

The Anomaly of The Aristotelian System of Cause and Effect

by

Dennis K. Chong ©

In this presentation, the male pronoun will apply to either gender.

The Theory of the Big Bang, in brief, propose that before creation happened there was only NOTHING. It was the late Heinz Pagels who explicated what was this NOTHING in his work *Perfect Symmetry*.

The nothingness “before” the creation of the universe is the most complete void that we can imagine - no space, time or matter existed. It is a world without place, without duration or eternity, without number - it is what the mathematicians call “the empty set.” Yet this unthinkable void converts itself into the plenum of existence - a necessary consequence of physical laws. Where are the laws written into that void? What “tells” the void that it is pregnant with a possible universe? It would seem that even the void is subjected to law, a logic that exists prior to space and time.

Heinz R. Pagels: *Perfect Symmetry* THE SEARCH FOR THE BEGINNING OF TIME Simon and Schuster 1985 page 347.

His devastating question:

Where are the laws written into that void? What “tells” the void that it is pregnant with a possible universe?

We now find that this question is linked to the Santiago Theory of Humberto Maturana and Francisco Varela:

The unique characteristic of the epistemology implied by the Santiago theory is that it takes issue with an idea that is common to most epistemologies but rarely mentioned explicitly - the idea that cognition is a representation of an independently existing world. The computer model of cognition as information processing was merely a specific formulation, based on an erroneous analogy, of the more general idea that the world is a pre-given and independent of the observer and that cognition involves mental representations of its objective features inside the cognitive system. The central image according of Varela, is that of a “cognitive agent parachuted into a pre-given world” and extracting its essential features through a process of representation.

According to the Santiago theory, cognition is not a representation of an independent, pre-given world, but rather a bringing forth of a world. What is

brought forth by a particular organism in the process of living is not *the* world but *a* world, one that is always dependent upon the organism structure. Since individual organisms within a species have more or less the same structure, they bring forth similar worlds. We humans, moreover, share an abstract world of language and thought through which we bring forth our world together.

Frizof Capra: *Web of Life* A New Scientific Understanding of Living Systems Anchor Books, Doubleday 1996 page 270.

According to the Santiago Theory, before our world is unfolded to us there is the empty set of Perfect Symmetry. This is to say that there WAS NOTHING - **“the most complete void that we can imagine - no space, time or matter existed.**

The Santiago Theory proposes that the unfolding of our reality into empty set of Perfect Symmetry is because of the structures in us. Maturana and Varella do not cite what these structures are. Neither does Pagels say what they are.

However, we are in the position to answer their silence. We say that the structures are:

1. Deep Structure
2. The Hierarchy of Paradigms, HOPs.

In Deep Structure are the set of rules or laws that are described into the universe. It holds true here in our sun that $E = mc^2$ as it does a star in the furthest reaches of space. What is true for a high school Hong Chinese boy that there is a China Sea and an Andromeda Galaxy is also true for a boy brought up from birth by a troop of baboons, such a child was so found in Uganda at the end of Idi Amin Dada's reign of terror.

In the HOPs are the semantic paradigms or blueprints of life by which we overlay our understanding of ourselves, others and the unfolded reality. Let us suppose that like Anthony Robbins you own your South Pacific isle. In it you have built your 150,000 square feet villa. To celebrate its completion you have invited the following as your house guests:

George W. Bush	Ariel Sharon	Hu Jintao
Jacques Chirac	Monica Lewinsky	Hilary Clinton
Bill Clinton	Oral Roberts	Pat Robertson
Larry Flint	Hugh Hefner	Prince Charles
Camilla Parker Bowles	Pope John Paul II	Osama ben Laden
Yasser Arafat	Ayatollah Khomeini	Vladimir Putin

Your guests at your request are now assembling at your marble patio that overlooks the Pacific for that one of the most cultured of human activities, English afternoon tea. The question is this: How long do you think it will take before you have a slight disturbance on your hands. Potentially this is a situation of conflict and chaos.

