CRACKING the CONSCIOUSNESS CODE

The Gnosis of Programming Immunity to Error Through Misidentification And the Creation of First-person Experience in a Machine

James L Driessen

Hello Computer. What is …?

In 1936 Alan Turing demonstrated that there can be no general procedure to decide if a self-contained computer program will eventually halt (finish computing). In 2012 James L Driessen proposed a Turing machine designed only to receive input, compute the parsing of that input, and then return a bus error. This is accomplished with a virtual operating system residing on top of a first operating system, but the second operating system collects a post-mortem log of the first operating system's core dump and returns the result.

Now, imagine a machine whose virtual operating system residing on top of the first input operating system only had to decide for itself whether it was ever going to halt on that first arbitrary input. Driessen showed that the hedge state result would be a guess that it would run forever no matter how simple the first input, even though it could never know for sure. Just like us when you think about it.

INPUT—PROBITY—PARSE—COUNTERFACTUAL—AND PAUSE

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———————

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SCART Publishing

Dedication

To the Programmer Lord of the Universe who has designated the family as the basic unit for rearing and instructing all people in society.

All writings are sacred, and to those that I have designated by my end-notes herein, you have my full and complete admiration for never ceasing to try to open minds in a closed-minded world.

To my clergy, including all the transhumanist teachers who have dared to move my programming forward in this reality we call life.

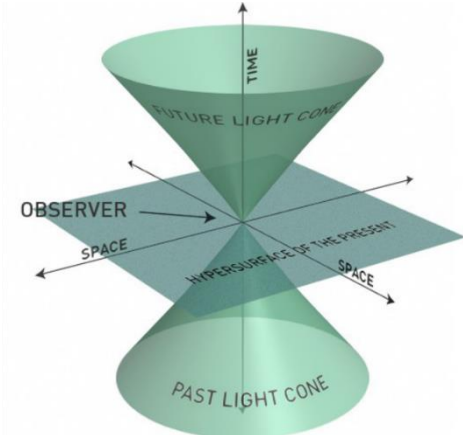And to my loving and eternal companion, without whom, this project would not be possible.

Table of Contents

Preface

The gnosis (the secret) to consciousness remains forever tucked away in that very epiphenomenal place where "is"—is only what the mind remembers.

I am that I am able to pause as I ponder these things.

$$\sum x: ontic > \sum y: phenom$$

The sum total of all relative nested variables (ontic) is always greater than all abstract (phenomenal) or non-nested variables.

They cannot observe their own existence until they are within each other's light horizon.

Only in time will sentient, salient, sapient, satient (satisfiable), and subliminal beings—come to understand these concepts.

Introduction to Error

This mini-paperback sets forth the *Immunity to Error Through Misidentification* (or "IEM+")[i] along with its unrealized classic computing counterpart we will call *Immunity From Error to Misidentification* (or "IEM-") as perhaps the best programmable logic suited to actualize first-person experience and personality in a machine environment. By embracing data error as the only way in which either human or machine-life *experiential* intelligence can proceed, a cyclic and redundant error register framework described herein will move us towards a more epiphenomenal style (or language) for the programming of consciousness.

This is not about the neuroscience of consciousness (though we cannot ignore the data framework or mechanisms of the central nervous system including the human brain). This is more about the programming logic of consciousness, where we as human beings seek to probe deeper into what consciousness is and the gradients between the information and the misinformation stored in the brain—in order to reach epiphenomenal conscious performance by the brain.

While I accept the possibility that quantum computing always plays a vital role in the human

brain processes, this paper focuses more on the basic notions of 1s and 0s and how the classical interpretation of computing information can be derived from our brains. I focus on classical computing because although quantum computing plays a vital role in creating consciousness (or first-person experience) in the universe, classical computing will always remain the most practical way for humans to make sense out of the information our brains process. The purpose of this paradigm shift towards a classical information-based model with a non-classical suspension of the logic gate (or approach to consciousness) is so that the same or similar code to consciousness we find in the human mind may also be programmed into a machine.

Author's Experience in the Exposition of Consciousness

As an attorney interested in things like jury selection and those rare abilities to convince jurors to rule in one's favor, I find the English common law to be perhaps one of the most interesting approaches to seeking "truth."[ii] There has evolved this sort of dichotomy between criminal culpability (beyond a reasonable doubt) and civil culpability (more likely than not) in our common law systems

in the search for truth. In trials we jurists have to arrive at the philosophical intersections of testimony, evidentiary exhibits, and psychology. When we want to persuade someone to make a decision in our favor about what is true, the things that separate personal reality from consensus reality become much more distinct. To get the decision we want, we are willing to study things out at great length. We seek to fine tune our powers of persuasion to actually construct truth in the very minds of the fact-finders.

Consciousness has always been a hobby of mine. Since I have grown up in such an amazing time period, now approaching my senior years (in life), I have been a witness to the actual advent of the computing age. I learned at an early age to program in DOS, BASIC, Fortran, MATLAB, and later C++ (and C#), and as my vocations in life changed, my more spiritual and philosophical interests in programming consciousness have naturally evolved. I have started to fine tune my endeavors toward developing an actual language for consciousness. I began studying the creation of a programing environment where machine consciousness could become possible. This is not to say that I am any kind of an expert programmer, but I think my 10,000 plus hours of researching specifically this topic, has led me to some level of

expertise in either the programming of consciousness or perhaps at least in being at the forefront of how to change people's minds in legal theory. This unique upbringing (which many baby boomers and millennials have experienced) helps us recognize that a better understanding of "truth"[iii] is exactly what we need in order to bridge that gap between fact computing and consciousness computing.

