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OBSERVATION AND TRANSCENDENCE НАБЛЮДЕНИЯ И ТРАНСЦЕНДЕНТНОСТЬ

Abstract: The article is devoted to the human's preception process and particularly to the difference between what we can observe through perception and what is actually happening in the cosmos. In that course author exemplifies «context» (human will, wording in oral and written communications including grammar rules, policy and so on) as the main influencing force that impacts our understanding of the world through the «space-time-matter-energy-entelechy-entropy» paradigm. In conclusion the author states that there are two simultaneous processes – observance as the reflection of the reality and transcendence as the imaginary amendments to what was observed within the perception by which human understanding of the world is constructed.

Key words: perception, social entelechy, entropy, observation, transcendence.

Аннотация: Статья посвящена процессу человеческого восприятия окружающего мира, и, в частности, той разнице, которая существует между тем, что мы можем воспринимать органами чувств и тем, что происходит в действительности. В этом контексте автор приводит в пример «условия»

(человеческую волю, словесное оформление мыслей, в том числе и в рамках грамматических категорий, политику и так далее) как оказывающую влияние на процесс восприятия силу, существующую в парадигме «пространство-время-материя-энергия-энтелехия-энтропия». В заключении автор формулирует мысль о том, что в процессе восприятия окружающей действительности человек одновременно отражает реально происходящие события и накладывает на них оттенок воображаемого, продиктованного вышеупомянутыми «условиями». Из этих двух составляющих и формируется в дальнейшем миропонимание каждого из нас.

Ключевые слова: восприятие, социальная энтелехия, энтропия, наблюдение, трансцендентность.

What we assume as reality and what we can observe through it quantitatively and qualitatively has little relation to what actually occurs in the cosmos. The imaginary dominates our ways of thinking.

I admit that other beings and entities can process stimulus-response relations from which electromagnetic fields like those in human beings that contain thoughts are created.

The meaning of the word imaginary is emphasized and should be preliminarily clarified, in the same way that observation shall be differentiated from experience, here understood as individualized natural process, directed, controlled and partially subjected to the human will.

To be or to be aware of your experience is to reflect free from the conceptual restrictions delimited by space-time-matter-energy-entelechy-entropy. To experience transcends the biophysical-chemical reality that involves context, attitude, forms of perception and imaginary.

I experience the restlessness that generates the will to learn and to become aware of the things that exist around me, parts of my context. But, concretely, I can't observe that restlessness. I can rationalize virtually its temporary incidence and, occasionally, try to understand the restlessness phenomenon by stating

probabilities of causes and effects. However, outside an essentially verbal language, I will hardly be able to communicate and transfer to whoever it is the results obtained by this incidence of the imaginary.

My ways of thinking, even in the face of self-reflection, are implicated in some language. I notice that it is not possible to reflect and organize ideas and thoughts without using empirical and verbal images.

By being literate, I became a slave to forms of communication dependent on the verbal language proper to my context. Language, musical scale, rhythm of activities, basic notions, traditions and models were and continue to be part of this conditioning set. I am intellectually involved in the dependence of what I assimilate by words, logical and grammatical constructions in verbal, sound, family, social and institutional relations.

In the search for intellectual liberation, after more than seven decades during which I moved through several fields of knowledge, I have been frustrated by not being able to reflect without resorting to verbalization. Consequently, without other immediate options and without subjective vocabulary, since it is not common sense to create a unique language, I have imposed to myself a thoughtful silence. It is obvious that my failure in this search has been frequent.

The intellect is flawed and imprecise in proceeding without recurring to grammar and logic. I recognize in the mother tongue some figures of language on which the resources available in my verbal memory have been implemented.

I note that I have distanced myself from unspoken forms of communication. This distance has become abysmal to the extent that, no matter how hard I try, I can hardly decipher the language of birds, cats, dogs, cows, horses, plants, birds and entities that are part of my context. The forms of communication between the members of the ichthyological fauna are also inaccessible to me. I wonder why I experience this difficulty.

