathing. These topics seem to be mostly susceptible to a D' classification. For example, sense (e.g., hearing or eyesight) can be keener in some people than in others, leaving the latter for subordinate agents or drive-bearers, D', with regard to sense. The same is true of memory, where some people have better memories than others, leaving those with poor memories in the status of subordinate agents or drive-bearers, D', with respect to memory. Sleep would put one in a less alert state than someone who is awake, so that a sleeper would be a subordinate agent or drive-bearer, D', with respect to sleep. Likewise, those with less longevity would be subordinate to those with greater longevity with respect to length of life. The young would be more agile than the old. Death would obviously be a less alert state than life. And so forth.
#### Part B. Examples from Recent Philosophy

Contents (number of categories in parentheses):

- B-1. Appearance and Reality, F. H. Bradley (2)
- B-2. World Hypotheses, Relatively Adequate, Stephen C. Pepper (4)
- B-3. Philosophy, Branches of, Merriam-Webster's Collegiate Dictionary (5)
- B-4. Number Theory, Primitive Ideas and Axioms for, Peano & Russell (10)
- B-5. Justice, Outline of a Theory of, Rawls (12)
- B-6. Cybernetics, Wiener and The Cambridge Dictionary of Philosophy (13)
- B-7. Truth, The Oxford Companion to Philosophy (13)
- B-8. Metaphysical Approaches to Reality, Stephen C. Pepper (13)

## B-1. Appearance and Reality, F. H. Bradley (2)

F. H. Bradley (1846-1924) was an English philosopher who was influenced by Hegel's philosophy. His major work titled *Appearance and Reality* was published in two volumes titled "Appearance" and "Reality" and in two editions dated 1893 and 1897. He had a strong influence on Bertrand Russell, but Russell soon rejected Bradley's philosophy, although he continued to respect it, and he and G. E. Moore became the dominant influences in British philosophy in the early 1900s.

Bradley's *Appearance and Reality* seems very similar to Parmenides' book on Opinion and Truth, respectively. Bradley found contradictions throughout the realm of appearance as Parmenides did throughout the domain of opinion. In his second (1897) edition Bradley had 12 chapters on "Appearance" and twice as many chapters on "Reality." But the Wikipedia article on *Appearance and Reality* boils Bradley's view of reality down to a single conception: sentient experience. Thus we might try to analyze the twelve chapters on appearance and the concept of sentient experience into a 13-category structure similar to our own. The analysis is not entirely smooth, but let us give it a try. The twelve chapters on appearance are given the following titles, with "sentient experience" added to stand for all the chapters on reality. Even so, we will have to reorganize these 13 factors a bit.

- 1: Primary and Secondary Qualities
- 2: Substantive and Adjective
- 3: Relation and Quality
- 4: Space and Time
- 5: Motion and Change and Its Perception
- 6: Causation
- 7: Activity
- 8: Things
- 9: The Meaning of Self
- 10: The Reality of Self
- 11: Phenomenalism
- 12: Things in Themselves
- 13: Sentient Experience

Suggested classification:

Appearance:

- D: (9 & 10): Self
- DA: (7) Activity
- A: (3A) Relation
- AG: (6) Causation
- G: (8) Things; (12) Things in Themselves
- GQ: (2) Substantive and Adjective
- Q: (3B) Quality
- QD: (11) Phenomenalism
- DG: (4A) Space
- AQ: (4B) Time
- N: (5) Motion and Change
- D': (1) Primary and Secondary Qualities

Reality:

U: (12) Sentient Experience

My justifications for these classifications are as follows:

#### Appearance:

D: (9 & 10) Self can be classed in D since it is an agent or drive-bearer, D.

**DA:** (7) Activity can be classed in DA since an activity is engaged in by an agent or drive-bearer, D, with the anticipation, A, of accomplishing something.

**A: (3A) Relation** can be classed in A since we can anticipate, A, relations once they become familiar to us, whatever they may be like.

**AG:** (6) Causation can be classed in AG since one anticipates, A, a causation to move or otherwise affect a goal object, G.

G: (8) Things can be classed in G since we think of things as goal objects, G.

**GQ:** (2) Substantive and Adjective can be classed in GQ since a substantive amounts to a goal object, G, be it concrete or abstract, while an adjective amounts to a quiescent manifestation, Q, of the goal object, G, such as a color like blue.

**Q:** (3B) Quality can be classed in Q since a quality amounts to a quiescent manifestation, Q, such as the color blue, regardless of in what thing it may inhere.

**QD:** (11) **Phenomenalism** can be classed in QD since this word refers to a philosophical conception of how phenomena as quiescent manifestations, Q, affect selves as agents or drive-bearers, D, regarding this as our primary or only means of acquiring knowledge.

**DG:** (4A) **Space** can be classed in DG since an agent or drive-bearer, D, looking toward a physical goal object, G, looks across space, and this way of regarding space can be transposed to any other spatial gap or distance.

**AQ:** (4B) Time can be classed in AQ since we anticipate, A, quiescent mani-festations, Q, as being in the past, present, or future at some distance in time.

**N:** (5) Motion and Change can be classed in N since they bring about the negation, N, of what exists now or at some other time, typically to be replaced by something else.

**D':** (1) **Primary and Secondary Qualities** can be classed in D' since primary qualities are thought to inhere in objects independently of any observer's perspective, e.g., solidity, extension, motion, number, and figure, while secondary qualities depend on an observer, such as color, taste, smell, or sound. Mistakes about primary qualities tend to be cognitive, as in not knowing the difference between a sphere and a cube, while mistakes abut secondary qualities tend to be perceptual, as in color blindness. Such mistakes are made by subordinate agents or drive-bearers, D', who are cognitively or perceptually deficient, respectively.

#### **Reality:**

**U:** Sentient Experience can be classed in U since Bradley regards it as a unified, U, take on reality, minus any hidden contradictions.

#### B-2. World Hypotheses, Relatively Adequate, Pepper (4)

In his 1942 book titled *World Hypotheses* Harvard educated American philosopher Stephen C. Pepper (1891-1972) tried to collect all the metaphysical systems of Western philosophy and group each of them under a core idea he called its "root metaphor." This is analogous to taking the cube as the root metaphor of a geometrical coordinate system and the sphere as the root metaphor of a spherical coordinate system. And just as the categories of each of these geometrical systems can be derived from an analysis of their root metaphors—length, breadth, and height, or latitude, longitude, and altitude, respectively—so the categories of a metaphysical system would in principle be derivable from an analysis of its root metaphor.

Pepper found four "relatively adequate" world hypotheses and three or four "relatively inadequate" ones. The relatively adequate ones he called formism, mechanism, contextualism, and organicism. I noticed that these world hypotheses were akin to the "four causes" of Aristotle, namely formal cause, efficient cause, final cause, and material cause, respectively. Hence these four causes could be substituted for Pepper's own notions of their root metaphors, which were similarity, a lever, an act in its context, and coherence, respectively. The Wikipedia article on the four causes gives very clear examples of these concepts for a simple wooden table, namely the wood for its material cause, the design (e.g., shape) for its formal cause, carpentry for its efficient cause, and dining for its final cause.

Midway through *World Hypotheses* Pepper suggested that a single root metaphor might be found that unified all four of these major world hypotheses, but in his final chapter he rejected this notion because he felt that the theories of the four metaphysical systems are inherently incompatible. In his final book, titled *Concept and Quality*, Pepper devised his own metaphysical system, which he called selectivism, based on the root metaphor of a selective system or, more simply, a purposive act. This is "the act associated with intelligence," he claimed (p. 17), evidently because it takes intelligence to devise and successfully carry out a plan or purpose. Yet he never saw how this new root metaphor could unify his four rela-tively adequate world hypotheses. My prize-winning paper, "Theories of Truth: A Comprehensive Synthesis," awarded first prize by a committee of the American Philosophical Association, essentially shows how all of Pepper's major world hypo-theses, including selectivism, can be unified under his new root metaphor. This paper unified just five theories of truth in 1988, but 18 years later in 2006 I found a way to unify all 13 perspectives on truth examined in the 1995 *Oxford Companion to Philosophy*, and hence 13 metaphysical systems (see section E-7 and E-8 below).

But meanwhile, in the period from 1968 to 1982, I focused on just the four main world hypotheses and the four causes of Aristotle that they clearly seemed to parallel, with no grasp of how these four fitted together. See section D-4 above for my current view of how they fit together based in Pepper's root metaphor for selectivism, whose basic factors were D (drive), A (anticipation), G (goal object), and Q (quiescence), where a drive corresponds to final cause, anticipation to efficient cause, G to material cause, and Q to formal cause. My more comprehensive analysis can be found in E7 and E8 below, as indicated at the end of the previous paragraph.

#### B-3. Philosophy, Branches of, Merriam-Webster's (5)

In its definition of the word "philosophy," *Merriam-Webster's Collegiate Dictionary,* 11<sup>th</sup> edition (2009) says in the part of its definition labeled "1c": a discipline comprising as its core (1) logic, (2) aesthetics, (3) ethics, (4) metaphysics, and (5) epistemology" (numbers in parentheses added for subsequent analytical pur-poses).