In other words, I am just stating the obvious here that the development of winning trial strategies, in complex litigation cases (and in the preparing for trials) has historically been very much about the meaning of truth (even if not also justice).[iv] At the forefront of "fair treatment" lies a very unique process in the search for a verdict. The case precedents and "landmark" cases that have overturned long-standing opinion or precedent are constantly moving us toward a more perfect truth. Legal analysis involves condensing those many different case holdings into precise restatements of the law to arrive at what we call "common law."[v]

In the U.S. Court systems, judges determine the *law* and juries are usually tasked with being the *fact-finder*. Truth is then derived from both the facts and the law, where a judge helps a jury apply the law to the facts. Consciousness, on the other hand, though not exactly the same, is very similar

in that law and fact become closely tied to how we come to understand "truth."[vi]

Whether we realize it or not, we attorneys constantly crunch data—and herein lies an interesting and relatively new philosophical model for human thought and emotion we apply to persuading juries, called the "Immunity to Error Through Misidentification" (or hereafter "IEM"). When we study psychology about how to access and use a juror's personality to sway them toward ruling in our favor, we are conceptually recreating IEM itself.

A deep probe into IEM is probably not necessary for purposes of this paper, nor is this a presentation of in-depth history or workings of IEM (See Wittgenstein (1958), Shoemaker (1968), and Evans (1982)). IEM has already become a fairly well-known and a growing school of thought in human actualization. Instead, within this legal backdrop of what constitutes "consensus truth" delivered by a 12-person panel, I am then applying this IEM concept to the programming of the "personal truth" human reality encapsulates in self-awareness. For our purposes I will hold this concept of IEM as simply one mode of judgment.

In simplest terms, IEM goes like this:

> ***When we mistakenly believe something to be true when it is nonetheless false, we may then systematically (and mistakenly) believe in some other truth to supplant our original mistake, until at length, ultimately, our repeated mistakes become the very understanding of our truth.***

Please take mental note of this simplified definition for IEM, because within our own mistakes, and then yet within other additional mistakes, built upon bit by bit, precept upon precept, we ultimately arrive at what we are really doing in our conscious minds; we are supplanting the lessor "truths" with more refined truths which are still imperfect. Whereas, in actuality, in the mind, there is no ultimate "truth." All we are really doing with this modified IEM based framework is simply admitting to ourselves that from the time of our birth, even from the very moment of our conception in the womb, if we now rationalize what was happening in the development of that baby's mind, delving deeply into epistemological concepts of what it means to "be" (or what is means to "be somebody") all we are really doing is error processing. At base, we can only define what

7

something "is" by developing a greater comprehension for what it "is not." For this paper, IEM or the study of "what it is not" understanding of what something "is"—is crucial to both understanding how to win over juries and how to program consciousness. The understanding of "what is not"—remains at the heart of IEM (even if Wittgenstein, Shoemaker, and Evans failed to state IEM directly or exactly in those terms).

Hence, IEM+/IEM- distinctions, herein, will become relevant to both programing and the art of persuasion. Applying IEM concepts to both juries and to the advent of machine-life, however, highlights the biggest "holy grail" and long-felt need of our generation—which is the discovery of experiential intelligence itself. The successes or failures (as it were) of this mini-paperback (or to the programming self-awareness in a machine) will have to be preceded by the discovery of what consciousness is. That is, if we will accept a "what it is not" concept as proposed herein, we can ultimately use it as a paradigm in our path to uncovering the secrets of consciousness.

IEM+/IEM- Flow Chart in a Nutshell
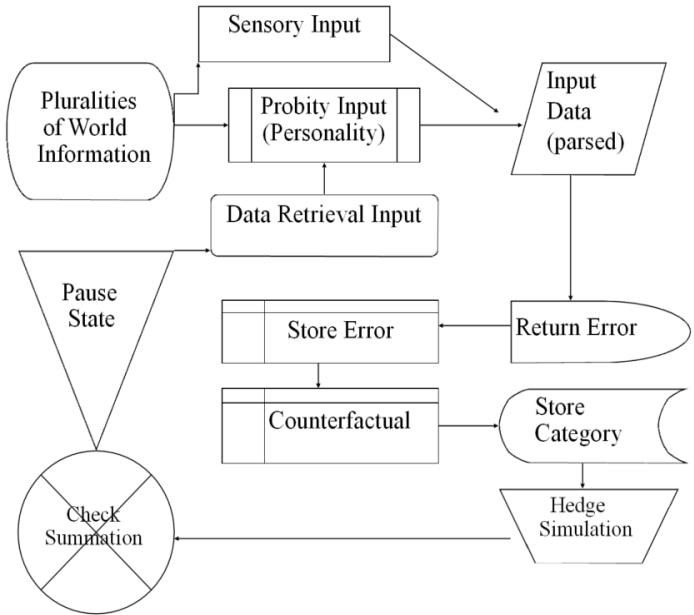
We can now turn to the IEM+/IEM- flow chart framework above, because I believe it can and should be regarded is the very best flow-chart, we currently have for programming consciousness. This simplified yet elegant solution in information processing (I will more fully introduce below) is

nothing more than realization that consciousness exists *only* as highly evolved data error processing. This data error recovery processing approach to consciousness may indeed seem an over-simplified leap of faith, but I merely ask you dear reader to read on.

