

Name, Denominable and Undenominable —On Neither <A> Nor <Anti-A>

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Abstract: Neutrosophy's underlying construction is far more sophisticated than we can imagine. I present in this paper a critical analysis on the logical description of <Neut-A> based on multicultural joint venture, and reach a contradictory argument that the axiom is rather a paradox than a valid definition. Starting with the fundamental issue in Daodejing, the paper carries out a widespread discussion on conflicts in denominating things, from yinyang philosophy to Mao Zedong's dialectics, from relativity of being to self-negating effect of concepts, exhibiting the genuine essence of philosophy against distortion. Discussion of feasible description of <Neut-A> (neutrosophy) is also presented, followed by a brief distinction between human intelligence and machine intelligence. The paper aims to help scientists reach the genuine nature hidden in the ideology of neutrosophy.

Keywords: Dao, Genuine Nature, Contradiction, Identity, Self-negation, Partial Negation, Neutrosophy

1. Neutrosophy: a joint venture

It is not until recently that I came across the study of neutrosophy introduced by Florentin Smarandache (1995). It seems a very brave challenge to a number of developed sciences and technologies. However, from its intension and method of approach, I realized that it touches the most arcane, abstruse, and mysterious philosophies such as Daoism and Buddhism, and the toughest problems in the universe as difficult as uncovering the universe. I am afraid how western intelligents can handle such mysteries.

As a Chinese, I feel obliged to spread out our exploration based on the multicultural joint venture, with focus on the paradox "neither <A> nor <Anti-A>", as illustrated in step ward arguments, as shown below.

2. Name, denominable, but not the normal name

Daodejing (Wang Bi, Guo Xiang) begins with: "Dao, daoable, but not the normal dao; name, namable, but not the normal name." We can say it is dao, but it doesn't mean what we say. Whenever we mention it, it is beyond the original sense.

Daodejing mainly deals with the common problem: "What/who creates everything in the world we see and feel?" It is dao: like a mother that bears things with shape and form. But what/who is dao? It is just unimaginable, because whenever we imagine it, our imagination can never be it (we can never completely describe it: more we describe it, more wrong we are). It is also unnamable, because whenever we name it, our concept based on the name can never be it.

Daoism illustrates the origin of everything as such a form that doesn't show in any form we can perceive. This is the reason why it says, everything comes from nothingness, or this nothingness creates everything in forms in dynamic change. Whatever we can perceive is merely the created forms, rather than its genuine nature, as if we distinguish people by their outer clothes. We are too far from understanding the nature, even for the most prominent figures like Einstein.

You may then ask whether Laozi was genius enough to express it. Definitely no. It is true that he was aware of the problem, or we can assume that he really understood it, however, he could never describe it. Although Carlos Gershenson has presented this argument in his paper as incomplete language, I am still afraid whether he can catch my notion that **the most complete and perfect language is no language.**

- An example is described in a story (Lanier Young, 1991) in the Mahapra Janaparamita Sutra:
 - The Blind Men Trying to Size Up the Elephant: Once there was a king who ordered his minister to bring in an elephant and let some blind men touch the animal one by one. After every one of them had their turn, the king asked them what they thought the elephant was like. The one who had touched its tusk said it was like a turnip; the next

had touched its ear, and said it was a dustpan; the third its foot, and said it was a pestle; the fourth its back, and said it was a bed; the fifth its belly, and said it was a jar; and the last its tail, and said it was a rope....

We can imagine that our perceptions are just as partial as those of the blind people, then how can we name things that are believed known to everyone but actually as mysterious as the elephant to the blind people? Do we understand, for example, $1+1=2$? We always believe so although it has never been proved by the mathematical world. Even when it were proved, how could we explain black+black or black+white?

- Carlos Gershenson presents ([1]): Not only silliness, but all adjectives can only be <used/applied> in a relative way, dependant of a context. Language is relative as well. How can we speak about absolute being, then? We can and we cannot. We speak about it, but in that moment its absolute is relative. For us, it is and it is not-incomplete. But that we cannot completely speak about it, it is not a reason to stop speaking about it (as Wittgenstein would early suggest in his Tractatus Logicus Philosophicus), because we can incompletely represent its completeness... As Wittgenstein himself (but not most of his followers...) realized, following the ideas in the Tractatus, we would not be able to speak about anything... (languages are incomplete). Language is used inside a context. Depending of this context the language will be different.
- Can language be completely transferred by telesthesia? Although I acknowledge it is a better way of communication, but it also depends. For example, how can we understand the hidden, underlying or implied meaning of the transferred “words”? Is language transferable? I am afraid there is not a definite answer. One reason might be that the same language can be interpreted diversely by different people. This should be the reason why human failed to communicate properly with those in different languages, or with other species on earth or in the space, even with Jesus.
 - Telesthesia truly exists universally in the Pure Land described in Buddhism: People there communicate with each other by heart rather than words. Further more, they can also “speak” to people everywhere outside the “Pure Land” World which was founded by Amitabha. A recent VCD video from Taiwan shows that a young man really came to this world after his medical death, because he really made frequent communication, after “death”, with his sister still in Taiwan as a young Buddhist nun, not only did he answer all the questions of his sister, but also made an unbelievable promise which was later on testified astonishingly by his family on earth.
- Just because there are no perfect words to express the most sincere truth that uncovers our genuine nature, we can say nothing than Amitabha to communicate. Although we know that in Buddhism it is almost equal to saying nothing, but it implies saying everything.

