

## THE INTANGIBLE ABSOLUTE TRUTH

by Gheorghe Dinulescu-Câmpina,  
"N. Grigorescu" College, Câmpina, Romania

In my own work "The Modelling of the Rationality" under the basis of the MESER licence, I have enlightened a new spiritual doctrine sustained by scientific and logical hypotheses.

The reception of the soundness of the mentioned notion proceeds from the Einstein's principle concerning "The internal perfection and its external acknowledgment" but, like other responsible "creators", I felt that it was necessary to consider the expression of the feelings of the uncertainty, mine first.

Although I found many external recognitions in our great forerunners' ideas and theories, we have not had a proven substantiation yet (which is not by all means necessary with philosophical hypotheses) of the hypotheses that I have forwarded.

I am willing to believe it was not accidentally that I got knowledge of the ideas set forth by the mathematician and philosopher Florentin Smarandache, the creator of the Neutrosophy, as a branch of Philosophy, that studies the origin, the character, the aim and the interactions of the neutralities from the spectrum of ideality.

I have established that the Neutrosophy Theory, that belongs to the mentioned thinker, sets up as the scientifically demonstrated fundament for the great majority of the hypotheses I have set forth in "The Modelling of Rationality".

Essentially, Professor Smarandache's Neutrosophy stimulates that for any idea  $\langle A \rangle$  there is also an idea  $\langle \text{anti } A \rangle$  and another  $\langle \text{neut } A \rangle$ .

The fundamental thesis of the Neutrosophy is: if  $\langle A \rangle$  is  $t\%$  true and  $f\%$  false, as bivalent extremes, as a matter of course  $i\%$  is indeterminate, as a result,  $t+i+f=100$  (or  $t\%+i\%+f\%=1$ ) which gives a meaning, easily altered, to the usual notions as, for example, the one of complementarity.

Consequently, the complement of  $t$  is not  $f$ , but  $i+f$ , and the complement of  $f$  is not  $t$ , but  $t+i$ .

Florentin Smarandache's theory of Neutrosophy suggests also the fact that any hypothesis has a nature of extreme (it allows an anty-hypothesis and a neutro-hypothesis) which is not bad because  $t+i+f=100$  must be considered dialectically, where both  $t$  and  $f$  tend to be decreasing without annihilating each other in the advantage of  $i$ .

Far from the idea that any hypothesis should not have a nature of extreme, just such a nature is desirable to generate polemics which, in case of confrontation, draws nearer  $t$  and  $f$  aiming at the neutral equilibrium of the  $t+f+i=100$  relationship, that provides the opportunity of accomplishment.

The theory of Neutrosophy makes obvious the relative nature of the truth and the false, only the neutral nature tending to the absolute owing to its force of accomplishment.

Thanks to the specifications that are stimulated in Smarandache's Neutrosophy, the hypothesis of the MESER concept as: the complementarity between the sacred and the profane, between the divine creation and the intra-specific evolution, the non-contradiction between science and religion, materialism(substantialism) and idealism, between gnosticism and agnosticism, prove to be rational and therefore real and the paradoxes become justified.

Related to the sense of knowledge the MESER concept identifies two modalities: the scientific knowledge that specialises knowledge "more and more from that <<less and less>>" and the philosophic, encyclopaedic knowledge "less and less from that<<more and more>>".

If the first modality is limited especially by the possibilities of communication, the second one is also limited by the insufficient power of comprehensibility of the human mind.

The equilibrium between the two directions which, in the last analysis signifies the way to the truth, is determined by the divine laws of the dissociations, purification (the selection and the dissolving of what is settled, established for good) and those of monadic recomposition, laws that ascertain for the general knowledge a social character, expressed by the syntagme "more and more from <<more and more>>" rendered by the well-known paradox "the more you learn, the less you know."

After all, the fundamental law of Neutrosophy is a successful attempt for resolving the paradox of the knowledge and confirms that the absolute truth is intangible not in a derogatory way but in an optimistic one, approved and significant by the will of God.

Being operative even in the case of the characteristic interpretations, as the present one, Neutrosophy confirms its viability even by the fact that it suggests methods, modalities of evaluations, and new interpretative views.

#### References:

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