QUASI LIFE

WAR, POWER, CORPORATIONS
ARE HIGHER ON THE FOOD CHAIN
THAN HUMANS

QUASILIF.WPD

March 21, 2004

BIO LIFE IS A SPECIAL CASE

META LIFE

PROTO or

QUASI LIFE PART I

CITON

Our concepts of life are centered around the element carbon and the ~~myriads~~ dozens of compounds that it is capable of forming. While there has been speculation about the possibility of silicon life because of the similarities of silicon and carbon in the periodic table, silicon compounds exhibiting any of the attributes of life have not been found or produced. But what are these attributes of life that may perhaps be a better approach to understanding life than focusing on the compounds of carbon?

One of the attributes of living systems is their ability locally and temporarily to oppose the second law of thermodynamics. In fact this might be a good approach to identifying the "cousins" of bio-life. What other systems can self-organize and locally diminish entropy, utilizing energy as food or fuel? Should all self organizing systems be thought of as quasi life? Many systems exhibit the attributes we associate with life. Consuming fuel or energy in some form on order to survive, exhibit growth, and that sooner or later prove to be mortal. All attributes of bio-life.

metabolism

Some of the systems that come to mind as cousins of life are storms, fires, stars, and even systems that utilize humans for their support or fuel, such as wars and technology. There are times when storms, fires, and wars seem to have wills of their own, behaving almost in an intelligent manner. There are fires that leap great distances against the wind, storms that ~~select~~ take ~~non geodetic~~ unorthodox paths. And many generals have said that after a war starts no one is in control, the war itself is in command. And technology, which began as a servant of humanity, now makes humanity its servant for its extension. Technology seems to have written Ozbekian's law for humans to obey. "If humans can do something, they must do it, whether it is beneficial to them or not." Who is now in charge humans or technology? Technology, in its evolution, seems to be reaching for power. Perhaps it seeks eventually to reach the point of self sufficiency where humans are no longer required for its purposes. And then....? All of these life cousins seem to possess **intent**, and not only intent to survive, but intent to grow and even evolve. The exhibition of intent makes us wonder, could these systems also possess consciousness?

corporations

ideas

Moltke Quain

INTENT WILL

A footnote to NASA: Astrobiology

In going to other planets in the search for extra-terrestrial life do not focus on the search for water or organic molecules. Look for phenomena that violate the second law of thermodynamics, that exhibit self-organization, and look for improbable patterns. All our images of aliens are not very alien, they are all like us. We must learn how to recognize forms having will, intent, intelligence, and possibly consciousness that ~~might be~~ is really alien.

CONTACT

03-08-10 Life is a special case of systems that select

A LAW of chaos

Selections become selectors, A selection takes over, grabs control, gives the orders

The original selector is no longer in charge

1. In PART II MURPHY'S LAW will be analyzed. It will be shown that animate/inanimate is not a dyad, but a spectrum. That inanimate objects possess "responsive wills" unlike animates who possess "initiative wills".

∴ perversity of inanimate objects

04-03-22 EPISTEMOLOGY

3 approaches to anomalous phenomena

1) Skeptical approach

Show two or three cases of so-called quasi-life can be explained by the known laws of physics. And hence it is not worthwhile to take the time to discount every anecdote - they could all be explained, but it is not productive. Therefore sweep the subject off the table.

2) The ad hominem approach

There is no need for explanatory gymnastics. The problem resides in the various mental types of hallucinations and species of paranoia.

3) The misguided or unguided non-conformist approach

Instead of dismissing the subject by showing two or three selected cases can be explained by ordinary physical principles, leave all the anecdotes on the table. See if there is some pattern among the different specific cases. Look for possible overlooked parameters that appear in all such phenomena.

The Jumping Carp

Human neurology centers on continuity and contiguity

Pauli: Carried a local field of improbable happenings with him wherever he went.

