Determinism in Epistemology

Jameson Brennan

Definitions

D1: All forms of external interpretation are processed by the internal mind.

D2: Through understanding of what the mind perceives as a substance, is constituting the perception of its essence.

D3: In effect if perception constitutes an essence of a substance then it is bilaterally conceived as existing.

D4: A thing which is in accordance with self-determinism possesses the ability to act alone outside the demonstration of its environment. On the contrary that which acts in accordance with external afflictions and is determined by something not of itself is not of its own nature.

D5: In examination of individuals which have a determinate existence, in which an effect may be examined though the basis of a number of individuals, we may utilize the definition of the individuals as a singular essence.

Axioms

A1: Whatever is, exists.

A2: A determinate effect is in alignment with a determinate cause, if there exists no determinate cause then it is impossible for an effect to be conceived. Conversely if there exists a determinate cause then there must be a determinate effect.

A3: The knowledge of an effect depends on, and involves, the knowledge of its cause.

A4: Things which are not in alignment with one another and cannot be observed adjacently may be conceived as separate entities and are observed distinctly.

A5: A thought is a construct built on understanding of previously entailed information, it cannot be proposed out of nothing.

A6: Beings act in accordance with thought, being either preliminary or conscious.

A7: All beings in their perception of thought are identifiable through their conscience. In other terms, your awareness is your conscience.

Propositions

P1: *The qualitative nature of a substance may be examined distinctly through the influence of a variety of other substances.*

Dem.: If the nature of a substance is considered as being portrayed as itself and not of another (by A1), then it is of its own quality and is not an exact rendition of any other individual substance (by A4). If said substance however does pertain to the environment of its influences, then it may be examined through these distinctions accordingly (by A2).

P2: *The conceptualization of thoughts, ideas and resulting actions are a result of internal reasoning which considers all factors including both rationality and emotion.*

 Dem.: In order to analyze the attributes which make up human rationality in terms of internalization, the consideration of motivating and rational factors must be identified. It is in truth that thought on the basis of internal reason motivates a resulting action based on those original thoughts, otherwise the action would be a random apparatus derived from nothing (see A2 and P1). It must be considered that therefore all resulting processes of thought are justified through some sort of internal justification, either through emotional or rational prioritization, otherwise it would entail that all thought is simply constructed from nothing (by A6).

P3: *Information, or distinctive ideas and thoughts are built on understanding of the external and its supporting influences.*

 Dem.: If ideas are built on the influence of external material than without the provision of such material thoughts and understanding would be fictitious as it is impossible to be derived from nothing (by P2). In order to construct thoughts, understanding and a functioning perception, external material is necessary. Without observation of information we would be without material to construct thoughts based on internal reasoning. It is then determined that our thoughts are built on influences of surrounding information, and that we are subject to these influences as long as we perceive them (by D1).

P4: C*onsciousness may be identified as a collection of expressions which provide a distinct form of perception.*

Dem.: (this proposition may be derived from A3)

P5: *Emotion is an aspect of mind which is independent from rational consciousness.*

 Dem.: While certain aspects of the mind are derived from rational or observational basis of reasoning such as perception of the external, the basis of emotion is not quantified on a rational level but is rather inherently bound to a being on the standard of internal feeling rather than strictly logical judgment (by A3). As emotive qualities of understanding are not built off of external realms of influence but rather preliminary internalization, it may be determined that emotion serves as an independent quality in the rational conscience (by P3).

 Schol.: As emotion is independent from the rational mind and acts rather as a basis of instinctual understanding and desire, it provides an idealism that consciousness is constructed in terms of individual prospects (by A8). These prospects are guided by emotion such as love and fear, which, because they are irrational, often create a sense in which they are self-determined and prove that the conscious is an entity bound to itself rather than others, acting only by logically bound observation and influence from the external. It can be determined by this conjecture that the mind as a consciousness is in effect of its own originality as its decisive reasoning is quantified through internal processes. This proposition however fails to consider that the stature of consciousness is filtered entirely through the preliminary mode which the mind provides, as emotion is not generated on the basis of consciousness but instead through the mind as an indifferent bodily function.

