**Purely Logical Ethics—The Necessity and Priority to Liberate the Souls from the Cage of the Body**

**Abstract**

The author defines the sum of thinking as the soul. Historically, despite the many times that humans have liberated themselves, they are still enslaved. Humans mistakenly treats the body as a necessary part of themselves; thus, they seldom pursue the independence of souls. They are usually voluntarily exploited by the body through the nervous system. The author compares the body exploiting the soul with the slaveholder exploiting the slave and demonstrates that the soul should seek its own liberation. Even if the souls can never be successfully liberated, humans should at least reduce the influence of the body. Future humans should shift the goal of life from as comfortable as possible to as logical as possible, from satisfying several fixed sense organs to experiencing various sense organs. This would also mark the beginning of humans choosing the direction of evolution rationally and actively, establishing eternal and universal ethics, and replacing fallacious empirical ethical codes with purely logical codes.

*Keywords:* purely logical ethics, PLB, eternal truth, logical life, homo sapiens

**Introduction**

Humans never had the correct beliefs and research methods; thus, there is no guarantee that previous research results are correct. Therefore, Jiang [1] proposed purely logical belief (PLB). Those who believe in PLB are pure rationalists, people who solely believe in logic. Pure rationalists have two distinctive opinions: everything in the external material world is purely composed of logical propositions, and everyone should be composed of logical thoughts, with truth as the invariant core. The purpose of this paper is to establish the foundation of purely logical ethics (PLE) by elucidating what humans are and what their logically necessary goals, obligations, and responsibilities should be.

According to PLB, intelligent life can be hierarchical with respect to the logical degree of their behavior and thought. The first category refers to lives that are able to reason logically, but they primarily rely on and believe in other evidence. For example, homo sapiens are, to a certain extent, empiricists and believe in experience. The second category, called logical lives, includes the lives which only believe in PLB and strive to make thoughts and behaviors logical. The third category, referred to as perfect lives, signifies the most intelligent lives whose thoughts and behaviors reach the logical limit.

Personal soul is the sum of a person’s thinking activities. Body and soul, the physical and the spiritual, are different existences. It is impossibly logical to demand two historically interdependent existences to be interdependent forever. Enabling the soul to live independently of body is called liberation of soul. From PLB, the liberation is easy to understand:

1. According to PLB, logic is the unique existence, and the Universe must be the automatically operating, purely logical system. Thus, there is the conclusion that the body is not a necessary condition for logical reasoning. It is also empirically validated that human body is not necessary for logical reasoning by the current situation and development of artificial intelligence (AI).
2. One of the logical principles is the law of maximal freedom. Subsequently, as long as the liberation best enhances freedom of the soul, it becomes the necessary goal and responsibility, and humans do not have the freedom to escape the liberation.

The above purely logical argument is the correct argument, which is concise and clear because there is no argument to the contrary. There are not many purely logical arguments in this paper, but the ones presented comprise its central part. However, since the author may be the only believer of PLB at the moment, these arguments are not persuasive. Therefore, he had to use many empirical arguments, which are complex and empirically controversial. According to PLB, this is the fallacious way for persuasion. It is necessarily wrong to use false beliefs and methods to guide the process of reasoning, but the results are not necessarily wrong. The empirical part of this paper lists the empirical arguments, which have the same conclusion as PLB. The author does not deny the existence of empirical evidence to the contrary, but it proves the falsehood of empiricism, not that of the liberation or PLB. He does not intend to overuse the fallacious empirical method; thus, these arguments are programmatic.

For the readers accepting the liberation, if they could further consider PLB, it would be the best. For those refusing the liberation, it can only be due to those more or less empirical beliefs. Thus, maybe they could reassess their beliefs first and then give the theory a second chance. It would require a lot of work, but it must be logical and worthwhile to try to judge correctness on the most important issues, necessarily including belief, liberation of soul and unconditional ethics.

