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As a reward: \$ 20.<sup>00</sup>

Strategy when this ends up  
in manuscript form.

- Preface for Interstel
- Statement of thesis
- Appendix: Symbolization  
of Thesis argument §  
Proof of inductive/deductive  
validity, assuming soundness  
of parts requiring scientific  
demonstration.



1 3  
Imagination and

Filtration

Critical Thought, efficiency, and  
purity of mind

A goal of the book as a whole  
is to make wisdom  
as attractive and as obvious  
as possible, and the  
path to wisdom as  
clear and as accessible as  
ever.



## Contents

- Process of Admission for consideration
- The common <sup>argumentative</sup> atheist has missed this opportunity for early dismissal, and is cognizant of time wasted.



1/25/2015 [The best answer that Christianity/Judaism/Buddhism offer is - who can I trust? for the unintelligent/weak] 5

Ideas to add

- What is demonstrably disprovable. What is easier to reject than superstition?
- What is not easy to reject. What kinds of things might make it onto the list.
- The con man.
  - Creates an illusion of worthiness of consideration
  - Wastes your time for his interests.
  - Pretends his inventions deserve more time than the other con man's inventions. With no grounds often completely rejects the other inventions.
- This writing is for the intelligent person, that is capable of critical thinking. All I do here is hope that the unintelligent are weak can learn to put trust in the right people/views. Trust itself a difficult issue I cannot treat of here, except to point out that knowing who to trust requires intelligence/skill.
- Rough measures to use in admissions

one of the goals is to keep unwanted associations out of mind. This is dependent on priority of emotions! is not wholly possible, but can be approximated



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- Can avoid bad ideas by staying away from those that have many such ideas, or are stupid, or insane.

About  
reducing  
messages.

- Filterers people helps shorten the list of things to consider for admission. Excellent strategy

- Or of containing relations to others to contexts that bring out their desirable & not undesirable features.

- Have friends / companions that use the same filter

- "Admissions Filter" - Only let in the good stuff.

- Choosing to do something permanently

eliminates options. We are no strangers to filtering. we think very little of it, it is routine.

= First, shall I attend to this? Then, shall I ever attend to this again?

- Time too valuable to waste on others intruding on your mind. That they'll intrude again and again with a silly idea renders it terrible to not filter. Like spam mail -> forever reading them.

- Choice not all "what do I eliminate", but what do I preserve knowing it will eliminate other things. Or better yet, how do I let other things evaporate completely.



2/25/2015

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## Process for Admission to Consideration

### Mind Filter.

Not every idea we hear is worthy of consideration; some are worthy of absolute rejection. Because of the large number of absurd ideas we must listen to, there has to be a process in which we decide which ideas are admissible for consideration. I think the ideas which I would place under the category of "superstition" is the set of ideas I find unworthy of any further consideration.

They are the ideas to tolerate in social light-hearted social conversation, and to combat if presented for any kind of education or serious dissemination.

During this admission process, when some ideas are eliminated, we might say they are rejection. We are to learn from this process to get better at filtering future ideas for consideration, so for especially ridiculous ideas, we might



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not allow any further consideration. Some might be plausible enough to review again, in light of new information either incorporated into yourself by experience or education, or else a novelty or development in the idea itself. This sort of procedure is not new, as it happens to all of us in the course of our development; what deserves formalization and improvement is a rational procedure, which might match the approach the wisest among us already use in practice.

The grounds for rejection must not be lengthy consideration, research, and analysis; the very purpose of the procedure is to decide which ideas are worthy of such consideration. There is a certain unwritten list prioritizing ideas by time allowed for reflection. There might be a hierarchy of topics



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based on how much time this might be worth of self-sufficient interest or motivation is generated, we can approve of the time used for it - even while recognizing the value of our time.

At present I am not so interested in this hierarchy of lists. I am interested in admissions to the

list, and the errors we use on items mistakenly added. Some items emphatically do not belong on the list. I wish to use the analogy of college admissions - some people must be utterly rejected <sup>permanently</sup> with no time wasted.

The grounds for rejection for admission must be inductive and analogical. It cannot usually be demonstrative (unless logical and mathematical), and since demonstration is time consuming, I consider admissions to be the means of



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determining if demonstration is worth the time. At times it may be useful to make examples of poor ideas for entertainment or to educate others about critical thinking, but now I want to focus on items for serious positive consideration. Ideas that have already been rejected or sufficiently resemble others which have been rejected may be rejected also. We may also rate ideas in terms of ease of rejection.

Superstitions are simple to reject because they match the group of others which were speedily and ultimately rejected and match cases which were permitted no time. Among this group there are ideas which are additionally dangerous, for consequences to the thinker or for risk of mistaking it for being worthy of extended consideration (long false path). An important point, is that the first is the criterion for admission. The second additional



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piece regarding consequences is purely additional and is not necessary or sufficient for rejection. Rejection is first on the other grounds, and danger is added only after first consideration. Later, by analogy,

(This procedure would not work for everyone. The less intelligent would need to follow the lead of more intelligent and pay extra attention to dangers involved).

Ultimate disproof is not needed for ultimate rejection. Only analogy / induction, indicating sufficient improbability is necessary.

