Understanding End Self & the Q3/Q4 Crossover[1]

By D. Darcy (Feb. 27th 2010, revised: Feb. 22nd 2012)

> *Originally posted by badmedia*
> Now I'm going to reply to the things which are political in nature in the [essay][2]. I have some disagreements with you there.[3]

I spent quite a bit of time thinking about what should or could happen at the crossover from Q3 to Q4 because it's easy to construe "end self," "beginning choice," and "peak group" in a negative manner. "End self" comes across as particularly scary.

Good or bad though the whole reason this philosophy seems to hold water is because it's symmetric.[4] Meaning if we can overcome nature ("end natural exigency" at point ***(a)***) that means all of these concepts must have an "end," as seen below in *fig. 2.2*,

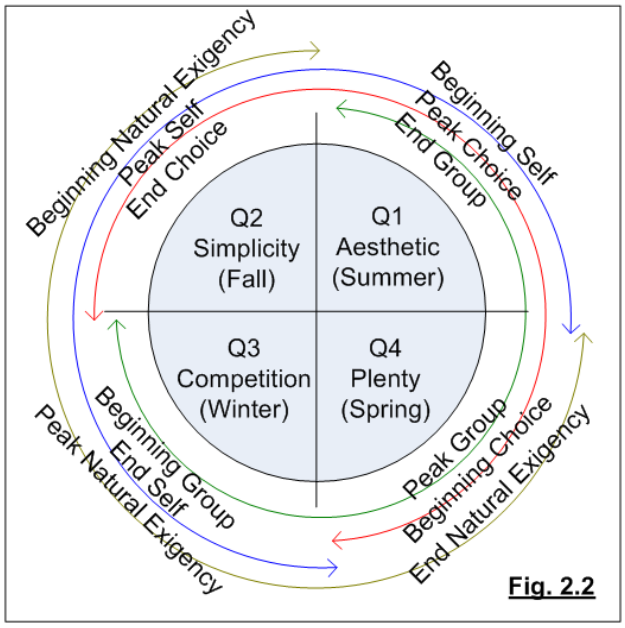

Fig. 2.2

To gain a better understanding of what this idea was conveying as a system about the "end" stage. I focused my efforts on better grasping "end natural exigency," and through understanding its properties, began to develop a better picture of the meaning for the "end" of "self," "group," and "choice."

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[1] Darcy, D. (2010-2-27). "*RE:(Post #30) Scarcity - A New Theory of Everything (post #153).*" ATS. Retrieved 2011-2-18 from http://tinyurl.com/Q3-Q4-Crossover

[2] Darcy, D. (2010). "*The Scarcity Hypothesis [SH].*" http://www.scribd.com/doc/33829028/The-Scarcity-Hypothesis-v2-1-2

[3] Badmedia (2009-11-6). "*RE:(Post #1) Scarcity - A New Theory of Everything (post #30).*" ATS. Retrieved 2011-2-18 from http://www.abovetopsecret.com/forum/thread517093/pg2#pid7490252

[4] Emily Noether in 1918 was the first to explicate that "whenever a system possesses symmetry, the result is a conservation law. If the laws of the universe remain the same over time, then the … result is that the system conserves energy." Similarly the semi-circles in *fig.2* ($x \frac{3\pi}{2} \bmod 2\pi$) are conservant over 4 cycles. See: Michio Kaku (2008). "*Physics of the Impossible: A Scientific Exploration Into the World of Phasers, Force Fields, Teleportation, and Time Travel.*" Doubleday. p.267. ISBN 978-0-385-52069-0. http://books.google.com/books?id=ube-MQcFFZQC

The easiest way to start to grasp this is to imagine a world or universe where overcoming nature (i.e. "end natural exigency") is simply an impossibility. Thinking along these lines helped me to construct *fig. 3.1*,

