

THE DELUSION OF MEDIOCRITY

ON PAINFUL TRUTH AND BLISSFUL IGNORANCE

“The decision to think purely, which may be regarded as arbitrary...”

- **Hegel,**
“Encyclopaedia”

“I’ll show you how I’ve gotten to feel about – things. Well, she was less than an hour old and Tom was God knows where. I woke up out of the ether with an utterly abandoned feeling and asked my nurse right away if it was a boy or a girl. She told me it was a girl, and so I turned my head away and wept. ‘All right’, I said, ‘I’m glad it’s a girl. And I hope she’ll be a fool – that’s the best thing a girl can be in this world, a beautiful little fool’.”

- **Daisy, “The Great Gatsby”**

“This is your last chance. After this, there is no turning back. You take the blue pill—the story ends, you wake up in your bed and believe whatever you want to believe. You take the *red* pill—you stay in Wonderland, and I show you how deep the rabbit hole goes. Remember: all I’m offering is the truth. Nothing more.”

- **Morpheus, “The Matrix”**

METHODOLOGICAL PRELIMINARIES

The method used in this paper is a fusion of Aristotelian and Hegelian notions. The subjective logic of G.W.F. Hegel, that is, the movement from concept to idea, is recast in an Aristotelian manner, and then *materialistically* deconstructed. Aristotle has said everything about *deducing truth from truth*, but not how to get to a “first truth” in the first place. Hegel claims to have developed a presupposition-less system, but he admits at the Beginning of the “Science of Logic” that the *decision* to “think purely” is somehow arbitrary; it has a relationship to the philosophizing subject.

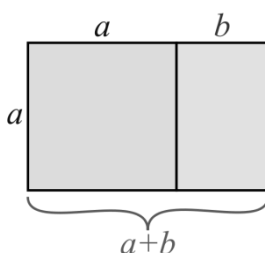
How could you know *a priori* – without a pre-established philosophical education – that *truth* is preferable to *illusion*? Our basic idea to solve this problem is to reintegrate it in a utilitarian calculus. We treat truth and illusion strictly as commodities whose marginal utility diminishes – other things equal – with the quantity of truth and/or illusion we accumulate. Eventually, we will come to the conclusion that illusion is a more desirable goal than truth, because truth is indeed painful – there is no hope in truth, or *recognition of reality*, and ignorance is bliss – but this assumption, of course, cannot be presupposed. This is the reason why we neither esteem Hegel’s Logic of Being and Essence, nor his philosophy of Nature and Spirit, highly, but only his Subjective Logic. Our journey starts with the *economical dissatisfaction* with illusion and ends with a *profound distaste* for “truth” [spirit] and “objective reality” [nature], a dystopian vision of humanity close to that of Emile Cioran.

Truth is thus established in the following way: we make a subjective *hypothesis*, use an objective methodology to deduce consequences from this hypothesis and regard the end of the procedure as an “idea” which is “deductively valid”. (We regard “deductive validity” as absolutely un-arguably without violating the Law of Contradiction. Anyone is free to challenge the universality of the Law of Contradiction, as Adorno did, but we simply choose not to do so. However, we arrive at pretty much the same pessimistic conclusions as Adorno did in his philosophy, so this doesn’t make a difference).

The starting point of our method is therefore different both from truth theories which promote the *coherence* of propositions with reality, but also of truth theories which only ask for logical *consistency* of propositions and don’t see the necessity of the “adhesion” of a subject to its assumptions. Besides that, we follow Aristotle’s Logic in that we hold the reasoning by analogy for strictly scientific:

“Remember that a proportion (discursive or mathematic), is composed by four different terms disposed in the following way: A (major) is to B (first middle term) like C (second middle term) is to D (minor). If the four terms are distinct, the proportion is called discrete. If there is only one middle term, that is to say, if there are only three distinct terms (A is to B as B is to C), it is called continued” (Paul Jorion. *Comment la vérité et la réalité furent inventées*. Editions Gallimard, Paris 2009, p.85)

Example: A golden rectangle with longer side a and shorter side b , when placed adjacent to a square with sides of length a , will produce a similar golden rectangle with longer side $a + b$ and shorter side a . This illustrates the relationship:



Source: https://en.wikipedia.org/wiki/Golden_ratio#/media/File:SimilarGoldenRectangles.svg

THE ECONOMICAL INTERPRETATION OF MATHEMATICAL CATEGORIES

1. CALCULUS = USE VALUE [CONCEPT].

The standard differential equation is **Lim. $1/\infty = 0$** .

“Zero is no number but the sign of no-number” (**Gert Treiber**).

Likewise, *functional value* is not value but the sign of *no value* (meaninglessness).

Use-value cannot be expressed positively (objectively), but only negatively (subjectively) through the *Law of Diminishing marginal utility*, which reformulates proportionality.

The philosophically overarching concept of **calculus** and **use-value** is **negativity**.