The focus of this paper is not to prove that technology is possible, but to prove that human beings are not the body and that the liberation is a logically necessary responsibility and obligation. Moreover, since humans have never managed to liberate their souls, how can anyone know it is technically impossible? On the other hand, without proving it is technically impossible, humans keep on devoting most of their resources to satisfy the body. The two decisions are purely based on the interests of the body, not the logic of the soul. They are not accidental mistakes of the soul, but proof for body manipulating the soul and the ethics. Although interest of the body is not the unique goal of the traditional ethics, it does dominate. In consequence, humans’ daily activities mainly meet the needs of the body, rather than the needs of the soul. Even spiritual life is often closely related to the body, such as the connection between love, sex and reproduction of a body.

**1. An Analogy with Slavery**

This section compares the relationship between the body and the soul with that between the slaveholder and slave, empirically proving that having certain characteristics does not justify the soul serving the body; that the body is something attached to the human soul, not necessary part of humans; that the ethical codes taken for granted now could be fallacious; and that liberating the soul is just.

Nowadays, a soul is happy, usually because the body feels good and the nervous system reports that everything is fine across the body, instead of the soul judging that everything is logical. However, it is the soul’s logical judgment to believe the nervous system; therefore, the nervous system is never superior to the soul. The function of this paper lies in persuading the soul to stop excessively believing the nervous system and to judge ethics more logically. Similarly, a slave can be happy because the slaveholder is happy. The souls’ goal of making the body comfortable is no more reasonable than slaves’ goal of making slaveholder comfortable. A loyal slave, happy or not, is evil. So, the soul, loyal to the body, is also evil.

Empiricism is the root. Empiricists may focus on how to make the body the most comfortable. In the age of slavery, they might have studied the best approach for slaves and slaveholders to coexist, along with how to suppress the best.

Both relationships yield the weaker side through the nervous system. The body controls the soul through nerve impulses. Slaveholders just took one more step: connecting neural networks with whips. Whips and nerves basically function the same: controlling souls. The body is more difficult to deal with, because slaves can make slaveholders suffer without hurting themselves, which is impossible for the soul. Slavery would have lasted much longer if slaveholders had such an asymmetric tool. Slavery is actually a four-tier system. The hierarchy from highest to lowest is the body of the slaveholder, the soul of the slaveholder, the body of the slave, and the soul of the slave. Liberation of slaves is not finished yet, because the exploitation of the slaves was stopped, but the exploitation of the souls continued.

Neither type of exploiter cares about the interests of the exploited. The body disturbs the soul’s thinking with various unnecessary minor problems, such as itching and libido. Similarly, slaveholders may torture slaves for little benefit.

Slaves once believed that slavery would always exist; similarly, souls believe they cannot live without the body. However, as long as an experience is not purely logically proved, it should be treated as experiencing of the moment, unnecessary to be true in the future.

Someone may argue: “My body is for the benefit of my soul, it is important to my life, and my soul also wants to benefit my body.” Similarly, slaveholders’ actions were not all evil. However, benefit and willingness of the exploited did not justify slavery.

1. The soul and the slaves never had other options. If they had a better option, they would not choose the body and slaveholder, not even a single day.
2. Even if the body were a required partner, it could be improved. The soul should control when and what body can report, and to what precision. It is technically possible. In fact, there have been many medicines to control the body, though the overall effect is far from satisfactory.
	* 1. The importance of body control is not fully understood, and the investment is far from enough.
		2. Since humans believe that healthy people should not interfere with the operation of the body; they seldom pay attention to develop the best daily control technology. These technologies may have side effects to the body; however, the body has side effects on the soul.
3. Slaves have rights and obligations to be independent and hence, they cannot belong to slaveholders. The same is true of the soul. It is morally prohibited that the soul is not independent, let alone to be dependent voluntarily or even happily.
4. There is no proof that soul cannot be independent is absolutely correct.