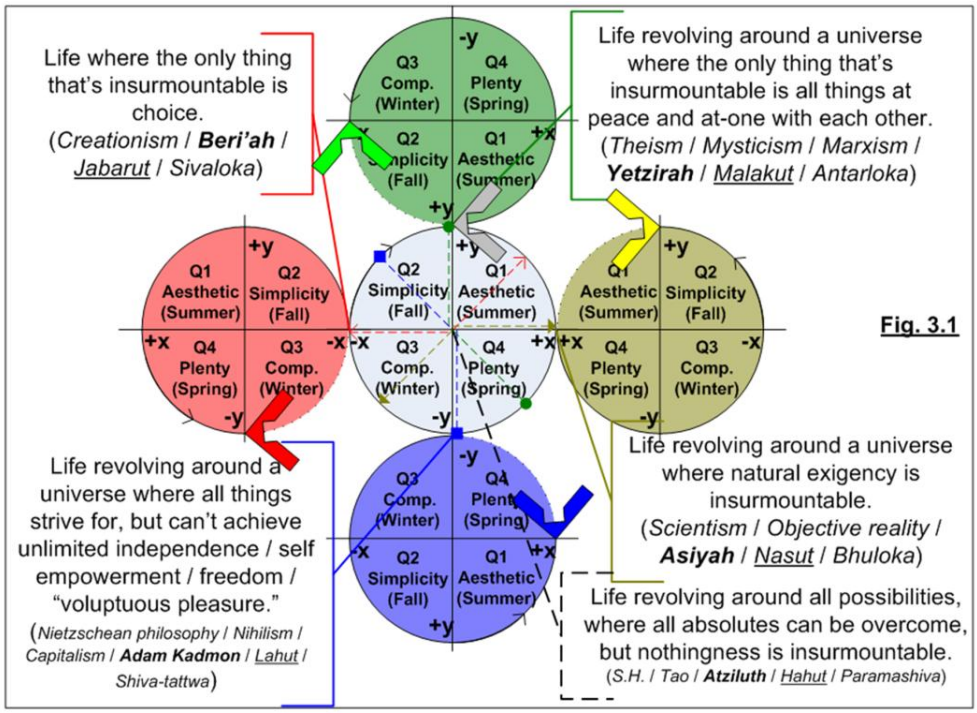

Fig. 3.1

From this we can see that in a universe where "overcoming nature imposed exigency" is anathema there can be no aesthetic. Likewise in a world that's naturally self-ordering, the creationist reality, there can never be "competition" or entropy. So through negation and contrast we gain a bit of an insight as to what these symmetries are telling us.

What fascinated me early on is I had realized there were both positive (as in a good outcome), neutral, and negative interpretations for each of the points on *fig. 1*.[5] For instance, "end natural exigency" is somewhat depressing if we envision this to mean the universe comes to an end through a `big rip`[6] as suggested by current WMAP data and hinted at in *fig. 5*.[7] On the flip-side the ideal or *good* outcome for "end natural exigency" is the notion that nature's rules no longer apply and therefore its ability to act as *a source* for exigency is extinguished.

It was through this line of reasoning I realized the Z-axis in *fig. 1* represents "consequence" as visually depicted on page three.