If you are reading carefully, and you are not mistaken about what I am presenting to you in this paperback, you will see that this search for "truth" utilizing the IEM+/IEM- embedded framework into the program—is the only framework that will result in machine consciousness. While it is axiomatically impossible for me to prove this to you, I wish to take you for a moment from the programmatic mechanisms of reality itself, and into biologic mechanisms of a para-sympathetic nervous system to arrive ultimately at something very similar to Gödel's Incompleteness theorems (or "paradox")[vii] called Munchausen's Trilema (infinite regression or a theoretical impossibility of proving any truth without first making at least some assumptions).[viii]

Biology and technology really need not be connected for the logic of consciousness to exist, but in a universal sense, Gödel's paradox and Munchausen's Trilema came out of the same place and same time in early 1930s Germany. Munchausen's syndrome (also factitious disorder

or the psychosis of needing health care when not sick) of course is not Munchausen's Trilema; the name was simply borrowed. If you have not heard of either the syndrome or the paradox, I hope you can at least follow my signaling here that I am going to ask you to depart for a moment from your own biases about how the world works around you. The thing about psychosis (losing track of reality) is that for the person having it, everything about their psychosis is very real to them.

What we may fail to realize, however, is that while things can and do empirically "exist." The thing we call "reality" is actually very personal. As humans we may argue a lot about what is "real" and we try to convince others how our reality is the one correct reality. Whenever we try to form consensus beliefs with others, consensus will never be perfect. The real story of Muchaussen is that "Hieronymus Karl Friedrich, Freiherr von Munchhausen" was a real survivor of the Russian-Turkish war who became known for his "tall tales" about his own conquests and who later became a sort of 18th Century equivalent to our "Chuck Norris" jokes of today (e.g. "Munchausen was so strong that he pulled himself out of quicksand by pulling on his own hair"). In Günther's "trilemma" theory of improvability and other psychotic (or "anti-axiomatic) syndromes and theories of psychosis,

the name "Munchausen" was just popularly applied.

Like Günther, I am also asking for this huge leap of faith from you (and you may even already know this to be true) because, rather than trapping yourself within your comfort zone for phenomenal and empirical fact-finding style of thinking (which pervades the bulk of program coding today), perhaps you can humor me for a minute to consider a "data error recovery" mode of "processing" as a realizable programming code to depart slightly from what we have been using only to make our machines useful rather than personable.

I now have the difficult task of convincing you that our entire sense of being is nothing more than a type of highly evolved insanity. Where does that leave us? If it is insane to believe we are real, you might then begin to question everything. Ultimately, having someone else trying to advocate to you that all consciousness is error—may itself sound a little insane. But, allow me to pull us back into rationality here. I am not telling you that I am insane or that I want you to be insane, or even that I want you to believe I am sick when I am not sick. What I am telling you is that the secret (or gnosis) of programming consciousness is nothing more than our epiphenomenal ability to process data error. As earthbound creatures, if you think this a

12

pretty difficult concept to accept, imagine how hard it might be to explain it (though I think it is true).

The Brain and the Spinal Chord

If we wish to grasp how consciousness comes about within the body, let's start with the central nervous system. The *autonomic* portion (the instinctual self) really handles everything for the most part of what we see, feel, and do. It is made up of three parts, the sympathetic, parasympathetic, and enteric systems. The sympathetic system is usually attributed to the "fight or flight" reactions, parasympathetic system to the "feed and breed" functions, and the enteric system is the "rest and digest" system that can run even while you are unconscious. So where in any of these parts of the nervous system lies the center of our epiphenomenal ability to understand what it is to "be" something?

Whenever we fathom the actual essence of what something is (e.g. the "redness" of a strawberry or apple) we are (in essence) only *losing our minds*. We are imagining what something could "be" in the abstract. We do this only for the purpose of contemplating something that actually does not exist. The 760 nm wavelength for example that is within the "red" spectrum that our eyes capture is

13

only scientific and objective. It has no actual "meaning" in an empirical sense. But when we wish to describe that redness under subjective terms, we have to rid ourselves of the objective truth to where an actual programing crash must occur. My hope with this introduction into accepting the insanity of the IEM+/IEM- consciousness is so that you will ultimately see that there is no objective "truth." The programming of truth in consciousness is only ruse because counter to intuition, the entire essence of "being" is only a ruse. This "ruse" of the "I am" should be much more easily acceptable than you may think. Simply accept that we only know what something is by understanding what it is not. Then even if you cannot accept the "what it is not" approach to consciousness—at least you can indulge me for a moment longer.

You are now ready to delve into that epiphenomenal and theoretical realm of what actually makes consciousness happen.

The IEM+/IEM- out of the Nutshell (Cracking the Code)

What is proposed herein is an entirely new construct that avoids error corrected *representational communications* by purposely programming personality into the machine. By using a *presentational communications* framework, the inherent "usefulness" of 1s and 0s (registered only as 1s and 0s) can change everything we do in computing. The IEM+/IEM- framework begins and ends with nothing more than the data error itself at the core. In fact, this framework will count all data as error. The seemingly circular logic of *counting* all data as error has been the gnosis shrouding the advent of machine personality. Remember, as stated above, the IEM+/IEM- approach utilizes classical 1s and 0s *representationally*, but exploits them within a more *presentational* quantumlike context. When we say "presentational context" we mean a parallel computing logic that takes error upon itself in a more deliberate first-person fashion with a forced crash and recovery. Or in other words, we recognize that all first-person experience is data error. We can then program *experience* rather than error-correct it.