Afterwards, by trial and error, I have noticed that the images are also treacherous in that they are poorly identified. The verification of stocks by direct means

depends on the sensitive acuity of those who recognize them. Some details are inaccessible due to our biological limitations and can be learned within the limits of our empirical perception, although in some cases they may be the result of advanced forms of perception, that is, of transcendental perception.

Outside the limits of our sensory acuity, i.e. insensibly, we are hit by ultra-violet and infrared rays, by ultra and infrasound waves, electromagnetic waves that resonate lights, shadows and contrasts. Such phenomena induce to the transcendence of forms of empirical perception and the conception of forms, contours and dimensions that are sometimes teratological.

The mental process in the form of thoughts suggests the implied existence and simultaneous between space-time-matter-energy-entelechy-entropy.

I am referring to entelechy as the dynamic system of forces and orderly movements present in each being or entity, aimed at perfecting and making effective the reason for its existence. In other words, it corresponds to the energetic set contained in the conditioning DNA of who we are or will be. The entelechy propels us toward the ordering and materialization of that available in the genetic imperatives to which all beings and entities seem to be limited.

In the contours of this entropy approach expresses the set of forces that resist, oppose and hinder the forces directed to the ordering, realization and improvement of the being itself. I substitute the isolated result of the empirical observation as a generating source of the concepts by one combination of intuitive cognition fragments, I try to transcend what seems to me to be observable by having as instrument supposed advanced forms of perception.

Through intuition I allow myself to enter the fields of knowledge whose forms of perception transcend the empirical relations. I assume to coexist in imaginary contexts and simultaneous to empirical contexts, but without the limitations determined by my sensory capacity. Relations space-time-matter-energy-entelechy-entropy induce this transcendence.

I intuitively adopt some postulates by which I assume that God exists not only in Himself (eins Sein) and by Himself (das Sein), but simultaneous with the Cosmos (mit Sein), integrated in the relations space, time, matter, energy, entelechy and entropy. This set is, in my opinion, the safest and least relative referential of existence.

I use material, virtual and abstract images if they seem fundamental to the establishment, coordination and development of cognitive processes. Therefore, only in a fragmented and incomplete form can I empirically observe what comes to me through the perception of the sensitive contextual. Observations transcend the results of transcendental perceptions that escape the senses. I add patches and complements imaginary and transcendent to reflection as a result of observation seeking to perfect it.

In Aristotelian writings there are some references to entelechy [1; 2].

Imaginary and entelechy provide reflections on the truthfulness of what we think. In relying on observations and transcendences I feel the need for the categorization of words and what they refer to.

The orderly principle that intuitively and rationally governs the cognitive process requires the subliminal framing of the word in the grammatical and logical categories that is proper to it. Before the game I should now under which rules and with which players it can be carried out. Before we think about it, the game of words requires rules and players able to follow them.

In order to organize, process and express ideas and thoughts and act on them, it becomes imperative to have in mind some essential meanings regarding nature, grammatical and logical categories, qualitative attributes, functions and values of beings and entities that are contextual.

Grammatically, I recognize observation as an abstract noun that designates a human action. It is action because it is derived from the observer's will. The will is implicated in the resultant of a multiple force system which is also composed of entelechy and entropy, i.e., willingness to order occurring simultaneously

to that of confusing and cluttering. A rule emerges from these reflections: each observation is the result of an arrangement between a desire for improvement and a desire to confuse.

Since Aristotle's concern with identifying word processing by grammatical categories [1] to the current times, in which the cosmic context reveals itself as dynamic, changeable and all-important, the process of recognizing the grammatical categories in which we classify words occurs in an almost intuitive manner obeying impulses that require rationalization. Hence the effort of the teachers so that their students get used to rationally processing the use of the words respecting the grammatical categories. However, if someone is asked when it is speaking or writing about the grammatical categories of the words that are being used, it will be surprised. It will interrupt its verbalization and will have to resort to verbal memory to provide a response.

The immediate identification of grammatical categories in the use of forms of verbal communication has become a process so unusual that routine makes us proceed without reflecting on this framework. The cognitive process has its course aided by the verbal memory recorded in previous communications.

