

METATHEORY ABSTRACTS

(Metatheory, metaphilosophy, 2005)

Varga, Csaba: Postulating a Metatheory

In our comprehensive account of reality/consciousness-layers and their concepts we wanted to rely on all prior data, connections, pieces of knowledge, assumptions within our reach. Since we live in Europe, it is clear that the arguments and counter-arguments of a normal or post-normal science will necessarily constitute a majority. Among the different types of theories we reckon not only the classical natural sciences and social theories, but also all contents and forms of cognition, logic, and forms of discourse as well as the theological approaches of the five world religions and diverse theories of origin. We cannot leave out the arts from metatheory, let alone from metaphilosophy. Furthermore, we cannot ignore the theories of origin rooted in philosophy, nor any higher ranking conceptions of esoterism. All the works of theory building with which human thinking has experimented in the last thousands of years belong here without judging their truth by any invented scale, and so selecting among them.

Metatheory and metaphilosophy integrates human knowledge in three phases on the following levels:

(1) Pre-existent basic theories, like pre-theories, every single scientific (normal and post-normal) theory, post-scientific theories of disciplines, all the theologies, artificial intelligence, etc.

(2) The so-called supra-theory: it is the accumulation of scientific, post-scientific, metaphysical and theological top theories. It is “knowledge” above basic theories, in other words, theories of first level theoretical integration.

(3) The joint, unified theoretical and over-theoretical systems of the two phases, that is, second level integration. Meta-theory is the entirety of knowledge segments, top knowledge, and the systems of knowledge and over-knowledge, in this manner, a unified new knowledge of an entirely new category. This prepares us to an ultimate, single reality/consciousness.

Through an integrated knowledge - our new “tool” by now - and through an attainable high state of consciousness it is an essentially new and a fundamentally different kind of knowledge that may well evolve. We may call it a new philosophy, a new science, a new theology, a new thinking, and all taken together make up a *de facto* metatheory and a system of metaprinciples, i.e. a unified framework of philosophy, science, theology, and art. It is post-science, if you will.

Dienes, István: The Consciousness-Holomatrix - The Cornerstone of a Super-Metatheory

Because of the latest discoveries in the field of modern theoretical physics—an information theoretical approach to unified theories and the laws of physics—and consciousness research, whole new possibilities have opened up in understanding reality and the role of consciousness in it. As a consequence of these new findings, today we are in a position to understand this universal information field as a field of consciousness and with that, there is a possibility to model consciousness and the conscious mind. These new approaches together with my hypothesis of a consciousness-holomatrix (self-generated holographic information or organising matrix) and its unifying principle could give us the cornerstone of a super-metatheory because the base and structure of super-metatheory as a unified theory of all sciences, religions, and philosophies is found in the self-generated logical structure of human consciousness or the conscious mind. Recognising the conscious mind’s ability to organise,

cognise and understand reality, we are in a position to analyse the consciousness structure or manifold of all reality-analysing and mapping sciences and all other ways of gaining knowledge which could be called as a particular consciousness-holomatrix of that given science. With the universal principle of generating a holomatrix, we are able to build up or express the unified matrix of all the particular consciousness-holomatrices which could finally give us the unified logical structure of all sciences. With the help of this new principle, science would be closer to answering the unanswered questions and to directly translate these findings into practical use.

Héjjas, István: Reality at the Level of Quantum Physics

Quantum physics is the physics of invisible micro particles. At the level of that physics there are very peculiar phenomena, e.g. quantum jumps, particle-waves, a tunnel effect, the fluctuation of a vacuum, non-local connections between distant objects, etc. At that level of reality, there are mighty energies influencing our visible world, and causing several effects that seem to be only accidental. The role of quantum physical phenomena in the material world seems to be similar to the personal and collective unconscious in human life and fate because there are connections and interactions between quantum phenomena and the human mind. On top of that, there are several parallelisms between quantum theory and ancient oriental religions and philosophies.

