

THE “KARL JASPERS FORUM” UPDATE 21, PHILOSOPHICAL REPLICATION—
(5-24-06) Jaspers’ Existenz Philosophical Truth and Ersatz Metaphysical Dogma
(articulating Max Weber’s reasoned conviction that some ultimate value-conflicts are not
resolved by argument).

Prefatory Notation: This week *No postings on Herbert Muller’s Website “Karl Jaspers Forum” reference Karl Jaspers.* **Rob Weedon** pointed to the need for a subtler mind contributing to Herbert’s Website. The type of mind Rob might have in mind is a mind (not mine) dragged into exile in the wake of a censoring process.* **Herbert dilatorily reacts to Myron M. Arons’** Comment about multifaceted reality. Myron ended an explanatory sentence with a question mark. The “?” was taken literally by Herbert and he assumes the mode of teacher to a student who is deficient in “constructivism” potential. Contributors to his Forum-blog should only carefully use a question mark for it means stepping unto a domain-turf and being immediately subjected to postures of offense. The loss of objective defensive argument is difficult while in that domain. That loss of objectivity is revealed in Herbert’s final words to Myron; on a humorous note Herbert promises to abide by the majority ruling on the question of whether Herbert exists “if he [Herbert] likes it”. Here humor is shown as having not only a seed of truth but a predominate tree of subjective knowledge of right and wrong. **This UPDATE 21 will focus on J. S. Johnson’s (JSJ) Commentary.** The focal point involves inhibiting and habituating terminology, and is therefore relevant to Maurice McCarthy’s Commentary in which a fixed conceptualization of humankind’s origin affects feeling and thinking states. JSJ’s Comment is probably aimed mainly at J. D. Johnson and Ernst Glasersfeld on the irrelevance and relevance of “Radical Constructivism” to the survival of humankind. See my Cite Map, Extract Table of Contents, TA70, R5 “Dialectic with Evolutionist J. Johnson (Incl. Jaspers and Einstein), The Establishment of Religion in the Education Industry”.

THE DICHOTOMOUS PRIMORDIAL PREDICAMENT ARTICULATED--The Revelational and Philosophical Truth and the metaphysical play regarding the ultimate origin of humankind: It is absolutely unknown and unknowable v. it is absolutely Known or Knowable.

1. J. S. Johnson (JSJ), ersatz, i.e., processed process-physics, reprocessed chiliasm—
The following is my impression. JSJ is committed to evolutionism comparable to Paul Roberts and both almost on queue direct challenging comments in the form of questions at Herbert while probably anticipating his answers, which this UPDATE 21 is designed to somewhat preclude. JSJ elevates, extrapolates, theory to abstract truth limited only by the predicament of the thinking processes. In other words, his use of theory participates in subjective limits while based on the presumption of objective certainty. I see JSJ’s Comment as also directed at Glasersfeld, the author of “radical constructivism.” JSJ is astute enough to remember that Ernst and Herbert co labored in an effort to subject Jaspers to metaphysics rather than philosophy. It was within the context of this co effort that in one of our last exchanges I asked JSJ if he could write something without using the symbol “evolution”. He retorted, “why should I” while deferring to the authority of Ernst and Herbert. To JSJ’s credit his current TA 86-87, C21 does not use the word

“evolution”. But the belated effort has been spoiled by growing awareness of the precipitating vatic events that were designed to establish a millennium (chiliasm) of catholicity (universal acceptance) on the subject of humankind’s origin.

1.1. Otherwise and upon close examination that JSJ-ersatz is but a refinery for dated theories heretofore used to fill gaps in empirical-transformation meta-theories. That ersatz is not conservative philosophical thinking, and certainly not philosophical processing for it engages more meta-physics at the expense of wisdom. It is rather an old absolute meta-category using updated high-tech language. He places epiphenomenal mental processes on quantum-stringed racks rather than in classical categories. The vatic-transformation of “evolution” into a dogma, an absolute category of truth, has been at least an un-cognized force in JSJ’s ersatz. He sees that the language must change but without changing the vectoring concept, and makes a good try.