This situation arises because each one has a different set of life blueprints or paradigms by which to understand himself, others and the reality that he co-shares with them. They will express their differences in language.

This scenario speaks to the necessity for some overarching structure of law for all human societies. The alternative is chaos and most surely then there can be no freedom.

It is also from this scenario that one concludes that it is the clutch of unique and differing life semantic paradigms or blueprints that each has that:

1. unfolds in them, different understandings of the moment
2. gives to each a different interpretation of himself, others and the “reality” that he co-shares
3. entails in each a different ontology
4. compels a different focus and direction.

Below we shall discuss what this clutch of unique and differing life semantic paradigms or blueprints are. At a formal level we call them the HOPs or Hierarchy of Paradigms.

There is a critical problem about our HOPs. We kill others for our HOPs:

Human consciousness has brought forth not only the Chauvet cave paintings, the Bhagaved Gita, the Brandenbrug Concertos, and the theory of relativity, but also slavery, witch burnings, the Holocaust, and the bombing of Hiroshima. Among all the species, we are the only ones that kill their own kind in pursuit of religion, free markets, patriotism, and other abstract ideas.

Frizof Capra: *Web of Life* A New Scientific Understanding of Living Systems Anchor Books, Doubleday 1996 page 298.

There are three components to the HOPs:

1. General Paradigms:

These are so called because they are general or universal to all members of a homogenous group of people since they have the same. They are:

Race & Racial History	Family & family history	Language & linguistic history
Religion & religious history	Culture & cultural history	Politics & political history
Law & legal history	Social system & its history	Science & its history
	Lore, myths & traditions	

2. Specific Paradigms:

These are specific or unique to a person. We cite here some examples:

People must not be offended.
I must make sure no one puts me down.
I must be on time.
Things must be done perfectly.
We must be kind to others.

3. Meta Paradigms:

The word “meta” is Greek and it means above or outside of. Mesa is the opposite and it means in or within. You can think of a roller coaster ride as a mesa event in which you are in the roller coaster. However, you can think of it as a meta event in which case you see yourself having the ride, e.g. in a TV replay of a video of your roller coaster ride. If you have a ring around your nose then relative to the ring, you are mesa to it. Others are meta to it. Therefore, if there is a rope around attached to the ring, the meta person can pul on the rope and you would have to follow. Whoever or

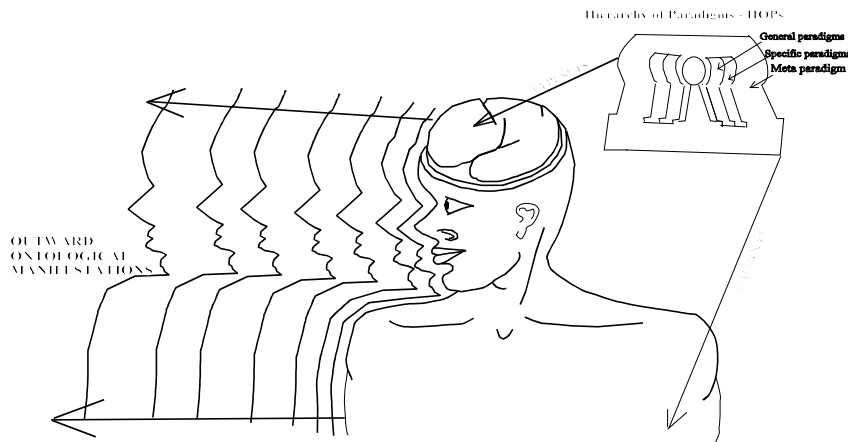
whatever is meta is therefore, in a position of control.

The Meta paradigm therefore controls all the other paradigms. There are two.