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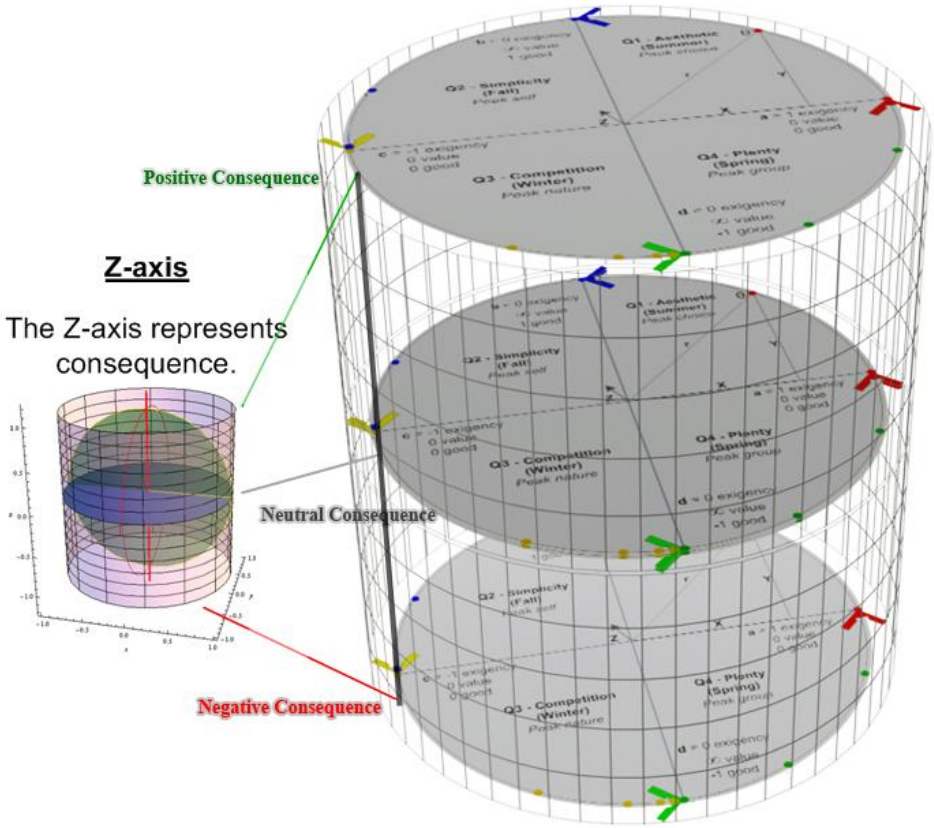
[5] Primary Graph, v1.8.9 [Fig. 1]. http://img710.imageshack.us/img710/5674/fourseasonsofscarcityan.png

[6] See Penrose's *Weyl Curvature Hypothesis* (http://wn.com/Roger_Penrose__Cyclic_Universe_Model – "Before the Big Bang? [2005]), where all mass theoretically radiates away; Raymond Chiao, Marvin Cohen, Anthony Leggett, William Phillips, Charles Harper Jr. (2010) "*Visions of Discovery.*" Cambridge University Press. p.279. ISBN 0521882397. http://books.google.com/books?id=BhcpiZN2MOIC; and Raphael Bousso, Ben Freivogel, Stefan L., Vladimir Rosenhaus (2010-9-23). "*Eternal inflation predicts that time will end.*" Arxiv. http://arxiv.org/abs/1009.4698

[7] Density Plot, v2.0.8 [Fig.5]. http://img246.imageshack.us/img246/6535/fourseasonsofscarcityanq.png



Each position in *fig. 1* has both a good and a negative connotation.[8] It can either oscillate up or down, remain fixed in a given position, or behave chaotically. With this as a framework, I think it is possible to show our viewpoints aren't that different.

> The base of all society is found in the individuals. And each and every government and system which has failed has failed because that system forgot about the individual. It became what you said is "Sacrifice" for the system. And the individual became slave to the system, and thus slave to the elites who ran the system. Because they eroded the base of their society, the individual. Take out the bottom floor of any building, and every floor above it will come tumbling down.

This paragraph is clearly a response to the following segment from the original description,

> *Exigency of 0 implies the end of nature enforced scarcity locally but global to humanity. However since value (to be produced & reproduced) reaches infinity it also suggests all people must somehow sacrifice more than they each collectively receive.*

I think there is a simple misunderstanding here because I don't think we're disagreeing with each other. Indeed you're correct the self is the foundation.