If sufficiently strong, rejection can be permanent. We already do this where fiction is acknowledged, or if it appears fictional due to deceptiveness / manipulation of another, or is connected by strong desires and emotion. There are special examples that have not been rejected early, but should have, and continue to remain as inputs from



1/25/2015

our environment because believers still exist, who are unwilling or unable to use such a procedure themselves.

Another question - when do cl know enough to filter? Not all or nothing, but piece by piece. Many children are aware that superstitions are false, indicating that it is no major feat.

A way to tell if the idea is worthy of admission is if it seems false and intrudes on otherwise reasonable conversation.

One should not think: how can cl prove to others there is no god character, but, how can cl exist as if there is no god character and still attempt at infection?

[everyone has a filter]

To lack the filter cl describe in all forms is taken to be a defect of extreme gullibility. Seeing that most do possess this ability about that we have learned or noticed



[Superstitions are hard to reject; are especially 13  
risky, but are not in the class of what we  
can absolutely disprove. Physical perceptual  
mismatches to an idea can provide absolute  
evidence that a proposition is false.]

capacities, which is not special, but  
common, and that there must be for  
some advantage. The advantage is  
not then questionable, but instead,  
we enquire into proper deployment of  
it.

<sup>it</sup>  
[enough people believe in something, we  
must admit it for consideration]

Some might claim that since enough  
people believe in the Christian god  
character, we must give it more  
consideration. I see this as a very  
costly mistake. Although I admit  
that a fitter is present in everyone.  
I think the tendency is towards  
excess credulity, to the extent  
that the intelligent, rich, & powerful  
can easily deceive the vast majority of  
people. Excluding the fact that popularity



11/24  
is no argument in favor of an  
argument, but a named fallacy,  
I think popular opinion <sup>does</sup> warrant attention  
for important data, but not for  
serious consideration for deep reflection  
and personal transformation. Christened  
"I say" so that is what everyone  
thinks"

Question - If one detracts from  
common knowledge, to what extent are  
unique <sup>; personal</sup> views to be tested by  
others? Am I enough, or  
my own, to be my own judge?  
[The wisest of men don't get detracted  
from more worthy purposes]



[For me, my intuition has been the most reliable guide, which I have grown to trust. I have noticed that the intuition of others are often entrusted, so socialization & confirmation is more important to them than it is to me.]

5/2/2015

I am not arguing that an admissions filter should be introduced; we all already make use of one but have not worked out proper use. The ability to systematically ignore information from other people is an example of the more basic ability to ignore most stimulation from our environment. If we are to be wise we are also to ignore and attend to information that is worthy of our <sup>mental</sup> time and energy.

Although we are naturally equipped



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for this skill, its development and operation depends on prior experience and level of maturity. This is also an ability that can be corrupted with the wrong experiences in youth. Because its operation is connected with education, it has a deterministic flavor. One needs to be educated to listen correctly, be aware of the right questions to ask,  $\Rightarrow$  how to use the filtration tool, when to use it, and how to apply it in various contexts.

A child would not have an effective filter for a wide variety of topics due to inexperience, and appear extremely gullible as a result. This gullibility can be used against them to become suppliant and receptive to flattery, or it can be used to create a highly vetted intellect/acumen, capable of discerning fictions across disciplines, over a wide variety of experiences.



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They can see the chaulatans from an  
ever greater distance. They can spot the  
don-artists from the slightest behaviours  
with ever greater false-positives.

They can read and spot the motivations  
of the authors, and separate the fiction  
from the non-fiction, not merely sometimes,  
but all the times.

[could add Santayana quote]

Very importantly, they can leave  
time management early. What to do,  
where to be, what to look at,  
what to hear - all because time is  
so precious. With greater intelligence  
there can be greater

All of this may lead to greater probability -  
since what you may detect in others  
you can detect in yourself.

In the beginning there is trust and  
stimulus.



with bad experience, trust can be corrupted, and <sup>bad</sup> stimulus. Things look very bad where there is no-one trustworthy, and no worthy stimulus in ones early environment.

Trusty are the distrustful, the high intellects, the most critical few that see through all explanations from the earliest. Those who can see <sup>to</sup> trust in pieces. Trust no man, no book, no philosophy, <sup>the right.</sup> but chunks.

So what is trustworthy.

- Would be found in patterns.
- Cannot form trust where there is no detectable pattern!

Trust comes from reliability patterns.

one does not trust something for anything outside its reliability pattern.



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The goal of many men of virtue is to be wise, which is to be reliable in all sorts of ways.

But an individual with a great filter will trust the wise man in pieces. A man is like a Venn diagram. However reliable, there is a pattern with discernible limits.

There are some core pieces however.

Will this person say "I don't know", or self correct? Use logic, use sound arguments, see all possibilities.

See all possibilities is very important. Have they combated the multitude of human weaknesses?

One's self there is a trust pattern, commingled with the filter. You can see how well it is operating by



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how granular & sophisticated  
it is, and also, if all  
the stable decisions have been  
made (trust automation)

Right insight and automatic  
right filtration is a hallmark  
of the wise man.