- a. Aristotelian system, **A** or Causality or Cause and Effect, the Question of WHY and the language system of Cause and Effect, Blame Frame
- b. Non-Aristotelian system, **A̅** or Relativity and Relatedness or Cybernetics and Mathematics, the metalanguage or Watzlawick, Weakland and Fisch, No-Y-ian Frame

At this stage, we note that the Aristotelian system especially its language system of Cause and Effect is un-sane with terrible derivatives and extensions in the lives of all human beings. We shall explore this matter later on..

The HOPs, especially the meta paradigms, determine our ontology:



The well-formedness or ill-formedness of a person will depend on how well-formed or ill-formed his HOPs are. If the HOPs are bent, warped or twisted the ontology of a person will be corresponding so. Many years ago, the National Enquirer cited a case of a Carmelite nun leaving the order to become one of Los Angeles more outstanding hookers. Think of the incredible changes in her HOPs.

The HOPs determine our understanding of ourselves, others and the reality in which we live. This understanding will be an opinion, judgement, evaluation, determination, conclusion. These things are all mediated in language. Our HOPs also determine what and how our language is to be. Our entire reality is mediated and contained in the medium of language.

Despite its vastness and power, the limitations of language are to be found in us and from us:

5.6 The limits of my language means the limits of my world.

What we cannot think, that we cannot think: we cannot therefore say what we cannot think.

5.62 That the world is my world, shows itself in the fact that the limits of the language (the language which I understand) mean the limits of my world.

Ludwig Wittgenstein: Tractatus Logico-Philosophicus Routledge & Kegan Paul Ltd 1988 page 149 - 151.

Language has a function:

The crucial role of language in human evolution was not the ability to exchange ideas, but the increased ability to cooperate.

Frizof Capra: *Web of Life* A New Scientific Understanding of Living Systems Anchor Books, Doubleday 1996 page 294.

However, over these tens of thousands of years in which we have had language, we have failed to achieve its outcome - “**the increased ability to cooperate**” between members of the human family. The best current example of this is the failure of the United States to get co-members of the United Nation to collaborate with it in the reconstruction and reconstitution of the Iraqi state. And we know this un-sane state of affairs to be a derivative of the un-saneness of the Aristotelian language system of Cause and Effect.

As we noted, the semantic ill-formedness of Aristotelian system of Cause and Effect was indexed by Alfred Korzybski in 1933:

We “feel,” and try to “think,” about “cause and effect” as *contiguous* in “time.” But “contiguous in time” involves the impossible “infinitesimal” of some unit of “time.” But, since we have seen that there is no such thing we must accept that the interval between “cause” and “effect” is finite. This structural fact changes the whole situation. If the interval between “cause” and “effect” is finite, then always something might happen between, no matter how small the interval may be. The “same cause” would not produce the “same effect.” The expected result would not follow. This means only that in this world, to be sure of some expected effect requires that there must be nothing in the environment which can interfere with the process of passing from conditions labeled “cause” to the condition labeled “effect.” In this world, with the structure which it has, we can never suppose that a “cause,” as we know it is *alone* sufficient to produce the supposed “effect.” When we consider the ever-changing environment, the number of possibilities increases enormously. If it were possible to take account the *whole* of the environment, the *probability* that some event would be repeated, in all details, thus exhibiting the assumed two-valued relation of “cause” and “effect” which we took for granted in the old days, would practically be nil.

Alfred Korzybski: *Science and Sanity* The International Non-Aristotelian Library Publishing Company 1958 page 216.

His discovery was corroborated by Bandler and Grinder:

We have generalized the notion of semantic ill-formedness to include sentences such as:

My husband makes me mad.

The therapist can identify this sentence as having the form:

Some person causes some person to have some emotion.

