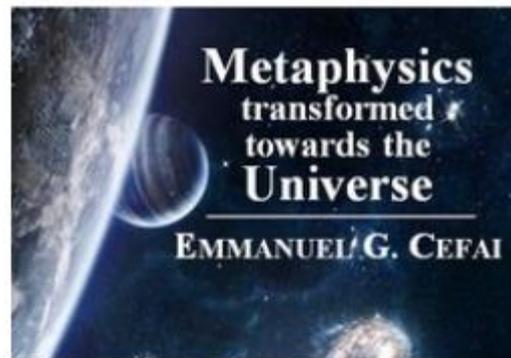


Featured article

Metaphysics transformed towards the Universe



by **Dr. Emmanuel G. Cefai**

A coin of two sides – this is the prevailing image I want to talk on in my brief commentary of *The Spirit of Metaphysics : A Logical Theory of the Universe*. There is the Spirit of the Metaphysics on the one side and then a bridge to the other side *A Logical Theory of the Universe*. In the beginning : Philosophy (*The Spirit of Metaphysics*) is the parallel mover of the Science (*A Logical Theory of the Universe*) and the genesis thereof too.

The Bridge between the Two is the Area of Continuous Evolutive Transformation between the two : the more the transformations made and discovered, then in as direct proportion the excellence of the nurturing Philosophy, the Philosophy passing on more and, more methodologies for the Science to evolve. First (chronologically) the excelling the discovery, methodology on the part of the Philosophy, thereby we humans are furnished more and more with weapons and ways and means to discover, nay uncover the (largely hitherto) Dark Continent of Science.

The Spirit of Metaphysics : it treats in a revolutionary mode several basic 'initial' principles of the foundation of science too : the doctrine of symbols, permutations and combinations, the doctrine of miracles, the all important (and supreme) Doctrine of Infinity, (semble' the alter ego of Cogito ergo sum – Cogito Infinitatis, ergo Cogito infinitater) the Principle of Controller and Controlled, the Razor Principle, the Doctrine of Substance and Accident, the Doctrine of Miracles (Miracles in as direct proportion as they be (part of) the scientific), Hume, the Autonomy of Evolution Theory, the Theory of Inexhaustibly Hypotheses, the elimination of True and False, Potency and Actuality; the setting up of Existence and Essence, the elimination of Metaphysics as meta + physica to the identity of Metaphysics and Physics, the Last Elementary Aphorisms (some smacking of 'traditional' philosophy, but all pointing to a revolutionary new mode of perceiving things) attempting to capture all phenomena, all states, all situations.

I criticize them without quarters to bring forth more and more methodologies of New Science, more discoveries – in my later works in draft form – as startling as landmark – the Principle of Immortality, the discovery of and descriptions of genesis and elementary formation of the living processes, the discovery of Principle upon Principle all leading to the withering away of Death the ever-total control disease; and then another landmark, the ultimate origination of things, the genesis of the mass universe starting up from an $e = mc^2$ onwards. In my work of the seventies directly discussed all these conclusions were not, but now they are, and budding in draft documents clamouring for publication. Nay their revolutionary breath has extended to immense experiments on my part in literature from drama, lyric poetry, longer poems to a modern-type epic; from economics to sociology; and important here from the metaphysics to the ethics, aesthetics, philosophy of law, philosophy of history, philosophy of science – so many and so much of civilization.

Common to all is that restless ('Kierkegaardian type') revolutionary dissatisfaction that is evolution and that permeates too - especially in 'the ever-shifting banks of sand' – especially the latter part of *The Spirit of Metaphysics* demonstrating clearly the aphoristic puissance of a new *Novum Organon* at work as much as ever with the extra bonus of outlining (albeit in a very skeletal manner), a new logical theory of the universe, which was to become twenty, thirty years later that mass universe, genetics and life processes – and engineering - of my present 'largely draft' scientific works.

This abstract was submitted by

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The views expressed in this article are those of the author and do not necessarily reflect the position or policy of 'Philosophy Sharing'.