Jung: The uprooted tree

The laws of Physics are about the most likely, they are the laws of high probability - repeatable, bio-life exhibits continuity

These phenomena of quasi-life are improbable, discontinuous synchronicities

We fight WAR to offset inexplicable actions against humanity

It is self flagellation to appease the gods [acts of God]

Better to be in charge by making sacrifices than to be at the mercy of the inexplicable [cf. The Sand Castle]

i.e. of forces beyond our control.

The Perversity of Inanimate objects:

We are paranoid, the inanimate objects are really out for revenge. We have kicked them around for millenia and they are fed up and angry. When ever an "undetermined instant" occurs. They act.

QUASI LIFE

When we think of life we think of bio-life, life forms structured around the element carbon and the multitudinous compounds that it is capable of forming. While there has been speculation about the possibilities of silicon and other non-carbon structures manifesting life like attributes, none have yet been found or produced. (However, there are those who believe that the path to silicon life is the silicon chip and its future in intelligent computers.) But perhaps a better and more general approach to understanding the phenomena of life would be to focus on the behavioral rather than the structural attributes of carbon (or silicon) molecules.

One of the attributes of living systems is their ability locally and temporarily to oppose the second law of thermodynamics. In fact this might be a good approach to identifying the "cousins" of bio-life. What other systems can self-organize and locally diminish entropy, utilizing energy as food or fuel? Should all self organizing systems be thought of as quasi life? Many systems exhibit the attributes we associate with life. Consuming fuel or energy in some form on order to survive, exhibit growth, and that sooner or later prove to be mortal. All attributes of bio-life.

Some of the systems that come to mind as life's cousins are storms, fires, stars, and those systems that utilize humans for their support (or fuel), such as religions, corporations, technology, and war. . There are times when storms, fires, and wars exhibit intents and wills of their own, pursuing self survival as do bio-systems. There are fires that leap great distances even against the wind and storms that take self reinforcing paths. And there are many generals who have said that after a war begins no one is in control, the war itself is in command.

And technology, a way of organizing which began as a servant of humanity, but now makes humanity its servant. Technology's law for humans seems to be Ozbekian's Law: "If we can do something, we must do it, whether it benefits us or not." Who is in charge humans or technology? Technology, in its evolution, seems to be reaching for power. Perhaps it seeks eventually to reach a point of self sufficiency where humans are no longer required to fulfill its purposes. And then....? All of these cousins of bio-life act as though they possess, not only intent to survive, but intent to grow and even to evolve. The manifestation of these intentions makes us wonder what sort of consciousness and intelligence they may possess?

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QUASILIF.WPD March 21, 2004

QUASI LIFE PART I

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determined chaos
A spectrum inanimate --- humans
is this a Frequency spectrum?
[A menu spectrum] # of options
If a menu spectrum defines
the entity — species

Things that randomly
and rarely
repeat but
we still
learn

We seek the structures that can explain the behaviors
the forms that explain the forces

We start with the reflexive behaviors
especially those regularly repeating [Whitehead]
these become the laws of physics etc

Two approaches
structure → behavior
behavior → structure

Physics
Deterministic
may really
mean
high frequency
of occurrence

When the forms are manifest we try to explain the movements
structure behavior
When the movements are manifest we look for underlying structure

Wheeler's Quote
Matter makes space curve
Manifest not manifest
The curve tells matter how to move.
Structure Manifest

Now we come to a special type of both structure
carbon
and behavior
choice
freedom of will

Biology

lower ?
frequency

QUASILIF.WPD March 21, 2004

BIO LIFE META LIFE

QUASI LIFE, PART I

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QUASILF2.WPD

PROTO LIFE

April 30, 2004

QUASI LIFE PART II

It is apodictic that governments, corporations, and other human institutions are higher on the food chain than humans themselves. These organizations use humans for fuel and food and cleverly project the illusion that humans are in charge. There are many ideas as well as organizations that command the allegiance and servitude of humans even to their demanding the sacrifice of countless human lives. It may be that the principal players in human history have been archetypes rather than humans. Archetypes that have wills and goals of their own and use humans as pawns on the cosmic chess board. Even though some humans are not pawns but are kings, queens, knights, or bishops, none of these pieces are the real players of the game. It is our human ego that deludes us into thinking they are.