[Think through a way to diagram  
the development of this filter]

A person with an excellent filter  
would be a free person, unburdened -  
there is no need to tolerate one's  
environment, because in that  
environment.



5/3/2015

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As I said, an admission filter is like an attention filter. "Does this topic deserve my mind? Should I allow myself to be impacted by this?"

There is a principle of deciding importance or timeliness. "Can I listen to this now? Should I ever listen to this?"

The world imposes importance on us. We cannot know in advance what we will need to focus on later. We cannot be freed from being reactionary concerning our environment. But we can learn and habituate underlying principles for advantageous conduct.



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[What justifies dismissal. What are the degrees of flippancy?"]

That we all have a filter implies that we are all dismissive periodically, but it is clear there are varieties of dismissiveness. Without being exhaustive, consider the following:

- That is totally silly
- I'm don't think so
- I'm not sure about that
- Perhaps, but not convincing

Actually this would be the whole scale

... this is the scale of outright dismissal to plausibility, to unreflective acceptance.

From this we can see that the forms relate to the level of planning and precaution, and 2) Our reaction when we encounter the stimulus. The stimulus is not limited to information, but sources. Here we may see the connection with general avoidance behaviour.



→ The scale to be avoided is degree of unreflectiveness - of gullibility. Russell thought acceptance was the natural mode, but development of critical mind can counteract. Step in to hit it, in nature we don't receive messages unless people are present, and when present, they are usually family or close associates. Since we've evolved through interdependence to be credulous.

From this we can see that credibility is something to be educated away, or properly directed. In a complex world where humans decide one another and interactions with strangers is as common as interaction with family, we must grow the habit of receiving, not ~~overly~~ <sup>with</sup> excess suspicion, but proper degree of receptiveness. <sup>Even</sup> Here there are



those with natural gifts &  
 those without. Some find the  
 right blend of traits to make  
 this easy. Some learn the  
 hard way by <sup>useful</sup> experiences. Some  
 are harmed & never know it.  
<sup>1977</sup> Cognizance of harm done will not  
 make some unable even to understand this  
 essay.

In early education, we teach  
 of danger & of fact & fiction.  
 We teach the basic rules of  
 avoidance and of categorization

Separation of reality & unreality is  
 vastly important, but risks of  
 unreality vary depending on  
 type. To believe one can fly is more  
 dangerous than to believe one  
 can fly after one dies.



The lower depends on how the  
view modifies behaviour. Some  
views do not seem to modify behaviour  
in obvious ways, but are still  
disadvantageous in the long run.

For some fantasy is advantageous,  
but this is not an essay on  
how delusions might cuddle  
imbeciles. It has yet to be  
shown scientifically that truths  
and nonfiction early is more  
beneficial, but from my experience  
disinterested teaching of the world's  
curiosities, even cruelty & danger,  
are beneficial to children, who  
are stronger than we realize,  
that shielding them from reality,  
We show ourselves honest &  
powerful by confronting reality  
& living and talking adventurously,  
with care & concern, but not excess  
coddle, protect from real danger!



not from fear & crying.  
Teach how to manage fear early.

[Superstition]

One is on solid ground to reject superstition. We should not give ground to save someone's feelings either, because to give credence to some superstitious notions puts our position to all the others. Admittedly it isn't always an easy matter to show what is superstition and what isn't, and separate fact from fiction, true from false hypothesis, but we should not exaggerate the difficulty of this, that none have it sorted out. I have it right and so do many others.

---

2) My apology is this seems tax, essential, but this subject has many connections with life in its holism, and my interest is life as a whole,



One may list known superstitions,  
unfavored superstitions, from  
likely superstitions.

Clearly, there is no difference between  
accepted superstitions and  
unfavored superstitions, other  
than hold on a small segment  
of humanity.

One must clearly describe superstitions  
to be sure not to miscategorize,  
equivocate, speak in vapid generalities -  
make the it own it in another's  
mind.

The superstitions, in their respective  
clusters, point at each other groups  
and call each other superstitions.

---

not merely topics fragmented from  
every thing else



Ideas range in silliness & Absurdity

Ideas also range in connection with origins. "Where did this idea come from" makes some superstitions clear, others not so clear.

### Signs:

- How much is the idea cherished?
- How much does a person want it to be true.
- What are the elements of absurdity?
- Does it explain or not reality & counterfactuals?
- Where does the idea live
- How arise
- Connected with emotions and rationality, or lives with the emotions?
- Argue in the open or concealed.
- Core shared or revealed?







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[youth, ignorance, and incredulity]

It is not insignificant that the most intelligent children we encounter are also the least gullible, and the most incredulous. They need more reasons to approve of ideas and exhibit a much greater capacity for detecting flaws. <sup>[1]</sup> But no matter the capacity we find, it is based on experience and talent, and from the beginning all are very weak at filtration. We are not critical from the start - we gain critical power as we mature, and the more gifted among us are accelerated in their normal pattern of growth.