The observation is grammatically identified as a noun of abstract nature, without form, color, odor, surface, mass and volume. It is a cognitive process.

There are natural reasons leading to the identification and classification of words into grammatical categories, especially in view of their logical role in the formulation of thought.

The categories can be accessed by several means on different philosophical bases. Aristotle resorts to what can be called as order of grammatical categories, being this ordering activated and driven by the inductor genius that has originated the language.

Kant numerates among the concepts a priori twelve grammatical categories [3]. Without going any further, in a generic way, scholars of Philosophy see categories as comprehensive concepts under which facts and ideas are linked.

Subjectively, I understand the categories as an intrinsic imperative to verbal language in view of the undeniable relationship between the empirical and the transcendent. Within our understanding the categories themselves result from a preordaining of relations, either real (empirical) or virtual. This interaction is unconsciously processed in the adjustment of the electromagnetic fields that constitute our verbal memory. The regent code for this preordination follows a connatural system of forces governed by patterns peculiar to each genus, species or individual. They reinforce this understanding of the studies concerning the connaturality, developed from Tomás de Aquino [4] to today in the field of Genetics.

The inclusion of grammatical categories in this very brief text was only intended to clarify what can be observed and what, outside observation, can only be accessed by the transcendent.

Easy adjectivizing leads us to admit a rational imaginary and an irrational imaginary. Other adjectives are also compatible, namely:

- a) secular imaginary, of a pragmatic nature,
- b) skeptical imaginary simultaneous to the gullible imaginary,
- c) authoritarian imaginary, governed by the credibility attributed to information source,
- d) empirical imaginary generated in sensitive experiences,
- e) love imaginary,
- f) intuitive imaginary.

Under any of these aspects or approaching faces, observation always occurs subordinate to the capacity to transcend sensitive reality. Therefore, from these beliefs, I recognize that I am verbally imprisoned in grammatical and logical categories under whose implication I am able to assimilate something that transcends the context. The result to which I am led by the observation relies on the subjective ability of empirical perception added to the imaginary potential, both depending on the memory.

I try not to adjective creative competence with the same characteristics of the imaginary ability, since both are clearly differentiated in their results, although they seem to originate in similar intuitive roots.

Entelechy and entropy are designed to give name to ideas, therefore abstractions, supposedly regulating physical phenomena. They are grammatically classified as nouns of an abstract nature because they are outside our threshold of sensible perception, although refer to physical phenomena, therefore of concrete nature. They result from philosophical observations, of ancient nomenclature and reveal beliefs of illustrious thinkers. They are phenomena of impossible direct observation, extremely dynamic and whose occurrence is intuited. The human impotence of observing them objectively is limited by the acuity of our senses. To understand entelechy and entropy it is important to recognize the quantum dimensions in which they occur.

Entelechy. In a few words: the etymology identifies in this designation what is over, perfect and complete in its own characteristics and reasons of existence. Originally Plato used the noun to refer to the inner movements directed to fulfill and complete the proper nature of each being or entity.

I have assimilated by reading the Platonic work that the idea of entelechy resembles the mystical definition of what the will of the Creator is. It aims to express the dynamics and internal movements implied in the existence of each being or entity aiming at its improvement and finish by completing the complementation of the original project referred to them. It is to lead to the conclusion of the Creation project, mystically named Divine Will. By the action of these inner movements all are responsible and shall answer for their reasons, actions, omissions, thoughts and practices.

Aristotle understood the entelechy as the seed of perfection implied in the existence of each being or entity. With some similarity this concept can be compared to DNA (Nuclear Deoxyribose Acid), that is, individualized microscopic arrangement of molecules and nanoentities with function determining the physical characteristics of each living being.

To understand entelechy, the imaginary mystic or scientific induces to the belief that we live under the action of an internal system of forces and movements

directed to the perfection of each entity. At the origin, this system seeks to respond to a predetermined dictated by Nature, revealing a system of forces and movements implied in the very existence of is, will be, was or is being.