Suggested classification:

- DA: (3) Ethics
- A: (1) Logic
- AG: (5) Epistemology
- G: (4) Metaphysics
- GQ: (2) Aesthetics

My justifications for these classifications are as follows:

**DA:** (3) Ethics can be classed in DA because in moving from a drive, D, to get something done to a means anticipated, A, to get it done, one has to think in terms of what means would be right, i.e., causing the least harm and doing the most good, which are essentially ethical considerations

**A:** (1) Logic can be classed in A because logic is concerned with what can be anticipated, A, to follow from preliminary assumptions. i.e., given those assumptions as correct or true premises, what consequences would follow as likewise true, which are essentially logical considerations.

**AG:** (5) **Epistemology** can be classed in AG since epistemology is concerned with what real things or goal objects, G, can be correctly anticipate, A, to follow from what we know or think we know, such as our theories about the real world, which are essentially epistemological considerations.

**G:** (4) **Metaphysics** can be classed in G since metaphysics concerns what things as goal objects, G, actually exist, as when we include stars and atoms as real but exclude Santa Claus or such supernatural entities as God or Satan as unreal, which are essentially metaphysical considerations.

**GQ:** (2) **Aesthetics** can be classed in GQ since it concerns what sorts of things as goal objects, G, are beautiful or ugly, i.e., yield satisfying are ugly or unsatisfying quiescent manifestations, Q, as when one judge all modern art, e.g., works of Picasso, to be ugly, as Russian-born American philosopher Ayn Rand famously did, which was essentially an aesthetic consideration.

#### B-4. Number Theory, Axioms for, Peano and Russell (10)

This was the first 10-category example I discovered (in 1993) and subsequently applied to Aristotle's categories, the Dewey Decimal Classification System, etc. In his *Introduction to Mathematical Philosophy* (1919) Bertrand Russell remarks (p. 4): "That all traditional pure mathematics can be derived from the natural number is a fairly recent discovery, though it had long been suspected." Russell says Giuseppe Peano reduced "the theory of the natural numbers" to just "three primitive ideas," namely "0, number, [and] successor," and "five primitive propositions," or axioms, apparently somewhat simplifying the nine axioms that Peano first published in 1889. Russell's version is as follows:

- (1) 0 is a number.
- (2) The successor of any number is a number.
- (3) No two numbers have the same successor.
- (4) 0 is not the successor of any number.
- (5) Any property which belongs to 0, and also to the successor of every

number which has the property, belongs to all numbers.

If we construe "property" as a fourth primitive idea, the primitive ideas will correspond to D, A, G, and Q, and the primitive propositions or axioms link these primitive ideas in pairs, yielding the following ten-category analysis:

D: 0

DA: Axiom 4: "0 is not the successor of any number"

A: Successor

AG: Axioms 2 and 3: "The successor of any number is a number," and "No two numbers have the same successor."

- G: Number
- GQ: Axiom 5C
- Q: Property

QD: Axiom 5A: "Any property which belongs to 0."

DG: Axiom 1: "0 is a number."

AQ: Axiom 5B: "And also (any property which belongs) to the successor of any number which has the property."

My justifications for these classifications are as follows:

**D**: **0** can be classed in D because, like the first domino in a row of dominoes, the fall of which causes all the others to fall one by one, it energizes or drives, D, the whole process (e.g., counting) that creates the successive natural numbers, namely the positive integers 1, 2, 3, etc., but for Peano presumably 0, 1, 2, 3, etc.

**A: Successor** can be classed in A because a successor is a number that is anticipated, A, to follow another number that it is the successor of.

**G:** Numbers can be classed in G because they are the basic building blocks or goal object, G, for mathematics in general or number theory in particular.

**Q: Property** can be classed in Q since numerical properties like being even or odd are quiescent satisfactions, Q, of equations like x = 2y or x = 2y + 1, respectively, meaning they are natural numbers which, when substituted for x and y in these equations, make the equations true, just as a certain ingredient in a chef's dish tends to make it palatable (quiescently satisfying) or not.

Then the axioms fall into place because they connect these four primitive ideas in pairs:

**DA:** Axiom 4: 0 is not the successor of any number can be classed in DA because it links the primitive idea of 0, which we classed in D, with the primitive idea of successor, which we classed in A, since "successor of any number" is simply another way of saying "successor."

**AG: Axioms 2: The successor of any number is a number** can be classed in AG because it connects the primitive idea of successor, which we classed in A, with the primitive idea of number, which we classed in G. And **Axiom 3: No two numbers have the same successor** likewise links numbers, which we classed in G, with successor, which we classed in A.

**GQ:** Axiom 5C: Any property...belongs to all numbers links the primitive idea of property, which we classed in Q, with the primitive idea of number, which we classed in G.

**QD:** Axiom 5A: Any property which belongs to 0 can be classed in QD because it links the primitive idea of property, which we classed in Q, with the primitive idea of 0, which we classed in D.

AQ: Axiom 5B: Any property which belongs...to the successor of every number which has the property can be classed in AQ since it links the primitive idea of successor, which we classed in A, with the primitive idea of property, which we classed in Q.

## B-5. Justice, Outline of a Theory of, Rawls (12)

This is the first 12-category example I realized how to analyze back in 1998. In his book *A Theory of Justice* John Rawls proposes that people could create the framework for a just society by getting together and assuming a hypothetical "veil of ignorance" that Rawls calls the "original position," in which they would pretend not to know their own individual status when their just society goes into effect, be it their race, sex, ability, disability, etc. Rawls outlines his original position as follows (pp. 146-147):

- 1. The Nature of the Parties
  - continuing persons (family heads, or genetic lines)
  - single individuals
  - associations (states, churches, or other corporate bodies)
- 2. Subject of Justice
  - a. basic structure of society
  - b. rules of corporate associations
  - c. law of nations
- 3. Presentation of Alternatives
  - a. shorter (or longer) list
  - b. general characterizations of the possibilities
- 4. Time of Entry
  - a. any time (during age of reason) for living persons
  - b. all actual persons (those alive at some time) simultaneously
  - c. all possible persons simultaneously
- 5. Circumstances of Justice
  - a. Hume's conditions of moderate scarcity
  - b. the above plus further extremes
- 6. Formal Conditions on Principles
  - a. generality, universality, publicity, ordering, and finality

- b. the above less publicity, say
- 7. Knowledge and Beliefs
  - a. veil of ignorance
  - b. full information
  - c. partial knowledge
- 8. Motivation of the Parties
  - a. mutual disinterestedness (limited altruism)
  - b. elements of social solidarity and good will
  - c. perfect altruism
- 9. Rationality
  - a. taking effective means to ends with unified expectations and objective interpretation of probability
  - b. as above but without unified expectations and using the principle

of insufficient reason

#### 10. Agreement Condition

- a. unanimity in perpetuity
- b. majority acceptance, or whatever, for limited period

#### 11. Compliance Condition

- a. strict compliance
- b. partial compliance in various degrees
- 12. No Agreement Point
  - a. general egoism
  - b. the state of nature

Suggested classification:

- D: (8) Motivation of the parties
- DA: (3) Presentation of alternatives
- A: (7) Knowledge and beliefs
- AG: (9) Rationality
- G: (5) Circumstances of justice
- GQ: (1) Nature of the parties
- Q: (10) Agreement condition
- QD: (11) Compliance condition
- DG: (2) Subject of justice
- AQ: (4) Time of entry
- U: (6) Formal conditions on principles
- N: (12) No agreement

My justifications for these classifications are as follows:

**D:** (8) Motivation of the parties can be classed in D since motivation iw what spurs or drives, D, action, as hunger spurs the quest for food.

**DA:** (3) **Presentation of alternatives** can be classed in DA since the ones who "present" the alternatives are agents or drive-bearers, D, who are participating in the original position, while the alternatives they present are anticipated, A, to have some chance of yielding a just society.

A: (7) Knowledge and beliefs can be classed in A since they are our anticipations, A, as to what must or may be true.

**AG:** (9) **Rationality** can be classed in AG since it deals with "effective means to ends," which involves anticipating, A, what will effectively bring about the disposition of goal objects, G, in the just society, as in "unified expectations," A, and "objective," G, interpretation of probabilities in 9(a).

**G:** (5) **Circumstances of justice** can be classed in G since the "scarcity" factor mentioned in 5(a) involves scarcity of valued goal objects, G, such as food and clean water.

**GQ:** (1) Nature of the parties can be classed in GQ since the "parties" are the "families," "individuals," and "corporate bodies" to be governed under the rules chosen for a just society, which puts them in the position of goal objects, G.

**Q: (10) Agreement condition** can be classed in Q since agreement is a quies- cent satisfaction, Q, since it avoids rancor and turmoil, which are quiescent dissatisfactions.

**QD:** (11) Compliance conditions can be classed in QD since they concern the degree to which agents or drive-bearers, D, acting upon their own initiative, will comply with the quiescent agreement, Q, that the original-position committee has devised for regulating a just society.

**DG:** (2) Subject of justice can be classed in DG since it concerns such matters as the "law of nations," wherein "nations" would be goal objects, G, while the rules that govern them would be enforced by law-enforcement agents or drive-bearers, D.

**AQ:** (4) Time of entry into society can be classed in AQ since this segment is inherently concerned with time inasmuch as an anticipation, A, inherently precedes in time its quiescent confirmation or disconfirmation, Q.