2. The divine assumption of one pole of the primordial polarity--Unfortunately JSJ has a string-theory rack ready for the “rackless”, i.e., those judged and categorized as the “uninformed anti-science establishment devoted to the classic search for truth” and of course this includes philosophical truth with string of attachments from within and beyond. Philosophical truth has an objective sense, with a high case “O” objectivity. It’s the ground of individual self-image transformation and corporeal self-sacrifice. It is easier thought of as non-existent and horrific to imitate. Both poles have potential martyrs but only one produces individual stand-alone martyrs that have forever no supporting institutional absolute confirmation of worth.

2.1. “Species” or humankind--Jaspers has helped make philosophical truth viable again by the weight of reason’s convictions that there is truth beyond the limits of categorizations and “racks”. Philosophical truth is distinguishable from vatic revelation. It is also distinguishable from sustaining the “species” of humankind. By “species” JSJ means humankind, but includes the confidence that the origin is known or knowable in terms of refined reprocessed knowledge of the known as seen accurately in process physics. Jaspers’ reminds us that the future of humankind depends on the transformation of each individual, and the ground of freedom making the transformation possible. It is not the same as JSJ’s preserving the “species” on the basis of the condition of survival of the greater of which the individual is part; for that is like seeking life to avoid death rather than seeking life without avoidance of death as the fundamental concern. The decision relates to the philosophy of psychology and the unavoidable dichotomy of motivation, i.e., the individual is motivated by a quest for life or avoidance of death.

2.2. Philosophical replication--Since vatic approval, with popular approval one can use chiliasm-symbols more readily while rolling the eyes and turning one’s back on protestations. But a pure scientist should now be embarrassed to use *the e word for it has been officially profaned absolutely*. The one pole of the primordial dichotomy is racked and categorically trashed and emptied, and takes the form of JSJ’s judgment that those who cannot grasp the truth of process physics are the “uninformed anti-science establishment devoted to the classic search for Truth”. Then follows the...divine assumption...that “process physics shows that absolute Truth is not accessible in any

objective sense” and with that vatic backed arrogance goes the truth that qualifies the life of humankind. It is not the life-pole of quality that concerns JSJ, but the quantified pole of protecting the social majority, the practical universal majority, rather than the individual. Incorrectly perhaps, one could read into this ersatz, reprocessed-process-physics a principle that allows one individual to be tortured if it benefits the greater number of the “species”. JSJ than asks how RC (radical constructivism) contributes to that quantitative purpose, while he has already manifested a literati, i.e., radical constructivism.

2.3. Ultimate resolve--The sure way to establish absolute knowledge about the origin of humankind is to unkindly eliminate those uncertain or to torture them into submission. The philosophical unconditional imperative involves complementarity, or giving vector-freedom of movement to quantum processes. Conditional imperative metaphysics is simply going along for the easy ride on disqualified quantum-bullets of proclamations made by men whose ideas are yielded to at the expense of individual freedom and without protestations--and for the purpose of a millennium of catholicity derived from a fundamental ontology.

3. Vatic exemption from skeptical thinking may disperse but not dismiss protestation—Superciliousness is now enhanced by the vatic proclamation after the international harvesting of scientists (The Anachronistic Council of Evolutionism) to establish an “informed” vatic decision. JSJ and sympathetic scientists no longer have to use the e-word for it has been incorporated into corporate religion’s matriculated immaculate conception, elevated to the principle of divine assumption. One is supposed now to pack up one’s primordial pole and no longer lean into the quantum-cannon fodder of canon-winds. What it does for philosophical enlightenment is that it makes clearer the difference between philosophical and metaphysical truth, the latter being corporate revelation; the former the conviction not so much moved by quantum-physics lingo, but rather moved inwardly and from above and beyond, i.e., a replicating philosophical continuum.

*This might be a subtle in-house reference to Adrian (“Adrian van der Meijden”) who was excommunicated in effect from Herbert’s blog. Rob, I think, does a tit for tat bit of reacting here in his suggestion that Herbert’s blog needs more yin and less yang. Rob is perhaps feeling vulnerable without Adrian. Adrian is surely chomping at the bit. But philosophers must try to stand alone to avoid compromising the unconditional imperative.