3 approaches: Ingredients — Materials for Structure
Structure — Patterns in organization
Behavior — Pattern in time

Archetype – a temporal organization

In a general sense the study of life is a study of violations of the laws of physics.

This study is primarily a study in behavior rather than in structure

Astrobiology – search for life like structures and ingredients as "bio" suggests

Astropsychology – search for intelligent behavior

The search for life is the search for intelligence

There could be life like behavior without intelligence [e.g. repetitions] and vice versa

ORTHO-LIFE AND QUASI-LIFE

A central theme in the exploration of space is the search for life. While we are not exactly sure what life is or the forms it might take, we hold that it must be something like earth life. So we are searching for something like us. A hundred years ago Lowell's canals on Mars suggested canal builders, therefore life. More recently photographs of a "great face" on Mars suggested sculptors, therefore life. Meteorites that have struck the earth are examined for organic molecules which, if present, would indicate life elsewhere in the universe. Radio astronomers searching for signals on the 23cm band, if found, would conclude there must be extra-terrestrial radio engineers, hence life. And currently, NASA is looking for traces of water on Mars, if found, a clue for the existence of life. Apparently there are many ways of looking for life, each reflecting either the context, structure, or behavior of beings similar to us.

But perhaps it is better to search for something that is not too well defined, not too much like us. We must extrapolate from the great diversity of systems found on earth that there must be even greater diversity beyond earth. We must alter what we are looking for from what is familiar to what is strange. We must learn how to ask Mars questions, not earth questions, about Mars. The greater purpose of space exploration is to release us from our highly provincial boxed in view of the cosmos.

However, having proposed searching for the strange as a criterion for exploration, it must in practice be modified. Actually, we are not capable of perceiving what is really different, what is really strange. It might exist, but our senses, our instruments, and our way processing information, all designed from earth experience, would not perceive it. We must first seek to generalize and extrapolate our earth based views of life and living systems in order to construct a more comprehensive net to capture the "strange" systems that may be encountered beyond.

We might begin by looking at the "cousins" of bio life that exist here in our midst. This approach would allow us to eliminate the context parameter, since we and these cousins share a common context.[1] Within this context are systems that share certain structural properties of bio life and others that share certain behavioral attributes of bio life. Those systems that share structural properties, can be designated "Ortho-Life", and those systems that share behavioral aspects can be designated "Quasi-Life"

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[1]This is not strictly true. The discovery of life forms dwelling in the vicinity of thermal wells at great ocean depths provides a quite distinct context for living systems. The difference in context has resulted in a difference in the structure, chemistry, and metabolism of the organisms.

#35

QUASILF1.WPD May 29, 2004

See also 2004 #49

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3. also Same structure, but different substance, Si for eg Carbon

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DEEPBLU1.WP6 May 19, 1997

WHAT CAN WE LEARN FROM DEEP BLUE?

The current philosophizing about the defeat of chess champion Garry Kasparov by Deep Blue, the IBM RS-6000 chess player, reflects a division of opinion that may go back to when early man first picked up a stick or stone as a tool or weapon. Some have always held that supplementing our brawn (or brain) with external devices introduces an unnatural element into bio evolution and even diminishes our potential. Certainly, raw man (that is, man without supplements or peripherals) is at a disadvantage when up against man+stick or man+stone. This point of view of diminished potential is still supported in the world of sports where what raw man without supplements (including steroids) can achieve is celebrated even though man+devices can move faster, go higher, and throw further than can raw man. It may be said that this view is also supported in those schools where children are prohibited from using calculators, and this view may even play a role in the widespread opposition to human cloning. Most others, however, have always held the view that nothing enhances man more than the supplementary or peripheral devices that he creates to move, lift, see, fight, and more recently, compute. And Deep Blue vs. Kasparov should be viewed as but another entry in a long list of competitions of man vs. the devices he has made: limb vs. wheel, oars vs. sail, and so on.