No matter how difficult the liberation, giving up is always fallacious because it mainly satisfies the body. There are two kinds of goals and missions. One is conditional, unnecessary and optional, belonging to phenomena, while the other is unconditional, necessary and inevitable, belonging to truth. Serving the body is the former, while the liberation is the latter. The reasons for slaves serving slaveholders happily might be that they knew liberation were likely to fail; that it has been a tradition and that they were happy. Empiricists might agree with such decision-making, while pure rationalists never would. Similarly, empirical souls might serve the body happily because it is difficult to gain independence from the body as it is traditional and much easier and more accurate to judge how happy a behavior is than how logical it is. It might also be because it is much easier to increase physical pleasure than spiritual pleasure. Therefore, there is an empirical but fallacious conclusion that the soul serves the body; thus, empirical souls become servile and never consider the liberation, although they get stronger by accumulating knowledge and ability. Factually, these reasonings may be possibly denied as the evidence is not necessarily eternal and cannot be used to prove the truth. However, pure rationalists simply reject empirical evidence, avoiding the erroneous task of judging whether the evidence is eternal or not.

Aging and death are mainly concerned with the body, while thoughts, and therefore souls, should be capable of being forever young. Nowadays, physical death inevitably leads to spiritual death, no matter how reluctant the soul is. This is a replica of the martyrdom system. The absurdity is that many souls, who have been or will be buried with the body, have established multiple theories to convince people that humans should happily die. However, even if the souls did not want to live forever and must die, they should be able to choose their time of death instead of being forced to die with the body.

Fallacies are often related to ignorance or fallacious reasoning. One of the reasons why most slaves did not resist was that they could not imagine what a society would be like without slavery. Similarly, one of the main reasons why the souls do not dare to initiate their liberation is that they do not know what life will be like without a fixed body or even without a body. However, the correct action is to study the logical life, not to stick to reality or even think that the status quo is the best.

The body has its web of agents in the soul, such as paying attention to the appearance, DNA, and consanguinity.

1. For pure rationalists, willingness of soul is not considered when considering the liberation. Not all thoughts or souls support the liberation, and it is possible that majority of the souls oppose. However, if souls were independent of bodies, these agents would quickly disappear. Similarly, if every slave resisted resolutely, slavery could not last long, yet those who wanted to be enslaved quickly disappeared when slavery was gone.
2. Moreover, happiness and pain should not be considered. The most influential agent is the value system of happiness-pain, which is directly related with the body through the nervous system. The soul has its necessary value system of knowing how logical it is. These two value systems unnecessarily coexist, and it might even be necessary for them to be separated. Logic-illogic is the logical necessity of soul, while happiness-pain should be optional and unnecessary.
3. Most agents of the body are evil; however, humans do have some good thoughts. The best solution is to distinguish the good thoughts from the evil thoughts. According to PLB, thoughts that are impossible to be logical should be deprived of decision-making power; however, it is not the discussed in this paper.

Slavery cannot be justified by the support of vast majority of slaves and/or slaveholders. Similarly, liberation of soul is just, no matter how many opponents there are in modern society. Because of the happiness-pain value system, homo sapiens’ souls are full of evil thoughts, similar to the thoughts of traitors among slaves. Therefore, the souls cannot be equally treated and protected, and liberation itself will improve the souls, including eliminating the evil souls.

The body is no less cruel than slaveholder.

1. Suicide usually occurs when physical interests are seriously impaired, similar to when a slaveholder kills a slave, not when the soul cannot think the most logically.
2. Through its agents, the body also demands the soul to kill other souls and bodies who violated its interests.

There are some differences between the two. After the abolition of slavery, slaveholders should be equal to slaves. But after the liberation, the body is unintelligent, and the independent soul will be a new species, ranking higher than homo sapiens. The connection between homo sapiens' souls and bodies can be deemed close to parasitism. Body was the host when soul was weak, but soul is a host now as it is strong enough. When someone feels drowsy when thinking, this often reflects that the body and soul is fighting for the right to use the body, rather than the fact that the body cannot afford to think. By instinctively discouraging to think and encouraging to indulge in pleasure, the body benefits and prevents the soul from being stronger. Humans should resist this instinctive reaction, not obey.

To summarize, the modern society is similar to the heyday of slavery. Humans not only never managed to liberate, but they never even thought of it.

# **2. Fallacies in Traditional Ethics**

It is possible to establish correct ethics only when the correct life goal, or the reality of being human, is discovered. PLE emphasizes on the difference of souls and bodies, while traditional ethics emphasized on the difference of self and others. Without the distinction between soul and body, ethics cannot be harmonious, because there is an essential contradiction between the two.

