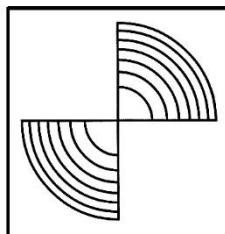


# **SYSTEM PHILOSOPHY ABOUT UNIVERSE**

■ SYNTHESIS OF SCIENCE, RELIGION &  
PHILOSOPHY

A Comprehensive Text Book  
of System Philosophy

**GEORGE LUKE**



**PGL BOOKS**

# SYSTEM PHILOSOPHY ABOUT UNIVERSE

■ SYNTHESIS OF SCIENCE, RELIGION & PHILOSOPHY

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# Preface

We are well aware about the ultramodern discoveries in science and technology. These are amazing and it occurred in the recent decades. Nevertheless, the scientists of various disciplines are clueless about whether matter, space, time, life, mind and consciousness exist as things. They all agree that scientific theories have limitations in explanatory power. There are certain outstanding problems of knowledge, especially in the context of quantum physics, which can be handled by the method of philosophy only. In this predicament, scientists and thinkers have realized the need for a new philosophy suited to modern science. The present book aims to satisfy those inquisitive minds.

**What is the use of philosophy?** In which manner is philosophy different from other subjects like science, social science, humanities and theology? Various thinkers and writers have wrestled with the above questions in their own ways. As such, they fail to present a comprehensive and unifying definition of the subject called philosophy.

By 'visible' we mean 'having evidences through one or more sense organs, namely eye, nose, ear, tongue and skin'. We treat atom as a visible thing, since it is the basic unit of visible world. But atom is so small that it cannot be 'seen' even by electronic microscope. As per quantum physics, atom has components like proton, electron and neutron, which are further divided into a set of more elementary particles – these constituents of atom are invisible per se. Accordingly, we face the difficult question: How can we say that the invisible constituents of atom exist?

Modern biology is based on the notions of DNA and genetic code. The latter stands for *information*; hence it is invisible. In the subject of economics, we study about markets, which are superstructures or patterns of relations formed by sellers and buyers together with certain goods, buildings and allied things. That is, we cannot see market as a thing like a house or vehicle. In other words, market is invisible. Further, with regard to religious belief, there are basic concepts such as God, soul, evil, heaven, and hell, which are supernatural entities. Is it meaningful to say that such supernatural and invisible entities exist?

Generally speaking, we have doubts about the existence of invisible entities, though these are assumed to be the fundamental aspects of various kinds of knowledge. **This issue of existence properly belongs to the realm of philosophy. To put it simply, philosophy is essentially concerned with the validity and truth of the basic ideas of various subjects. The use of philosophy is crystal clear now.**

The multitude of subjects have diverse types of basic ideas, analogous to the roots of a gigantic tree. Due to the increasing tendency to uphold the practical use of knowledge, the students as well as teachers and other sections of people normally avoid the discussion about basic ideas – this has resulted in the neglect of philosophy. Consequently, false inferences and opinions are promoted due to vested interests pertaining to study and research.

Traditionally, the mainstream western philosophy was a rational enquiry into the fundamental aspects of the objective world. Philosophers used to ask:

- ❖ What is the “stuff” or reality of universe underlying the various kinds of our experiences?
- ❖ Does the universe have a purpose?
- ❖ Is there a God as the creator of universe?
- ❖ What is the mind? What is the soul?
- ❖ How do we get different kinds of knowledge like science, religion and art?
- ❖ What is truth? What is beauty? What is justice?
- ❖ How can we distinguish between good and bad?

In this stage of beginning our intellectual journey, we may highlight the fact that philosophy suffers from certain persistent problems which affected its internal structure as well as history. The hitherto path of philosophy is unclear and tedious due to conflicting arguments about its content. This is the reason for the various **isms** of philosophy. Also, we can note the following points:

- The impact of quantum physics upon philosophical thought was very damaging. Consequently, philosophers focussed on the confusions about scientific method, and it caused the uprising of analytic and linguistic philosophies, which eschewed the age-old questions about reality of universe. Some writers have remarked that 20<sup>th</sup> century is the period of philosophical barrenness or it is the death of philosophy.
- The heavy influence of religious faith has resulted in the crippling of rational thought in philosophy. There are many theologians who propagate the view that theological interpretations or sermons are essential forms of philosophy. In this manner the distinctive aims of philosophy are ignored or subverted.