The question as parents and educators we must ask is: what would we teach

[2] I would also expect them to root out truths, which are more secure from criticism but less common so open to popular complaint.



to empower children to attain this ability early? The earlier the better as critical skill is connected with more vigorous behavior, as defective points of view and pathways of behavior are noticed, directing more opportunities for wise decisions. [2]

How do we teach children to avoid making stupid decisions, and establish patterns of autonomous filtration. How do we teach them what not to consider, what not to spend time on? This particular essay does not concern the wider topic as it fits into general ethics (which will be discussed later) but the narrower topic as it relates to intellectual life and information processing in relation to imagination, fiction and reality.

[2] The more intelligent, energetic, and critical - the more decisions can be made. [list in the tables of human shortcomings].



11/32  
Who do we know for certain? We begin  
as gullible & credulous, and progress  
from clumsy critics to powerful & mature  
information filter (so far as we have the  
required mental raw materials & potential).  
Exemplars must learn like everyone else,  
but are accelerated. Factors are Talents,  
gifts, high intelligence, right natural  
interests, and fostering environment. Some  
of these factors must be present. The  
skill needed is general & depends  
on knowledge. Principles may be discerned  
and used as tools or schemas to handle  
new information.

What are we trying to do? Speed up  
the process & bypass wide/long experience.  
From this we can see that the factors in  
our control are: principles of thought,  
dramatic experiences, vicarious learning,  
at a fast pace (versus a need to live  
many lives). Wise people, wise precepts,  
& cultivating right interests/desires all assist.



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Then, the intellectual critical education is  
like moral education: education in general [3]

Elements that would be excluded are  
those which we know to be highly  
contentious. We understand that at any  
period large groups of people accept  
plain fabrications & superstitions, &  
that differing groups tend to be  
superstitious according to locally  
received culture. This is to be expected  
because of our natural disposition to  
be credulous & we must absorb what  
comes from our environment, as  
there are the messages we have  
available. Since criticism is a skill which  
is most noticeable in the most  
advanced among us, we know to expect  
that on average to be much weaker, which  
agrees with experience. It also follows  
that the majority would be largely unaware.

[3] See comments about coextension of  
moral decision making & general decision making.



about the fact (mistake superstition for fact).

An aspect of the subject would be a study of many examples.

Examples of suspect ideas would be needed, so as to not cause conflict with family & parents who believe various superstitions. Whatever the process,

it must be acceptable to the superstitious majority. [4]

It would be easy enough to operate on analogies to fictions which are not popularly accepted, although among the weaker minds the analogies might not be recognized. On a cultural level,

this would slow development of the skill on average, but after slow operation, larger groups would recognize & admit the analogies, allowing

[4] This already is accepted in policy in the U.S., where especially contentious, non-contractable views are ruled out.



A critical power is a sign of sophistication, not vice versa  
for more open conversation. 35

Critical sophistication is naturally connected with learning; natural capacity is the first sign that non-critical thinking is a sign of lack of sophistication or natural ability. Our culture values critical power greatly; education is greatly interested in increasing their basic skills. How do we get people to think? Critical thought is connected with careful; meticulous thought.

We do hope that people receive principles and learn quickly without rethinking everything, but one hopes people will teach; learn the basis of many views, and that a guide but powerful process for criticism and accepting is still employed.



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Let's list out some details of  
a program for creating critical  
efficient minds.

- Daydreaming about false ideas all  
day long is not valued. Although this  
is understood to differ from  
artistic production & imagination.

Imagination is important, but  
should be recognized as imagination.

- Contentious topics are riskier &  
must be examined, if interested  
in accepting

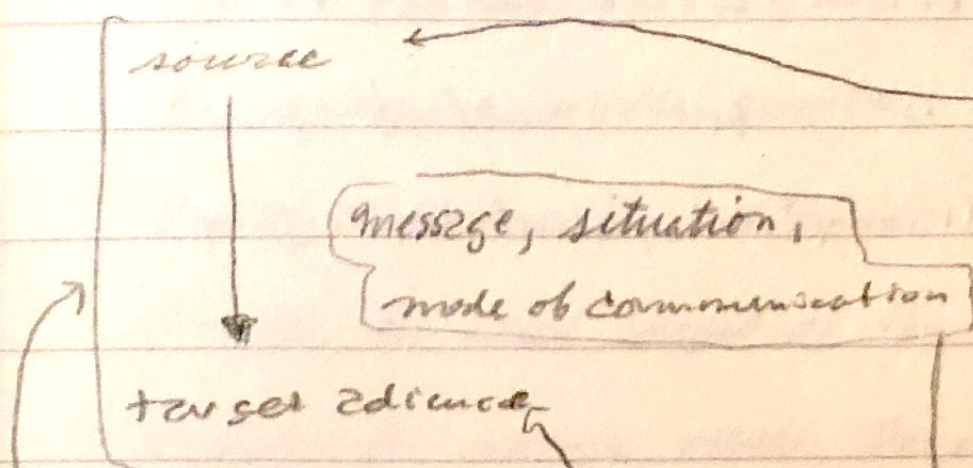
- does a segment of the intellectual  
elite regard the idea as superstitious?

≡ does the idea feel important to  
you, despite some inclination to thinking it  
fiction.

- was there a time you suspected it was  
fiction.



## [Algorithm of consideration]



Basic Communication  
is behind the entire  
process, and on short  
inspection we have a  
wide survey of possibilities.