Visegrádi, Ildikó: Grand Unified Theories

In this study, the author introduces a conception of metatheory concerning modern physics and cosmology. She found a lot of similarity between ancient Greek philosophers' theories of Nature, and some modern unified theories (Grand Unified Theory, superstring-theories, hyperspace-models, and M-theory). This is a demonstration and a critical analysis of these old and new theories and their potential directions. In an unusual way, the author suggests some ideas as to how these complicated mathematical models could be improved and introduced into practice. Moreover, this is the first publication of the Quantum Time Dynamics theory, one of the latest theoretical models of a multiversum. In keeping with this conception, a naked time-point is the most important element, the principal and independent original source of the Universe.

Szentesi, István: The Metatheory of Life

Supposing the innumerable meta-theorems of life could possibly grow into their own metatheories, could these innumerable metatheories possibly add up to an infinite cluster whose domain would transcend the validity of the Gödel Theorem?

This would evoke the necessity of a synthesis yet undefined, of a synthesis whose benefits would far surpass its difficulties for we would be able to extend the dimensions of our cognition usually called science, art, spirituality, etc., and leave the Universe for a Metaverse through Multiverses.

It is in this Metaverse that beings by our current definition could live with God in „peaceful co-existence”.

Csörgő, Zoltán: Metaconsciousness, or The Illusion of the Brain

One of the toughest tasks of research is to understand consciousness at least tangentially. We all suspect that by getting to know consciousness we might arrive at answers to some of the

most basic issues of our existence. By exploring consciousness, we are put on a path, both universal and practical, along which we can utilise all our hidden resources of energy and knowledge. Side by side with theories of biological and social determination, there is an increased reliance upon exploring psychological-spiritual dimensions. It is precisely in this field where theoretical discussions must be followed by a demonstration of practical possibilities. Shortly, there will be a growing need for an integrated theory of consciousness as a ground for consciousness-development in answer to intense challenges coming from society, culture, and even from the economy.

It has been the nature of consciousness itself, or possibly the methodology of research, that have made it impossible for us to acquire a scientific conception of consciousness. Scholars and scientists have typically remained bogged down within the framework of the two antagonistic approaches, or indeed they have tried to avoid problems of a general nature. With its stress on a middle way, and with its focusing on consciousness, Buddhism may well provide an efficient means of overcoming the antagonism of Monism and Dualism. Simultaneously, Buddhism also provides an approach, free from irrelevant fluff, that is at once practical since it induces action and insights.

Kamarás, István: A Vantage Point to Man and the Humanities

Should we opt for philosophy as a vantage point, we are in fact to choose a philosophical anthropology that can integrate the findings of cultural studies, take sociability at its face value, find its roots in biology, yet able to enter into dialogue with theology. Such a meta-anthropology can serve as a *lingua franca* among all varieties of the humanities.

For the moment, one can expect major results only from a co-operation and dialogue of many varieties of the humanities as well as from interdisciplinary and multidisciplinary studies. Still, I am convinced that it is highly worthwhile to attempt to evolve such a meta-anthropology.

Márfai Molnár, László: Beyond the Subjective – Space-Time Transcended

The study first examines the structure of Space-Time together with the structuring of subjectivity under the conditions of the epistemes of Antiquity, Modernity, and the Post-Modern. I then examine the forms of discourse and the chances of conceiving human history. After accounting for the major fields of spirituality, I enumerate the principal components of the crisis of modern subjectivity, and postulate some of the potential conditions of transcending it. A consideration of those conditions may well lead to conceiving a meta-subjectivity with the corresponding meta-consciousness.

Major, Gyöngyi: Quantum Tolerance and Existence Theory

In consequence of the parallel actualisation and concurrence promoted by today's information technology, temporal and spatial relativity, the paradox of human existence comes to surface. The mind is trapped, thus making the civilisation of absolutism "Either-Or-civilisation" unsustainable. The only realistic future view for humans, an intelligent nature, may be "Not only-But also-civilisation". The model of a global information-economy shall be unsettled by a new, trans-disciplinary theory, a new theory of existence based on quantum-tolerance.