But raw man vs. man+device is no longer a central issue. The issue has turned to man vs. the device itself, not so much as creator against the creation, as the emerging possibility of the creation against its creator. This scenario was recently (1968) given a possibly prophetic portrayal by HAL the malevolent computer in the film 2001. However, the same scenario is also present in our mythic heritage, Chronus killing his progenitor Uranus, followed in turn by Zeus and the Olympians conspiring against and replacing Chronos and the Titans, who were their progenitors. The same theme was dramatized in Mary Shelley's novel 'Frankenstein' published in 1818, which was also the era of the Luddites who faught against the machine seeing it not only a threat to jobs but as embodying an evil spirit. It should probably be noted that primitive man did not view the stick or stone as an adversary but rather as a deity, the container of spirit. Must we not agree with both the primitives and the Luddites if we consider **information** to be a species of spirit?

Over the centuries man became symbiotically comfortable with artificial muscle, why then this fear when confronted with the prospect of artificial intelligence? Is it the Luddite fear that even more jobs will be lost and that more of us will become irrelevant? Or is it the resurfacing of the ancient fear that the creation will destroy and replace its creator? Or is it the fear

e.g. WAR

of the uncontrolable spirit the ancients projected on the stones; translated into our vernacular, the fear of self-organizing information evolving itself beyond our intentions. Lastly, could it be that since man does not really know who he is, our deepest fear is to continue the journey into unknown territory to find out? Today the machine has acquired too much of its own imperative to be stopped by neo-Luddites. There is only the feeble opposition of claiming that artificial intelligence is impossible.

Are the fears justified? If we look at the levels into which human creations fall, perhaps we can better understand if and when to fear:

- The first level is that of tools. These are devices **we design** for some specific task, which **we fabricate** and which **we operate** using our own energy.
- Next are machines, devices we design for some **specific task(s),** which we make and operate but which have a non-human (or animal) **energy source.** Using this definition most present day computers are machines.
- Then come robots, devices we design for some specific task(s), which we make but which **operate themselves** and have their own energy source. This category includes devices such as automatic thermostats, automatic pilots, ... automatic factories. A computer is usually an essential component of such robots, which we will call robots of class 1.
- Following next in sophistication and complexity are robots that add **self-maintenance and repair** to their auto capabilities. Call these robots of class 2.
- Next come robots that **can make themselves.** These are designed and fabricated initially by humans but are on their own with respect to energy, cloning themselves and any other operations they perform, but remain limited to their initially assigned spectrum of tasks. These are class 3 robots.
- Finally come self-maintaining, self-replicating robots that **can evolve,** adapting to their contexts, increasing the spectrum of tasks they perform and perfecting their performance. This would include the capability to design, fabricate and use tools, machines, and robots of grades 1,2, and 3. These we designate Cyborgs.

At the present time we have created nothing significantly beyond robots of class 1, although using computers we have designed cellular automata that exhibit many of the characteristics of life, such as self-repair and self-replication. But assuming that down the road we can produce a cyborg or make robots that can evolve into cyborgs, what remains of raw man that is unreplaced?

Several answers to this have been given. One answer is that in the grand course of cosmic evolution the role of organic life is to create silicon life which has more potential, and when this has been done there will be no further need for organic life and it should then peacefully ride off into the sunset. Other views say that we will always find in ourselves things we are and can do that no current cyborg can do. But with cyborgs evolving, the nature of the human vs. cyborg game is to move the goal posts whenever the cyborgs catch up. This game could go on for some time, with the cyborg eventually bettering the human on each new aspect that the human comes up with. And when we run out of new challenges for the cyborg, then apophatically we shall have finally been completely ~~cloned~~ replaced. A third answer says that there is a cosmic rule that no being can create its equal, it may beget its equal but it cannot create its equal. If true, then our greater responsibility is to become all that raw man can become, individually as well as collectively, spiritually as well as culturally.