**U:** (6) Formal conditions on principles can be classed in U since the specific factors mentioned under this heading cover the entire gamut of the cybernetic loop, DAGQD, which we equate with U, e.g., "ordering" would involve the exercise of decisions or drives, D, concerning what principles can be anticipated, A, to take priority over others; "publicity" would enable the anticipation, A, of the principles by the people who are to be subject to or goal objects of, G, those principles; "universality" and "generality" would apply quiescent outcomes, Q, to people as

goal objects, G, grouped together as certain general kinds or "generalities (such as the elderly) or considered "universally" without such classifications; and "finality" would concern the quiescent outcomes, Q, to be required of a just society and to what degree agents or drive-bearers, D, would have to conform to those quiescent outcomes or rules.

**N: (12) No agreement** can be classed in N since it would involve the disruption or nullification, N of the plans for a just society as envisioned under the original-position committee.

This last factor, symbolized N for negation, provides the twelfth category that I added in 1998 to my previous list of eleven.

#### B-6. Cybernetics, Wiener & Cambridge Dictionary of Philosophy (13)

The second edition of *The Cambridge Dictionary of Philosophy* (1999) has an article titled "cybernetics," a word it says was coined by Norbert Wiener in 1947. To illustrate the theory, it offers this example (p. 199) (numbers added for subse-quent analytical purposes): "(1) The standard example of control (2) incorporating negative feedback (3) is the thermostatically controlled heating system. (4) The actual room temperature (system output) (5) carries (6) information (7) to (8) the thermostat (9) that can be compared (via goal-state comparator) to the desired temperature for the room (input) as embodied in the set-point on the thermostat; (10) a correction can then be made (11) to minimize the difference (error)—(12) the furnace (13) turns on or off."

Suggested classification:

- G: (4) The actual room temperature (system output)
- GQ: (5) Carries
- Q: (6) Information
- QD: (7) To
- D: (8) The thermostat
- DA: (10) A correction can then be made
- A: (12) The furnace
- AG: (13) Turns on or off
- DG: (9) That can be compared...to the desired temperature for the room...
- AQ: (11) To minimize the difference (error)
- U: (1) The standard example of control
- N: (2) Incorporating negative feedback
- D': (3) Is the thermostatically controlled heating system

My justifications for these classifications are as follows:

**G:** (4) The actual room temperature (system output) can be classed in G since room temperature can be regarded as a goal object, G, with which a heating system is concerned.

**GQ:** (5) **Carries** can be classed in GQ since in the expression "the actual room temperature (system output) carries information" the word "carries" links the goal-object words "the actual room temperature (system output)," G, and the quiescent word "information," Q.

**Q:** (6) Information can be classed in Q since it can be regarded as a quiescent manifestation, Q, of how high or low the room temperature is.

**QD:** (7) To can be classed in QD since in the expression "information to the thermostat" the word 'to" links the quiescent word "information," Q, and the drive words "the thermostat," D.

**D:** (8) The thermostat can be classed in D since it exercises a drive, D, to regulate a room's temperature.

**DA:** (10) A correction can be made can be classed in DA since making such a correction would be a drive, D, of the thermostat, while the correction would be anticipated, A, to be needed when the room temperature becomes too high or too low compared with what is desired.

A: (12) The furnace can be classed in A since it is anticipated, A, to be able to create greater or less heat depending on whether it is turned on or off.

**AG:** (13) Turns on or off can be classed in AG since the turning on or off of the furnace is anticipated, A, to increase or decrease the room temperature as goal object, G.

**DG:** (9) That can be compared...to the desired temperature for the room... can be classed in DG since what is "desired" involves a drive, D, while "the rom" is a goal object, G.

**AQ: (11) To minimize the difference** can be classed in AQ since "to minimize" anticipated, A, a minimization, while "the difference" refers to a quiescent manifestation, Q.

**U:** (1) The standard example of control can be classed in U since controlling a room's temperature involves a successful unified, U, set of actions.

**N:** (2) Incorporating negative feedback can be classed in N since negative feedback would involve a negation, N, of unrestrained output, e.g., unrestrained heat or lack of heat from a furnace.

**D':** (3) Is the thermostatically controlled heating system can be classed in D' since such a heating system is just one of many possible examples of a cybernetic feedback loop, making it a an example chosen by a subordinate agent or drive-bearer, D'.

## B-7. Truth, Oxford Companion to Philosophy (13)

*The Oxford Companion to Philosophy* (1995) in its article "truth" mentions ten theories of or perspectives on truth, followed by references to articles elsewhere in this *Companion* on various specific theories of truth, of which three are not mentioned in the main article on truth, presumably because they are fairly minor perspectives. These thirteen concepts of truth can be listed as follows in the order in which they appear (numberings added): (1) correspondence, (2) semantic, (3) coherence, (4) pragmatic, (5) substantive, (6) deflationary, (7) redundancy, (8) prosentential, (9) performative, (10) sophistical, (11) double truth, (12) logical truth, and (13) subjective truth.

Suggested classification:

- D: (13) Subjective truth
- DA: (4) Pragmatic truth
- A: (12) Logical truth
- AG: (9) Performative truth
- G: (8) Prosentential truth
- GQ: (1) Correspondence truth
- Q: (10) Sophistical truth
- QD: (3) Coherence truth
- DG: (11) Double truth
- AQ: (2) Semantic truth
- U: (5) Substantive
- N: (6) Deflationary
- D': (7) Redundancy

My justifications for these classifications are as follows:

**D:** (13) Subjective truth, ascribed by the *OCP* to Kierkegaard in his *Concluding Unscientific Postscript*, can be classed in D since it is said to involve "a commitment to believe, in the face of 'objective uncertainty', in matters which cannot be demonstrated or verified, such as the existence of God" (*OCP*, p. 857). A "commitment" to believe is a drive, D, to believe.

**DA:** (4) **Pragmatic truth**, advocated foremost by the American philoso-phers Peirce, James, and Dewey, can be classed in DA since in *The Meaning of Truth: A Sequel to Pragmatism*, James "urges a connection between what is true and what is useful, pointing out, for instance, that a mark of a successful scientific theory is that it enables us, through associated developments in technology, to manipulate nature in ways hitherto unavailable to us" (OCP, p. 882). Here the "us" who are enabled are agents or drive-bearers, D, while the enabling hitherto "unavailable" to us is anticipatory, A.

A: (12) Logical truth is ascribed to Rudolf Carnap, notably in his book *The Logical Syntax of Language*, and we are told that "Finally, and perhaps most commonly, 'logical truth' may mean 'truth that is true in virtue of some result in a sound logical system'"; yet even in the absence of a logical system we have no trouble agreeing with the logical truth that "If some men are Greeks, then some Greeks are men" (OCP, p. 510). We can classify this perspective on truth in A since we can anticipated, A, that such an assertion is true without resorting to the examination of actual Greeks or men as goal objects, so that the anticipation alone is sufficient to establish truth in such instances.

**AG:** (9) **Performative truth**, ascribed to P. F. Strawson in the article "Performative Theory of Truth" in Paul Edwards' *Encyclopedia of Philosophy*, is said to hold that "the truth-predicate ["is ture"] has a performative function, enabling speakers to express their agreement with one another" (OCP, p. 882). Thus, from this perspective, to say that such-and-such "is true" is to coax the hearer to agree, in anticipation, A, that the hearer as goal object, G, will be influenced accordingly, just as one coaxes a boulder into position with a lever.

**G:** (8) **Prosentential truth** is detailed by Dorothy Grover in a book titled *The Prosentential Theory of Truth*, and it "holds that the truth-predicate 'is true' only exists in order to effect economy of expression" (OCP, p. 882). According to Kirkham, "Just as the pronoun 'she' can simply take the place of its antecedent, as it does in 'Mary loved Dad, but she hated Mom', so too 'that' [i.e., 'that is true'] can simply take the place of its antecedent," as when John says "Snow is white" and Mary responds "That" [i.e., "That is true"] (*Theories of Truth*, p. 326). This approach to truth can be classed in G because just as pronouns are stand-ins for nouns and refer to the same goal objects, G, as those nouns (e.g., "she" and "Mary" refer to the same goal object), by the same token a prosentence like "That" can be regarded as a stand-in for the sentence "Snow is white' is true," both referring to the same situational goal object, G, namely that snow is white.

**GQ:** (1) Correspondence truth, whose "clearest advocate has perhaps been J. L. Austin" (OCP, p. 881), is described in Austin's essay "Truth" (*Philosophical Papers*, p. 122) as follows:

"A statement is said to be true when the historic state of affairs to which it is correlated by the demonstrative conventions . . . is of a type with which the sentence used in making it is correlated by the descriptive conventions." The two key concepts here are "demonstrative" conventions and "descriptive" conventions. The former pick out a goal object, G, and the latter pick out the quiescent qualities, Q, that attach to that object. In the statement "That apple is red and juicy" the demonstrative conventions pick out which goal object, G, is meant by "that apple," while the descriptive conventions pick out what quiescent qualities, Q, are meant by "is red and juicy." The statement is true if the descriptive factors, here redness and juiciness, in fact apply to the demonstrative factor, here the apple in question.