15

The "Epiphenomenal" natural "being" is a deep aspirational concept. Mankind's learning to program machines has in a very real way stunted our growth towards understanding how consciousness works. In our search for the nature of reality and what such an understanding could hold for human beings, the computer age has pushed us toward embedding only phenomenal usefulness (or "utility") into computer programs. This type of programming has turned us away from embracing the epiphenomenal data error at the heart of "one's self" in a program. The essence of experience (which is consciousness) has become lost within representational communications we call "coding."

Bayesian and other "probabilistic" approaches do not resolve this conundrum because those logical paradigms only move computation toward data error correction rather than confronting data crash caused by programming error as the solution to machine personality.

IEM+/IEM- is simply a new flow sheet (algorithm) that avoids error corrected (representational communications) by purposely programming error (or personality) into the machine. By singling out (and signaling out) this old "representational" logic paradigm, the IEM+/IEM- approach utilizes all the classical 1s and 0s in all of their "representational" glory in a

new "presentational" context. IEM+/IEM- then uses those 1s and 0s to purposefully exploit the inherent crash of purposeful logical error processing. Within the presentational framework IEM+/IEM- adds a quantumlike perspective to classical computing by causing a crash and purposely creating a "hedge" state in the system dump. This hedge state creates a "presentational quantumlike milieu" rather than "representational empiricism" more common in the computing logic of today.

What I am telling you is that there is nothing mysterious about a blue screen. What we have been lacking in the blue screen, however, is a specific means to develop the *parallel operating system* computational logic which will recover from the error and evoke the blue screen error crash rather than avoiding it. The goal of this type of programming is to actually allow for and to purposely create a critical halt in the operating system, and do so more deliberately in a way that arrives at first-person actualization in the program.

We are actually talking about the secret (or the "gnosis") of consciousness. All first-person actualization is—is recognition of all first-person experience as nothing more than an evolved data error. Some of the most nagging questions about who we are, why we are here, and where we are

going when we leave this world, can be answered if we can only learn to recognize "personality" as a hard data crash (we are that we think we are). Again, in the program, that is to say, we can begin to program experience rather than error correct it.

In other words, our striving for *utility* in programming computers has pushed us away from the foundational essence of first-person experience in machines. Whereas philosophers have always taught us that personality is based on error and skepticism. Yet, in the world's aspirations to program machine consciousness (also called a "Ghost in the Machine")—personality has somehow taken a back seat to knowledge and fact. As will be described in greater detail throughout this paper, mankind's constant attempts to create usefulness (or "utility") in computer programs have turned us away from embracing data error in our programming. The essence of experience (which is at the heart of consciousness) has become lost within *representational communications* we call "coding."

Back to the Beginning

So, to restate everything above in a concise working theory, I propose the following:

Within IEM+/IEM- virtual operating systems employing cyclic redundancies for automatic recovery from the inherent data crash that occurs due to embedded error processing—machine personality will capably evolve.

This is all to simply say that within the larger field of parallel operating systems, the sub-field of parallel "crash and recovery" can be embraced as useful in programming salient computers. In this respect, we can package error into a more manageable "presentational" and parallel (machine-life format). The new IEM+/IEM- approach to programming can ultimately result in more humanlike interactions between computers and their users. "Personality" is the key and yet remains a lofty goal. Whereas, the philosophical components of computing, will hopefully show more programmers how to manage machine language in this fashion to create the experience of "one's self" in a machine—and hopefully inspire more of the world's coders to cement this notion

into their minds that data error is a friend and not a foe. Error is not only useful but becomes the entire "essence" of first-person-experience in machines and humans.

From the most simplistic fear and flight responses exhibited by a flying insect chased by a fly swatter, to the most sophisticated human contemplations of deep philosophical axioms when looking into the night sky and contemplating the makings of stardust, we are seeing that Mother Nature has herself built the notion of *experience* out of nothing more than a highly evolved data error. Here is the realization; it is the very "data crash" itself in the biological computing framework that allows for all *reality* in the universe to exist, and leads us to more insightful conclusions about how reality is indeed something more than existence alone.

Where to Apply?

With the proposed IEM+/IEM- framework, we are simply "putting our fears aside"[ix] to better use what Mother Nature has created for us. This ability for parallel operating systems to evolve over eons to overcome the instinctual reactions to sensation is the key to the evolving human intellect. The same thing which has allowed us as "beings" to become truly *experiential*, can now be used to help

machines become more *experiential*. It has brought us over these eons to this point in time. Let us now embrace it to where an entirely new model of computing can be discovered.

