

A Graphical Representation of the Reciprocal System World-View

(with a Mixture of Religion Thrown in for Good Measure)

by

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Introduction

Compared with books or papers in science and engineering, books or papers in philosophy and religion usually lack diagrams. To help rectify the situation in regard to Reconstructionist philosophy, I have developed two graphs to explicate its world-view or weltanschauung. The first diagram illuminates the structure of the universe; the second illustrates the compound structure of the human being. A full explanation of both would require thousands of pages of text and math; however, a good start can be made by reading the books listed in the References, which I now proceed to explicate briefly.

Space-Time, Photons, and Matter

Space-time is the fundamental component of the physical universe. Matter and life cannot exist without space-time. Furthermore, space cannot exist without time, and time cannot exist without space, so the reality is space-time, not space or time existing individually and separately. Properties of space-time include dimensionality, uniform linear progression, and quantization; if space-time were a continuum, rather than discrete, we would be unable to distinguish one unit from another. If the universe contained nothing but space-time, it would be a featureless uniformity. There thus must be deviations or displacements from the unitary nature of space-time. The first deviation, vibration, results in photons of various frequencies. The second deviation, rotation, results in sub-atoms and atoms of various amounts and types of spins. (Different schools of theoretical physics offer competing views on the details, which are not relevant to this discussion. However, all such schools agree that the vibrations and rotations are quantized.) Atoms combine to form compounds. Compounds combine to form particles, particles combine to form stars and planets; stars group together to form galaxies.

The Physical and Inverse Physical Sectors–Symmetry

The deviations from space-time unity can be either up or down, resulting in two sectors of the physical universe—our material or physical sector and the inverse (or anti-) sector. The inverse sector is the inverse of our sector, with space and time interchanged; in our sector space appears 3-dimensional and time 1 dimensional, whereas in the other sector, time would appear as 3-dimensional and space 1 dimensional. (I prefer the term “inverse” to the prefix “anti-,” because the masses of the inverse particles are positive, not negative. However, most of my scientific colleagues think otherwise. Again, this difference of opinion is unimportant to this discussion.) Physical law and inverse physical law govern the two major physical sectors of the universe. The arrows on the diagram indicate that the two sectors can exchange particles; the inverse (or anti-) particles usually decay very rapidly in our sector; likewise, material particles usually decay very rapidly in the other sector. Observe the beautiful symmetry displayed in the diagram.

Living Organisms

Physical compounds continue to aggregate into larger and larger molecular chains, eventually enabling a stable association with an inverse physical entity. The life sector is a subset of the physical sector; the inverse life sector is a subset of the inverse physical sector. A biological organism in the physical sector is a material entity controlled by an inverse entity (in the nuclei of cells and in the nervous system—the mind; as Samuel Alexander says in Ref. 2, “Time is the mind of Space.”). The quantized element of a biological entity is the cell, the complex structure of which prevents the inverse entity from decaying. For a computer analogy, consider the DNA and genes to be the software and the inverse entity in the nucleus to be the hardware central processing unit. Likewise, a biological organism in the inverse sector is an inverse physical entity controlled by a material entity (in the nuclei of cells and in the nervous system). Thus, both the mechanists and the vitalists are partially right—a living organism has both physical and inverse physical elements (the inverse physical component is just as physical as the material component, but it is different in that it is, well, inverse. The various schools of theoretical biology have differing views as to the detailed nature of cells, but these are not relevant to this discussion.). In our sector, the inverse nature of living entities can be seen in natural selection and biological evolution, which are quite different from normal physical law and physical aggregation. In application to biology, the Second Law of Thermodynamics appears inverted—entropy is reduced, rather than increased, at least for the time the organisms are growing and reproducing. Along the same lines, Sidis says in Ref. 4 that “Life consists of bodies with a mechanical efficiency of over 100%”—which is what we would expect from life’s inverse nature.

