

# Seshatism

by Sven Nilsen, 2021-2022

*In this paper I outline an alternative way of thinking about existence.*

Seshat<sup>[1]</sup> was an ancient Egyptian female goddess of wisdom, knowledge and writing. In some stories, the god Thoth<sup>[2]</sup> was credited the invention of writing and Seshat his consort gave the words to the people. Seshat was consulted by pharaoh in a ritual called “stretching of the cord” when laying foundations for temples and pyramids.

Ancient Egyptians regarded the most important purpose of writing a means by which certain concepts or events could be brought into existence. They believed that if something were committed to writing it could be repeatedly "made to happen" by means of magic.<sup>[3]</sup> Indeed, this purpose of writing had important consequences for women. The link between strong and authoritative goddesses in mythology and women rights in ancient Egypt is solid.

For example, the goddess Neith<sup>[4]</sup>, who was thought to be originally a goddess of hunting, was worshipped from the very first altar found by archeological evidence to the very end of ancient Egypt, a period of over 6 millennia. By the end of the Ptolemaic Dynasty, Neith was still recognized as a creative force of enormous power who “created the world by speaking seven magical words”.

All land property in ancient Egypt descended from mother to daughter. A woman was entitled to administer her own property and dispose of it as she wished. She could buy, sell, be a partner in legal contracts, be executor in wills and witness to legal documents, bring an action at court, and adopt children in her own name. Women could marry who they wanted and divorce those who no longer suited them, could hold what jobs they liked - within limits - and travel at their whim. The highest honourable title of a woman was “God’s Wife of X” for some god X and the highest title was in a period ruler of Upper Egypt.<sup>[5]</sup>

In comparison, the ancient Greece, who experienced a collapse in women rights, forbade women e.g. to practice medicine. The goddess Medusa is an example of a female avatar that was gradually vilified, from originally as a kentaure, to a beautiful woman cursed by Athena<sup>[6]</sup>. This discrediting of female avatars and crediting of male avatars is significant in many cultures and in particular western religion and philosophy. Ultimately, the monotheistic God of abrahamic religions<sup>[7]</sup> had a strong influence on thought and might have shaped our reasoning around mathematical languages as built from axioms<sup>[8]</sup>.

Most importantly, the female avatar can not originate creation, because the male avatar is the source of everything. For example, Mother Earth<sup>[9]</sup> gives birth to all life, yet can not originate life because the world was created by God. The paradox lies in that God creating the world can not be a causal relationship<sup>[10]</sup>, due to God existing outside language and therefore outside the world. Creating the world with the world is necessary to have a meaningful causal relationship within the world, which is an impossibility since God is outside the world.

This means that the creation from a single moment is logically absurd<sup>[11]</sup> and does not justify existence as a temporary state that is transforming within the world. Why would reality need being from moment to moment when these events are merely logical conclusions of the initial configuration?



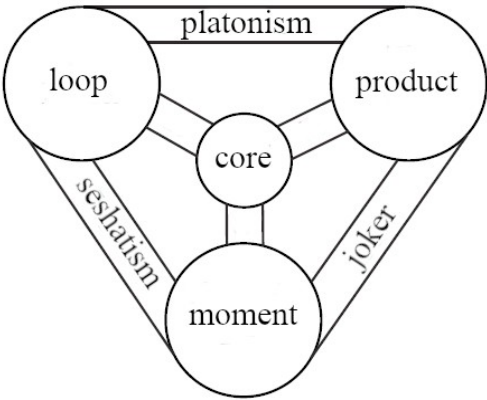
Seshatism is a renaissance<sup>[12]</sup> of the abstract idea that creation can happen continuously instead of starting from a single point in time. It resembles the role of the mother who's intimate biological relation to a baby nourishes and helps developing consciousness, which does not come into being at a single moment, but through a creative process of play and use of language.

Formally, Seshatism is a loophole in the core axiom of Path Semantics<sup>[13]</sup>, where quality<sup>[14]</sup> is negated.

$$\neg(a \sim a) \quad \text{Assuming no self-quality of `a`}$$

This assumption rejects the Loop and Product Witness of Avatar Extensions<sup>[15]</sup>.

Core Axiom	Witness	Trinity	Comment
$a \sim a$	Loop	The Father	self-quality assumed directly
$a \sim b$	Product	The Son	lifting bicondition with symbolic distinction
$\neg(a \sim a)$	Moment	The Holy Spirit	non-self-quality



*The various assumptions that generate inference with the core axiom are similar to Trinitarianism, yet more subtle, since Seshatism is like an edge between the Loop and Moment Witness of Avatar Extensions. The Moment Witness is associated with Seshatism because it is a projection of quality into equality that is Seshatic and non-Platonic. The remaining edge is Joker Calculus that combines Seshatism and Platonism to form new languages.*

See references for Trinitarianism<sup>[16]</sup>, Moment Witness<sup>[17]</sup> and Joker Calculus<sup>[18]</sup>.

Under Seshatism, good and evil is created continuously and not originated in single moments. The individual is not limited to a strict role under authority, but grows and evolves with ethical ambiguity.

Platonism<sup>[19]</sup> is clearly rejected under Seshatism. However, the opposite position to Platonism, which is Nominalism<sup>[20]</sup>, is also rejected. Unlike Nominalism, it is not the case that abstract objects are reduced to names or labels under Seshatism, but the very non-existence of such names or labels. The logic of Seshatism restricts language to directionality, e.g. like the arrow of time<sup>[21]</sup>.

A simple intuition of Seshatism is how machine learning<sup>[22]</sup> works. In Platonism, making an error leads to the principle of explosion<sup>[11]</sup>, while in machine learning, without errors there can be no learning. Similarly, in Platonism a loop might represent an equivalence class and freedom of choice, while in Seshatism a loop represents the illusion of progress but also a return to same or similar state, like the famous lithograph “Waterfall” by M. C. Escher<sup>[23]</sup>. Notice that these mathematical concepts are polarized in opposite ways of utility. This means that a Seshatic biased person might disagree with a Platonic biased person on what is good or bad for mathematical language design.

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