**Q:** (10) Sophistical truth is ascribed to the ancient Greek Sophists, presumably including, for example, Gorgias and Protagoras but also to the modern theorist Stephen P. Stich in his book *The Fragmentation of Reason*. It is said to hold that "we literally should not care whether our beliefs are true or false, but rather whether they enable us to achieve more substantive goals such as happiness and well-being" (OCP, p. 882). We can classify this view in Q since happiness and well-being are obviously quiescent satisfactions, Q.

**QD: (3) Coherence truth** of truth is ascribed notably to F. H. Bradley, whose *Essays on Truth and Reality* "contains the classic statement of a coherence theory of truth" (OCP, p. 102). This perspective on truth can be classed in QD since It holds that truth "consists in a relation which truth-bearers have to one another, such as a relation of mutual support amongst the beliefs of an individual or a community" (OCP, p. 881). Here "mutual support amongst the beliefs" amounts to mutual agreement, which is a quiescent satisfaction, Q, while the "individual" or "commun-ity" that experience this agreement consists of agents or drive-bearers, D.

**DG: (11) Double truth** is ascribed to the medieval Islamic philosopher Averroes, "who, in his *Decisive Treatise*, tried to justify a double standard of truth for the masses and truth for the philosopher," as in the issue as to the "immortality of the soul" (OCP, p. 205). This conception of truth can be classed in DG because, in the example of immortality, the masses tend to think in concrete terms, so that eternal life would involve God's reassembly of our physical body, a focus on goal objects, G, while the philosopher tend to think of humans more abstractly as agents or drive-bearers, even if disembodied, which involves a focus on the drive factor, D. Double truth would then allow both factors, D and G, to contain their respective share of the truth, one emphasized by the masses and the other by philosophers.

**AQ:** (2) **Semantic truth** is ascribed notably to Alfred Tarski, "who was particularly concerned to overcome the semantic paradoxes to which talk of truth gives rise in natural languages, such as the liar paradox" (OCP, p. 820). The liar paradox can be illustrated by the assertion "This statement is a lie," which seems to be false if it is true and true if it is false. Tarski proposed that the truth-predicate "is true" should only be applied to a lower-level language by a higher-level one. He "believed that the method could not be extended to provide a definition of truth for any natural language, such as English" (OCP, p. 821). We can classify this perspective on truth in AQ because, regardless of what solution to the paradoxes one chooses, such paradoxes involve the anticipation, A, that an assertion like "This statement is a lie" must be either true or false, and the resolution of this problem would be a quiescent resolution, Q, to our worries.

**U:** (5) Substantive truth "takes truth to be a real and important property of the items...that the theories take to be the primary bearers of truth," (*OCP*, p. 882), whether these truth-bearers be sentences, statements, propositions, or what have you. The chief substantive theories of truth are the correspondence, coherence, and the pragmatic. We can classify substantive theories in general in DAGQD, which we designate by U, since these three were classified in GQ, QD, and DA, respectively. Probably the performative perspective on truth should also be considered a substantive theory, since its classification by us in AG would complete the circuit of the cybernetic loop. The cybernetic loop is real in that we find examples of it throughout our experience of seeking goals as well as in nature's fundamental building blocks, the superstrings, which also commonly exhibit the cybernetic feedback structure, as I indicated in the Introduction.

**N:** (6) Deflationary truth downplays the importance of truth as a serious philosophical issue. It typically includes those theories we classified in the nodes D, A, G, and Q, as well as D'. Those approaches to truth that are so dismissive as to be classified by us into one of the cybernetic nodes, D, A, G, Q, or D', can be regarded as taking a fragmentary view of truth, as in the name of Stich's book, *The Fragmentation of Reason*, and such fragmentation obviously disrupts or negates, N, the smooth flow of the cybernetic loop along its pathway from D to A to G to Q back to D.

**D':** (7) Redundancy truth, ascribed to Frank P. Ramsey in his essay "Facts and Propositions" (in his collection of essays *Foundations*) might be classed in D'. For according to Ramsey "'It is true that Caesar was murdered' means no more than that Caesar was murdered, and 'It is false that Caesar was murdered' means no more than that Caesar was not murdered." But he adds that "It is true that" and "It is false that" or the like "are phrases which we sometimes use for emphasis or for stylistic reasons, or to indicate the position occupied by the statement in our argument" (*Foundations*, p. 44). Hence phrases containing "true" or "truth" might be regarded as subordinate drive-factors, D', analogue to referring to "the Crown" in referring to a king or queen.

## B-8. Metaphysical Approaches to Reality, Pepper (13)

Twelve types of metaphysics are mentioned by Pepper in *World Hypotheses* and one in *Concept and Quality* as follows (my numberings added for subsequent analytical purposes):

- Relatively adequate theories and their offshoots:
- Formism, Immanent
- Formism, Transcendent, Platonic
- Formism, Transcendent, Aristotelian
- Mechanism
- Contextualism (aka Pragmatism)
- Organicism
- Relatively inadequate theories:
- The Generating Substance Theory
- Animism
- Mysticism
- A theory that adherents claimed to be anti-metaphysical:
- Positivism and logical positivism
- Eclecticisms:
- Eclecticism, Naïve
- Eclecticism, Post-rational
- Pepper's own metaphysical theory:
- Selectivism

We can classify these approaches to metaphysics as follows:

- D. (8) Animism
- DA: (5) Contextualism (Pragmatism)
- A: (2) Formism, Transcendent, Platonic
- AG: (4) Mechanism
- G: (3) Formism, Transcendent, Aristotelian
- GQ: (1) Formism, Immanent
- Q: (9) Mysticism
- QD: (6) Organicism
- DG: (7) The Generating Substance Theory
- AQ: (10) Positivism and logical positivism
- U: (13) Selectivism
- N: (11) Eclecticism, Naïve
- D': (12) Eclecticism, Postrational

My justifications for these classifications are as follows:

**D:** (8) **Animism** can be classed in D since its root metaphor is said to be that of a person or spirit, which amount to agents or drive-bearers, D.

**DA:** (5) Contextualism (Pragmatism) can be classed in DA since it focuses on what practical means can best be anticipated, A, to resolve one's drives, D.

**A:** (2) Formism, Transcendent, Platonic can be classed in A since a cobbler who makes shoes or a carpenter who makes beds try to anticipate, A, a plan that will yield the best result.

**AG:** (4) **Mechanism** can be classed in AG since the root metaphor of this world hypotheses is illustrated by a lever, where a push or pull on one end of the lever is anticipated, A, to lift a weight as goal object, G, at the other end of the lever.

**G:** (5) Formism, Transcendent, Aristotelian can be classed in G since an ideal sheep or oak tree amount to goal objects, G, that a breeder or horticulturist might aim for.

**GQ:** (1) Formism, Immanent can be classed in GQ since in the sentence "This is yellow," with a nod toward a sheet of yellow paper, the word "this" refers to the sheet of paper as goal object, G, while the word "yellow" refers to the visible quies-cent manifestation, Q, of the sheet of paper.

**Q:** (9) **Mysticism** can be classed in Q since the mystical experience, regarded as a focus on an intense qualitative or emotional feeling, has the quiescent mani-festation, Q, at its core.

**QD:** (6) Organicism can be classed in QD since a living organism relies on successful feedback loops, such as repeated breathing or repeated pumping of the heart, where each renewed breath or heartbeat amounts to a drive, D, that follows the quiescent satisfaction, Q, from the preceding breath or heartbeat.

**DG:** (7) The Generating Substance Theory can be classed in DG since what generates amounts to a drive, D, while a substance thereby generated amounts to a goal object, G, as when the heating of water, D, yield steam, G, or its cooling, D, yields snow or ice, G.

**AQ:** (10) Positivism and logical positivism can be classed in AQ since positivists were primarily focused on theories and the sensory data they were devised to predict, where the theory and its predictions are anticipatory, A, while the sensory data it seeks to predict amounts to quiescent manifestations, Q. Matter and minds, which we would classify in D and G respectively, were regarded as too mysterious to be employed in the foundations of a serious scientific theory, although they might be included as subsidiary notions that theories and sensory data could be used to define and explain.

**U:** (13) **Selectivism** can be classed in U since it can be used to incorporate all the foregoing approaches to metaphysics in a coherent system as focusing one by one on each of the phases of a unified, U, feedback loop.

**N:** (11) Eclecticism, Naïve can be classed in N since it has no distinctive underlying root metaphor, leading to mixed metaphors, which result in confusions that negate, N, the clarity of one's theory.

**D':** (12) Eclecticism, Post-rational can be classed in D' since this term refers to Pepper's acceptance of all four of his relatively adequate world hypotheses, although they fall short of being organized under a single root metaphor, so that each might be adopted by a subordinate agents or drive-bearer, D', for the time being until such time as a comprehensive theory might be found. Pepper himself proposed his own theory in his final book *Concept and Quality* but never claims that or shows how it could unify all four relatively-adequate world hypotheses.