[8] Darcy, D. (2010-12-14). "*Fear, Consequence, and Scarcity*." Scribd. Retrieved 2011-2-18 from http://www.scribd.com/doc/45299980/Fear-Consequence-and-Scarcity

As mentioned earlier there is a neutral, positive, and negative way to interpret "end self." One way to approach understanding these qualitative characteristics is to study ***fig. 3.1***. In a universe of "self-hood" (i.e. the Nietzschean reality) the goal is complete independence, self-empowerment and "voluptuous pleasure." This goes hand-in-hand with the notion of decentralization and power being vested in the smallest unit rather than consolidated at the top of a hierarchy.

Self is supposed to "end" at the completion of Q3. This means the positive (or *good* consequence) is the "self" achieving the goal of unlimited self-empowerment. Since this also occurs at the point of $y = -1$, which indicates the greatest good to be consumed for the group, this is telling us something rather important.

It's saying to achieve the greatest good for the group requires empowering all people such that there isn't a need or desire to satisfy the self. If every person is completely sated, so self is no longer an issue, then the only thing remaining is a focus on the group or in assisting others.

This is the goal I'm advocating.

The negative interpretation of "end self" is terrifying.

Recall that in the case of "end natural exigency" if nature can't be tamed this then implies the universe will eventually rip itself apart. Similarly if the "self" is incapable of being completely filled this suggests some person, organization or *thing* will ultimately accumulate all power and won't relinquish it under any circumstance because its personal goal is to possess unlimited *value to be produced and reproduced* for its own benefit.

This is why I'm urging people to "reduce nature imposed exigency to 0" for all people. This pushes consequence into the positive. Reducing natural exigency for self-alone is neutral; and, thus, decreasing nature-imposed exigency for self *at cost* to others is negative.

To better illustrate this, let's say, hypothetically, some genius finds a way to tap zero-point energy and in the process designs an over-unity engine, giving the spec away freely to any and all people. This would result in a positive consequence since it helps to empower all "selves." Conversely if our exemplar sells his design to a power-conglomerate, where the new holding company hides the results to bolster their profit margins; then, clearly, this would have a negative consequence.

So there are two well defined *polarized* outcomes for $y = -1$, (indicating *life as a good to be consumed for the group*) on the ***fig. 1*** unit circle:

1. The complete self-empowerment of all people (positive)
   or,
2. the utter domination of all things by a single entity (negative).

While #2 might not sound particularly useful for the "group" this is because it's implied the self can't be overcome. So it becomes an *end-point* rather than another position continuing the process indefinitely.

Another way to understand what may happen at (***d***) is to consider the "worlds" in figure 3.1, as just that, different universes. Based on objective observation we very likely live in the scientism reality as visualized in *fig. 3.1*. Meaning, potentially, *something else* lives in the Nietzschean-ubermensch 'verse. If something does live in that reality then at the crossover *that thing* ultimately achieves its goal and, very likely, bleeds out in to our world.

Many millennia-old cultures, ominously enough, have legends that describe just such a scenario happening in the end-of-days. Frankly I'd rather avoid that kind of outcome and the only way I see that happening is if we achieve the positive consequence for $y = -1$, represented by the complete self-empowerment of all people.

So to finish the thought from earlier, the reason I wrote,

> *... since value (to be produced & reproduced) reaches infinity it also suggests all people must somehow sacrifice more than they each collectively receive.*

Was to indicate traditionally that "value to be produced & reproduced" corresponds with the average middle class wage earner. People who make up this socio-economic bracket are the backbone of the world's workforce; and it's empirically true that they receive less than what they put in. Companies rarely, if ever, offer employees perfectly equal remuneration. The design of our economic system is such that businesses are encouraged to hire employees at the lowest price point possible; to get more out of the individual than what's given back in compensation. It's only through the hard work of these individuals that the rich enjoy such a privileged lifestyle.

The reason this top-down pyramid structure has been so prevalent throughout human history is because it's only natural to want to shift the workload out on to something else. Whether that be a beast of burden, slaves, natural-forces (e.g. windmills), chemical/nuclear-processes, employees, or more recently machines; the goal has always been to find a way to spend something else's energy to increase our "good to be consumed."