DEMONS.WPD December 18, 2006

THE ANCIENTS WERE RIGHT

Again and again in studying the views and worldviews of the ancients I find their ideas more realistic and pragmatic than those of our self-labeled realistic and pragmatic age. As an important example, I agree with the ancients in the existence of demons (ok, daemons). Our so-called Enlightment, the age of science, emancipated us from superstitions and beliefs in gods and demons. How? Because their existence was not testable empirically. Of course not, science can only deal with the repetitive and the regularly repetitive and no demon is going to restrict itself to acting in a regular or predictable manner. No, I am not paranoid, the demons are really out there and they are out to get us, and they are succeeding!

In modern culture the behavior and the behaver are held to be one and the same. [Our dictionaries don't even have a word, behaver]. However, there are a few unenlightened ones, (those people never baptized into the Enlightenment), like Mahatma Gandhi who felt that the behavior and the behaver were distinct and must never to be confused. [The unenlightened, in this sense, also includes a few Jungians and others not following the Psychological Party Line.] What these unenlightened ones are saying is that the human behaver is analogous to hardware while the behavior is analogous to software, the program that the hardware is running. The ancients didn't have the terms hardware and software in their vocabulary, so they used human being for hardware and demon for software.

If we adopt this distinction, then we must allow that there are many types of demons, productive ones and destructive ones, just as there is effective software and software that crashes, (no specifics on this will be included here). The human ego objects to this view since it infers that will and intention reside in the demon and not in the person. Further, it implies that the hardware's significance lies not in itself, but in its ability to run software. So, as the ancients proposed, all humans are demon possessed, some running Ahura Mazda's programs, others running Ahriman's programs. The significance of life does not lie in the computers, but in what the software they run effects. Nonetheless, the hardware retains the most important component of will and intent: It selects the software that it runs.*

The empirical test of this worldview would be in the consequences of its adoption. If doing is detached from being, then the true contest is revealed. The real war is seen as that between competing demons, not between humans. The killing of humans in war is useless in opposing Ahriman's demons. Destroying computers only deludes one that the dangerous software is gone. Ahriman and his demons will only be defeated when we computers run only the programs given us by Ahura Mazda and his software engineers: Lao Tzu, Kung Fu Tzu, Mahavira, Sakamuni, Isaiah, Plato, Yashuah, Muhammad, ... And not the pirated, distorted, versions.

* "The demon made me do it" doesn't get you off the hook. Responsibility lies in the selection of the software

However. Ahrimani spin masters are prodigiously effective in selling his software