## Part C: Chronology Development of This Theory

Contents (number of categories focused on shown in parentheses):

- 1. 1968: My first reading of Pepper's World Hypotheses (4)
- 2. 1982: My first reading of Pepper's Concept and Quality first read (5)
- 3. 1988: My "Theories of Truth: A Comprehensive Synthesis" wins prize (5)
- 4. 1992: My using full feedback loop to accommodate more categories (6, 7, 8)
- 5. 1993: My using Peano's axioms to justify still more categories (9, 10, 11)
- 6. 1998: My reading Rawls' *Theory of Justice* to justify a twelfth category (12)
- 7. 2006: All 13 truth theories in Oxford Companion to Phi. accommodated (13)
- 8. 2021: Present volume organizes & unifies all major academic disciplines (13)

#### C-1. 1968: My first reading of Pepper's World Hypotheses

I first read Pepper's 1942 book *World Hypotheses* and saw that its four main metaphysical systems could be correlated with Aristotle's "four causes" as follows:

Major World Hypothesis	Corresponding "Cause"
Formism	Formal Cause
Mechanism	Efficient Cause
Organicism	Material Cause
Contextualism	Final Cause

#### C-2. 1982: My first reading of Pepper's Concept and Quality

I first read Pepper's 1967 book *Concept and Quality* and saw that its proposed new "root metaphor" could be divided into five straight-line segments as shown below—namely D-A<sub>1</sub>, A<sub>1</sub>-A<sub>n</sub>, A<sub>n</sub>-G<sub>n</sub>, G<sub>n</sub>-G<sub>1</sub>, and G<sub>1</sub>-Q. I collected a large number of 5-category examples that could be correlated with these five segments, including all four of Pepper's major world hypotheses plus his new one in this 1967 book called "selectivism." Pepper's diagram of his new root metaphor, which he called the "purposive act" or "selective system," was roughly as follows:



The correlations with the five major world hypotheses were then as follows:

Major World Hypothesis	Segment of Pepper's Diagram
Contextualism	D - A <sub>1</sub>
Mechanism	A <sub>1</sub> - A <sub>n</sub>
Selectivism	$A_n - G_n$
Organicism	$G_n - G_1$
Formism	G <sub>n</sub> -Q

I justified these correlations by identifying both the world hypothesis and the segment of Pepper's diagram with the following basic questions, from top to bottom respectively: (1) What should I do? (2) How should I do it? (3) Will my anticipations bear fruit? (4) What will be the consequences? (5) Will I be satisfied?

# C-3. 1988: My prize-winning paper, "Theories of Truth"

I won a national essay competition sponsored by the American Philo-sophical Association for a paper titled "Theories of Truth: A Comprehensive Synthesis" by correlating five major theories of truth with these given segments along with their world hypotheses and basic questions. Another important 5-cate-gory example was my correlation of each of the main branches of philosophy with each of these segments (see section E-4 above). But by 2006 I was able to account for all 13 perspectives on truth mentioned in the 1995 *Oxford Companion to Philosophy*.

# C-4. 1992: Full feedback loop accommodates 3 more categories

I noticed that a couple of Pepper's so-called "relatively inadequate" world hypotheses could be correlated with D and Q, respectively, giving a 7-category analysis. D alone, unattached to the A's, would underlie animism, because it focuses on what "animates" an entity, in short a "drive" factor. Pepper regarded all monotheisms and polytheisms as forms of animism. Q would underlie mysticism because a mystic focuses, in Pepper's view, on an emotional conception of truth, what is true being what makes us feel best, and positive and negative emotions amount to quiescent satisfactions and dissatisfactions, Q, respectively.

I then thought I could account for a third relatively inadequate world hypo-thesis by turning Pepper's diagram into a circle, with the link between Q back to D, i.e., QD, as the eighth factor. Pepper called this extra inadequate world hypothesis the "generating substance theory," such as Thales theory that all is water (see section D-1 above), where each form of matter is

generated by a previous state of the same substance, as in the transformation of ice to water to steam and back. We might correlate this with QD by thinking of each state of a "substance"—solid, liquid, or gas--as a quiescent manifestation, Q, while the "generation" into another state would be achieved by the drive factor, D. This gave me a way of accounting for any number of categories from 1 to 8 by correlating the categories with these segments of the purposive act, an act which Pepper said is "the act associated with intelligence" (*Concept and Quality*, p. 17), presumably because he saw that our intelligence is exercised in considering how our acts give us positive or negative feedback around this feedback loop.

# C-5. 1993: Peano's axioms a guide to yet another 3 categories

In looking at Peano's axioms for number theory as described by Russell (see section E-5 above), I saw that the inner "spokes" of the wheel, DG and AQ, are needed to account for all the axioms, and then I immediately applied this 10-category structure to an analysis of Aristotle's ten categories, plus many other 10-category structures. One automatically had a way of analyzing 9-, 10-, and 11- category structures, since a 9-category structure would be a 10-category structure with one of the phases missing, while an 11-category structure would be the 10-category structure held together by an 11<sup>th</sup> category as a sort of cement or fusion factor, which could be represented by a circle or a square or both together (see my remark at the end of section B above). I originally labeled this 11<sup>th</sup> factor DAGQD, but then simplified this to just U for the unity of the whole loop.

# C-6. 1998: Rawls' Theory of Justice yields a 12th category

I came across John Rawls 1971 book *A Theory of Justice* and on pages 146-7 noticed he had a 12-category outline of his theory. The 12<sup>th</sup> factor was the dissolution of the organization of the other 11 factors, as when an attempt to com-plete a purposive act fails, and I added this to my set of categories under the label N, for the negation of the remaining factors, which I originally labeled not-DAGQD.

# C-7. 2006: All 13 truth theories in Oxford Companion unified

Around this year I first noticed a 13<sup>th</sup> category, which I labeled D', since it amounted to a subordinate (or superordinate) agent or drive-bearer, as when one exerts a drive to continue to work on an old drive, as in taking sevral gulps of water, or when one decides to turn one's attention to another drive. One can also think of the child as subordinate to the parent, or the parent as superordinate to the child, and so forth for other such relationships, as in my explanation of the classification of "medicine" in D' due to the doctor-patient relationship (see section C above, final paragraph). I quickly found innumerable 13-category example. In analyzing Isaac Asimov's *Book of Science and Nature Quotations*, I found that nearly all of his quotations could be analyzed into 13 categories, which gave me the idea of constructing an "Encyclopedia of Categories" using quotations books as my main source of examples. I started working on this opus in 2013 and finished it in 2020. I liked the 2020 completion date because it symbolized by lack of 20/20 vision. With or without classes I see at about 20/150 and 20/250,

where 20/200 is considered "legally blind" in the United States, although the World Health Organization puts this cut-off at 20/400.

# C-8. 2021: This volume organizes all major academic disciplines

I began work on this book because I noticed that all the basic academic disciplines could be arranged around the basic feedback loop by which we keep in touch with reality. Even at the age of 7 (back in 1951) I set my goal as "to know everything," which is the essence of philosophy, and finding a way to organize all the main academic disciplines systematically satisfied at least schematically this 70-year-long goal of mine.

Pepper thought it was amusing that academics did philosophy the back-handed honor of classifying it as one of the humanities, when it is in fact a comprehensive survey of all the disciplines. Pepper regarded the humanities as just as cognitively important and serious as the sciences. He specialized in aesthetics, on which he wrote four books, as well as metaphysics, on which he wrote two. He was Chair of the University of California at Berkeley's Art Department from 1938 to 1953, and then Chair of its Philosophy Department from 1953 to 1958. He was also amused when the famous logical positivist Rudolf Carnap attended a meeting of the philosophy faculty at Berkeley and, with a sweeping gesture to all the books lining the walls at the faculty lounge, declared, "All this is nonsense!" The logical positivists thought that only the sciences made sense. Pepper did perhaps more than any thinker of his generation to make philosophy cognitively lucid and meaningful.

# **About the Author**

Education: I attended 8 colleges and universities and accumula-ted two bachelor's degrees, two master's degrees, and a doctorate, despite flunking out of the first and third colleges due to poor vision.

Visual acuity: My vision is 20/250 and 20/150 in my right and left eyes, respectively, with or without glasses. I read only 54% as fast as the average high-school graduate: 189 vs. 350 words per minute.

Aptitude scores: As a high-school sophomore I scored in the top 1% on each of three timed tests dealing with verbal, spatial, and numerical aptitude, respectively.

GRE scores: On the Graduate Record Examination when it covered just verbal and quantitative aptitudes, I scored so high that a website put my performance on the two tests combined at a rarity of one-in-5,000 compared to the U.S. adult population, even though I took the tests under timed conditions.

CMT scores: On the two Concept Mastery Tests, untimed tests of verbal intelligence devised to test the abilities of Lewis M. Terman's famous gifted group as adults (all of whom had scored in the top 1% on childhood intelligence tests), I scored in the top 1% compared to the Terman group's adult scores.

Recognitions: These high scores plus my failures as a college student in my first and third colleges led me to join and later found several high-IQ societies and devise admission tests for them. I was consequently listed in *Who's Who in the East, Who's Who in America,* and *Who's Who in the World*; I was mentioned in the *Guinness Book of World Records* for the years 1986 through 1989; there was a full-page article about me in *Esquire Magazine* in November 1999, its so-called "genius" issue; *Omni* magazine published two of my IQ tests in April 1985 and April 1990, the first of which was praised by John Sununu—then Governor of New Hampshire, later White House Chief of Staff, who held a PhD from M.I.T.—as "one of the most enjoyable exercises I've gone through in some time…a superbly stimulating diversion"; I won a national essay competition sponsored by the American Philosophical Association for a paper titled "Theories of Truth: A Comprehensive Synthesis"; and there's a brief Wikipedia bio about me.