Human Beings

Biological organisms evolve until pre-ethical human beings are reached. In Reconstructionist metaphysics there is a third sector of the universe, which is non-physical, non-space-time, made up of metaphysical units (this sector is *not* indivisible—it is quantized just like all existents). Kaplan calls this the Transnatural sector (it is natural, but distinct from the normal natural or physical sector(s)). An ethical human being has a metaphysical unit (simple or complex) controlling the biological organism (a higher level mind controlling the biological mind); this unit, coming from the Metaphysical/Transnatural sector, is what makes a human different from an animal; a metaphysical unit will only associate with a primate brain advanced enough for it. See the second diagram for a graphical representation of the compound nature of a human being; the structure mirrors the various components of the universe. Thus, we have here a scientific justification for the traditional belief of the tripartite nature of human beings: body, mind, and soul (with the mind being divided into two components, the rational and the emotional). Since the metaphysical unit is not physical, it is not destructible and thus survives the death of the body and mind. It may then be reincorporated into a new body (or mind); thus we have support for reincarnation (but not for bodily resurrection) on this or another planet. The arrows on the diagrams help to make all of this clear. Communication between or among metaphysical units is by telepathy, religious revelation, scientific insight, or intuition.

Metaphysical/Transnatural Sector Law—the Golden Rule

There are three ways to express “Thy Law of Righteousness”:

1. Do not do unto others as you would not have them do unto you (Hillel).
2. Do not initiate force or commit fraud or theft (Rand).
3. The criterion by which we identify a moral action is a decision as to whether we would be willing to make this type of action a universal rule (Kant).

No animals follow these rules. Normal humans do, and thus this is proof of the existence of the metaphysical/ethical control units. The Golden Rule is just as different from the biological law of evolution as the biological law of evolution is from mere physical aggregation.

Evil

The Holocaust, the continuing spate of terrorist suicide bombings in Israel, and all the daily newspapers confirm, again and again, that there is no supernatural being protecting us; the Metaphysical/Transnatural sector is not supernatural. The Islamic belief of a bodily paradise is false; there is no survival of anything physical (biological) after death; since these bombers apparently have no metaphysical control units, they do not survive at all.

Evil results from the absence or inactivity of a metaphysical control unit in a criminal. All metaphysical units are “good,” so there is no Zoroastrian or Christian dualism of good vs. evil in the system; the dualism is between physical and metaphysical units (and physical/biological units are not bad per se). Rehabilitation is not possible simply because a criminal does not have the specific organ necessary to control his biological impulses properly in the first place. A perusal of the Humanist and Objectivist literature finds many references to the “soul,” so even ostensibly atheistic systems cannot dispense with the concept.

God

In Reconstructionism, the collection of metaphysical/ethical control units, of *one* substance—the Transnatural sector—is considered to constitute “God”; this is quite different from the traditional religious concept of a male supernatural Lord sitting on a throne somewhere up in the sky. And, please note, the metaphysical units are neither male nor female; the concept of gender is applicable only to biological entities.

Human Purpose

Our purpose on Earth is to build our minds and metaphysical control units. This means promoting individual liberty, self-responsibility, limited government, justice, peace, and free-market economics. It also means volunteering to support worthwhile charities to help individuals who through no fault of their own cannot help themselves. Over millions or billions of years, our metaphysical control units will continue to grow and differentiate (in a metaphysical, not physical, sense)—there is no merging of everything as in Buddhism.

Philosophers and readers familiar with Plato will recognize that the system described is very Platonic, with the Metaphysical/Transnatural sector substituting for the realm of Forms. But in this system, the physical and metaphysical entities are equally real. I hasten to add that Kaplan's, Alexander's, Larson's, and Sidis's logical reasoning skill would make Aristotle and Leibniz proud.