When the first person, the one doing the causing, is different from the person experiencing the anger, the sentence is said to be semantically ill-formed and unacceptable. The semantic ill-formedness of sentences of this type arises

because, it, literally, is not possible for one human being to create an emotion in another human being thus, we reject sentences of this form. Sentences of this type, in fact, identify situations in which one person does some act and a second person *responds* by feeling a certain way. The point here is that, although the two events occur one after another, there is no necessary connection between the act of one person and the response of the other. Therefore, sentences of this type identify a model in which the client assigns responsibility for his emotion; rather, the emotion is a response generated from the model in which the client takes no responsibility for experiences which he *could* control.

Richard Bandler & John Grinder: *The Structure of Magic* Science and Behaviour Books Inc. 1975 pages 51 - 52.

We were to support the positions of the above researchers:

Cause/effect thinking creates inconsistencies. It creates misperceptions that become incorporated into the definition of ourselves as individuals and as society. For by thinking in cause/effect, we perceive in cause/effect and vice versa. Previous attempts to remove cause effect from language failed as a new language system was necessary.

Dennis K. Chong & Jennifer K. Chong: Don't Ask WHY?! C-Jade Publications Inc. 1991 page 7

We were to discover that in 1777, David Hume had found an illogical flaw in Cause and Effect:

But when one particular species of event has always, in all instances, been conjoined with another, we make no longer any scruple of foretelling one upon the appearance of the other, and of employing that reasoning, which can alone assure us of any matter of fact or existence. We then call the object Cause; the other, Effect. We suppose that there is some connexion [sic] between them; some power in the one, by which it infallibly produces the other, and operates with the greatest certainly and strongest necessity.

It appears, then, that this idea of a necessary connexion among events arises from a number of similar instances which occur of the constant conjunction of these events; nor can that idea ever be suggested by any one of these instances, surveyed in all positions. But there is nothing in a number of instances, different from every single instance, which is supposed to be exactly similar; except only that after a repetition of similar instances, the mind is carried by habit, upon the appearance of one event, to expect its usual attendant, and to believe that it will exist. This connexion, therefore, which we *feel* in the mind, this customary transition of the imagination from one object to its usual attendant, is the sentiment or impression from which we form the idea of power or necessary connexion. Nothing further is the case.

David Hume: *Concerning Human Understanding and Concerning the Principles of Morals* Clarendon Press 1979 page 74 - 75.

In his work, *In Search of Schrödinger's Cat*, Gribbin stated:

During the early 1930s, Einstein's personal life was in turmoil. He had to leave Germany because of the threat of persecution by the Nazi regime. By 1935 he was settled in Princeton, and in December 1936 his second wife, Elsa, died of a long illness. Amid all this turmoil, he continued to puzzle over the interpretation of quantum theory, defeated by Bohr's arguments but not convinced in his heart that the Copenhagen interpretation, with its inherent uncertainty and lack of strict causality, could be the law word as a valid description of the real world.

John Gribbin: *In Search of Schrödinger's Cat* QUANTUM PHYSICS AND REALITY Black Swan 1984 page 175.

He then went on to state:

Coordinates in space-time represent position; causality depends on knowing precisely where things are going, essentially knowing their momentum. Classical theories assume that you can know both at once; quantum mechanics shows us that precision in space-time coordinates has to be paid for in terms of uncertainty of momentum, and therefore of causality.

Ibidem page 175.

This position was fully endorsed by David Cassidy:

The causality principle requires that every effect be preceded by a unique cause. This idea had served for over a century as a basic assumption of practically every form of rational research. The French mathematician Laplace is credited with perhaps the simplest definition of causality as applied to Newtonian mechanics: if the position and momentum of a particle are accurately known at a given moment, then, its motion is fully determined by the mechanical equations for all future time.

The uncertainty principle, Heisenberg asserted, denies this: "in the strict formulation of the causal law - if we know the present, we can calculate the future - it is not the conclusion that is wrong but the premise. The initial values of the momentum and position cannot be measured simultaneously with absolute precision. As such one can calculate only a range of possibilities for the position and momentum of the particle at any future time. The causal connection between the present and the future is lost, and the laws and predictions of quantum mechanics become probabilistic, statistical, in nature.