As the conclusion, **everything can be named, but never absolutely proper. It is a name, but never a perfect name.**

3. Name is always subjective, relative to the perception and perspective of observer

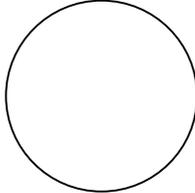
Has anyone been confused about “Am myself really myself”? An old person, when gazing at the albums of his childhood, he always point to the photos and says: “It is me.” How ridiculous!

- At first, he is pointing to some paper cards rather than humans.
- Secondly, what he is pointing to is an image of himself, not really himself.
- Thirdly, provided that he were really pointing to a younger himself, but it were really different from what he looks like presently—they are different themselves objectively, or there are an infinite number of himself objectively.
- Even at the present age, a smiling himself and an anxious himself definitely look differently objectively.
- They are all himself because humans subjectively take it for granted and firmly believe so.
- But, are all these pertaining to his body really himself? Definitely no, because he will begin another life (in the next life cycle) after his medical death. He never dies actually.
 - Incarnation, samsara, wheel of life, transmigration of souls, or eternal cycle of birth and

death, this is a basic phenomenon of every living being in the universe including those in the heaven, except in the Buddhist Pure Lands where everyone has escaped from his destiny, according to Buddhism.

- As the result, we don't actually understand who we are, just use the names subjectively.

Another example lies in question: "What on earth is the following figure?"



- To well educated students, it is a circle.
- But to uneducated kids, it can be: "a cake, a dish, a bowl, a balloon..., even the moon, the sun".

Let's reach our conclusion that **name is merely our mental creation. It is rather a belief than an objective being, and varies among different people.**

- We always believe "it is" but can't prove it.
 - In his paper "To be or not to be, A multidimensional logic approach" Carlos Gershenson has generalized proofs ([2]):
 - Everything is and isn't at a certain degree. (i.e., there is no absolute truth or false);
 - Nothing can be proved (that it exists or doesn't) (i.e., no one can prove whether his consciousness is right);
 - I believe, therefore I am (i.e., I take it true, because I believe so).
 - In fact, this belief of "it is" is always critical (Buddhism).
 - In Buddhist saying, all such beliefs are created by ourselves, for:

"I am human."

I am because I always hold this belief, so persistently that I nearly forget I can be Buddha as well.

Multidimensional logic has been surpassed by infinite-valued logic, then fuzzy logic, and ultimately by neutrosophic logic.

4. Name itself implies anti-name

Whenever there is a name, it can never be a perfect name. Does it mean we are cheated by or trapped in those created by ourselves? It does, and it doesn't as well. First, there is only relative name, no absolute name. Second, **name actually acts as a tradeoff to unify the diversity of concepts**—whenever there is name, there is contradiction as well.

- We can name something as black, but to distinguish it from white. We can name a human, but to distinguish it from others.
- Names are useful to distinguish things, but don't absolutely describe natures, as stated above.
- Just because there is no absolute name or universal name, people would denominate things in their different perspectives or perceptions.
 - As an example, a modulator/demodulator is named a mouse, just from its casing that resembles a toy mouse.
- Despite all these problems above, we need a common name, however, to communicate. Therefore, we have to make balance, in the sense of acceptance or rejection, among the diversity.
 - Carlos Gershenson points out that ([1]): There will always absolute-be injustice, because this one is relative. Since different people have different contexts (or we can use the word Seelenzustand (soul state), to refer to the personal context, to distinguish from a general context)... So, since people have different Seelenzustandes, we cannot speak of absolute justice, so things will be just for the people with power... The less-catastrophic panorama (and most naive...) would be that the people in the power would have the less-incomplete Seelenzustandes, trying to contain and understand as many Seelenzustandes as they can, so, if they are just, in spite their relativity, they will be just as well for all the people whose

Seelenzustandes they contain.

- Accordingly, contradiction is a universal phenomenon that can never be avoided.
 - Mao Zedong has presented this issue in his masterpiece “On Contradiction” (Z. Mao):

The universality or absoluteness of contradiction has a twofold meaning. One is that contradiction exists in the process of development of all things, and the other is that in the process of development of each thing a movement of opposites exists from beginning to end.