We can also see that  
critical abilities use each  
part of the communication  
process to filter, in  
education, for producing  
valuable trustworthy documents,  
there is already a path in  
place & the procedure is  
telling about filtration of supposition.

Notice the vast  
possibilities for  
source. Education  
teaches critical skill  
for source  
trustworthiness.

Some sources are  
not mentioned but  
are <sup>implicit</sup> excluded from  
the short list of

reliable sources

Notice vast ways  
messages are  
presented & also  
how the manner  
of presentation  
hints at value.

Quality messages  
\*could\* come embedded  
in poor material from  
poor source, but  
by induction we  
do not expect this.  
We would be surprised  
to see a change.

Target audience  
also tells about  
intent of message  
& value



LWC

[It is easier to filter in education because the environment is supportive of the process, and already "integrated" into the policy]

Filtration becomes more demanding as we deal with people who have not adopted similar standards & therefore relay false & superstitious messages



[Algorithm for consideration]

\* Convert to Diagram \*

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- Have you been through this one before
- Rapidly appraise the source
- Rapidly consider the author's intent
- Consider the usual target of the message
- Consider the message itself. In its best possible interpretation & translation
- Confirm if no new messages of greater quality or something new is coming.

Determine level of effort the message deserves if considered for truth

Determine if there is an opportunity here for other kind of elucidation (learn from this mistake)

What is the value of considering in relation to value of doing something else.

is it possible to do something else? No - try to convert to higher value, yes → discontinue



[reconsideration of current views]

Reconsideration is lifelong. One must be willing to purge anything which has slipped through the filter.

We live in a sea of false messages. The views we internalize ought to be those of great truth, value, and soundness. These views are continually updated given new information.

We become receptacles of wisdom that reflect & ponder within that receptacle, and return based on the best info that comes through the filter.



[Filtration scope]

The scope of filtration should be limited to a multistage <sup>water</sup> purifier

obvious grit is collected & discarded rapidly via the thick mesh.

more realistic info gets more consideration and might set course in the second filter.

as we increase our skill, our purification gets much better, & more automatic.

The <sup>increase</sup> convenience of the filter is analogous to time & energy.

The most time and energy is on intended materials. Filtering is re-filtering with ever increasing awareness of filtering. → as

part of the process, we ask good questions & look back to the world to assist in the filtering

can actively seek prefiltered information a process which actually clarifies information. The desire to avoid bad information.

So there's a lot and further process



[After repetition, will find (in whole)  
that items followed will be false]

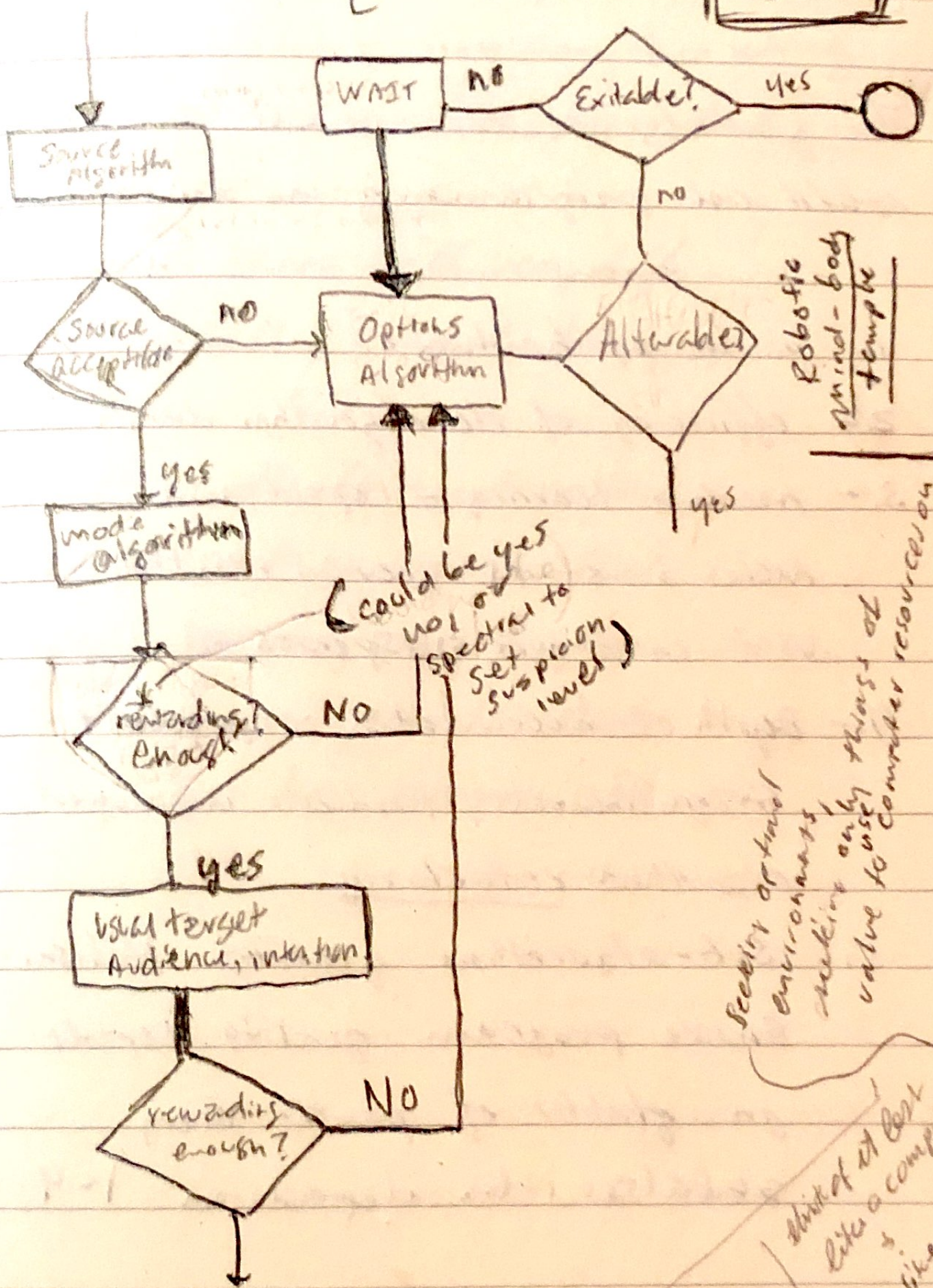
Others will claim that by this approach  
one will miss important truths, but  
not so clear to me that one necessarily  
misses important truths, and by not  
fettering one allows an influx of  
untruth which displaces attention from  
clear sources of truth. This  
objection itself stems from the  
perception that a derided idea  
would not make it through this  
procedure, and this makes it clear  
that it is less an objection than  
confirmation that it is a working  
solution. "Your idea won't make it  
through by design, and we don't want  
it to."