Meaning if "value to be produced and reproduced" goes to *infinity* at (***d***) in *fig. 1* then *something* has to give more than it's getting. So by extension this hinted if we're to accomplish this on our own that humanity has to somehow output more than it consumes to hit the point of empowering all people. This would theoretically culminate in our ability to control the physical processes of the planet (0 exigency).

Now that I've hopefully made my thoughts on this somewhat more clear, I can address the following,

> And when you are talking about politics, you are talking about systems. And a big disagreement I have with your assessment is that all systems have a place and time - no, they do not.

> What separates what I would say are acceptable systems and unacceptable systems is decentralization or centralization of power. Centralization of power is what creates an elite class. Because the system by default gives these people the power.

One of the main points of this scarcity hypothesis [*S.H.*] is to show hierarchy is inevitable. It's why I openly state the concept "*is* classist because all systems, meritocracy's included, fundamentally inherit the class structure as it's embedded in the very notion *of* scarcity."[9]

Since I'm inclined to think S.H. encapsulates many if not all things, one way I thought to falsify this was to ask, "Does a class system exist in nature outside biological life?" To answer this I further questioned, "Is there a natural order to the universe?" The question might sound silly because, yes, obviously there's a very definite hierarchy, and we see it's true whether we look at galactic structures or how atoms bond – there's always an order to how objects revolve about each other. There's even a delicate food pyramid in nature with decomposers and bacterium at the bottom and top-level consumers as the capstone.

Now this might seem like comparing apples to oranges, but the way I view scarcity as related to human exchanges is based on the notion that in any given transaction someone gains more or less than another. It's the odd ball scenario where both people (physically not perceptually) receive exactly the same amount. For instance, if a person purchases a box of cereal that weighs precisely 312g, as specified on the label, and another purchaser finds their box weighs 312.4g. Then the latter of the two received more despite paying the same amount.

The same is true with nature on a small scale. With entropy we see things radiate away and for systems to sustain themselves requires a greater intake than outtake. No system ever observed has retaken that outtake perfectly without a loss. So again we see *inherently* in reality, even in a completely deterministic universe with no life, that things are given unequally to different objects.

Now this isn't to say that there haven't been points in human history where there weren't gross imbalances between those who enjoyed life as *a good to be consumed* versus those who provided for that lifestyle and SH accounts for this. If you notice in *fig. 1*[4] at point (***c***) and (***a***) we have *0 value to be produced & reproduced* and *0 good to be consumed*. This means there's no *good to be consumed* for either the group or the self and therefore each person is contributing as much for their own well being as they are others. So the system is in equilibrium – a classless society; somewhat similar to the hypothesized existence of early primitive Paleolithic communist civilizations[10] described by Marx and Engels.

As I outlined in an earlier comment,[11]

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[9] Darcy, D (2009-3-19). "*RE:(post #86) If the dollar collapses do we get out of student loans? (post #100)*" ATS. Retrieved 2011-2-19 from http://www.abovetopsecret.com/forum/thread433216/pg5#pid6012334

[10] Jim Thomas, Jon Guk, Andrew Whitworth, Adrignola (2005-3-9). "*Marxism, Communism, and Socialism.*" Wikibooks. Retrieved 2011-2-18 from http://en.wikibooks.org/wiki/Marxism,_Communism,_and_Socialism

[11] Personal crspd. (2009-3-18). "Scarcity & Class Systems." http://tinyurl.com/scarcity-class-system

In the here-and-now of the 21st century "wealth at birth" still largely determines social status. In switching to a pure meritocracy we would exchange one class system for another. One where those who are the smartest and strongest percolate to the top; a lower tier of people who are middling in talent; and a bottom tier of those who, whether through personal fault or because of genetic disposition, find themselves licking the boot-heels of the upper echelons of society.