László, András: The Spiritual Economy

The question that triggered off my reflections in this paper is as basic as it is provocative: *how on earth has it been possible for us as human beings to create a production system, our economy, in which human beings do not matter anymore?* The paper highlights many economic worldviews, unmasks in a flash overview the mistakes, myths of economic thinking throughout history as well as the inadequate preliminary conditions of an economic enquiry. The paper, then, throws light on some emerging new economic tendencies. It concludes by outlining a spiritual framework that is grounded in a radical spiritual awareness/consciousness shift and gives an entirely new interpretation of the basics of the economic system, and—as a consequence—of our whole way of life.

Csorba, József: Towards a Grand Theory...

The study attempts to reconstruct the course of development, spanning some 60 years, of theories of information becoming institutionalised into information science. It gives a brief summary of the beginnings of information science involving the transition of theories of information into information science. It also provides a definition of information itself, and some indications of how to deal with them. After discussing the specificity of information perception and the economy of information, it describes a phase in the institutionalisation of information science in which the paradigm of an information society is already present.

From the history of theory-making, the study presents examples of weak science vs. strong institutionalisation as well as the foundations of modelling. Discussing applied information theories, it treats information metatheories as well as metatheories of information science, the unified theory of information science, and the information theory horizons of metatheories.

For students of the evolution of information science and metatheories, it is particularly helpful to read a list of the workshops, journals, websites and Internet fora of a metatheoretical interest. Finally, there is a brief postscript projecting the future state of metatheories, post- and transhumanist skills, theories of metacognitive capabilities, and theories of metacontent.

Balogh, Gábor: From Theory to Meta-Science

This paper serves a dual purpose. First, it attempts to give a brief overview of the road covered by traditional thinking about science from the turn of the 19th and 20th centuries. Second, it also outlines the new paths of “scientification” (*Wissenschaftlichwerden*) leading into the 21st century, paths without which no science can be cultivated in the 21st century. To fulfil those purposes, the author provides a comprehensive view of the *cul de sacs*, the problem of accumulation, the search for ways out of the crisis, and the attempts at re-thinking science. By way of a preliminary solution, the author also points to some new paths leading to scientification.

It is a fundamental proposition of the author to say that the concept of science cannot be limited; being scientific is not an exclusive criterion of doing science. Traditionally, doing science has been a multidisciplinary endeavour, and making a distinction between science and knowledge has been mostly consensual. For the new thinking, science and knowledge mutually presuppose each other while functioning as each other’s respective paradigms, knowledge being a paradigm for science and vice versa. For their disciplinary cultivation, both a paradigmatic and a meta-level thinking is needed.

The object area of knowledge and science is common. The two are only separated by the specific ways in which they approach, and conceive of, their common object area. The thinking in disciplines of knowledge is cognitive and proactive, while in science, it is

epistemic and propositional. With those criteria in mind, knowledge embedded in the sphere of scientification can be cultivated both as a knowledge-based system and as a discipline of knowledge; doing science can occur as protoscience, normal science, or indeed as metascience.

Kiss, Endre: The Philosophy of the Present, and Metatheories

We attempt to capture a promising possibility of metatheory-making by evoking the recent history of Neo-Marxism, Structuralism, and Post-Structuralism, and by pointing out the two comprehensive philosophical realms of Neo-Positivism/Neo-Liberalism, and Post-Modernism respectively. We maintain that a metatheory can best be based on a combined analysis of those two realms.

Such a combined analysis must follow a symmetrical approach. We therefore provide a theoretical treatment of conceptual symmetry. By analysing the conceptual symmetries of Neo-Positivism/Neo-Liberalism, and Post-Modernism, we arrive at some basic principles of a new metatheory. Both philosophical realms involve specific distributions of “open” and “closed” properties adding up to their respective basic characteristics making an analysis of their symmetrical features possible.