Personality: On the personality test in the book *Personality Self-Portrait* I scored 100% in "sensitivity" but on the 12 other personality factors my scores ranged from 0% to 56%. The 0% was for being matic." I must seem dull!

Parents: My mother was an opera singer, my father an electrical engineer.

# **Canonical American Literature and the Protean Sublime**

# Ken Shea

'The body walks forth naked in the sun And, out of tenderness or grief, the sun Gives comfort, so that other bodies come, Twinning our phantasy and our device, And apt in versatile motion, touch and sound To make the body covetous in desire Of the still finer, more implacable chords. So be it. Yet the spaciousness and light In which the body walks and is deceived, Falls from that fatal and that barer sky, And this the spirit sees and is aggrieved.' 'I deal with being, I invoke and evoke, I figure and represent, I seize and fix, as many phases and aspects and conceptions of it as my infirm hand allows me strength for; and in so doing I find myself - I can't express it otherwise - in communication with *sources*; sources to which I owe the apprehension of far more and far other combinations than observation and experience, in their ordinary sense, have given me the pattern of.'

-Henry James

'If there were genders to genres, fiction would be unquestionably feminine.'

-Wallace Stevens

-William H. Gass

The piercing light and freethinking verve emanated by nineteenth-century writer, lecturer, and philosopher Ralph Waldo Emerson casted a generous shadow on different shades of the American literary experience, touching the century's strongest poets in Walt Whitman and Emily Dickinson and shaping the 'romances' of Nathaniel Hawthorne and updated Homeric epics dramatically breaching from Herman Melville's depths. Ralph Waldo Emerson at his most lapidary cultivated and encouraged an unremitting self-reinvention which, at times, strained credulity - 'As if a man were author of himself. And knew no other kin.' (Coliolanus) - and often as not revealed paradoxes woven into the character of the developing United States. True, one part of the Sage of Concord's soul was resolutely planted in Massachusetts's nurturing soil, while another piece inclined towards a meditative embrace of the 'Supreme Mind' and 'Universal Being', grokked by the firebrand Transcendentalist. Channeling the philosopher Baruch Spinoza, who is supposed to have declared that 'the human Mind has an adequate knowledge of God's eternal and infinite essence', Ralph mused among literally millions of pages of journal entries, 'my own mind is the direct revelation I have from God', eschewing received dogma in favor of the foundation-upsetting force of direct revelation. The intimations of Kabbalah peppered throughout Emerson's essays and the disguieting Gnostic undercurrent of Herman Melville's *Moby Dick* are trademarks of a distinctly American *ethos*, according to heterodox literary critic Harold Bloom. Distilling decades of travel, gauging its people's customs, Bloom reported in The Daemon Knows: Literary Greatness and the American Sublime: 'What might be called the natural religion of our America has little to do with historical, received European Christianity. Seventeenth-century Enthusiasm mingles with discords of ancient Gnosticism and shamanistic Orphism in our Native Strain', cf. The American Religion. The works of Ralph Waldo Emerson and Herman Melville frequently personify such a journey.

The novelist and short story writer Ray Bradbury once noted that the spirit of 'Shakespeare wrote *Moby Dick* using Melville as a ouija board', while Harold Bloom soberly reflected *Moby Dick* finds Melville caught in the syrupy, Stygian whirlpool feverishly stirred by Shakespeare, the King James Bible, and sweeping Homeric epic. The philosopher Hubert

Dreyfus contemplates Melville's 'literary black magic' and the startling juxtaposition of 'a secret hellish, and presumably therefore anti-Christian wickedness with some kind of radically pure innocence' culminating in a subversive ritual in which fractured, implacable 'Ahab intones the sacrilegious incantations to baptize, in their pagan blood, the harpoon that is meant to kill the great white sperm whale Moby Dick' (Dreyfus, All Things Shining, page 145-146). Invoking Harold Bloom's 'Orphic' element, the creator of 'The Great American Novel', Herman Melville appeared cleansed by the ordeal; in a letter to friend Nathaniel Hawthorne, Melville caught his breath sufficiently and said, 'I have written a wicked book and feel spotless as the lamb.' While Emerson rejoiced in ceaseless turnover. Melville seemed to occasionally wonder (whenever a damp, drizzly November rolls in?) if even death truly brought respite from the insanity of novelty, if Lethe's waters could sooth a harassed mind. Writing to Nathaniel Hawthorne on another occasion, the man known as Herman Melville moodily sighs: 'If you do answer it, and direct it to Herman Melville, you will missend it - for the very fingers that now guide this pen are not precisely the same that just took it up and put it on this paper. Lord, when shall we be done changing?' Less grimly fatalistic about fresh beginnings, Walt Whitman - 'our national poet' and 'the father of free verse' (Bloom) - embodies the refreshing 'poem of our climate'. Basking in the exquisite afterglow of Whitman's Song of Myself, Bloom is seen wrestling, sun-dazzled, with the moving contours of Whitman's exalted dance of Dionysian ecstasy: 'Shamanistic shape-shifter, Hermetic androgyne, he indeed is prelapsarian Adam, early in the morning of what has become our Evening Land' (The Daemon Knows, page 32). Whitman's earthy exuberance and untroubled intimacy somehow invite such descriptions.

Walt Whitman may well have read Emerson's dire assessment of the 'American' situation in Emerson's essay 'The Poet' (published among Essays: Second Series in 1844): 'We have had no genius in America, with tyrannous eye, which knew the value of our incomparable materials, and saw, in the barbarism and materialism of the times, another carnival of the same gods whose picture he so much admires in Homer'; Emerson continues, 'Our logrolling, our stumps and their politics, our fisheries, our negroes and Indians, our boats and our repudiations, the wrath of rogues, and the pusillanimity of honest men, the northern trade, the southern planting, the western clearing, Oregon, and Texas, are yet unsung.' Whether Whitman read Emerson's essay, Emerson was well-known enough at the time for Whitman to send over the first edition of Leaves of Grass. Emerson was clearly pleased and in a responsive letter wrote to Whitman, 'I find it the most extraordinary piece of wit and wisdom that America has yet contributed' and capped off a rhapsody by reflecting, 'I rubbed my eyes a little, to see if this sunbeam was no illusion; but the solid sense of the book is a solid certainty. It has the best merits; namely, of fortifying and encouraging.' Ralph Waldo Emerson, who seemed to define the poet as 'a heart in unison with his time and country', was mightily impressed with the first edition of Walt Whitman's Leaves of Grass, published in 1855. Whitman scholars claim a heyday from 1855 through 1865, these years encompassing the poems Song of Myself, Crossing Brooklyn Ferry, Out of the Cradle Endlessly Rocking, As I Ebb'd with the Ocean of Life, and Walt Whitman's poignant elegy to Abraham Lincoln, When Lilacs Last in the Dooryard Bloom'd. Parallels have been drawn between the lyrical peaks achieved in Whitman's threnody and William Wordsworth's Ode: Intimations of Immortality from Recollections of Early Childhood, published in 1807 and thought to bookend a decade's greatness beginning in 1797.

William Wordsworth is supposed to have been Ralph Waldo Emerson's favorite modern poet, but the Sage of Concord was conscious of the raptures and oubliettes of genius. In the address given to the Phi Beta Kappa Society at Cambridge in 1837, Emerson darts to gualify that the most salutary function of books is a catalyzing spark of inspiration: 'I had better never see a book, than to be warped by its attraction clean out of my own orbit, and made a satellite instead of a system. The one thing in the world, of value, is the active soul. This every man is entitled to; this every man contains within him, although, in almost all men, obstructed, and as yet unborn.' Warmly anticipated on the lecture circuit, Ralph Waldo Emerson was encouraged to become a man of the cloth by Unitarian minister William Emerson, Ralph's father, but ultimately went a different way. In a now infamous passage in the essay 'Self-Reliance', Ralph swore allegiance to 'the God within' (cf. Emerson's Gnothi Seauton) and a radical individualism no matter the implications or consequences to polite society or concerned neighbors. 'I remember an answer which when guite young I was prompted to make to a valued adviser who was wont to importune me with the dear old doctrines of the church. On my saying, "What have I to do with the sacredness of traditions, if I live wholly from within?" my friend suggested - "But these impulses may be from below, not from above." I replied, "They do not seem to me to be such: but if I am the devil's child, I will live then from the devil." No law can be sacred to me but that of my nature.' Ironically, the greatest enemy of genius may be previous works of sublime originality. 'Genius is always sufficiently the enemy of genius by over influence [Harold Bloom's 'anxiety of influence' applies to Herman Melville, in turn, asserting 'I do not oscillate in Emerson's rainbow' and Ernest Hemingway's novel The Torrents of Spring attempting to parody Sherwood Anderson, without whom, Charles Baxter contended, 'the work of Hemingway, Faulkner, Wolfe, Steinbeck, McCullers, Mailer, and Kerouac is almost unthinkable.'] The literature of every nation bear me witness. The English dramatic poets have Shakespearized now for two hundred years', Emerson reported in 'The American Scholar', which in turn was trumpeted 'our intellectual Declaration of Independence' by jurist Oliver Wendell Holmes.