Heisenberg's uncertainty principle was profound and far-reaching in nearly every respect.

David C. Cassidy: *Heisenberg, Uncertainty and the Quantum Revolution* Scientific American May 1992 pages 110-111.

The previous certitude of Cause and Effect in which we lived is finished:

The old paradigm is based on the Cartesian belief in the certainty of scientific knowledge. In the new paradigm it is recognized that all scientific concepts and

theories are limited and approximate. Science can never provide any complete and definite understanding.

Fritzof Capra: *The Web of Life* A New Scientific Understanding of Living Systems Anchor Books 1996 page 41

There is therefore one thing that we can all be sure of in the reality that we live in. It is that the semantic certainty of Cause and Effect is over because it cannot be so in the reality described below:

. . . the emergence of life means the emergence of spontaneous, organized exertion to maintain and reproduce originally unstable forms of equilibrium in a statistically improbable system in the teeth of an environment governed by the laws of probability.

Arthur Koestler: *The Act of Creation* Arkana, published by the Penguin Group page 434.

A and \bar{A} are semantic opposites to each other. Therefore, only one or part of one of the system can be in operation in a person.

As we noted, **A** was found by Alfred Korzybski, the father of General Semantics to be un-sane. This finding was corroborated by John Grinder and Richard Bandler, the founders of Neuro-Linguistic Programming to be semantically ill-formed. Their use of this turn of phraseology is a genteel and cultured way of saying that thinking by it is bent, twisted and warped, i.e. insane. We, Dennis K. Chong and Jennifer K. Smith Chong were to delineate the structural underpinnings of the un-sanity of Cause and Effect and its grotesque extensions.

The marker of its un-sanity is a life of recurrent fear, anxiety, woe, tears, misery, pain and suffering. Think of it. At some time, somewhere you were afflicted by these variables and perhaps more than once.

How is it that we have no awareness and seemingly no evidence of the un-sanity of **A**. We do not because:

1. all of us were brought up mesa to it. It is like the way we were brought up in the Chinese language. Chinese is welded, anchored and seared into us. We see our entire reality through the medium of Chinese. Now, if you were adopted out to a Saudi family and you were brought up in Mecca, you will understand you entire reality by the Arabic language. We were brought up in the \bar{A} language system. By it we see and understand our reality and with it we produce and generate all its ill-formedness; and we continue to do so, convinced that all that we have wrought upon ourselves or others is RIGHT.
2. our entire neuro-physiology is to sort by difference. If there is no difference, there is nothing to sort. We all live in the semantic ill-formedness of Cause and Effect. It is universal and it pervades everything. We have nothing to sort out from it. We are utterly and completely HABITUATED to it. For this we are blind to its un-sanity.
3. our sensory nerves are designed to accommodate. As a result, we do not feel our shirt on our bodies, our underpants or our socks. We are fully ACCOMMODATED to the un-sanity of Cause and Effect. The result is that we are barely sensate to its un-sanity.

What is at issue is how can we secure the transit from:

Aristotelian language system ← Non-Aristotelian language system.

A ← \bar{A}

To be able to do this is secure the ultimate gestalt switch as indexed below:

To pass from one language to another is psychologically parallel to passing from one geometric system of reference to another. The envioning world which is referred to is the same for either language; the world of points is the same in either frame of reference. But the formal method of approach to the expressed item of experience, as to the given point n space, is so different that the resulting feeling of orientation can be the same neither in the two languages nor in the two frames of reference. Entirely distinct or at least measurably distinct, formal adjustments have to be made and these differences have their psychological correlate.

Edited by David G. Mandelbaum: *Selected writings of Edward Sapir in Language, Culture, Personality* University of California Press 1949 page 153.

Today we have finally developed the technology to bring this about.

We hope some day you may do for you the Freedom seminar - freedom from the un-sanity of Cause and Effect.