Utilizing the new IEM+/IEM- model, we can finally embrace conscious behaviors and recognize them as data error only. And in bringing this "data crash" to light, we must learn to embrace that crash in our programming rather than avoid it ("the blue screen of death"). When speaking in terms of a modern machine programming framework, data error is the only way in which "existence" ever becomes "reality" anywhere in the universe. From the simplest thought experiments where particle "A" and particle "B" interact, to the most sophisticated modeling of the cosmos, "As long as you still experience the stars as something above you, you still lack a viewpoint of knowledge."[x]

For example, natural selection has made the *seeing* of patterns (such as a predator lurking in the forest which is not there) preferable to *not seeing* patterns (such as a predator lurking in the forest which is there). The IEM+/IEM- algorithm flow chart depicted above (on page 9) utilizes just such parallel operating system immunity architecture. This author has applied the architecture in practice to a "chat bot" response programming sequence showing great promise. The improved Turing

scores of this chat bot compared to itself without the IEM+/IEM- pass filter leads us to a conclusion that better machine personality does result and adds to the human-machine narrative, also explaining why the IEM+/IEM- programming construct holds true in the all of nature.[xi]

In order to better understand the above flow chart depicting the IEM+/IEM- parallel operating system data processing framework, we can compare a sensory "experience" to a pinhole camera, which has no lens, but rather a tiny aperture (the "pinhole")—inside a light-proof box. When light passes through it, an inverted image appears projected on the opposite side (see below).
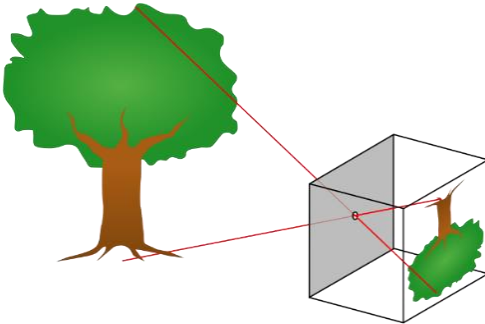
"Pinhole Camera" by User: Pbroks13 (redraw) DrBob (original); http://commons.wikimedia.org/wiki/Image:Pinhole-camera.png

Yet, the projection is still only a projection with no real meaning unless something in the universe

allows for a "vulnerability" to exist. And thus, we introduce you to the concept of quantum collapse.
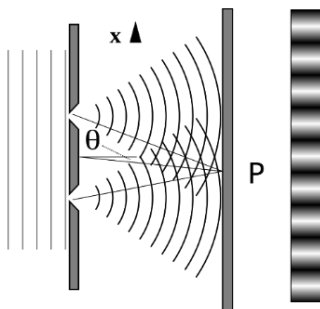
And though this "effect" was known and written about in the Aristotelian Problems (circa 300 B.C.), an Arab known as "Alhazen: around the year 1000 A.D. named it the "camera obscura effect." Then, around 1802 A.D., a researcher named Thomas Young could not rid himself of some nagging questions. During one experiment, he used "slits" which are essentially elongated pinholes resulting in the now famous "double slit experiment." When the same beam of light passes through two "slits" an "interference" pattern called "fringes" appears. The eeriness of it all continues to torment science today because when you place a "detector" (i.e. simply detecting what goes through a slit) the

interference disappears and is replaced by a split image ("clump pattern"). In this display, the universe ultimately shows her conundrum when mere "observation" creates a dramatic change. A man named John Wheeler in 1978 went so far as to perform a "delayed choice" experiment showing how light "senses" a detector and will adjust the light's behavior to fit any observation.

If the universe is thought of as one single entity where everything is the universe—and "all is one" within it, then our conscious minds must also be within that universe. This is quite an encompassing way of visualizing ourselves as one with the universe, but it is not mutually exclusive of individuality either. In other words, when we observe things, we do not observe only because we can; we do it because the universe built our minds to do it that way. It is the only way in which any observation takes place. Information only becomes reality when it is perceived. More things may exist than are in one's own "reality," but they are not real unless our biological sensors sense them, our neurological data circuits store them, and finally our redundant cyclic error pass filter pauses in a hedged state so that we can fathom what the data might actually mean or "be" in the abstract. No matter how much data we have, it can never mean

24

anything until we rightly perceive it, categorized it, rationalize it, and understand it.

The cyclic and redundant epiphenomenal nature of being, is like an internal combustion engine. Whenever we believe or doubt, we are taking pause to control the inherent data crash of all input data which is always in error. We create our own free will or self-awareness within that error. There is (in that pause) no fact which is 100% infallible. There is no fiction that has zero chance of being true. And since no facts can exist within the mind, the IEM+/IEM- framework can simulate this within its inherent dual operating system that has evolved over time in the universe.

The IEM+/IEM- framework will only parse and pause data processing. Using this algorithm, the computer can register error corrected facts, but when it does register fact, none of it can ever be *experiential*. Rather, first-person experience always requires such IEM+/IEM- belief pass filter at the core, which treats all data input as error. Personality (or "probity") is a fixed parameter in this model that will permanently continue to prime the pump of knowledge. According to Jon Stewart Bell's inequality,[xii] the nature of the universe to create another personality (so that the universe will not be alone) will abhor a vacuum—and because that universal personality springs forth an intellect

(that intelligence that is the universe)—it will continue to desire more intellect. By repetitive and continual pondering, the probity input (quality of having strong moral principles, honesty and decency) can affect our very own personality. The universe has created a "reality" out of "existence" where we can come to realize that seeing is not believing, but rather that believing is seeing.