[Algorithm for consideration]

[Activity Diagram]

[Event workflow diagram] 43



Robotic  
Mind-body  
temple

(could be yes not or spectral to set suspicion level)

Seeking optimal environments, making only things of value to computer resources on

Behavioral, environmental aspects  
think of it best like a computer  
more like a robot



## [Notes on the algorithm]

The quality of the overall algorithm could not programming at an stage.

- 1- power of hardware.
- 2- efficiency of the algorithm design
- 3.- machine learning - repeat use  
caches; stores previous results  
used in future responses
- 4.- Depth of accumulated experience -  
Storage increase, hardware improvement,  
algorithm-refactoring.
5. Sub-algorithm quality. Holism -  
Entire program quality depends  
on quality of parts. Every  
subalgorithm depends on 1-4

The process is low risk.

If an idea is rejected, most likely it was low quality. If not, the idea might come around again in a way that is more acceptable.



End of the algorithm after a lifetime. Revision.

Repeat application, foreisher that already has critical skill. Imaginary place.]

Facts about those with very high critical skill, & vast knowledge:

- will be able to reject certain ideas with a speed that would be very surprising to others, on grounds that may not be communicable.



## [Notes on algorithm]

The first diagram is only a part of the overall algorithm which takes where messages come from into consideration. In life there is a set of opportunities where an algorithm can find choice of environment, people involved, books to select, places to go/stay, etc. A good algorithm of this sort will create more opportunities for messages to make it through, and less messages to be rejected, in proper proportion and in quantity as one would want to receive information.



[Algorithm for consideration]

- Environment selection module

- - kicks in when necessary, learning.

- resources usage decreases as

one is perpetually in a good environment.

- like general skill acquisition?

resources used until skill acquired?

habituated.

- like durable decisions/creations. Once

one finds a home in a good neighborhood,

financial security achieved, this

can turn off - but has been used so

is dormant mod-ty, rapidly available.

- They would map to the divisions of

ethics on the wide view.



# Algorithm for consideration

Behavioral - Environmental program | Spatial

Environment module

Financial module

Relationship module

Space & Time

ENV =

computer can be  
viewed as a  
three dimensional  
complex matrix of  
connections

modules & where N  
connections &  
configurations  
are largely  
generalized  
such that  
they can generate  
modules.

(connectivity)  
configurations

preceded  
modularity &  
module  
generative.

- Modules can be  
added &  
destroyed.

If you were to create a robot human,

there would need to be modules for everything

a human does, the complexity of this should be  
obvious, so the modules/algorithm above is not a

robot not depend on a fixed  
robot not fixed files  
this is a illustration



[Complexity]

Superficially this is a simple topic, but if one investigates seriously one finds it is interdisciplinary and touches many unexpected topics and aspects of everyday life. I wish here to give a glimpse of the vast landscape before confining attention to only those aspects which are important to deciding the central questions. All the while we will see distant vistas and tangential courses of interest, while plowing a path straight to our destination.



[ Stress of nonsense, environment  
and the the super-algorithm ]

As one attains a level of critical  
ability and intellectual acuity, one  
might begin to find messages, signs,  
and other stimulations so absurd and  
nonsensical that the everpresent defects  
and all pervasiveness become positively  
stressful. Indeed, in my life, I've  
felt an overwhelming stress of  
omnipresent stupidity that is hard  
to ignore. This might be thought  
an example of the acquisition of  
a fibrillation; error detection algorithm  
that has been acquired; then  
is used excessively. As is involved  
to frequently; uses the resources of  
consciousness. While though statutory  
and not, fibrillation becomes subconscious,  
the increased pain of atomistics  
can cause sudden; inward detection



which are extremely precise. So habituation pushes some into the background, but brings others to the fore.