In simple language, I understand entelechy as an open set of forces integrating electromagnetic fields and acting on each being or entity. The cosmic function of this set corresponds to directing everything that exists to reach and satisfy the natural order of things.

Entropy. In the first readings given me by Thermodynamics I was surprised by the information that it would be possible to measure, increase, and reduce the internal confusion present in isolated physical systems. The measure of the variations of the entropy corresponds to the size of the internal disorder of the systems.

In high school, when I first heard of entropy, it seemed to me out of the question to scale the internal confusion in thermodynamic systems, even when isolated. Especially imagining the quantum fields where particles and molecules integrate and disintegrate at a speed impossible to imagine. It was not easy to let me be convinced about the veracity of the expansion of knowledge in the only recognized fields of the imaginary. They looked like the researchers' fantasies. I was fleeing to my basis of supposedly scientific formulations the possibility of proving reality only in an indirect way, with the essential assistance of apparatus and instruments even of very high acuity and precision. It was impossible for me to believe in observations that had as their object beings or phenomena impossible to be reached by our senses. It was from then on that I began to reflect on the power of transcendence. Nanoparticles, atoms, molecules, atomic and subatomic structures that signal designatives to products of the human imaginary, whose possible materiality has only been indirectly signaled. To assimilate intuitively order and disorder by ruling nanophenomena correspondent to imagining them in endless sequences between the infinitely small and the infinitely large. What makes it difficult to believe in limitations defining existences!

The physical sciences succeed by operational definitions and with the help of mathematics to advance much in studies on what occurs in Nature and whose

supposed existence we reach by the empirical forms of perception. Newtonian physics testifies to this statement.

Theoretically, I cannot rationalize and match transcendental information only recurring to laboratory practice. I am not satisfied with the teachings of Isaac Newton. In order to overcome the difficulties of expanding knowledge, I do not see how to base reasons solely on empiricism. By such arguments I let myself lead to the verbal enunciation of imaginary relations, although I usually question the empirical supports that signal causes and effects. I allow myself to open the doors and windows of the intellect, giving it infinite horizons of the transcendental approach. Through this attitude, I receive and assimilate very generous contributions from mysticism.

By transcendent forms of perception, the concepts of entelechy and entropy lead to the understanding of what happens in contemporary societies. Values can be assigned to dynamic variations of the characteristics of collectivities, whether they are reasonably organized or not. I verify by analogy that human societies behave as thermodynamic systems. The social entropy and the entelechy can be dimensioned when operationally we study its variations within the communities.

Since entropy and entelechy are opposing force systems, it can be assumed that they are always included in all contexts. Mystics and religious can take advantage of the concepts and teach in the studies of mystical ethics the entelechy as an expression of the set of good forces inserted in the nature of each being or entity and the entropy as the set of evil forces, the feeder of disorder. Both sets coexist and occur simultaneously.

Back to the beginning. Observation and transcendence are simultaneous phenomena. When we observe and transcend the context we depend essentially on the empirical and the imaginary. We act out of these different forms of perception. The collectivities act similarly.

Those who are aware of this simultaneity are encouraged to exercise leadership. The leader begins to enjoy this phenomenological integration by initially

arousing the forces that induce order. They integrate the existential dynamics of each human being. The entropy reacts to the entelechy. The leader sees himself facing opposing forces, also connatural. When dealing with crowds, the leader takes advantage of the collective imaginary giving him the colors, shapes and dimensions he wants. Ethical concepts are altered in the scale of moral values. The exercise of power contaminates and alters the rules of the political game.

History teaches that prominent leaders act positively for some time. In this period, they excite and serve the collective entelechy. Once the collective demands have been met, the personal ones will prevail. The exercise of power becomes oligarchic. In the sequence, leaders are contaminated by entropy. The exercise of power causes moral wear and tear. Society is disorganized. Excited by political insanity avenges above all the personal ambition of the rulers. The leadership is exhausted, and the social entropy is expanded.

There have been reports of historical episodes in which, reacting to entelechy generative of leadership, the entropic reactions lead collectivities to teratological tragedies. It is what those who direct their lives to the knowledge processes seek to avoid!

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