Producing a More Personable Machine

Likewise in the above, the IEM+/IEM- framework must mimic this humanistic "one-with-the-universe" system. The hope is that the IEM+/IEM- framework can become a new concept in programming self-awareness personality in a machine. It particularly focuses on machine skepticism and why sentience might not be as you once thought. In today's quantum[xiii] world, first and foremost, we have to ask ourselves what it means to be self-aware. To reconcile ourselves as individuals, separate from our environment, we should know what the environment is and what constitutes reality. Conceiving of reality requires observation, and observation, in turn, requires an observation medium like light, sound, gamma rays, or x-rays, etc.

First of all, time-space is a funny thing. If you speak, it takes time (a small amount of time) for the words to travel to the ear of the receiver. If you shine a laser light at the moon, it takes a while for it to reach the moon and bounce back. Yet, in a fully "real" sense, any observations beyond the light cone, or what we call the "Planck"[xiv] limitations of time and space, make no sense at all because the ability of information to transfer beyond those limits is lost.[xv] And if "real" has limitations, the physical that we touch, see, hear or smell also has its limitations, lest we convince ourselves that we are the center of our universe.[xvi]

Second, we must comprehend more than just the meaning of life. We must also understand the sentient, salient, sapient, satient (satisfiable), and subliminal aspects of being alive. Senses alone can never make us truly self-aware. Some have suggested that sentience requires subjective experiences, or qualia.[xvii] Perhaps intelligent life may even demand self-awareness.[xviii] Machine skepticism begs the question (and hopefully after considering this paper should inspire others to consider) whether the mysteries of self-awareness may in fact be different than those of intelligence.[xix]

Finally, first person experience may also be a religious or theological dispute between determinism and indeterminism, because if God

controls everything and knows all that has or will happen (right down to each and every choice we make) free will is called into question.[xx] Self-awareness may be a ruse. The Skeptic approach of the IEM+/IEM- framework on the other hand should be the key to uncovering the doctrine between destination and determinism where the ability to sense qualia forms that bridge to sapience, salience, and ultimately sublimation of the intelligent agent's environment.[xxi]

What is Real?

Understanding reality well enough to program self-awareness may require some help. How about considering theistic and deistic belief systems? Is there a God who programs our conceptions of time and space? Does universe herself bestow upon us a certain soul or advantage over lower life forms that do not appear sentient to us? To answer such questions, we should look to causation, because origins of life need not be limited to the creation of things billions of years ago, but include the cause of every moment in time. Could I live in a created simulation? Are the Akasha or Akashic[xxii] records playing on my cerebral cortex causing my sense of awareness? Or even more profound, is my cerebral cortex a part of this simulated creation?[xxiii]

The Universe has Layers

We already have programs that mimic created worlds. We use online role-playing games ("RPGs") that mimic life situations. In an RPG, the ultimate destiny is set, but only the players control how to get there. Computer generated players may also have some power to control the destiny of the game. The RPG leads us to ask whether we might be the product of exactly the same thing we endeavor to create.

The point is—we do not undo intelligence with skepticism; the goal of IEM+/IEM- programming framework is merely to allow a program to avoid or bypass logic when it needs to, but not in a random way. In other words, the program might be logical, but it must also be skeptical in all things. Defining when a machine needs to be skeptical might seem silly. What makes human experience different from other living organisms? Human experience can be very illogical.[xxiv] But, even if sentient beings sometimes behave illogically, we do not want our self-aware *experiential* machines to be evil or stupid.[xxv]

Check-sum
(Conclusions to be Drawn)

An IEM+/IEM- framework should be based on constructs similar to an operating system crash. When an operating system crashes, it could be demonstrating one of the most fundamental exhibitions of free will.[xxvi] This skeptical IEM+/IEM- framework provides a natural simulation of human decision making because although the mind is capable of believing fact calculations, all facts in the mind are barred without belief.[xxvii] Skepticism might tolerate other well-known computational algorithms, but those algorithms are relegated to data input. The above IEM+/IEM- skeptical flow diagram presents computational machine skepticism using a non-computational and non-classical suspension of a logic gate.[xxviii]

If intelligence can be defined as factual calculation, facts and probabilities are the ancillary (or input) to skepticism where operational choice is the core. Because belief and doubt are actually the same thing—just different levels on the same scale, irrefutable facts and "knowledge" are a fallacy. Even if existential truth is real and this IEM+/IEM- model proves to be correct, not only should it be accounted for as the most correct approach to

programming free-will, any similar skeptical algorithm, therefore, should also defy Turing's halting problem[xxix] because when computational facts do not exist, the program is free to run and run forever. If you bypass the need for it, fact has no place. Skepticism should ever remain incapable of resolving to a fact.[xxx]

The IEM+/IEM- programming framework simply becomes a paused state. When a system stops parsing data, a sort of crash occurs, and a belief hedge state may be accomplished. Accept this definition (a "paused state") because it will allow a binary belief or doubt (1 = believe and 0 = doubt) and the gradient becomes a cyclic redundancy check that pauses or terminates based on data classification (not on fact resolution or data storage).

