

Larsonian Metaphysics and the Reciprocal System World-View

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

by

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Introduction

Compared with books and papers in science and engineering, books and papers in philosophy and religion usually lack diagrams. To help rectify the situation in regard to the metaphysics of the Reciprocal System, this author has 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 will now be briefly explicated.

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. Galaxies group together to form galaxy clusters.

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- or cosmic) physical 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. (The term “inverse” is preferred to the prefix “anti-,” because the masses of the inverse particles are positive, not negative. However, conventional scientists 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 Reciprocal System 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 (Ref. [1]) 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 around the world, 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 (Ref. [1]), 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 and objective. Kaplan's, Alexander's, Larson's, and Sidis's logical reasoning skill would make Aristotle and Leibniz proud.

Reconstructionist Service Books

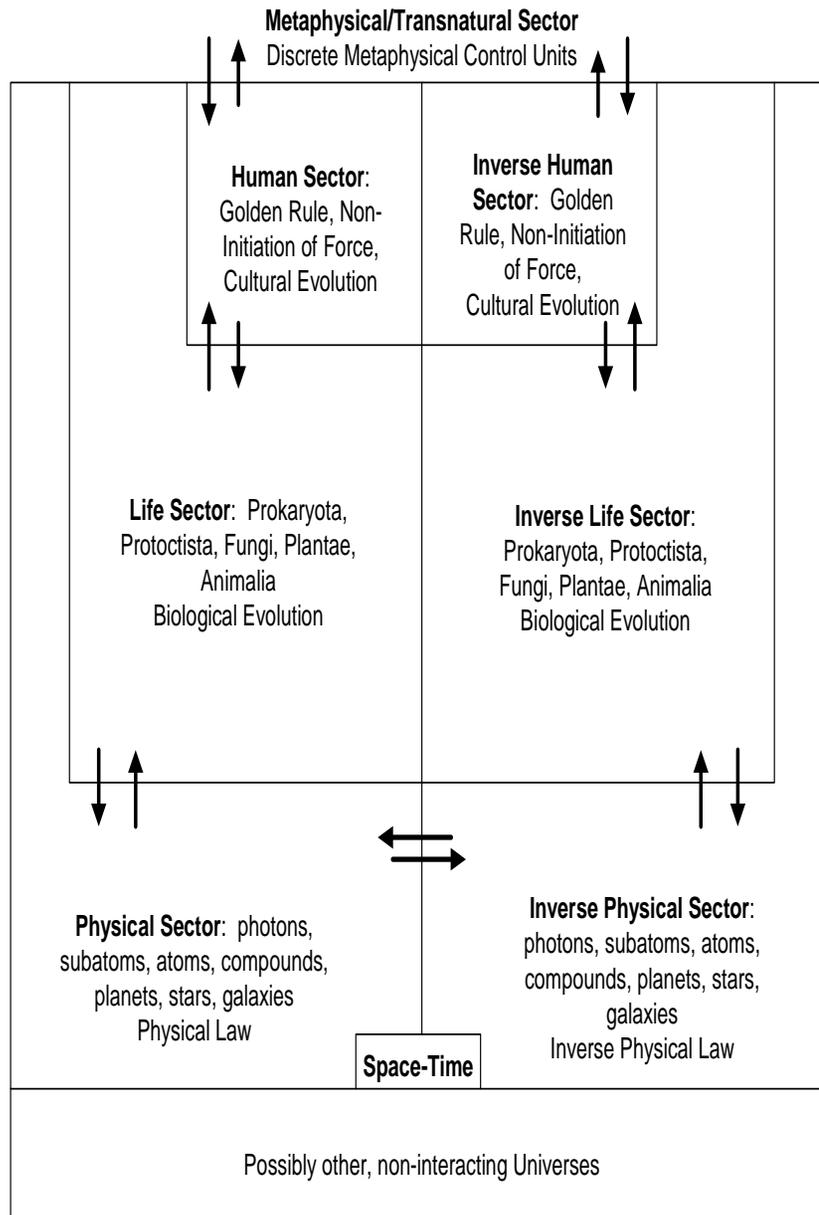
Passages in Reconstructionist service books (Ref. [5]) correlate with the above schema. From p. 896 of *Kol Haneshamah*, the Reconstructionist Prayer Book for the Days of Awe:

“God’s name 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 GRAPHICAL REPRESENTATION OF THE RECIPROCAL SYSTEM WORLD-VIEW*

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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

Appendix A: Review of Prof. Johnson's *Big Questions of Philosophy* (The Teaching Company, 2016), posted at Amazon.com, August 10, 2016)

A Pure Physicalist; But....

Like many of his colleagues in academia, Prof. Johnson is a pure physicalist. I can summarize the 36 lectures of this course with the following equation:

Existence = Physical Realm only (1)

However, many of us in the private sector go by this equation:

Existence = Physical Realm + Non-Physical Realm (2a)

From the references given below, Eq. (2a) can be rewritten as

Existence = Space-Time Units + Non-Space-Time Units (2b)

Most of the populace still believes that the non-physical realm is “supernatural,” but more enlightened individuals consider both realms to be perfectly “natural”—i.e., rational and objective and understandable by the human mind. We can, however, refer to the non-physical realm as “transnatural”—in the sense that it transcends the physical realm—it is outside space-time.