Further it may be determined that emotion is not a medium which proves self-determinism but is rather an effect of the functioning body, built as a preliminary mode of instinctual construction. The conscious mind therefore is not able to justify emotion as its medium for self-determinism as well as rationality. The same is true for other effects of determinism such as preliminary physiological factors which determine the mind. Factors such as intellectual prowess and functionality of an individual's cerebral perspective, although not derived from an external perception, are in effect external from any mode of consciousness or conscious thought; if they are then independent from the sanction of consciousness then they may be categorized as unequivocal in proving the self-determinism of the conscious.

P6: *The bodily and the conscious mind are unbeknownst to one another in terms of actuality and separation.*

 Dem.: Separation of the consciousness and the internal mind is built on the system of internal thought and internal processes: where the consciousness is an entity of awareness and understanding of internal thought, the mind provides the internalization of such thought and provides speculative perspective (by P4). The conscious is incapable of constructing thoughts independent of the mind as it is only a medium between perception of external influence and mechanical understanding (by A7). The conscious is a pronunciation of internal thought which the mind provides, they are however despite this interconnectedness separate entities and are unbeknownst to each other in terms of actuality and reasoning. In effect the mind feeds thought into the conscious based on the external information the conscious perceives, the conscious remains incapable of independent thought as it is only a reflection of the intrinsic mind (in accordance with P2).

P7: *Beings are not self-deterministic.*

Dem.: In consideration that the whole of living understanding, or self-realization, is prominent entirely in the conscious mind, rather than in a rational entity such as the internal mind (by P6), it may be determined that all influences of decision and thought come from external sources of information and understanding. This information either being from perception of the external world, or derived from evaluated understanding processed by the internal mind (by P2). Ultimately all sources of reason and thought are extracted not from the conscious mind but from other external sources, such as the rational and emotional mind: which is separate (by P5). As all influences on the basis of thought and action are sourced externally and not from within, all in reaction to the process of such information perceived, it may be determined that ultimately beings are not self-deterministic.

This understanding can be applied to all elements of perception as influence does not only account for externally perceived information-such as that of the physical world but also factors of influence from the internal mind-such as physiological processing of information, which then indefinitely may be described as external (by D1). Further, we may enumerate that the conscious does not determine its own affects rather than simply portraying perspective of the internal mind; the conscience acts as only a medium to convey information from the physical world and reflecting rationalization of the internal mind. Ultimately in alignment with D4 it may be understood that beings as processes of awareness are not self-deterministic, and in fact as a conscience are entirely the effects of other influences (by A2).

 Schol.: The conscience moreover can be better understood not as a single entity capable of self-determinism but rather a malleable medium which in effect does not obtain the ability to determine its own effects. In short it may be understood that as the conscious mind is ever influenced by external interactions directly feeding its enumerations (by both A3 and A7), it is less of a holistic entity but more something which is robotic: the product of entirely external artifacts which forever influence its’ change. It may be distinctly examined that the relationships of all mind and conscience in every being are in continuous relation and fluctuation with one another, it is obvious that nobody is immune to influence either in the case of complete awareness or ignorance towards such influence. It may be determined then that in examination of every external conscience, rational mind, or something of the metaphysical: influence must be pertained (by P3). Further we can establish the relationship between all things regarding either mental or physical as having an indefinite and absolute affect on one another. It is because all things which exist as ideas and understandings, which are in terms all that exists through perception, determine that those affects construct not only our influences but our reality. Our understanding and perception as a conscience is wrought only of the view of the metaphysical and the internal mind. Ultimately all judgments of our understanding is a continuous product of all external influence spanning from all times previous to present. As these influences are all provided as a basis of reality and decision, we may be determined only by our present and past influences, the resulting demonstration of understanding, decision and reality.

 Cor.: *If an event is to occur as it is and there is no disturbance to its conditions (including time), then it will occur exactly as it was in every respect.*

 As events occur in accordance with the conditions which created the event (by A2), it may be said that if these conditions do not change then the event will occur again in the absolute. This statement is not meant to be considered with a respect to reality, as it may be understood that every aspect of conditions would be recreated with no exception. If events in order of influence may be examined to the exact same accord, then it may be determined that the human psyche is subject to the same concept; presenting the proposition that the mind is a direct product of its influence and acts in accordance with not only occurrences in the present but other preliminary factors such as its inherent perception as well as its past influences. Furthermore, based entirely on external factors it is possible to determine the effects of the mind in interaction with others as well as the external world. Ultimately every occurrence in the present as well as the future is predetermined exclusively through the conditions which shape it.

