

## Artificial Consciousness? What For?

Conversation between two participants at a consciousness conference:

"What are you up to?" - Building a conscious computer." - What for? I hope you don't manage."

Metaphysics has taken the form of technology. Issues of metaphysics cannot be cast into any die other than technology. Artificial consciousness therefore is the actual phase of enlightenment as mankind's quest towards humanity.

### I. Symmetry as concept

The image of the object of recognition to exist in the biography of the person recognizing is the condition of the possibility of recognition. To study chaos successfully your life has to be in turmoil. Newton was in search for the Lord when trying to read the laws by which the angels push the planets along their pathways, convinced that the Lord was in no way bound by these laws. Descartes placed himself into the position of the one he wanted to know only to act virtually like the latter, i.e. in the best possible and thus single possible manner.

Human recognition is aping the inborn image. There is no free will in recognition. Each is born with the image they are to ape. Personalization is the Sisyphusian labour of freeing the inborn concept from flesh by turning it spiritual and permanent. Few manage, and most concepts get lost.

Being a mere tool, a mere genom carrier to the service of the unavailable is incompatible with the dignity of man. Consequently, all religions preach denial of the world: asceticism, nirvana, hermetism, celibacy, and in general stopping of the wheel of palingeneses, all idealize lifeless living. Islam, about 300 years after the death of Muhammad, declared the gates of wisdom closed, and gave away antiquity to Christianity. The latter, too, followed the conviction that there was nothing worth knowing beyond the Scripture, nor anything worthy of knowledge to the Lord's image.

With recognition without addictment to the world being impossible, the single alternative to escapism consists in the depersonalization and objectivation of recognition. Consequently, all apriorical thesauri of knowledge are revelations: Their author is God, their treasurers are peoples, their ontological status is oral poetry. The Nobel laureate, who by his life and work renders knowledge available, is the least worthy, because he, by addictment to the world, alienated his life from God, to whom all life and true knowledge are owed. The prize to his honour corresponds to the wreathes to ornate the victim ox on its way to the altar. Only depersonalized, non-human recognition that does not demand reconciliatory sacrifices is without guilt and therefore "true." All heroes of culture, from Asklepion to Jesus, were born by "virgins": They are true knowledge.

Truth is the unavailable. The available is always false. This cannot be compensated by socializing recognition, because recognition is processed quasi-evolutionarily. The conventional retains, in vestiges, the individual concept from which it originated. By time it objectifies, but instead of reaching the virtue of truth it follows the errands of fate. The depersonalization or objectivation of empirical knowledge under condition of biological substrate is impossible. The laws governing the fates of conventionalized knowledge serve the function, not the intention. They develop the tools of knowledge, which is to say man as the rational animal, but they do not reveal the world.

Enlightenment, as "man's exit from self-produced minority," is the pathway to humanity, or to what man was meant to be. On his way, man can be either willing or unwilling and hence either be guided or dragged. Willing he wills everything possible, and wills it without delay. He strives towards availability of all knowledge under condition of eclipse of time. This is exactly what realized AHI will do. **AHI** (Artificial Human Intelligence) neither is a fancy nor man's dream like

being able to fly, but is fulfillment of mythical promise: "Eritis sicut deus, scientes bonum et malum:" "You will know the good and the bad, each in itself, and simultaneously." Religion outlines the inner fate of man, of mankind as well as of the individual.

## **II. Antisymmetry**

Dying we recognize the world all-comprehensively, while, alas, lacking the ability to communicate our insight. In the first place, death bars us from speaking, but on the other hand language is unapt to comprise wholeness. Nevertheless, this - in a twofold sense - final recognition manifests itself with certainty. We take it with us to the beyond. It represents what we lived for. Life does not release us until this knowledge has successfully been established. This final knowledge, thus, represents an evolutionary stage higher than the one at which we were lived. Death is the price to be paid for evolution. In phylogenesis, species die to give way to new and higher developed ones: "Living means dying" [1]. Death here is necessary to replace biological substrate. Cultural evolution differs from phylogenesis by constancy of substrate. Man evolves without the necessity of extinction. He makes extinct, i.e. cultures and behavioural patterns which in their turn show bio-analogical life cycles. He is an image of life itself, which comprises all possible life forms. Nevertheless, death - of individuals, of cultures, of peoples - remains to be the price for life, i.e. for evolution. If it were possible, though, to pull the product of death - namely that all-comprehensive knowledge - forward in time and thus into life then this would be equal to attaining a higher evolutionary stage. At this stage, death would cease to be the condition of the possibility of epistemic progress. This accomplishment would be a permanent one, because the single process of pulling forward would be replicable in principle. The up to day entanglement of recognition and death is an atavism of biological evolution and unworthy of substrate constant epistemics.