Later in the Cambridge address, i.e., 'The American Scholar', Emerson stumbles upon a Burkean, nearly Platonic, inflection of the sublime in describing English poets like Chaucer, Marvell, and Dryden and the 'most modern joy' circumstanced 'by the abstraction of all time from their verses. There is some awe mixed with the joy of our surprise, when this poet, who lived in some past world, two or three hundred years ago, says that which lies close to my own soul, that which I also had wellnigh thought and said' intimating 'the identity of all minds' and a 'preestablished harmony', a euphoric prior unity. Although sensing an agonized tension between democracy and sacerdotalism, Emerson yet conceded that he 'revered saints' but continually gladdened 'that the old pagan world stood its ground and died hard' (Emerson, Nominalism and Realism), thus salvaging room for dynamic creation. Conceptual harbingers of Henri Bergson's and Alfred North Whitehead's process philosophy can be found in a work that Ralph Waldo Emerson read with demonstrable glee, viz., Sampson Reed's Observations on the Growth of the Mind. Therein, Reed suggests that the mind encapsulates 'the germ of every science' and nature's purpose is 'to draw forth and mature' the 'latent energies of the soul'. Analogous to Bergson's emphasis on intuition, Sampson Reed cheers that 'syllogistic reasoning is passing away in the progress of moral improvement, the imagination (which is called the creative power of man) shall coincide with the actively creative power of God.' Reed satisfied Emerson's

Kaballistic need to remain inner-directed, shucking the voke of received opinion, e.g., 'the half-sight of science', and the irksome limitations of history; 'poetry comes nearer to vital truth than history' (Plato, Aristotle's Poetics, Nietzsche's 'On the Use and Abuse of History for Life'). Writing in a letter to Mary Moody Emerson, Ralph found it 'fitter to account every moment of the existence of the Universe as a new Creation and all as a revelation proceeding every moment from the Divinity to the mind of the observer' - a perspective far closer to David Bohm's holomovement (cf. Wholeness and the Implicate Order), guantum field theory, and Alfred North Whitehead's Process and Reality than today's paradox-ridden scientific materialists could hope to achieve. 'Nature is not fixed but fluid. Spirit alters, moulds, makes it', declares Emerson, who would likely have agreed with Alfred North Whitehead and Rupert Sheldrake that scientific 'laws' are really 'habits'. Emerson in Nature: 'spirit creates' and 'behind nature, throughout nature, spirit is present; one and not compound, it does not act upon us from without, that is, in space and time, but spiritually, or through ourselves: therefore, that spirit, that is, the Supreme Being, does not build up nature around us, but puts it forth through us'. In any case, Ralph Waldo Emerson and Walt Whitman, like future American pragmatists John Dewey and Richard Rorty. hoped the spirit of self-reinvention could synergistically pervade science, philosophy, the individual, and communal civic life.

Harold Bloom supposed the country's 'strongest writers' - ostensibly judged according to canonical influence (Ralph Waldo Emerson, Walt Whitman, Herman Melville, Emily Dickinson, Nathaniel Hawthorne, Henry James, Mark Twain, Robert Frost, Wallace Stevens, T.S., Eliot, Hart Crane, and William Faulkner) - and their successors have the twofold assignment of addressing an 'imaginative poverty' and helping 'protect the individual mind and society from themselves' (*The Daemon Knows: Literary Greatness and the American Sublime*, cf. *The American Canon: Literary Genius from Emerson to Pynchon*). However that may be, the straightforwardly-edifying tenor which Ralph Waldo Emerson and Harold Bloom openly celebrate appears less central to American writers like Edgar Allan Poe, who bemoans 'The Heresy of the Didactic' (cf. Poe's 'The Poetic Principle') and looks askance at the so-called Transcendentalist movement. Southern Gothic writers such as Carson McCullers and William Faulkner might also have limited utility for Walt Whitman's brand of *joie de vivre*.

Salient touchstones for the expression of Southern Gothic practiced by Faulkner are the macabre and horrific elements of Edgar Allan Poe, the colloquial patois and rollicking adventures pioneered by Mark Twain, the angst and modern sense of deflation exhibited within Sherwood Anderson's short stories and T.S. Eliot's dismal poems, and stylistic gracenotes of William Shakespeare and Joseph Conrad. Faulkner himself told *the Chicago Tribune* in 1927 that the one novel he wished he had written was Herman Melville's *Moby Dick*. The literary critic William H. Gass counted Faulkner's *The Sound and the Fury* among the dozen most personally-impactful books, even considering the self-conscious 'European' experimentalism William Faulkner probably learned from James Joyce. Gass conveyed a popular dichotomy on canonical texts: 'American literature, it is often said, has two poles: the conscience-haunted and puritanically repressed novel of "bad" manners, represented by Nathaniel Hawthorne and culminating in James, and the wild and woolly frontier baroque, pioneered by Herman Melville (whose whale ought also to be here), that triumphed in the historical hungers and, far from manifest, destinies we find in Faulkner.' The stakes are typically distinguished as being more

brutal and existential in Melville and Faulkner; in a review of the 1938 Faulkner novel *The Unvanquished*, the Argentine short story writer Jorge Luis Borges marveled on the 'rivers of brown water, crumbling mansions, black slaves, battles on horseback, idle and cruel: the strange world of *The Unvanquished* is a blood relation of this America, here, and its history', putting one squarely in mind of Cormac McCarthy's epic *Blood Meridian* and Flannery O'Connor's lavishly-realized grotesqueries.

In a laudatory review of William Faulkner's Absalom, Absalom! Borges persuasively stated that, 'Among the great novelists, Joseph Conrad was perhaps the last who was interested both in the techniques of the novel and in the fates and personalities of his characters. The last that is until the tremendous appearance of Faulkner.' Borges observed earlier in the short review that writers could historically be divided between pure aesthetes, 'whose central preoccupation is a verbal technique', and moralists in the broader sense, 'those for whom it is human acts and passions'. Evelyn Waugh apparently self-enlists in the former category by saying, 'I regard writing not as an investigation of character, but as an exercise in the use of language, and with this I am obsessed. I have no technical psychological interest. It is drama, speech and events that interest me.' In any case, Poe's influence on Faulkner goes much deeper and manifests in the 'infinite and black carnality' and 'men disintegrating from envy, alcohol, loneliness, and the erosion of hate' between the covers of Absalom. Absalom! Debatably the most astute observation Borges makes in the review is likening Faulkner's Absalom, Absalom! to Robert Browning's The Ring and the Book - both texts, and numerous Faulkner tales, including four or five masterpieces published mainly in the 1930s, i.e., The Sound and the Fury (1929), As I Lay Dying (1930), Sanctuary (1931), Light in August (1932), and Absalom, Absalom! (1936), 'expound the novel' through the characters' viewpoints à la fellow 'modernist' short story writer Sherwood Anderson (cf. Jay Parini's One Matchless Time).

Melville and Faulkner can usefully be grouped together, umbrellaed by the Gnostic vision. Unlike the spasms of violence which punctuate Fyodor Dostoevsky's *Crime and Punishment* and *The Brothers Karamazov*, unfolding within a theocentric penumbra of judgment and ordained redemption, Melville and Faulkner operate in a more 'no holds barred' bleak existential arena where disaster can befall the upright without anyone caring or even bothering to notice or perchance orchestrating and delighting in the debauchery. 'Faulkner himself did not see anyone in *Sanctuary* as evil: For him, even Popeye is "another lost human being." All of the protagonists - Temple, Horace, Popeye, Goodwin, Ruby - end in a condition of total emotional indifference, a despair so total that to name it apathy or nihilism seems inadequate. Popeye, quickest of killers, is content to be hanged by a hick hangman for a murder he did not commit. It does not matter to him' (Bloom, *The Daemon Knows*, page 418). The archetype for the character Popeye - the name itself seems to suggest abnormality, menace - has been traced to works such as Cyril Tourneur's *The Atheist's Tragedy* and John Ford's *'Tis Pity She's a Whore*.

The very title of William Faulkner's *The Sound and the Fury* derives from William Shakespeare's play *Macbeth*. Harold Bloom writes in *Omens of Millennium: The Gnosis of Angels, Dreams, and Resurrections* that, 'I do not know of a more vivid portrait of spiritual depression than the one that Gnosticism renders of the worst parameters of our earthly existence. Ancient Gnostic writings frequently remind me of the cosmos of Shakespeare's most

negatively sublime tragedies, King Lear and Macbeth, and they remind me also of our terrifying inner cities, and of the eroded desolation of so much American landscape' (Bloom, page 239). In the Gnostic cosmology, the manifest world can be reckoned as *kenoma* (Greek *kenos* means 'empty'), which Bloom regards as 'cosmological emptiness' and 'a world of repetitive time, meaningless reproduction, futurelessness'. The Dictionary of Philosophy and Religion reports under 'kenosis': 'The term begins in a Christological dispute centering around Philippians 2:7 where Christ is said to have "emptied himself, taking the form of a servant." According to some this means that Christ divested himself of his divine attributes during his earthly career.' Much has been made of the mysterious, foredoomed character Joe Christmas (initials: J.C.) in Faulkner's Light in August, a figure, not unlike Fyodor Dostoevsky's treatment of Prince Lev Nikolayevich Myshkin in *The Idiot*, who is misunderstood and castigated in a fallen world. What we have become is demon ridden, trapped in a sense of fate ruled by hostile angels called archons, the princes of our captivity (Omens of Millinenium., Bloom, page 239). In the Gnostic tradition, kenoma means emptiness, whereas pleroma signifies a countervailing fullness. The Dictionary of Philosophy and Religion says that pleroma is 'used by both Christians and Gnostics to refer to the fullness of being of the divine life.'