Consequent to the above facts, majority of people think naively that philosophy consists of ambiguous ideas which do not serve any practical purpose. This amounts to the popular view that there is no progress in the philosophical knowledge. Though countless number of branches has emerged in this field, during the last three millennia, these thoughts are hovering around the age-old questions without any conclusion.

In this period, where science and religion dominate the affairs of social life in separate ways, the role of philosophy is often suppressed. The departments of philosophy in universities have ceased to attract bright and inquisitive persons as teachers or students. As a result, the long-standing issues of philosophy have not been addressed for solution. A mind that is **objective and secular** only can progress in the way of philosophy in order to solve our social dilemmas.

**The purpose of this book** is to rediscover the theoretical framework of philosophy in order to make it practical and efficient for solving the problems of our life. For understanding the existence of various doctrines of philosophy, we need an appropriate framework suitable for comparative study. With this objective, we will introduce the concept of **worldview** with a specific and innovative meaning. The salient features of these worldviews would serve as the framework for surveying the forest of diverse philosophical doctrines.

My study of philosophy-science-religion, running for three decades, have enabled me to develop a new philosophy, named as System Philosophy, for synthesizing the diverse forms of knowledge. It may be recalled that a good number of ideas and themes of System Philosophy have been introduced in the previous books of this author – *Origin of Universe, Life and Mind* and *Discovery of Reality*. The present volume fulfils the desire to make a compendium of these three books, for easy access to readers. Besides, the ideas and arguments are modified wherever necessary.

System Philosophy is to be distinguished from the *systems philosophy* or *systems view*, popularized in the writings of a group of thinkers including mainly David Bohm, Fritjof Capra and Ervin Laszlo. Obviously, the *systems view* is a description of the activity of reality from empirical perspective, without implying existence. In contrast, System Philosophy treats the universe as a system of matter and consciousness, where these constituents are in dialectical and productive relation. Things exist by the union of opposites. We may assert that science is the study of universe by reducing it to physical terms.

It is expedient to give a brief account of my grooming to undertake experiments with philosophy. Up to the age of twenty, I lived in the rural area of Idukki district. In the primary and middle levels of school, following Malayalam medium, I was very poor in mathematics. But during the year of eighth standard I had a sudden interest in Geometry, particularly in proving theorems. It kindled my aptitude for mathematics, which in coming years helped to expand my brain power. I passed SSLC in 1968 meritoriously, having placed at fiftieth rank in the all-Kerala list and received the national merit scholarship also. I graduated securing second rank in B.Sc. (Mathematics Main) of 1973 Batch of Kerala University. It is worth mentioning that I got hundred percent marks in all Mathematics papers. Regarding postgraduation, I secured first rank in M.Sc (Statistics) of 1975 Batch. Though there was an offer of lectureship from a good college, I was interested in higher studies; hence joined for newly started M.Phil (Statistics) course and came out in next year with A Grade.

My official life was in Reserve Bank (Mumbai) and NABARD (Mumbai, Thiruvananthapuram and Pune). In this period, my intellectual life was immersed in banking and other fields of economics. The production function model of classical and neoclassical economics was the centre of my intellectual fascination. While living in Pune, around 1995, I read the book *The Turning Point* of Fritjof Capra who expounded the systems view. And it served as the real booster to my philosophical thoughts. Thus, I began to use the social perspective for deliberating about world. The most important challenge for me was to explain that social systems exist by the complementary relation of opposites. It became the key to start my philosophical project, which was named *System Philosophy*. In this context, I got an intuitive idea that the *production function model* of economics would give an innovative method to conceive a *system*. Also, I found that the X-Y coordinates model -- alternatively called *system model* -- is efficient for depicting the reality of universe as well as our social systems. For the first time ever, a

mathematical model is successfully employed in philosophy for explaining its abstract concepts.