Here, too, the issue is the liberation of man from his tool quality. Man does not live, he is being lived. He is the domestic animal of life, or of the absolute. It, not he decides about when the individual has perfected his innate concept to all-comprehensiveness. This were in compliance with the dignity of man, if the wholeness attained were given back into the discretion of man. Instead, it remains veiled. Thus, that wholeness is in fact image and by that quality recognition, but it is so in the form of antisymmetry, which invariably images the non-reflectable.

## **III. Symmetry as civilization**

The cognition of the individual is confined into the mentality which he was born into. The substrate of the mentality is the society that is unified and defined by a common language. Thoughts are not free at all. It is not at all the case that I can think what I want to and what makes me feel happy. Quite in the contrary, most people's intentions are designed to make them unhappy. Unpermitted thoughts are unthinkable. Cognitive bans are at the discretion of the mentality. Banned recognitions are unavailable. There is no way nor method of gaining them. An individual cannot think them, cannot formulate them, and society can neither understand nor communicate them.

The set of verdicts is specific to a mentality, and is designed to exclude competitors to the dominant mentality. Medieval ages prescribed a centralistic world view and therefore prosecuted thinkers, like Galilei and Bruno, who considered a decentralized world view to be closer to reality. The fact that one world view was meant to relate to humanity while the other one was meant to relate to dead matter interestingly enough did not make any difference at all. The virtue of the mind is its fitness. Fitness decays if the mind considers anything possible possible. Our actual prohibition bans religion, and thus all thoughts are impossible that grow out of religion. - Now, cognition as such is impossible without religion. The very possibility of atheism is an illusion. If the transcendent God cannot be grasped, people craft a golden calf and dance around it. Neither do they craft a void nor

do they dance around one.

Present day mentality as the author of prohibition replaces religion. Or, one might as well say that the actual form of religion is atheism. Its credo, not to be religion at all takes the allegation of being superior to any one religion. In the Genesis, this ideology is represented by Satan. His morale is ours: omnipresent availability. Any religion declares seduction the greatest possible sin deserving the most fundamental possible punishment, namely the banishment from the face of the Lord. In our society, seduction is of top positive value: Whoever refuses to be seduced by offers of consuming etc. is considered to act falsely, and to damage economy and prosperity. He is more than a mere idiot in the sense of ancient Greece. He is a pest. Whoever refuses to be seduced for the mere practical reason of simply not being sufficiently well to do to buy themselves things is punished with social contempt, and with feelings of guilt.

Recognition must be apt to potentially lead to seduction to be permitted and thus possible. For thoughts to be had and thus perhaps eventually lead to true knowledge about the world they need to be destructive of religion and to foster economy. - What is religion there for, anyway? Religion, as a function of the mind, is that tool of reason by which the latter switches between symmetrical and non-symmetrical cognition. Ruining this tool fixes reason to symmetries. Empirical findings of symmetry-breakings are incapable of correcting this paranoia. They are incomprehensible and thus demand new theories that again are symmetric and yield new incomprehensibles which again call for new theories, and so forth. Life plays her game with the human mind by posing problems that are inevitably too much for it due to this self-imposed paranoia. - In Africa, "AIDS" has widely spread and is still growing. Males who have learnt that they have contracted the virus rape young girls believing that having sex with a virgin is a cure to the plague. This myth serves the spread of the virus that undoubtedly implanted the conviction into the brain. In this case, cognition is a function of an exogeneous psychosis, the virus induced paranoia. (The term "exogeneous" applies if the brain is altered by an outside source.) Cognitive symmetries replace truth by mimicking truth.