Contradiction is the basis of the simple forms of motion (for instance, mechanical motion) and still more so of the complex forms of motion.
- Despite the anti-name property in space domain we have just discussed, this contradiction also exists in time domain.
 - Mao Zedong also states that:

We Chinese often say, "Things that oppose each other also complement each other." That is, things opposed to each other have identity. This saying is dialectical and contrary to metaphysics. "Oppose each other" refers to the mutual exclusion or the struggle of two contradictory aspects. "Complement each other" means that in given conditions the two contradictory aspects unite and achieve identity. Yet struggle is inherent in identity and without struggle there can be no identity.

In identity there is struggle, in particularity there is universality, and in individuality there is generality. To quote Lenin, ". . . there is an absolute in the relative."
 - He implies such a cycle: conflict—identity—new conflict—new identity... to the infinite, in each cycle of which the conception undergoes a partial negation of its original stage to a higher level, and in this infiniteness of negations we make our revolutionary progresses in knowledge, as to negate the original sense of “it is”. Hence comes the expression “nothingness” to replace the original meaning “it is something”.
 - The Buddhist terms: emptiness, void of the world of senses might just come out of the endless negation of our partial consciousness that has been believed absolutely valid. Once we become aware of it, we are awake. And once we keep the genuine consciousness (without even the slightest partialness) in every fraction of moment and forever, we are Buddhas.
 - As the result, neutrality comes as the outcome of conflict, and in turn, conflict comes as the outcome of neutrality too. As shown in the taiji form.
 - The more we hold on to our original belief “it is” (although partial), the more mightily conflict arises, since we persist in a more incomplete concept, or fragment, to represent the complete. The same to the coming cycles. This is reflected in neutrosophy as the law of inverse effect (F. Smarandache, 1998).



As conclusion, **antagonism and neutrality are cause and effect to each other.**

5. Representing the <Neut-A>

<Neut-A> comes as the consequence of the contradiction between <A> and <Anti-A>, therefore we can say it is neither <A> nor <Anti-A>, but is it all this simple?

- Once we finish <Neut-A> as <neither <A> nor <Anti-A>> in the first cycle, then in the following cycle we come to the less incomplete concept as <Neut-<Neut-A>>. However, **there must be an element of consistency between <Neut-A> and <Neut-<Neut-A>>**, i.e.,

between <Neut-A> and <neither <Neut-A> nor <Anti-<Neut-A>>

that acts as the gene of reproduction, i.e., there must be a consistency

between and not and not <C>

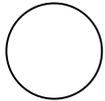
But where is it? Apparently they are not logically consistent! Once there is nothing indeterminate that can pass down to the next “generation”, is it a feasible philosophy?
- <Neut-A> would alternately be expressed as both <A> and <Anti-A>, since it shares characteristic

of both <A> and <Anti-A> to some extent (I prefer “extent” than “degree”).

- Although yin and yang are opposite in taiji figure, they are unbreakable friends in giving birth to novel form of development.
- The point lies in the confusion between absolute-be and partial-be (or absolute-not and partial-not). We can confirm or negate a being absolutely and partially as well, but I am afraid we can never be genius enough to do it absolutely unless in a well defined domain in which our perceptions are relatively complete.
- How can we properly express this partial approval/negation? In percentages? Then how can we deal with such partial operations in fuzzy and neutrosophic sets? It is quite another task.
- Provided that a genius giant had successfully settled it in pure mathematics, there would be no need then, I am afraid, to employ analog means. How incredible!
- A feasible alternative, I suggest, would be to put dynamic weight on concept instead of statistic percentages, to combine neural technology. Or more specifically, to create a pattern neutrosophically from the threshold ideology in neural network approaches.

As the conclusion, it is never too old for a machine to learn.

6. On our genuine intelligence—creativity



In the previous query about the figure on the left, whenever we hold the answer as a circle, we are inhibiting our creativity. Nor should we hold that it is a cake, a dish, a bowl, a balloon, or the moon, the sun, for we also spoil our creativity in this way. Then, what is it?

“It is nothing.”

Is it correct? It is, if we do not hold on to the assumption “it is something”. It is also wrong, if we persist in the doctrine “the figure is something we call nothing.” This nothing has in this way become something that inhibits our creativity. How ridiculous!

Whenever we hold the belief “it is ...”, we are losing our creativity. Whenever we hold that “it is not ...”, we are also losing our creativity. Our true intelligence requires that we completely free our mind—neither stick to any extremity nor to “no sticking to any assumption or belief”. This is a kind of genius or gift rather than logic rules, acquired largely after birth, e.g., through Buddhism practice.

**Not (it is) and not (it is not),
It seems nothing, but creates everything,
Including our true consciousness,
The power of genius to understand all.**

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