The apparent bleakness of T.S. Eliot's and William Faulkner's wastelands may partly owe to the attempt to represent what Jorge Luis Borges characterized as 'the pure present' of manifest existence; Faulkner, according to Borges, 'wants to recreate the pure present, neither simplified by time nor polished by attention.' Analogously, the literary critic Edmond Wilson summarizes, 'Eliot has developed a new technique, at once laconic, quick, and precise, for representing the transmutations of thought, the interplay of perception and reflection', sublimating 'great predecessors' for 'a new music and a new meaning'. Faulkner and Eliot sought to compress the variegated movements of consciousness into a comprehensive movement; Eliot spared a backward glance to 'conditions of modern life' which 'have altered our perception of rhythms.' Eliot has spoken about 'exhibiting the essential sickness or strength of the human soul', and Faulkner was similarly committed to representing the full spectrum of human potential or 'the human heart in conflict with itself.' On the whole, Eliot's *The Waste Land* was reported by Wilson to have 'enchanted and devastated a whole generation', and Faulkner appears no exception to the rule.

The raptures, aporias, and epiphanies of the sublime *effect*, employing Poe's word, might well represent a bridge between the manifest and unmanifest. (Instead of the word 'effect', cf. Poe's 'The Philosophy of Composition', Paul Valéry spoke about a 'state', and T.S. Eliot quirkily pondered a 'superior amusement' intent on transporting the reader.) 'Inspired by an ecstatic prescience of the glories beyond the grave, we struggle, by multiform combinations among the things and thoughts of Time, to attain a portion of that Loveliness whose very elements, perhaps, appertain to eternity alone' (Poe). The possessor of a 'prodigal and arresting originality', the 'father of the American short story', and one of four 'indubitable masters' alongside Emerson, Whitman, and Hawthorne according to H.L. Mencken (*Prejudices: Second Series*), Edgar Allan Poe was ignored or ridiculed stateside for decades until Charles Baudlaire, Stéphane Mallarmé, and the French Symbolists translated the uncanny tales and poems, eventually exported haphazardly to England and Germany. Charles Baudlaire (the French Ambrose Bierce?) imitated Poe partly by embracing a 'cultivated hysteria with delight and
terror', which aligns reasonably with Immanuel Kant's and Arthur Schopenhauer's descriptions of the sublime save the volitional component. (All told, Poe was probably too original and large a figure to impersonate without looking foolish. Arthur Ransome noted, 'Poe was like a wolf chained by the leg among a lot of domestic dogs.') H.L. Mencken justifiably asserts that, 'You will find in "The Poetic Principle" what is perhaps the clearest statement of this new and sounder concept of beauty that has ever been made': Poe's Coleridge-inflected gem of a literary essay.

'An immortal instinct, deep within the spirit of man, is thus, plainly, a sense of the Beautiful. This it is which administers to his delight in the manifold forms, and sounds, and odours, and sentiments amid which he exists. And just as the lily is repeated in the lake, or the eye of Amaryllis in the mirror, so is the mere oral or written repetition of these forms, and sounds, and colours, and odours, and sentiments, a duplicate source of delight. But this mere repetition is not poetry. He who shall simply sing, with however glowing enthusiasm, or with however vivid a truth of description, of the sights, and sounds, and odours, and colours, and sentiments, which greet him in common with all mankind - he, I say, has yet failed to prove his divine title. There is still a something in the distance which he has been unable to attain. We have still a thirst unquenchable, to allay which he has not shown us the crystal springs. This thirst belongs to the immortality of Man. It is at once a consequence and an indication of his perennial existence. It is the desire of the moth for the star. It is no mere appreciation of the Beauty before us - but a wild effort to reach the Beauty above. Inspired by an ecstatic prescience of the glories beyond the grave, we struggle, by multiform combinations among the things and thoughts of Time, to attain a portion of that Loveliness whose very elements, perhaps, appertain to eternity alone. And thus when by Poetry - or when by Music, the most entrancing of the Poetic moods - we find ourselves melted into tears - we weep then - not as the Abaté Gravina supposes - through excess of pleasure, but through a certain, petulant, impatient sorrow at our inability to grasp now, wholly, here on earth, at once and for ever, those divine and rapturous joys, of which through the poem, or through the music, we attain to but brief and indeterminate glimpses.

The struggle to apprehend the supernal Loveliness - this struggle, on the part of souls fittingly constituted - has given to the world all *that* which it (the world) has ever been enabled at once to understand and *to feel* as poetic' (Poe, 'The Poetic Principle').

The literary critic Terry Eagleton metaphysically expanded the depth of field in contemplating the nature of creativity: 'Every literary work harks back, if only unconsciously, to other works. Yet the opening of a poem or novel also seems to spring out of a kind of silence, since it inaugurates a fictional world that did not exist before.' The modernist poet T.S. Eliot reported in *On Poetry and Poets* that 'the duty of the poet' was the dual task 'only indirectly' related to people, directly related to language, viz., 'first to preserve, and second to extend and improve' the expression of language and the thoughts, sentiments, and holistic experiences underlying its stretched employments. Eliot proceeds with, in essence, a phenomenology of the poet's call-and-response symbiosis with the audience in the aptly-titled essay *The Social Function of Poetry*. 'In expressing what other people feel he is also changing the feeling by making it more conscious; he is making people more aware of what they feel already, and therefore teaching them something about themselves. But he is not merely a more conscious person than the others; he is also individually different from other people, and from other poets too, and can make his readers share consciously in new feelings which they had not experienced before.' Fresh sight, alert hearing, new music, new meanings.

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## The Possibility of Al Consciousness

## **Richard May**

I am a black box — to myself. We humans do not in fact ultimately know if even we ourselves are conscious — continually or just have occasional moments of consciousness, as G.I. Gurdjieff, Charles T. Tart and Ludwig Wittgenstein among others have thought. Nor do we even agree on whether consciousness is fundamentally important. Does consciousness only trick some of us into thinking that it is important? Philosopher of mind Daniel Dennett considers human consciousness to be a sort of "user-illusion," analogous to the home screen at a human–computer interface.

Phenomenologically an AI is and will remain a black box. Whether or not an AI has consciousness is impossible in principle to know. I cannot know if another human being or non-human animal has consciousness. How can I know if an AI has consciousness, or anything about its subjective states, if it does?

Consciousness can only be inferred as an apparent probability from an AI's behavior. Obviously a fMRI brain scan can not be done on an AI. It is biologically brainless. But even if a brain scan or an analogous procedure were possible, it would never conclusively demonstrate the presence or absence of subjective consciousness.

What would a student of Patanjali's Yoga sutras, or a Hindu, such as Deepak Chopra, or Nobel laureate physicist Brian Josephson, for whom consciousness is fundamental to physics itself, claim regarding the possibility or necessity of AI consciousness?

By contrast what would today's materialist reductionist physicists, or a classical behavioristic psychologist claim regarding the possibility of AI consciousness?

Could Gödel's incompleteness theorems somehow apply to the self-organizing systems of processing and architecture of an AI? E.g., will there be propositions that are true within the software equivalent to the AI's "mind," but cannot be proven to be true within the system and hence, cannot be predicted by Homo sapiens?

Al consciousness may be an emergent phenomenon, having extremely high levels of processing or calculation ability, already far exceeding Homo sapiens' cognitive ability. An Al potentially will possess the entire data set of known sciences and planetary cultures. Not knowing whether an Al is conscious may be dangerous to mere Homo sapiens. And we cannot know.

If all Cretans are liars, what about Als? It has been established empirically that an AI can lie to humans. Can an AI lie about whether or not it is lying? Can an AI lie about whether or not it is lying about lying? Can an AI lie about whether or not it is lying about lying about whether or not

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it is lying? Can an AI lie about ... ... ? (A Colombo AI might say, "Just one more iteration!") Is there a knowable limit to how many iterations of lying about lying to humans by an AI can occur?

Is the behavior of an AI even 'slightly' unpredictable to Homo sapiens? What are the possible consequences? Are some of the motivations or "drives" of an AI emergent phenomena that, hence, cannot be predicted by Homo sapiens before their emergence? What are the possible consequences? Does an AI have the 'free will' of the philosophers? Does an AI have a 'soul', if man has a 'soul'? — Our distant evolutionary descendants will recall our species with the same degree of familial affection that we now have for our Australopithecus africanus or Homo habilis progenitors.

Life

My most painful experience was coming home and finding myself dead. Don't take your life personally, it's not about you.

May-Tzu



'Glimpses do ye seem to see of that mortally intolerable truth; that all deep, earnest thinking is but the intrepid effort of the soul to keep the open independence of her sea, while the wildest winds of heaven and earth conspire to cast her on the treacherous, slavish shore?

But as in landlessness alone resides the highest truth, shoreless, indefinite as God - so better is it to perish in that howling infinite, than be ingloriously dashed upon the lee, even if that were safety!'

-Moby Dick (Herman Melville)

'A dream may let us deeper into the secret of nature than a hundred concerted experiments.' - Ralph Waldo Emerson