BUDDCHRI.WPC
1995MAR 30

23a

See also
95-#38
94-#61

THE BUDDHIST-CHRISTIAN DIALECTIC

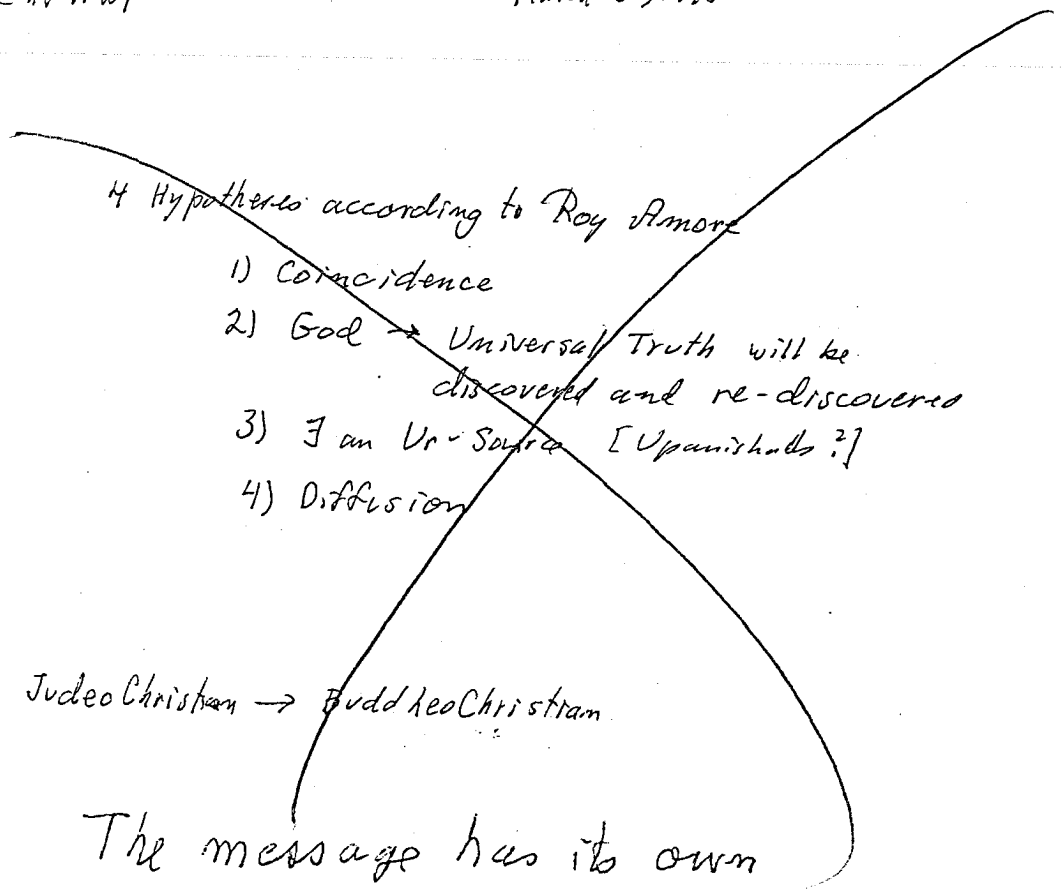
PROLOGUE

A question frequently arising in the study of origins is whether things that appear in different parts of the world have been independently discovered or have been discovered in one place and their existence communicated to others. This question of independent origin versus diffusion becomes more critical as the estimated periods of first appearance in the different locations converge toward the same date. Adherents of the independent discovery hypothesis feel that when a need becomes pressing and the levels of cultures are similar it is inevitable that such things as the use of fire, agriculture, the wheel, etc. will take place without any communication between cultures. The diffusion school holds that when the time is ripe an innovation will occur through the efforts of some genius and that the development will then spread abroad by word of mouth. [An intermediate view would be a single point of origin with the spread occurring not by communication, but by the "100th Monkey Process"]

Southern California is frequently plagued by brush fires and when there is a high wind these fires can spread rapidly and do considerable damage. Consequently the origins and modes of spreading of these fires became a subject of scientific study. It had been universally thought that wind blown hot ash was the vehicle of spread. But then from time to time a fire would spread up wind! This occurrence led to an investigation in which high speed cameras were brought in to study in as much detail as possible the manners in which a fire could spread. The cameras recorded instances in which a turbulent tube of fire would sweep up and arch over a large distance touching down and igniting brush even in a direction contrary to the wind. These turbulent tubes resembled the prominences seen on the limb of the sun and in one case bridged a freeway frustrating attempts to contain the fire.

Now what have these Southern California brush fires to do with the independent discovery/diffusion question? They suggest a third alternative to the spread of discoveries and innovations. The fire, the discovery, the innovation, contains its own imperative. That which was incarnated takes charge and commands its own transmission. The result may appear as independent origin or as diffusion depending on temporal sequences but the driving force lies neither with the discoverer nor the transmitter. It resides in the innovation itself which mandates both its birth and its diffusion. .

also for quasi info



The message has its own imperative, life