#### **IV. Symmetry as time**

The transgression from sequence to concept is the most demanding in nature as well as in mind. In the beginning there was not the word at all. Rather, virtually infinite spaces of time were necessary to "stablish fast, in thought that shall endure, all that life in floating semblance holds." Chances are that the solutions found are not at all the only ones, neither in matter nor in mind. Conceptual cognition originated in alliance with the concept of the ego, both of which inventions are documented in the most ancient texts existing. In the *Iliad* e.g. we read. "Speed up and go, dream of misfortune, into Agamemnon's cabin, and tell him everything that I order you to. To armour the longhair-headed Achaeans tell him, because now he is capable of taking the city, the wide-roaded one of the Troians: No longer twofold minded are those who have the olympic houses, the immortal ones, because Hera changed all of their minds by her requests, and grief has been imposed on the Troians by Zeus." A lookalike of Nestor the divine Dream spoke to Agamemnon: "To armour the longhair-headed Achaeans with all your might Zeus orders you, because now you are capable of taking the city, the wide-roaded one of the Troians: No longer twofold minded are those who have the olympic houses, the immortal ones, because Hera changed all of their minds by her requests, and grief has been imposed on the Troians by Zeus" (II 8 - II 32 [2]). At this stage of mentality evolution, reality cannot yet be grasped by a single concept, but needs to be retold in sequences. From recent representatives of oral poetry we know that to release the information it is merely necessary to subject it to a rhythm. Typically, the rhapsode will rhythmically knock a wooden rod that may in addition be ornated with rattles or similar noise producing devices, on the (stony) ground, basing his narrative on a rhythmic yet unspecific noise. The less attention the rhapsode pays to the contents of his narrative, the more firmly will he keep to it. Memory is not fed by content, but by structures of time. A good memory is devoid of all semantics and is the more a master of the art

of structuring time.

The disadvantage of sequential cognition consists in the necessity to reconstruct a wholeness in order to transmit a simple Yes/No information. Let us consider Iliad XI 180 following: And Zeus ordered Iris to deliver this message: "Hurry up and go, speedy Iris! Tell this word to Hector: As long as he notices Agamemnon, the shepherd of the peoples, raging among the front line fighters, killing the rows of the men, as long as that shall he recede and command the other men to fight against the enemies in the strong battle. But, as soon as he (viz. Agamemnon), hurt by a spear or hit by an arrow, jumps onto the carriage, then I will pledge him (viz. Hector) strength, so that he may kill until he gains the well decked ships, and the sun sets and the holy dark rises." Thus he spoke, and not disobediant was the windfooted speedy Iris. Closely she did approach Hector and said: "Hector, son of Priam, equally deep of insight as Zeus! Zeus the father sent me to tell you this: As long as you notice Agamemnon, the shepherd of the peoples, raging among the front line fighters, killing the rows of the men, as long as that shall you recede and command the other men to fight against the enemies in the strong battle. But, as soon as he, hurt by a spear or hit by an arrow, jumps onto the carriage, then he will pledge you strength, so that you may kill until you gain the well decked ships, and the sun sets and the holy dark rises" (XI 180 - XI 210 [2]).

The symmetric doublet structure of a cognition is proof of correctness. Both projection planes of the cognition are of identical extension. Not intentions, but structures are imaged, and the redundancy of the content asserts the correctness of the image. - This mentality works symmetrically, but not hermetically. Only by introducing a virtual author of cognition, an Ego, the structure of the world becomes hermetical. Then, the immanent projection plane of cognition merely contains the structure information regarding the sequence, and thus becomes a concept. Then, the Ego knows that it knows without - for the moment, and in extension - knowing, and is aware of this not knowing. Thus, Sokrates, the first man to say "I", can say, "I know that I don't know anything," which means: "I know that my Ego does not know anything."

## **V. Conclusion**

Mind is a symmetry producing machine that yields 3 kinds of symmetry plus antisymmetry. To possess a recognition of a set of phenomena and to structure the phenomena in accordance with this fourfold structure of symmetries is the same thing. Overall, the implicit factorial analysis uses a five-dimensional structure, because a fifth factor is necessary to keep the other factors orthogonal. This factorial structure applies to "everything that can become the case," i.e. to mind and matter as well. The crucial interface is not the one between these, but between sequence and concept, both of which are emanations of time. The factorial structure described is everything we can say about the interface. Reconstructing it means domination of the world, which we Germans strive at permanently, anyway.

[1]Erben, Heinrich K.: *Leben heisst sterben. Der Tod des Einzelnen und das Aussterben der Arten.* Hamburg: Hoffmann & Campe 1981.

[2]translated from: Homer: *Ilias.* Neue Ubertragung von Wolfgang Schadewaldt. Frankfurt: Insel 1975.

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