Czene, Zsolt: Cultural Heritage from the Perspective of Metatheory

This study reviews the topic of cultural heritage with regard to its conceptual and methodical connection to metatheory. It also examines what substantive information it can yield for the experiment of creating a metatheory. The importance of cultural heritage comes from two things: it includes objectified things (a material heritage) and spiritual—cultural things (an immaterial heritage), furthermore with its wider meanings it connects such disparate disciplines as e.g. museum science, architecture, or regional science. Principally It can be especially important for a metatheory because of its interdisciplinary character, i.e. its connections to culture, tradition, history, identity, and values. Its importance is based not only in aesthetic or cultural value, values that are important for humanity or a smaller community, but it can also represent the knowledge of ancient ages, a knowledge that can be important in the future, too. Consequently, cultural heritage is a resource of knowledge and experiences that have come from the past and are available for society as a base for reference, knowledge, and learning.

Dunkel, Nepomuk Norbert: And God Created a World Out of Music: A Metatheory of Music

To read my modest essay is going to be by no means easy. First, because it is interdisciplinary in character, and, second, because my thinking is tangibly musical, i.e. contrapuntal now with concurring and now with diverging points. My personality is marked by a wish for larger connections. Those larger connections are laws and phenomena technically called non-local phenomena. As a result, my essay wishes to connect theology, ontology, and aesthetics, i.e. I would like to transcend what is “merely” aesthetic. By aesthetising existence, I want to extend the concept and scope of beauty. At the same time, I also want to clean beauty and harmony from what is merely sensuous. In short, I want to demonstrate that as well as being a key concept of aesthetics, beauty is also much more: it is also a property of the entire world. And this is why I “fade” aesthetics and ontology into each other. (Rather the same way as Ervin László, also a musician by trade, used to set musical systems into a systems theoretical metatheory.) What is more, I also demonstrate that beauty, harmony, the basic musical

principles have an almost cosmological significance. I want to be one step above traditional theories. I ask the reader, therefore, to accompany me patiently along the paths of biological, philosophical, physical, musical, and scholarly traditions of wisdom. This is going to be no easy walk, but can you substitute the intellectual joy of discovery with anything else? In any case, can you ever stay home *and* return home laden with rich experiences?

Gáspár, Tamás: Concordia - John's Gospel from a Strategic Point of View

The Gospel is more than just the main document and source of a religion. The examples and principles of its wisdom can also be interpreted as a strategy for a sustainable future. Giving a thought to the philosophy of the Bible provides one path to discover some of the analogous structures of social theory, economics, philosophy, future studies, music or literature. The Gospel, the sciences, and the arts offer a common basis, and in case one looks for their most internal values, a salutary and forward looking strategic case study opens up both concerning the strategy of a liveable future and its distorting tendencies and courses of necessities.

Szász, Ilma: The Ultimate Truth of Religions

The final experience of the mystics of all great religions is experiencing a unified, harmonious consciousness of living. Identification with a consciousness of the human self and a personal God with an infinite number of properties is a mark only of such theistic-anthropomorphic religions as Judaism, Christianity, Islam, many branches of Hinduism, and Mahayana Buddhism. (Non-theistic, non-anthropomorphic religions such as Hinayana Buddhism and classical Taoism know of no such encounters.) From levels below a personal experience of God there come teachings, with their respective human distortions, that are related to particular places and timeframes. It is worth juxtaposing even contrasting teachings. It is also worth comparing them with the scientific tenets of our age so that we can prepare a worldview that can assist man's spiritual development and increase his/her tolerance. To that end, on all levels open to my comprehension, I have compared such seemingly contrasting teachings as:

the unity (advaita) of the World – the duality (dvaita) of the World
emanation – creation
non-vision (avidya) – sin
transmigration/re-incarnation – resurrection
eternal law – salvation
great descending periods – ascending and descending eras
self-salvation – grace
etc.

All through, I have relied on the experiences of God-realising people rather than the absolute authority of sacred writings. I tend to look upon the priceless, inspired writings of the world as Gandhi, a deeply religious man, used to look upon the Vedas: "My belief in the sacred writings does not oblige me to hold every single word or verse of them to have been inspired." I also trust in the promise of the Bible; I feel it is the Holy Spirit that leads us to the current truths of every human period.