What becomes needed is adjustment of the super program's algorithm <sup>behavioral</sup> to decrease load on this smaller algorithm, by changing behavior so that foolishness, nonsense, & unwanted irrelevant messages are stripped from our environment.



[Dangers, manipulation of mental  
tools]

There are dangers in this approach if used for harm. To this I remind the reader that we already do this and in fact some are already harmed by this process and do not know it. By showing how this works some might discover how they were harmed (systematic filtration of high quality information at the environmental and attentional levels). Secondly, people are using technique here in isolation to raise families and place selves into conditions which are favorable to the richest possible mental life, free and removed from taints of the ordinary populace.



[algorithm not merely non-sense  
detection but value searching

While I imagine the goal  
of this algorithm <sup>is</sup> to purge;  
avoid the encumbrance of  
intrusive stupidity, which is  
a very great task, it must  
also be taken as a value  
searching algorithm. The appraisal  
of messages is value searching  
as much as it is non-sense!  
inefficiency avoiding.



[educating others]



(messiahism, and one leader, is  
dead.)



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[Others seldom have your interest in mind, & there is no obligation to re-educate everyone you come across. That kind of responsibility makes no sense because it is tied to degree of interaction with others, and it is not necessary to be entrusted & to correct every fool that comes along.]

Appraise the person's abilities & willingness to self-modify, & their own capacity to teach (do I really know?), & finally, if you desire at that time to be involved.

The wise person sees the entire behavioral web, & decides if involvement makes sense.



[formation of scientific hypotheses,  
→ methods for quickly eliminating  
poor hypothesis]

<sup>accepted</sup>  
There is a method for constructing  
viable hypothesis. Built within  
this is the idea that some  
hypothesis simply are not viable,  
and we must have some means  
of quickly getting at the good  
ones to actually get to work.

There is a skill set acquire which  
saves from false paths & wasted  
time/effort, and focus on finding,

Correspondingly, this same principle!  
skill set can be used to  
analyze the hypothesis of  
others, and as fast as one  
would generate poor hypothesis,  
one can dismiss it in other.



[This is a work of self-affirmation, not self-martyring or self-sacrifice.]

I will not recommend the dangers of saving those who are dependents, but can hold those who do in high esteem, esp. when they are solid in virtue and character, and do not risk themselves by exposure to others, because they are hardened in their wisdom.]



[children > the filter]

- how great it is when they have it!
- how <sup>unfortunate</sup> ~~poor~~ when not
- would we advise our children to be put in harms way? Or occasionally venture out for good, with calculated risk?



[Robots and stimulation]

A major obstacle for the creation of robots that behave & learn like people is to create harmonized senses and the ability to direct attention.

Inventor of attention

The potential information in an environment is staggering.

The quantity of data concerning the state & arrangement of the human brain itself exceeds the capacity of the brain to represent it. Since this is true, the complexity of the environment is ever more complex, and we are continuously inundated with stimulation (which is never a subset of all potential information, that happens to include information available to our senses, or information that could be made available if we



reveal it (like cracking open a brood).

Our lives are only possible due to the existence of patterns and we ~~are~~ naturally learn to internalize patterns as children incrementally, until there's very little in our ordinary environment that surprises us. The more intelligent we are, the more we continue to find that surprises us, and thus we come to internalize increasingly specific & accurate patterns in the world.

A robot in the first generations could not possibly have the attention needed to get through this learning process (attention by evolution concerns biological interest/desire & surprise etc..)



A machine is now likely eventually  
 to attend to ever greater quantities  
 of information, vastly greater  
 than the capacity of the brain, but  
 still less than the potential  
 performance in an environment.  
 So still attention is needed. &  
 processing speed & power continues  
 to be a consideration.

The creation of attention would likely  
 take human attention as the  
 model. Beyond selection of  
 stimulus in environment to pay attention  
 to would be selection of  
information of interest, and  
 the selection of spatial position  
 to find & keep relevant  
 information present — as a  
 physicist seeks to be near  
 a university lab & library, or  
 creation of a lab in his own  
 environment.



[Assume deservability of some message  
over others]

Some readers may delight in the  
onslaught of idiotic messages, and  
find comfort in rude and  
unrefined company, and I will  
not strive to convince them to  
change their taste. Instead, I  
assume a like minded readership of  
people who do not wish to  
listen to Aram, and all must  
to find a masterpiece any and  
all shows, to find a future  
classic, read through a library  
of books to get to quality information -  
instead I assume the barrage  
of bullshit and idiocy to be  
something we wish to avoid  
almost permanently, to spend time  
in lush <sup>some</sup> oases and not <sup>the</sup> barren  
desert or cheer of a city of  
idiots



64  
I met someone who told me  
he enjoyed listening to anything  
he could get his hands on.

For me, I prefer to let  
other filters through it, and  
attend to the more valuable  
pieces that bubble up. I prefer  
a continuous stream of quality  
I've I might miss a gem  
or two, but I will already  
be surrounded in them.