2. LOGARITHM = EXCHANGE VALUE [OBJECTIVITY].

The standard definition of logarithm is: *Logarithm makes operations commensurable*. If you know the logarithms to any base $a (>0)$, you know the logarithms to every other base $b (>0)$.

If you know the gold equivalent of any *unit of a currency*, you know the gold equivalent of any other unit of that currency. For money to be accepted there needs to be a *standard transformation* to another commodity – such as gold – whose value is determined by the labour time of its production. *Socially necessary labour time* is their common property.

The philosophically overarching concept of **logarithm** and **exchange value** is **provability**.

3. COMPLEX NUMBER = PRICE [IDEA].

Price is not a relationship, but its *re-presentation*. Our definition of price is thus:

- i) X: “**I am at least worth X**” [**Idea of Buying**], that is: “An additional unit of the commodity you’re buying is [to you] worth no less than the quantity of money I’m demanding for it”.
Commodity \Rightarrow Money. **$X' \geq 1/X$, where $X \neq 0$. The value difference X' must be 0 or positive. If X is a positive number, then X' is a positive number and the equation is true.**
- ii) X: “**I am at most worth X**” [**Idea of Selling**], that is “A removed unit of the commodity I’m selling is [to me] worth no more than the quantity of money I’m demanding for it”.
Commodity \Leftarrow Money. **$X' \leq -1/X$, where $X \neq 0$. The value difference X' must be 0 or negative. If X is a *negative* number, then X' is a *positive* number; the equation is true.**

But also:

- iii) X: “**I am worth X**” [**Idea of Market**], that is “An additional unit of the commodity I’m selling and you’re buying is worth [to us] the quantity of money I’m demanding for it”.
Commodity = Money. **$X' = 0$. The value difference X' must be Zero; the equation is true.**

The philosophically overarching concept of **complex number** and **price** is **self-reference**.

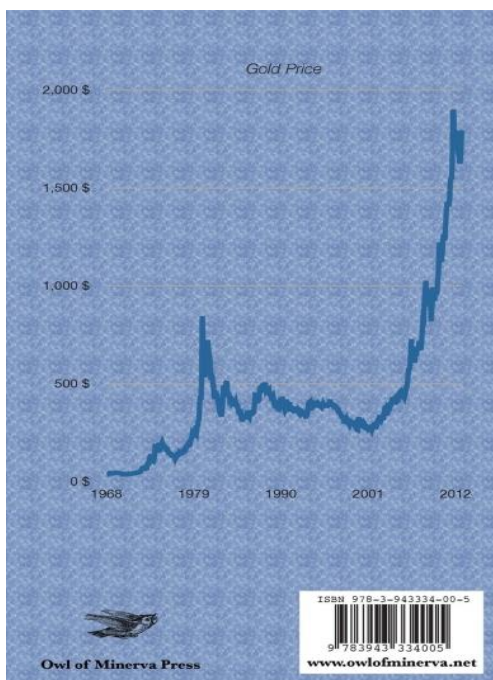
PRICE INFLATION, END OF CAPITALISM, END OF THE WORLD?

The result of our syllogism reduces *truth* to *provability*, that is: it reduces price inflation to a deeper crisis of capitalism (labour value based society). But the crisis of capitalism (exchange value) is itself only the manifestation of a yet deeper crisis of *functional value*. Consumers do not attach *use value* to relevant commodities anymore, not even their own life. They have become so nihilist and indifferent to reality that they do not even care about the *survival of the species*. Ergo, *price inflation equals to capitalist crisis equals to the world's destruction*.

But no economic school so far has fully realized this.

- i) Neoclassical economics simply denies the existence of any crisis whatsoever. Practically, any economist has to choose between Marxist, Austrian or Keynesian Receipts.
- ii) The Marxist project can be seen as an intervention into the workings of society on the level of class stratification and **prices** (as in former Yugoslavia). This project always ends in the *devaluation of currencies* and induces **non-monetary commodity greed and the destruction of the natural environment**. Marxist theory is un-natural.
- iii) The Austrian project can be seen as an intervention into the workings of society on the level of **supply**, by restoring a gold standard. This project always ends in *mass unemployment* because governments cannot adequately spend money and induces **monetary greed** and the **destruction of spiritual bonds**. Austrian theory is un-spiritual.
- iv) The Keynesian project can be seen as an intervention into the workings of society on the level of **demand**, by propagating consumerism, minimum wages, employment guarantees, etc. This implies the *destruction of the ecology and spirituality* by inducing both **monetary** and **non-monetary commodity greed**. Keynesianism is anti-logic.

Demonstrably, the four goals of macro price stability, zero unemployment and preservation of the natural and spiritual environment cannot simultaneously be achieved. *Unfortunately, mass starvation, both spiritual and material, as a result of destructive economic policies is guaranteed.*



Quote: www.owlofminerva.net; 2018-01-13.