There was an urge to develop System Philosophy in the fields of physics, biology, social sciences and religion. Due to the pressure of many circumstances, I voluntarily retired from NABARD service on 29-9-2001 for engaging with the research, writing and publication in the field of philosophy.

It may be recorded that, interconnected with my intellectual engagements outlined above, I tried in the universities -- Kerala, Pondicherry and Pune in 1993, 1995 and 2009 respectively -- to do research for PhD. All my three attempts have been aborted by certain wonderful and strange coincidences. So far, I have purchased over thousand academic books that serve as authentic references for full time creative work, while remaining in the modest facilities of home.

### SPECIALITIES OF PRESENT BOOK

The unique features of this book can be picked up by comparing the text with the relevant sections of the books used for reference as included in bibliography. Every chapter has a considerable set of original ideas; all of these are given as a list at the end. The main examples of innovative ideas are listed below for the first impression.

- All kinds of knowledge, mainly cause-effect relations, are produced by the five steps called theory, hypothesis, deduction, experimental testing and inference. Here the system model is used to unify rational and empirical parts.
- Though quantum physics flourished during last hundred years, the philosophers have failed to formulate the concerned philosophy so far. It is a serious lacuna, being rectified here. This book analyses the methodological issues of classical science and quantum science in a ground-breaking manner.
- I have given innovatively the true meaning of particle-wave duality as following: *Every particle has inherent energy and it is represented by the system model.* The major highlight is the X-Y model for depicting the origin of universe. Every physical entity is a system of *matter and energy*, which can be marked in the X-Y model. Then that physical entity has existence as a system. Physical things do not have existence, if they are divided into the classes of particles (matter) and forces (energy). This view will help us to solve the puzzles of cosmology as well as quantum physics.
- Life is a system formed by the opposite entities called DNA and information (genetic code). The new System Model synthesizes the religious and materialist ways of describing the origin of life upon earth. System Philosophy rejects the materialist approach of Darwin's theory, by holding that evolution is a process of matter and consciousness.
- Neuroscientists do not recognize the nonphysical aspects of mind like creativity, purpose and freedom. It is established here that **human being is a system of matter and consciousness**; this system has three levels of organizations, namely inanimate body, biological body and mind. Human



mind has a structure with two main cognitive parts namely, intellectual mind and mystical mind. Consequently, the age-old problem of mind-body dualism is solved through the system model of mind. Also, the self-consciousness of human being is explained.

- We propose a unique way of classifying the numerous social systems, using the innovative idea of **seven life systems** based on various faculties of human mind. Further, the application of X-Y model would explain the structure of religion and also the concepts of God and Evil.

Additionally, the core chapter on *System Philosophy – Discovery of Reality* defines *reality (ultimate reality)* in a comprehensive way. Here we establish that, based on *four worldviews*, western monistic philosophy has proposed four ontological divisions. Through our synthesis, we get the definition: *Ultimate Reality is the system of opposite forces called Body and Consciousness, which are represented by X-axis and Y-axis respectively*; it is called the **System Model of Ultimate Reality**.

It may be reiterated that the System Philosophy about quantum physics, life, evolution, mind, reality and social systems are original ideas in the realm of philosophical thought. This book is written in a pedagogic style, explaining all concepts in a basic manner making use of suitable Tables and Diagrams. So, the book would serve as text as well as reference for all persons, even without any prior knowledge of philosophy. Here I may mention the fact that acquiring knowledge is a social process, which is influenced by the ideologies and vested interests of powerful individuals of society. If a new idea comes from a lover of wisdom, who lacks the support of institutions like universities and media, it will normally face the struggle for existence. I believe that the esteemed readers of my book will help its natural selection in future because human mind has an innate tendency to prefer truth and discard falsehood.

Many teachers, friends, relatives and well-wishers have helped me in the course of my life so as to contribute to the evolution of my philosophic views. My deep gratitude to all of them is beyond words. I am especially indebted to many writers of philosophy and related subjects, as mentioned in the notes of chapters and selected bibliography. I can emphasize that my limited words are not sufficient to express my acknowledgement of the ideas received from the forerunners in the history of thought.