When I said "the machine manufactures classes" I meant that we as humans fall in to social classes because as a group we collectively, though perhaps unconsciously, promote societal stratification. I suspect this is in no small part due to the marriage of scarcity with a mode of moral reasoning – particularly cultural value-systems. For example in the past humanity strongly believed in theocracy. Thus our ancestors lavished monies on religious authorities and places of worship. Later humanity chose to believe that certain people were blessed by deities or felt that certain individuals were greater than the common man. So the proletariat gave an inordinate amount of public wealth to kings and queens. Now we have a society that votes people in to position based on popularism. Thusly we throw money at celebrities and politicians.

Like any class-based system where social class is strictly defined, a meritocracy can just as easily be a dystopia as it can a utopia (Cf. Michael Young's, Rise of the Meritocracy).

To assume that we'll do away with hierarchy and competition when we overcome material scarcity (ala Roddenbery's vision of the future) is naïve, as illustrated below,[12]

Consider that many millions upon millions of years from now, when humanity has the ability to fundamentally convert matter to energy and energy back to matter perfectly recycling all transitions (potentially beating the second law of thermodynamics – see figure 1, point (a)); and when man has the ability to replicate and create anything whether it be cloning an exact copy of yourself, creating a planet, or summoning in to existence a TV or what-have-you:

Scarcity will still exist.

Why? Because there is no way to replicate the exact instance of the original Earth. Put another way there is only one original NY. Even if we can recreate Earth exactly as it currently exists and drop it in to another system, precisely modeled on our current solar system, there would still be only one original Earth.

Due to this people would still have battles over property and the value of a house would be subject to the whims of the individuals bidding on it. For example, the house in NY on the original earth would necessarily be worth more than the copy because it would be known by all parties as the first, authentic incarnation. So the qualitative association is what would create the value despite the two houses, environments, and conditions otherwise being physically identical.

[12] Darcy, D. (2009-11-5). "*RE:(post #5) Scarcity - A New Theory of Everything (post #6).*" ATS. Retrieved 2011-2-18 from http://www.abovetopsecret.com/forum/thread517093/pg1#pid7486881

Thus scarcity still exists as a concept in people's minds and because of this future people will still need some mechanism to determine resource allocation (likely a stored social value system like money).

Now let me explain where this is really coming from.

A = A

They're not equal.

They're two separate things though identical in almost every way, but they're two separate instances (i.e. one is on the left, the other is on the right). Thus we create scarcity and inequality even when it doesn't exist. We seek out difference wherever we can find it.

Now imagine if you could even remove that. If we can do that we haven't removed a real scarce thing, we've removed a part of human psychology.

So in response to the statement,

> And a big disagreement I have with your assessment is that all systems have a place and time - no, they do not.

Basically if something *doesn't* have a time and place that means the system is fundamentally asymmetric and that the entire thing eventually rips itself to pieces. Suggesting a Marxist-unitary style system has to happen at point (***b***) in *fig. 1* for complete self-empowerment to occur at (***d***). Otherwise without point (***b***) you never approach the singularity necessary to rebuild the entire foundation of physical reality.[13]

To appeal to you as an engineer, since it's perhaps easier to understand this through algorithmic evaluation...

> As well, just because a system may appear to work, doesn't mean it's doing the best job and so forth.
>
> And when you are talking about politics, you are talking about systems. ... What separates what I would say are acceptable systems and unacceptable systems is decentralization or centralization of power.

[13] For more on how something like this might work, see: Frank Tipler (1995). "*The Physics of Immortality: Modern Cosmology, God & the Resurrection of the Dead*." NY: Doubleday. ISBN 0198519494. http://books.google.com/books?id=1jYLnu_p3MAC

Government is without question a monopoly. This is why I am continually impressed by the foresight of our founding fathers. They vested as much power as they could in the monad rather than placing all jurisprudence at the top in the Federal government.

Consider that decentralization has always had the benefit of encouraging individuals to be personally accountable, while simultaneously making it much more difficult to do a power-grab.