All the while I could still venture  
out into danger to get a rush,  
see some beauty in the  
common life, then quickly  
return to refuse with renewal  
and confirmation that my  
focus is correct.



[serene sights, safe colours,  
such entertainment, occasional  
venturing into absurdities.

Drink of pure water and  
eat ripe fruit, enjoy  
fine company and fine  
experiences - and all in a way  
that is humble, not ostentatious,  
not excessive. (I simply go  
to the right places, talk to the  
right people, walk the  
straight and narrow.)



[realizing that one's own ideas are superior to those in incoming information]

There came a point in my life when I realized the quality of information circulating within my mind was more valuable - more instrumental, all encompassing, profound - and my searches yielded more useful results. In such a state how do I spend my time? I find it is better to find like minded company & resources, and in short, to follow my inclination regarding information. Also to spend more time writing and working out solutions to my own questions.



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[can wisdom be taught?]

Our discussion provides some assistance with the question concerning educability and wisdom. We can see that the difficulty of teaching wisdom is due to preconditions of receptivity, desire for wisdom, willingness to become disciplined, and some natural moderation / temperateness concerning desire or a paucity over desire to channel correctly. One would rely in development of wisdom on slight attention and a life within the right information, what is information? Messages or potential information in the form of richness of experience. By how the wise person exerts control over information



which definitely fits a strategy differing from the unwise. Maturity!

Experience is invoked since it is lacking in children.

Intelligence is invoked since Improvement

The children that do have it exhibit control, discipline, and temperate character.

This is not to say, or cannot be fairly,  $\frac{1}{2}$  lapse, but there is an elevated personality showing independence.

While we can say wisdom is difficult due to variable teaching, experience, pointing out the patterns that wise men in common certainly leads towards educability, for them



We are aware ~~to the~~  
concerning the traits of  
the west

(this is seemingly  
irrelevant now. You  
need to write at  
time of inspiration!



## quotation

Over time one's ability to invoke a quotation at the right time and moment, is a demonstration of understanding about the source strategy. Better yet, personalized translation that preserved the meaning or extends its application, or even refutes it through counterfactual is better. So while we are constrained to deal in brief messages, we can yet demonstrate deeper understanding and recall of highly complex material that requires concise communication. (art, graphics, mathematical formulae, visions)

So now lets replace a haphazard & contradictory use of maxims for a more sampled and generative / useful strategy



[ Distance and avoidance of absurdities  
unknown ]

~~How~~ It goes unrecognized how fortunate  
 we are for not being ~~the~~ adrift in  
~~the~~ sea of chaotic superstition others  
 find themselves in, and thus  
 others are yet fortunate that  
 they are not subjected to the  
 endless variety of absurdities  
 that fill the world. A culture; language  
 provides some boundaries to the  
 nonsense one encounters. While  
 we lament an inability to converse  
~~through~~ with ~~these~~ tongues  
 of interesting nations, simultaneously,  
 we are protected from the  
 disappointment of finding ~~that~~  
~~the~~ that grows one difficult to  
 find in an even more barren  
 civilization. We don't learn a  
 language to find only ~~another~~ <sup>or common</sup>



One might say that  
ignorance of ignorance is bliss  
and abundance

It is like bees living for honey

- staying clear of
- ↳ nestlands.



It is not merely of  
interest to avoid ~~an~~ nuisance  
stimulation, less nuisance  
information; and there is little  
reason to imagine a genuine  
distinction between the two. On  
the course of development one  
merely moves from one to  
the other, and level of attainment  
in the latter requires  
first exceeding the demands of  
managing the former.

[The first stage of the process is huddled  
without education, but the later

stage requires conscious effort, education  
3 discipline for development]



## Additional Research Areas

- Cognitive models for attention of verbal & textual information.
- Cognitive models for communication
- Communication: when to engage.
- Argumentation/Debate: when to respond, relevance.







in this process described  
~~at the~~ One basically finds  
~~the~~ the trail of those  
 who positively required this  
 procedure and skill set.



Human shortcomings to add to spreadsheet  
book.

- misapplication of principles. After writing or teaching moral principles one finds that others misapply or corrupt them with incorrect interpretations. Other times the source of the error is lack of detailed instructions on how to apply the principle, and a description of situations / scope of application. Other times it can be due to age, and new / special situations (change in people / culture / surroundings)



Human Shortcomings to add to spreadsheet and book.

- wandering associations. Results in lack of attention. In conversation, results in inability to follow arguments to end. Early rejection of thesis due to disinterest. Availability heuristic at play as associated idea seems more important than the argument followed. Risk of not hearing or understanding important lessons. Lack of realization of tangential nature: cause in mere mental associations. Control consists of rapidly determining relevance, and memory to return to topic.
- inability to recall order of events in a conversation, even if it happened very recently. This is why there is no resolution to "who said what" & "who started what" in interpersonal disputes → especially when only two are present, but also when many are involved and facts are hard to find: politics.



## Breakdown / Decomposition

- Is it one piece or many
  - Spatially
  - Conceptually
  - Temporally

Specifier of when, what, why, where, how,  
who → in pieces!



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