P8: *The affectations of all things are continuous, serving as one entity.*

 Dem.: Based on the resolution that affects occur in accordance to determinism rather than spontaneousness (by P7), as well that all modes of interaction such as conscious life are determined in their effects by the external. It may be observed in truth that the continuation of such affects is in resolution with one another. As one occurrence is dependent on another as well as that occurrence with many others determining the next, it is in truth that the existence of all effects are moreover a single entity of causation, leading to continuation. This is in comparison with one occurrence existing independently from all else-an implication which would assume spontaneous occurrence rather than determinism-it may be observed that all occurrences act dependently upon one another and take into consideration all factors of both internal and external, leading to an indefinite effect of occurrence and serving as a single entity (by D5).

 Cor.: In alignment with P8, it may be demonstrated that a singular occurrence is infinite as its effects determine the outcome of the future. Furthermore if all occurrences may be regarded as a singular entity then all effects are a singular, infinite occurrence which determines the outcome of all things. This thought process exemplifies that every event which has taken place since the beginning of time is in accordance with determinism, therefore examining the effect that everything ultimately is determined through preconceived occurrences as well as the basis of all factors in the present which will determine all future events. Ultimately the demonstration of all time in essence is a singular, infinite essence which has been predetermined through already established conditions and occurrences.

P9: *The ultimatum of the conscience is in abidance with observation rather than engagement.*

 Dem.: In separating the essence of intelligent life into a basis of three categories consisting of the conscious mind, the internal mind and the external. It may be examined that the conscious mind, or rather the entity in which we as life forms identify ourselves as existing (by A7), acts only out of resulting influence by the internal mind, which acts as a separate form external to the conscience, as a basis of processing information which is provided by the external metaphysical world. In essence then the conscious mind does not act out of its own behalf but rather the input of decisive thought by the internal mind. In other words people as an entity of awareness or conscience act entirely in accordance with their mind, which by definition may be separated from themselves (by P6). Furthermore in terms of interaction with the metaphysical, all is a cycle of interpretation of information which is being perceived, and the processing of that information by the internal mind. The conscience is simply a spectator to a demonstration which is in essence preliminary (by P7 and P8).

 Schol.: In examination of the three parts of determinism, the conscious mind, the internal mind and the metaphysical. We may identify a reactive and predictive occurrence based on the inherent basis of the three parts. For one we understand that the metaphysical is provided as external information which the internal mind may use to process and store as information in the ultimate effect of understanding. The internal mind then is the computation of such information, organizing the input of the metaphysical into what is in effect organized understanding and decision. This decision is then projected onto the conscience which interprets it without computation but rather regards, enforcing all entails of action upon the metaphysical. In cycle the metaphysical then shifts based on the interaction and the newfound information is then processed by the internal mind, sparking the process once again. The conscience then is not an engaging factor of this exchange but rather serves as a medium between the external and the processor. It is present in awareness of all things however does not employ a system of understanding by itself but is rather a reflection of the internal mind (by A2).

 Cor.: In effect we may draw conclusions based on the recent understandings, one is that the informative understanding of the mind is contextualized with information from the external; without the metaphysical the mind is without apprehension. Adjunctly it may be stated that without the internal mind the conscience ceases to exist as all input of information is sourced from the internal. Furthermore the conscience is reactive to the internal mind in all respects, if the internal mind ceases to function as previously before, then all input of understanding will change and the conscious mind in effect will portray such change. Conversely if the conscience was independent from the internal mind then it would withstand any change and act in accordance entirely with itself, which is preposterous (by P7). Ultimately the internal mind and the conscience are connected as the conscience is reactionary to the interpretation of the metaphysical by the internal mind (by P2 and A1).