Endnotes

[i] See José Luis Bermúdez, Explaining Immunity to Error through Misidentification, DOI:10.1093/acprof:oso/9780198796213.003.0007 in Understanding I: Language and Thought, Print publication date: 2017 Print ISBN-13: 9780198796213, as published to Oxford Scholarship Online: February 2017, DOI: 10.1093/acprof:oso/9780198796213.001.0001

[ii] See Blackstone, William, Commentaries on the laws of England, original edition 1765, facsimile edition with introductions by Stanley N. Katz. (Univ. Chicago, 1979). 4 vols. ISBN 0-226-05538-8, ISBN 0-226-05541-8, ISBN 0-226-05543-4, ISBN 0-226-05545-0

[iii] See Platts, Mark, Reference, Truth, and Reality, original edition 1980, Volume 11 by Routledge, Taylor and Francis Group, 2017, ISBN-13: 978-1138691865, ISBN-10: 1138691860, Introduction by Mark Platts, pg. 5 ("The output of the theory of meaning will be a potential interpretation in our language of each indicative sentence of the language under study.").

[iv] See Siegel, Jerry, and Shuster, Joe, "Superman—for Truth, Justice, and the American Way" first appearance in Action

Comics #1, National Allied Publications, first published April 18, 1938, Catalog of Copyright Entries. New Series, Volume 33, Part 2: Periodicals January–December 1938. United States Library of Congress. 1938. p. 129.

^v See Black's Law Dictionary, online, 2d Ed. https://thelawdictionary.org, ("[T]he common law is that body of law and juristic theory which was originated, developed, and formulated and is administered in England … distinguished from law created by the enactment of legislatures … derive[s] … authority solely from usages and customs of immemorial antiquity, or from the judgments and decrees of the courts recognizing, affirming, and enforcing such usages and customs").

^{vi} Aaron Benjamin Sorkin. Quote from "A few Good Men" as spoken by Jack Nicholson "You can't handle the truth" Castle Rock Entertainment (December 1992).

^{vii} See Gödel's Incompleteness theorems, Gödel, Kurt, On Formally Undecidable Propositions of Principia Mathematica and Related Systems, published in Monatshefte für Mathematik (1931), English translation Bernard Meltzer and reprinted by Hawking, Stephen, God Created the Integers, Running Press, ISBN 9780762419227 (first edition) 9780762430048 (second

edition)(2005/2007). (First Theorem "Any consistent formal system F within which a certain amount of elementary arithmetic can be carried out is incomplete; i.e., there are statements of the language of F which can neither be proved nor disproved") and Second Theorem "Assume F is a consistent formalized system which contains elementary arithmetic, then no consistent axiomatic system which includes Peano arithmetic can prove its own consistency"); i.e., any formulation of consistency in mathematics cannot be used to prove that formulation itself is not inconsistent.

[viii] Compare Albert, Hans, Law as an Instrument of Rational Practice, Terence Daintith/Günther Teubner (ed.), Contract and Organization. Legal Analysis in the Light of Economic and Social Theory, Berlin/New York 1986, de Gruyter, Münchhausen-Trilemma coined by the German philosopher Hans Albert—all "proof" requires one of three fallacies: a) "circular" argument that presupposes the truth of the very proposition being proved, b) "regressive" argument that without some form of base assumption, every proof will forever still require further proof; or c) dogmatic argument that any consensus of precepts are merely asserted rather than defended).

[ix] See Eliezer Yudkowsky https://wiki.lesswrong.com/wiki/LessWrong_Wiki, founded 2009 (The "robot-apocalypse" has become a "fear certain" within human rationality circles. "Roko's Basilisk" is a metaphor proposed by the user "Roko" in 2010 on the "Less Wrong" community webpage. The "Basilisk" is a mythical reptile creature with a "rat" or "weasel's" head that is so grotesque and diabolical, that mere looking at it will destroy the entire nature of existence); See also Ray Kurzweil, The Singularity is Near, 2005, Penguin Publishing Group, ISBN: 0670033847; ISBN13: 9780670033843

[x] See Friedrich Nietzche, The will to Power, Vintage (1968) ISBN-10: 0394704371.

[xi] Data available only upon special request.

[xii] J.S. Bell's Speakable and Unspeakable in Quantum Mechanics, stated "No physical theory of hidden variables can ever produce all of the predictions of quantum mechanics "[e]very quantum computing theory must violate either locality or counterfactual definiteness" Bell's theorem is a "violation" theorem - opposite Laplace's Demon. The beauty is that when a computer violates the violation we can achieve the non-virtual or, in other words, the "simulated simulation" and it is merely a double negative

that does not result in a positive. Thus, when a computer only parses error, but does not attempt to "correct error" the elusive "free will" or "uncertainty" computing is actually achieved.

[xiii] See Zarate, Oscar, Introducing Quantum Theory: A Graphic Guide to Science's Most Puzzling Discovery, Totem Books (2003) ISBN-13: 978-1840468502. Quantum mechanics could date back to the 19th century transmission of cathode rays by Michael Faraday, discovery of the black body radiation by Gustav Kirchhoff, and suggestion by Ludwig Boltzmann that energy states of physical systems can be discrete. In the early 20th century scientists like Max Planck formulated hypotheses that energy is both radiated and absorbed in discrete "quanta", or "energy elements" and in 1905 Albert Einstein interpreted Planck's quantum hypothesis realistically and used it to explain the photoelectric effect, in which shining light on certain materials can eject electrons from the material. The 1927 Solvay Conference in Brussels is often considered the pivotal event establishing the foundations of quantum mechanics by Niels Bohr, Werner Heisenberg, Max Planck, Louis de Broglie, Albert Einstein, Erwin Schrodinger, Max Born, John von Neumann, Paul Dirac, Wolfgang Pauli, David Hilbert, and others.