On the downside, however, it decreases efficiency because it requires more work from each party since all people have an equal voice. In computational terms we can think of this as the "handshake problem."[14] If we have five nodes all talking to each other it isn't half as efficacious as if they had instead used a delegate that piped relevant information down to the sub-nodes (i.e. client server model versus distributed computing).

So while working in isolation would likely result in a lower quality of living in terms of goods and services. On the flipside, in a completely decentralized system there would be a higher quality of living in the sense that each individual is utterly responsible for his or her own personal well-being. This would, without question, result in a feeling of self-empowerment, but at the cost of not having a large organizational structure in place to help in a crisis situation (i.e. Katrina, Pearl Harbor, etc.).

While, certainly, many of these disasters could have been managed better, try to envision what it would have been like if after Hurricane Katrina there had been no safety-net and zero infrastructure in place to help assist with the recovery. If you're being honest with yourself, then no doubt you'll agree, the end result would have been an order of magnitude more catastrophic.

Also it's likely that collectivists, as an organized unit, would have a greater advantage in a war-game scenario. If both groups have equal equipment, similar man-power, and are educated using the same tactics then the only difference would be efficiency of delegation and creativity. In a completely open free-society where member-states work in isolation from each other, there would be more hands in the pot trying to manage the militias operations, making it significantly harder to direct a "coalition of the willing." In a regimented hierarchy, chief officials could issue commands much more rapidly.

This is even testable through simulation and has a near direct parallel to the challenges involved developing team-based voice-communication in an online game. It's in fact much more efficient to remix client audio streams on the server than it is to try to broadcast all lines of communication between each of the peers.

Similarly in a heavily decentralized community, as the society grows, information conveyance will increase quadratically $O(n^2)$. Since each person is theoretically valued equally, social capital or rapport would be the cornerstone of such a society. Small townships would need this greater social interaction to establish a trust network. So the same problem comes up, more cost in terms of time and effort from each person in the community.

[14] Michael Hardy, Karl Palmen, Fredrik Johansson, Cecil Blade, and others (2003-4-21). "*Triangular Number*." Wikipedia. Retrieved 2011-2-18 from http://en.wikipedia.org/wiki/Handshake_problem

If you look at this as a bandwidth problem the model become prohibitive as more people are added to the group. This becomes unworkable once the number of people grows beyond a certain number. No different from communes really.

So to make the claim that one model is more efficient than the other is fallacious.

We know empirically that mixing peer-to-peer and dedicated server components, as a hybridized model, results in an optimal network environment and this is obviously going to be the case. Imagine trying to claim there is one data structure that does everything best. Hash tables have certain operations that provide better Big-O efficiencies than tree based storage and vice versa. In any given software engineering scenario there is always a trade-off, whether it be in terms of memory or runtime.

So my point with this is to say: for everything to come to pass, for humanity to not die out, then we must be able to overcome all things and that requires tapping infinity. If S.H. is correct it intimates reality is conformally invariant such that when *nature imposed exigency* as the conformal factor Ω tends towards 0 that *value to be produced and reproduced* goes to ∞, and thus *life as a good to be consumed* is completely maximized. This suggests the only thing we can do as a group to achieve the positive result is to drive "nature imposed exigency to 0" by helping to ensure all people have food, security, water, and shelter.

Expressed in the words of a wise man, “If there is a poor man among you, one of your brothers, in any of the towns of the land which the LORD your God is giving you, you shall not harden your heart, nor close your hand from your poor brother; but you shall freely open your hand to him, and generously lend him sufficient for his need in whatever he lacks.” (Deut. 15:7-8 ASV) “And if you give yourself to the hungry, and satisfy the desire of the afflicted, then your light will rise in darkness, and your gloom will become like midday. And the LORD will continually guide you, and satisfy your desire in scorched places, and give strength to your bones; and you will be like a watered garden, and like a spring of water whose waters do not fail.” (Isa. 58:10-11 ASV).