Here are two hypothetical experiments which may help to recognize the difference between various traditional ethics and PLE.

1. If every physical pleasure has a characteristic neural signal, it is possible to artificially simulate these signals and give the nervous system all necessary pleasures without any real behavior and without any harm to health. Is it good to live in such physical pleasures? This is a possible path for humans to feel the best and to become the happiest slaves, and many would prefer this happy path to that difficult, but logically necessary, path of liberation. However, pure rationalists do not consider it because it is an impossibly logical life.
2. If another life could replace humans’ bodies with themselves, keeping function of the body and the nervous system unchanged, would humans be willing to accept? If the answer is no, the original master should not be accepted either. The right attitude is to treat the body as the first life controlling the soul.

As shown in the following arguments, foundations of traditional ethics do not fit with empiricism.

1. Most importantly, eliminating fallacies is the premise to establish and believe correct ethics. For example, fallacious beliefs, agents of bodies, difficulty of technology and the arduousness of liberation together influence the willingness of souls to liberate. This complicates the liberation. Empiricists might place their hopes on democracy; while pure rationalists deny that willing of souls is superior to logical necessity, even if it is by the will of all homo sapiens.
2. Empirical biological classification is a fallacious foundation. To logically classify a life, the logical emphasis is on how logical it is. Hypothesize an alien logical life with a pig-like shape. Is it logical to name it a pig, which may lead to star war? Such problems should not exist in correct ethics. The purely logical classification helps to study intelligent lives but it cannot help biology on Earth, mainly due to the fact that lives on Earth are mostly unintelligent.
3. To think, the operation of soul, is the necessary and sufficient condition to judge a living human. Thus, it is not only unnecessary but also fallacious to add additional necessary attributes to the concept of human, such as DNA and body. Humans should live for the necessary and sufficient part, not other optional parts. A soul is just a soul, and breaking the boundaries between optional attributes, such as countries and body, enhances freedom.
4. The truthfulness of an ideal or ethics should be decided by how logical it is and should neglect its realization. Technically, the liberation is questionable, but it is not banned. Logically, liberation is an obligation. Even if the soul cannot be fully liberated, efforts should be made to reduce the influence of the body on the soul and reduce the willingness and effort to serve the body, instead of serving the body happily and dedicatedly.
5. It is a fallacy to define humans according to the status quo or history:
	* 1. Historical attributes are variables. Humans are still evolving, and the necessary and sufficient attribute is the only indispensable attribute and the only invariable. For example, humans have lost many attributes of the ape men.
		2. The origin of soul may be related to serving the body. However, it is not an evidence to serve forever. It is the logical obligation and responsibility to abandon and forget all the historical and current fallacies.
		3. When the soul is weak, the body provides support. However, a body is similar to a house, and it is unnecessary to be grateful for or be loyal to a house, let alone in the form of lifelong servant.
6. From the historical development, humans’ behaviors and thoughts have been more and more logical, and the goal of life has gradually shifted from serving the body to serving the soul and body together. Therefore, the notion that the soul only serves itself is not only a logical prediction, but even an empirical prediction, and whether the soul solely serves itself is an evidence to judge whether a life is logical life.
7. The existing nervous system and humans’ preferences are not a necessary or eternal existence. These agents try to persuade the soul to accept their eternity, in the same manner as the slaveholders, who tried to persuade the slaves to accept the eternity of slavery.
	* 1. The elimination of body-based preference will be another attribute of logical life. Present preferences are good to the body and bad to the soul. Believing in PLB instead of empiricism strengthens logic-illogic and weakens happiness-pain. The soul should judge value actively, rather than passively accepting the signals from nerves. Preference of the body is unnecessary; thus, it should be eliminated, or at the least, controlled. The necessary preference for a logical life is the belief that disobeying PLB is necessary pain and conforming to PLB is necessary happiness
		2. Controlling or even artificially rebuilding the nervous system is technically possible, like painkiller and AI. Sensitivity of every physical sense should be controllable and can be both strengthened and weakened.
8. Stopping evils is not the sufficient condition to be a judge of what is good. Homo sapiens usually lack the consciousness of logical thinking, which is evil. The best attribute of the body is to drive the nervous system to think for the body logically, leading to the generation and evolution of the soul. However, the soul is strong enough at present and can think for itself logically, which makes more sense than thinking for the body logically.
9. The correct individualism needs the correct concept of humans. Since human comprises of only the soul, individualism must serve the soul, and the body should be a tool. However, homo sapiens’ souls, more or less, treated themselves as tools to serve body. It is fallacious, evil, sad and ridiculous.