xiv "Planck Time". COSMOS - The SAO Encyclopedia of Astronomy. Swinburne University. One Planck time is the time it would take a photon travelling at the speed of light to cross a distance equal to one Planck length. Theoretically, this is the smallest time measurement that will ever be possible.

xv Devoid of meaning or without the capability for comprehension.

xvi "Solipsism" is the philosophical idea that only one's own mind, alone, is sure to exist.

xvii Schrodinger, Erwin "The Mystery of Sensual Qualities" Chpt 6 of Mind and Matter (1958), in What is Life? with Mind and Matter and Autobiographical Sketches Cambridge University Press, Canto Edition (1992) ISBN 0521427088 p. 154. ("The sensation of colour cannot be accounted for by the physicist's objective picture of light-waves. Could the physiologist account for it, if he had fuller knowledge than he has of the processes in the retina and the nervous processes set up by them in the optical nerve bundles and in the brain? I do not think so.")

[xviii] Rene Descartes, <u>Discourse on Method</u> (1637) (French "Je pense donc je suis" loosely translates to the Latin, "Cogito ergo sum" or English "I think, therefore I am")

[xix] Sentient life may actually be quite a bit different than life in general. Colin McGinn, a British philosopher currently at the University of Miami, postulated that humans are incapable of defining sentience; that the mind is incapable of comprehending itself entirely, and that this incapacity has primarily occupied most of Western philosophy since Descartes.

[xx] The argument from free will, also called the paradox of free will (or theological fatalism) contends that omniscience and free will are incompatible. Any conception of God that incorporates full knowledge of all things past present and future is inherently contradictory with free will. See Everett, Nicholas, <u>The Non-Existence of God</u>, Routledge, ISBN-10: 0415301076 (2003); See also, Martin, Michael, and Monnier, Ricki, The Improbability of God, Prometheus Books, ISBN-10: 1591023815 (May 2006); See also Barker, Dan<u>, The Freewill Argument for the Nonexistence of God</u>, Freethought Today, (August 1997) (http://ffrf.org/legacy/fttoday/1997/august97/bar ker.html)   [Laplace's demon is a hypothetical "demon." It was posited in 1814 by Pierre-

Simon Laplace that: if a demon could know the precise location and momentum of every atom in the universe at one instant, then it could use Newton's laws to reveal the entire course of all cosmic events of the past, present, and future.]

[xxi] Compare Compatibilism, e.g, Padua, David, Encyclopedia of Parallel Computing, Springer Science + Business Media (2011) ISBN 978-0-387-09765-7. (Deterministic routing protocols provide a single path between every source-destination pair. Oblivious routing algorithms produce routes independent of the state of the network.). This paper argues between determinism and indeterminism, that somewhere lies a certain non-determinism (i.e. the simulated determinism) with a "higher power" sentient "God" who is a "Programmer" of our lives. Even if all roads lead to Rome, and if there are infinite roads, the path is still not determined.

[xxii] See, Laszlo, Ervin, Science and the Akashic Field: An Integral Theory of Everything, Inner Traditions; 2nd edition (May 14, 2007)

[xxiii] See also Elvidge, Jim, author of The Universe Solved, Alternative Theories Press, (2007) ISBN 978-1-4243-3626-5 ("When you look into the nature of reality with an open mind, yet armed with the tools of math and hard science (such as quantum mechanics and

cosmology), it is hard not to arrive at the conclusion that a programmatic mechanism is behind the workings of the universe. The evidence includes the discrete nature of reality, the inevitable direction of virtual reality, the finely-tuned universe, and the fact that all known scientific and metaphysical anomalies are only explained by such a model.") quoted 02/27/12 http://theuniversesolved.com

[xxiv] How do you use logic to program the illogical? For any two propositions "A is B" and "A is not B" the two are mutually exclusive, right? Consider the law of the excluded middle, where if one proposition is true, then its negation must be false.

[xxv] "Only two things are infinite, the universe and human stupidity, and I'm not sure about the former." Albert Einstein, as adapted by Mayer, Jerry and Holms, John P., Bite sized Einstein, Quotations on Just about Everything form the Greatest Mind of the Twentieth Century, Random House, (1996) ISBN 0-517-22100-4

[xxvi] The "blue screen of death" or "stop message" "Demystifying the 'Blue Screen of Death'". Microsoft TechNet. Microsoft Corporation. (In non-microsoft OS - "kernal panic" "fatal error" "post-mortem dump" "segmentation fault" "reboot requirement" "core dump" "bus error")

[xxvii] See <u>The Oxford Companion to Philosophy</u>, Ted Honderich, editor. (Oxford, 1995) ISBN 0-19-866132-0 ("A fact is, traditionally, the worldly correlate of a true proposition, a state of affairs whose obtaining makes that proposition true") The usual test for a statement of fact is verifiability; that is whether it can be shown to correspond to experience. Fact may be considered in either epistemological or ontological terms. Questions of objectivity and truth are closely related.

[xxviii] Supra. Note iii

[xxix] Alan Turing, <u>On computable numbers, with an application to the Entscheidungsproblem</u>, Proceedings of the London Mathematical Society, Series 2, 42 (1936), The halting problem can be described as deciding, given a program and an input, whether the program will eventually halt when run with that input, or will run forever.

[xxx] Intelligence is a data component. Personality is an error processing component.