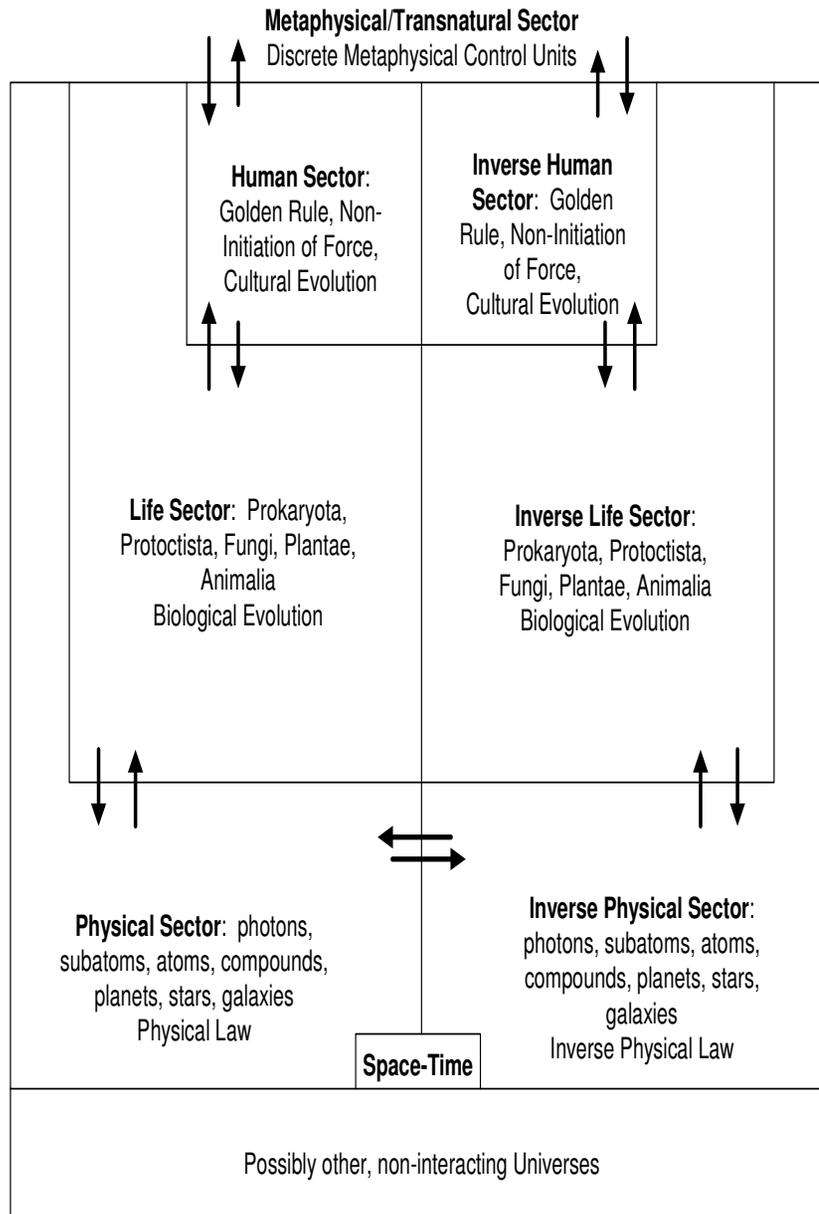
Reconstructionist Service Books

Passages in Reconstructionist service books correlate with the above schema. I close with a quote from p. 896 of *Kol Haneshamah*, the Reconstructionist Prayer Book for the Days of Awe:

“God’s name had (has) four letters, each of which corresponds to one aspect of reality. The world is a physical, emotional, mental, and spiritual reality. Kabbalah, Jewish mysticism, speaks of the four worlds—a physical, an emotional, a mental and a soul world. In each of these four realms, a Jewish person is called upon to sanctify the name of God.”

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A Human Being is a Compound Being:

Soul--metaphysical control unit(s) (ethics, esthetics, intuition, super-ego)



Mind--rational component (ego)



Mind--emotional component (id)



Body--physical (incl. biological control units)

References:

1. M. Kaplan, *Judaism as a Civilization* (New York: The Macmillan Company, 1934). Rabbi Kaplan's magnum opus, in which he develops and defends a non-supernatural, non-atheist form of Judaism, Reconstructionism.
2. S. Alexander, *Space, Time, and Deity* (London: The Macmillan Company, 1920). Prof. Alexander's magnum opus, in which he traces the entire chain of being from space-time to God. Quoted by both Kaplan and Larson.
3. D. Larson, *Beyond Space and Time* (Portland, OR: North Pacific Publishers, 1995). Larson's magnum opus, in which he theoretically explores the sectors of the universe, in a scientific manner.
4. W. Sidis, *The Animate and the Inanimate* (Boston: The Gorham Press, 1925). Sidis's only philosophical work, in which he cleverly explains the thermodynamic differences between the living and non-living.
5. Reconstructionist Service Books, both original and new.

* with a mixture of religion thrown in for good measure