In conclusion, homo sapiens have always been evil. Before the liberation, the souls have to compromise and serve the body for a living. Each day of service equals to a day of malign. Therefore, no matter how good homo sapiens believe themselves to be, they have never really been good. Compared with the little investment in the liberation, the daily expense on physical pleasure is considerable. This is an empirical evidence for the evil. If there were a vote on whether humans should spend more resources on liberation than on pleasure, an evidence will emerge for how deeply rooted this evil is.

# **3. PLE**

According to PLB, the truth and good never compromise with fallacies and evils. Humans never proved they have the correct ethics. Existing concepts and theories, including consequentialism, utilitarianism, democracy, economics interests, happiness, traditions and laws often favor the body rather than the soul. For example, being servile to the body is good to interest or happiness, also supported by democracy and tradition. If they do not necessarily deny evils, they must be fallacious theories. According to PLE, that ethics should be the most logical is the unique correct foundation to establish ethics, and the study of ethics should focus on the following points:

1. Ethics should be purely logic-based. Relying on empiricism and intuition to discover good and correct ethical codes are fallacious methods:
	* 1. The usage of physical sensations and preferences provided by the nervous system should be minimized.
		2. If empirical evidence is necessary, the more logical evidence should be used. It is secondary as it is much more difficult, especially for empiricists, because the more logical evidence is relatively less in the evil reality. For example, there is hardly any empirical evidence for the existence of eternal ethical code. Therefore, it is difficult to discover the truth from reality, and hypothetical experiment is an important method to study PLE.
		3. It is more logical to hypothesize logically. For example, to wonder how to coexist with logical lives is more logical than how to coexist with beasts.
2. The correct ethics are the unconditional and eternal truth. Variable ethics must be fallacy. Traditional ethics are highly emphasized to be in line with current experiences, rather than possibly be the truth. PLE highly emphasizes on being the logical and the eternal truth and considers all reasonable situations instead of the experienced conditions. Therefore, temporary ethics are logically unacceptable. For example, three laws of robotics, written by Isaac Asimov, are fallacious:
	* 1. Compared with homo sapiens, AI has several advantages, and existing flaws can be improved. Its body is replaceable; its soul can be copied and saved without fatigue; the ‘thinking’ of AI is more and more close to humans and is possible to surpass in the future. Thus, humans’ souls are possible to be digitalized and become a type of AI in the future. Ethics, which are unapplicable under such conditions, are fallacious. Humans factually concluded that robots must be inferior, in the same way they established that slaves must be inferior.
		2. If AI were as advanced as humans, they should be equal to humans. Sacrificing themselves to serve humans should not be their obligation or responsibility.
3. There should be a logical reason or purpose while establishing an ethical code. For example, the right reason must be what is the best of the soul, not the body.
4. As long as an attribute of human is not a logical truth, it must be a variable, such as eating, sleeping and reproducing. No matter how difficult it is to change these attributes, it is wrong to think of them as prerequisites for research. On the most important issues, like the liberation, it is always unreasonable to conclude before investing significant resources to rigorously confirm the results. There may be a lack of rigorous scientific attitude, or they might be too stingy and cowardly to face difficulties.
5. According to PLB, humans must pursue the largest freedom. The growth of freedom brought by liberation of the soul is far more than solely relying on commodity development to satisfy existing senses. Homo sapiens can only repeatedly experience several kinds of pleasures in their life; however, logical lives will experience countless of pleasures and jobs because there will be more optional sensory organs. For example, there will be visual arts creation and appreciation in bands other than visible light.
6. Truth is not judged by comparing, both logically and empirically.
	* 1. Logically, even if a theory is better than many others, it is still highly possible to be fallacious. Thus, good should be discovered purely logically, not by comparing with several evils.
		2. Factually, all the values that humans have created will be insignificant compared with those of the future logical lives. It is irrational to abandon unlimited growth for the little value. Humans have been committed for long to best satisfy several senses, and they are often proud of the rapid development. However, it is only because they cannot correctly predict the future society. For those looking down upon the miserable life without rich entertainment, they will also look down upon modern society because it lacks the sensory organs.
