

Refutation of pseudo-trinitarian mapping of the two great commandments via neutrosophy

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Abstract: We map the two great commandments in Matt 22:37-40 as conjunction of God, self, and others. It is *not* tautologous and a gross misreading by forcing a pseudo-trinitarian theology. (We resuscitate the text as a theorem by expansion.) Hence, three-valued neutrosophic logic is insufficient to prove models of human consciousness, and thereby forms a *non* tautologous fragment of the universal logic $\mathbb{V}\mathbb{L}4$.

We assume the method and apparatus of Meth8/ $\mathbb{V}\mathbb{L}4$ with Tautology as the designated proof value, **F** as contradiction, **N** as truthity (non-contingency), and **C** as falsity (contingency). The 16-valued truth table is row-major and horizontal, or repeating fragments of 128-tables, sometimes with table counts, for more variables. (See ersatz-systems.com.)

LET \sim Not, \neg ; + Or, \vee , \cup , \sqcup ; - Not Or; & And, \wedge , \cap , \sqcap , ; ; \ Not And;
 $>$ Imply, greater than, \rightarrow , \Rightarrow , \mapsto , $>$, \supset , \succ ; $<$ Not Imply, less than, \in , $<$, \subset , \prec , \preceq , \leq ;
 $=$ Equivalent, \equiv , $:=$, \Leftrightarrow , \leftrightarrow , $\hat{=}$, \approx , \simeq ; @ Not Equivalent, \neq ;
 $\%$ possibility, for one or some, \exists , \diamond , M ; # necessity, for every or all, \forall , \square , L ;
 $(z=z)$ **T** as tautology, \top , ordinal 3; $(z@z)$ **F** as contradiction, \emptyset , Null, \perp , zero;
 $(\%z\>\#z)$ **N** as non-contingency, Δ , ordinal 1; $(\%z\<\#z)$ **C** as contingency, ∇ , ordinal 2;
 $\sim(y < x)$ ($x \leq y$), ($x \subseteq y$), ($x \sqsubseteq y$); $(A=B)$ ($A\sim B$).
 Note for clarity, we usually distribute quantifiers onto each designated variable.

From: Christianto, V.; Smarandache, F. (2019). An outline of extension from neutrosophic psychology to pneumatic transpersonal psychology: towards relational psychotherapy and relational pedagogy. vixra.org/pdf/1906.0294v1.pdf

Abstract: ... In this paper, we consider a further step: introducing “soul” as a different element of human consciousness. We discuss ... an integral model of human consciousness, including relational psychotherapy and relational pedagogy ... towards nonlinear human consciousness model.

From neutrosophic psychology toward integral model of human consciousness: Figures 3, 4, 5 map a schema for Matthew 22:37-40 as: When tempted by a lawyer as to which is the greatest commandment, Jesus said: The first and great commandment is: Love the Lord thy God with all thy heart, with all they mind, and with all they soul. The second is like unto it: Love they neighbor as thyself. On these two commandments hang all the law and the prophets. (1.1)

$$\text{LET } p, r, s: \quad \text{God (spirit, higher self), self (ego, soul), others (conscience)}$$

$$p\&(r\&s); \quad \mathbf{FFFF \ FFFF \ FFFF \ FTFT} \quad (1.2)$$

Remark 1: The conjunction of God, self, others is *not* tautologous. We resuscitate Eq. 1.1 with injection of the attribute love and antecedent clause of God implies: (2.1)

$$\text{LET } p, q, r, s: \quad \text{God, [love], self, others}$$

$$p\>((s\>(q\>p))\&(s\>(q\>(r\>s))))); \quad \mathbf{TTTT \ TTTT \ TTTT \ TTTT} \quad (2.2)$$

Eq. 1.2 as rendered is *not* tautologous and a gross misreading of the text by forcing a pseudo-trinitarian theology. To adopt the further approach of applying three-valued neutrosophic logic is insufficient to prove models of human consciousness. (NB: The authors ignore Jung’s demise in 1961 as a practicing satanist.)