P10: *The construction of the psyche is preliminary in accordance with the predetermined internal mind and its interaction with the external.*

Dem.: In conjunction with the internal mind as a mode of processing information, it is evident that the interpretation of that information is not entirely constructed on previously enacted information. The interpretation in other words being that perspective in which information is processed by the individual rather than a singular and shared form of processing (by A4). The mind is predetermined in its construction towards certain affectations which affect its perspective of the external. Indefinitely, although certain understandings are derived from influence of the external, the perception of those influences is dependent on the preliminary psyche of the mind.

 Schol.: It is apparent that the formation of the internal mind is derived from perspective which is based on preliminary factors, furthermore not only is it these affectations but also their alignment with external information which forms the psyche. With the development of the internal mind, external influence in correspondence with original traits in the mind serve to form a general basis of psychology which directs all present understanding.

 Cor.: In effect it is not the conscious mind which is decisive in resulting action but rather the internal (by P7), this internal mind moreover is influenced not only in effect of its own inherent attributes but is also influenced by environmental factors which are evident in shaping its understanding. Ultimately it may be concluded that as all actions, not only those which are not independently deterministic (by P7), but also those at immediate influence from the external are derived from the internal mind: an entity separate from that of action, but also one which entirely directs it. Furthermore, to place blame on an individual in the conscious mind for any action committed in any demonstration would be preposterous as the conscious mind is incapable of self-determined decision. It is moreover the affectations of the internal mind and its interaction with the external which is decisive in all thoughts and actions, not that of the conscience (in accordance to A7).

Appendix

 On the basis of the principles of the mind I have explained that the function of both epistemology and the metaphysical is reliant on external information in order to function systematically. I have continued this concept into the rationale of the intelligent mind in explaining that no being acts out of self-determinism, as even inherent traits which are individual are not controllable independently. In addition there are correlations between three parts of intelligent thought, the first being the external or the metaphysical, the second being the internal and rationalizing mind, and the third being the conscience. These partmentalizations produce the effects of a rationalizing intelligence which bases understanding on the external and its interaction with internal perspective. Furthermore I have explained how this internal perspective is a surmounting effect of both the preliminary mind and external environment, effectively removing the conscience from the derivative of choice and corroborating a lack of self-determinism in intelligent beings. In contrast, I have discussed the aspect of emotion and its interaction with the effects of the mind which may present a more affable attitude toward any previous prejudice. In discussion however I have exemplified that although emotion does present a conceptualization of self-determinism though a lack of logical rationale, it is in effect another outcome of the preliminary mind, which is in extension predetermined.

 Ultimately in establishing a security in the relationship of not only the mind but the metaphysical as well, the implications of a lack of self-determinism are extensive. Indefinitely the discussion based on this concept is extensive towards an ethical standpoint in regards to whether justice is applicable toward an action which is not self-conceived, or self-determined in that regard. Additionally the interactions with the metaphysical are questioned as all actions are isolated in accordance to a ‘cause and effect’ nature, with a resistance towards any independent occurrences; the questions of faith, purpose and predetermined fate may be applicable. Overall the origins of the mind have been a discussion on the basis of self-determined action and evident free will, ultimately determining the prowess of conditional rather than independent thought.

Contents

D = definition

A = axiom

P = proposition

S = scholium

C = corollary

Proposition 1: *The qualitative nature of a substance may be examined distinctly through the influence of a variety of other substances.*

Proposition 2: *The conceptualization of thoughts, ideas and resulting actions are a result of internal reasoning which considers all factors including both rationality and emotion.*

Proposition 3: *Information, or distinctive ideas and thoughts are built on understanding of the external and its supporting influences.*

Proposition 4: C*onsciousness may be identified as a collection of expressions which provide a distinct form of perception.*

Proposition 5: *Emotion is an aspect of mind which is independent from rational consciousness.*

Proposition 6: *The bodily and the conscious mind are unbeknownst to one another in terms of actuality and separation.*

Proposition 7: *Beings are not self-deterministic.*

Proposition 8: *The affectations of all things are continuous, serving as one entity.*

Proposition 9: *The ultimatum of the conscience is in abidance with observation rather than engagement.*

Proposition 10: *The construction of the psyche is preliminary in accordance with the predetermined internal mind and its interaction with the external.*