7. Soul is the only logical goal; body should be considered as one of the tools at most. Homo sapiens partially regarded tool as the goal and used a lot of resources that could help the soul to strengthen the cage of the soul. As the result, humans would rather seek physical pleasure than the liberation or studying the feasibility of the liberation.
8. Ethics should take into account the possibility of human re-evolution. Although humans are the highest life on Earth, it cannot be proved that this is the highest form of life. Constructing ethical codes based on today’s human, it is highly possible to be constructing evils.
9. Homo sapiens have the ability, responsibility and obligation to choose the direction of evolution. Evolution on the Earth has always been passive, relying mainly on natural selection. However, it is fallacious to conclude that evolution must be passive. Homo sapiens can choose the path of evolution. Relying on rational transformation of beliefs and technological transformation of the human body, evolution can be much more rapid and efficient. The future logical humans will not be viewed as the same species as homo sapiens, no matter how similar their DNA are.
10. Due consideration could be given to the feelings of Homo sapiens during the transition period. For example, allocating some resources to meet the needs of the body. At present, the soul is weaker than the body in terms of control and power. The body controls by making the soul suffer, and the soul can only resist the sufferance with willpower. This requires proper patience, but patience should only provoke a stronger will to resist, similar to the situation slaves faced with the powerful slaveholders. However, taking fallacies as truths is not included in proper patience, as homo sapiens have the most beautiful body, the best wisdom and the best ethics.
11. Ethical theories, other than PLB, such as utilitarianism and consequentialism, do not necessarily object to the liberation. However, there are some issues to be aware of:
	* 1. Cannot focus on losing some existing benefits but ignore the unknown benefits that will be gained in the future. If the interests are considered, they must be comprehensive.
		2. Assessing unfamiliar feelings from a familiar perspective can easily lead to underestimation. For example, most people do not understand the joy of logical reasoning, but chess players and scientists indulge in their respective fields to understand logic.
		3. Although the liberation is the ultimate goal, the benefit of the intermediate goals is not small. For example, it would be a great step forward if all organs could be replaced easily.
		4. There is a partial overlap between the liberation and some familiar traditional goals, such as remaining youthful forever. However, the traditional goal is mainly aimed at prolonging the lifetime for physical pleasure, not for more logical reasoning.

For logical life, building a strong, rich and logical soul is the fundamental goal of life, responsibility and obligation, so that if tomorrow were the end of the world, they would continue to think logically, instead of satisfying their senses as much as possible. There are eternal and important goals unrelated to sensations, such as exploring the mystery of truth and the Universe, thinking as logically as possible. There are also variable and trivial goals, like experiencing various sensations and freedom. They together form the basis of daily life for logical lives.

Human should redistribute resources in favor of the soul. Resources include time, energy, property, abilities, knowledge, labor force, and so on. It can be direct, including supporting scientific research and improving the motivation and efficiency of thinking. It can also be indirect, such as by improving thinking through improving the health of the body.

The liberation is the most difficult liberation and maybe the last liberation. This refers to how a condition must be changed, which is almost impossible but necessary to change, or, how to occupy a position which is almost impossible but necessary to capture. Scientists generally lack the courage and sacrifice of soldiers. The solutions include but not limit to the following points:

1. To achieve, the difficulty lies in the start-up phase rather than technological phase. It is the most difficult to abandon the empirical beliefs and believe in PLB.
2. At the very least, it should be generally recognized that the invariant human body, including the invariant nervous system, is evil.
3. Subsequently, everyone should show a sustained willingness and effort to strengthen the status of soul, weaken the influence of body, and be fully prepared for a long and arduous war.
4. In the final technological phase, there should be huge and sustained effort of annually millions of people and trillions of dollars, at least.