Johnson calls the above view “dual substance theory” and disparages it. But if it's not true, then human beings would simply be just big-brained animals, quantitatively different, but not qualitatively different, from other animals. But, by observation, it is clear that (most) human beings are creative and have intuition, ethics, free will, rights, and some degree of ESP (non-physical communication). These are qualitative differences from other animals, which means that (most) human beings have a component which is the source of these differences: a non-physical component. This component is commonly called the “soul.” Johnson disagrees; he says that this theory violates conservation of energy and momentum. But the physical realm is a cause-effect realm, not a deterministic realm. A causes B, but not all properties of B are determined by A; probability enters into the result. A non-physical unit could alter the probabilities of a particular action, superseding what the bio-unit would have done. Our existential position in life is as a compound structure, part physical and part non-physical. And, it is the non-physical component, which survives the death of the body and the brain/mind. Ensoulment occurs some time after the 20th week of a fetus, when human brain waves begin; desoulment occurs some time after brain death—a soul will only associate with an intact hominid brain on this planet or others. The proof of the non-physical realm comes from the parapsychologists; psi experiments over the past 100 years have conclusively proved the existence of some degree of ESP—i.e., the results are somewhat above chance. But Johnson, like other pure physicalists, refuses to discuss these experiments.

The transnaturalist theory I'm giving here gives us our purpose: ethical character development, which means "soul development." A pure physicalist like Johnson cannot give us an ultimate purpose! The theory also gives us an explanation for the difference between criminals and non-criminals; criminals do not have a non-physical component to control their biological actions! Johnson explains the behavior of criminals as being due to faulty brain wiring. To date, however, all attempts at rehabilitation have failed. The best that criminals can learn to do is to imitate ethical individuals.

Johnson defers to "modern physics" in many of the lectures. He seems to be totally unaware of the various critiques of these theories I've and others have published. My paper "The Case Against Modern Physics" shreds "modern physics"—but the academic world is totally oblivious.

Johnson goes through various theories to explain personal identity, even using Star Trek transporter malfunctions to make his points. But from space-time + non-space-time theory, this is an easy question to answer: a person is that bundle of space-time units + non-space-time units (if any) which go through a unique set of space-time and non-space-time transformations along the path of life from conception to death and beyond.

Plants, animals, and machines are purely physical and thus not creative—and they do not have or need ethics, free will, rights, etc. Animals and machines can "think," however, if we mean that they can make logical connections. Therefore, reason by itself does not separate men from animals or machines. In his epistemology lectures, Johnson discusses deductive and inductive logic, including abduction, and analogy, but he does not discuss intuition and extrapolation. Later on in the lectures, he speaks of "moral intuitions"—but where do these come from? A physicalist cannot answer this! Obviously intuitions come from the non-physical realm; of course, however, they must be checked to make sure that they are not in violation of anything we actually know; after all, there may have been a faulty reception.

Pure physicalists often say that metaphysical dualists only use "negative" descriptions to describe the non-physical realm. However, by extrapolation and analogy from the physical world, we can conclude that complex non-physical units are built from simple non-physical units; they would have a non-physical central processing unit, a non-physical memory storage unit, and non-physical receivers and transmitters. The memory storage unit must have some sort of filter to prevent information contradictory to fact from being stored. The metaphysical units are purely good, but they are certainly finite and not "omniscient" or "all-powerful." Supernaturalists cannot explain evil, but atheists cannot explain the good! The metaphysical units cannot act in any other way than the good, and so they do not get "moral credit." The free will in human beings means that a human can act either as a biological unit or as a spiritual unit (transcending his biological heritage); which occurs depends on the strength of the two competing units.

Ethical values exist, but where does the principle of justice come from? A pure physicalist would have to say that it must come (somehow) from the physical world, since there is nothing else. But how does one get justice from physics, chemistry, or biology? A little reflection shows that you cannot, and this provides another proof of the existence of the non-physical realm.

In addition to epistemology, metaphysics, and ethics, Johnson covers the political economy of Smith, Marx, Keynes, Mill, Rawls, and Nozick. I'm partial to Smith and Nozick, of course, but the professor says he's somewhere between Smith and Marx, or Rawls and Nozick. He does not present the work of the economist Pareto, who demonstrated that laissez-faire plus small government is optimal; one might add the open market operations of a central bank to smooth out the fluctuations of capitalism (buying bonds from the public with printed money in contractions, and selling bonds to the public in over expansions (and retiring the currency)).

The professor ends with a discussion of the "meaning of life" and quotes the answer from Adams, "42." Of course, a pure physicalist cannot give an answer; the physical universe is a "brute fact" and your life is random. As a transnaturalist, I strongly disagree with this; the overall purpose of human life (aside from each of our own special purposes) is ethical character development. Our non-physical component goes through numerous reincarnations, gradually obtaining more and more true knowledge. The reincarnations end when complete knowledge is obtained (everything is finite). Perhaps at that point, the complex structure is disassembled into the bare non-space-time units, and the process repeats.

On the positive side, the professor has a pleasant speaking voice, good vocal modulation, and good gestures. The graphics are sparse but OK. He is quite young, so I expect that he will change his philosophy as he ages!

References

1. D. Larson, *Beyond Space and Time* (Portland, OR: North Pacific Publishers, 1995).
2. [This paper]