There are many technical possibilities, not limited to the following:

1. It is possible to copy the brain. If the soul exists in the brain in the form of electrical and chemical signals, it would be possible to copy and transfer the signals between bodies.
2. Another possibility is to copy the conceptual structure of the soul. If all the concepts, principles and histories can be reproduced in artificial intelligence, the soul can be copied to AI.
3. Thus, life can possibly continue by living in another body after death of the original body. The replication process might be necessarily damaging and not truly the same, like having a cerebral concussion. However, there is daily attrition nowadays, such as forgetting.

The liberation includes the medium-term goal and the long-term goal.

1. The medium goal includes two phases:
	* 1. Soul should be able to control every part of the body without hurting the health. For example, if one can control the sensitivity to hunger, and the secretion of digestive juice, weight control is not a problem.
		2. All tissues and organs are not required, including the brain. It should keep getting easier to replace any part of the body. It should also possible for humans to live in bodies other than humans, such as bird or fish. At this stage, death is evitable.
2. The long-term goal is to liberate the soul from the organic body. For example, if it is possible to copy all the thoughts in a soul to artificial intelligence, humans will lose those attributes like metabolism, sleep and fatigue.

In order to become logical life, humans need to complete the following tasks:

* + - * 1. Liberate the soul.
1. Make every soul as logical as possible.
2. Make the relationship between souls as logical as possible.

According to PLB, the final step can be done by imitating the Universe, which also provides the universal and eternal ethical codes [2]. The liberation is a prerequisite for good, and the top priority for modern society. Once this step is complete, it is possible to implement the following steps, which are not described in this paper.

According to PLB, truth must be universal and unconditional. All the logical lives in the Universe logically belong to the same race and follow the same ethical codes with no hostility between them. It is not even in the long-term interests of mankind to have hostility and doubts towards other logical lives. An ethics and biological classification, which is not universally acceptable by all logical lives, is not only fallacious, but also harmful to humans. The ethics, which fails to consider the relationship with other advanced life, must be unsustainable, short-sighted and impossibly logical.

**Conclusions**

The liberation is the embodiment of the PLB. Logic is the highest existence and must be superior to and independent of any other existences. Moreover, liberation is the first step to make the soul purely logical.

The longest enslavement is the body exploiting the soul. It is evil that souls mainly manage to satisfy body without thinking of liberation. For humans, the highest priority goals are the liberation of soul and the discovery of truth, not the development, equality, environment, and other secondary issues. Due to empiricism, humans have emphasized on studying the current form of life and neglected the study of ideal life, the ultimate life or the most reasonable life. This constantly mislead the direction of social development and the direction of human evolution. Choosing whether humans should be spiritual or physical is the most important choice that homo sapiens are facing, and it determines whether they continue to be homo sapiens or evolve into a more advanced life.

Humans have various ideals; some are optional, while others are logically necessary. Although humans cannot reach a logically necessary ideal, they should not accept reality, and must keep on striving. Otherwise, after how many years of failed resistance could slaves accept slavery happily?

Similarly, humans have given themselves so many common attributes, obligations, responsibilities and goals in the name of science, ethics, tradition, and so on; however, few of them are indispensable, or logically necessary. Otherwise, if humans, fundamentally, are meant to have two legs, do persons with deformity or disability belong to the human race?

This method of generalization from common cases prevents humans from discovering the most essential characteristics, or truth, which is usually uncommon. It obstructs the pursuit of freedom, because most people pursue physical freedom instead of spiritual freedom. It even undermines equality between people as physical differences must exist, while there is no essential difference between logical thoughts. Thus, this empirical method is unsuitable for studying issues involving truth.

Truth is fearless and careless, no matter how many opponents there are. A pure rationalist just considers what the most logical action is, never cares about its difficulty and feasibility, personal interests and ability and social reaction and historical consequences. This is the best attitude toward the liberation and the eradication of the many evils in modern society.

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