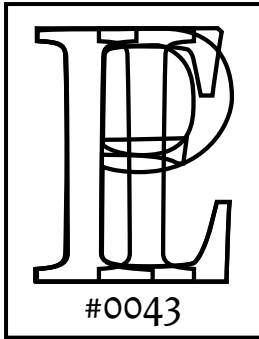


ex libris /-\ pile



GUNK MMXX 01
(Published: February 2020)

Filed under: GUNK
Available at: <https://pile.sdb.s.cz/item/43>

||||||| GUNK MMXX 01 |||||||

|||||||

Gunk (mereology) ...any whole whose parts all have further proper parts. That is, a gunky object is not made of indivisible atoms or simples. Because parthood is transitive, any part of gunk is itself gunk.

1 Nihilism is either necessarily true, or necessarily false.

2 Gunk is metaphysically possible.

3 If gunk is metaphysically possible, the nihilism is not necessarily true.

4 Therefore, nihilism is necessarily false.

|||||||

| A Theory of Justice, John Rawls (Wik'd)

The Greatest Equal Liberty Principle - 1

"Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all".

The greatest equal liberty principle is mainly concerned with the distribution of rights and liberties. Rawls identifies the following equal basic liberties: "political liberty (the right to vote and hold public office) and freedom of speech and assembly; liberty of conscience and freedom of thought; freedom of the person, which includes freedom from psychological oppression and physical assault and dismemberment (integrity of the person); the right to hold personal property and freedom from arbitrary arrest and seizure as defined by the concept of the rule of law."

It is a matter of some debate whether freedom of contract can be inferred to be included among these basic liberties: "liberties not on the list, for example, the right to own certain kinds of property and freedom of contract as understood by the doctrine of laissez-faire are not basic; and so they are not protected by the priority of the first principle."

The Difference Principle - 2(a)

Social and economic inequalities are to be arranged so that they are (a) to the greatest benefit of the least advantaged members of society, consistent with the just savings principle.

Rawls' claim in (b) is that departures from equality of a list of what he calls primary goods—"things which a rational man wants whatever else he wants" — are justified only to the extent that they improve the lot of those who are worst-



off under that distribution in comparison with the previous, equal, distribution. His position is at least in some sense egalitarian, with a provision that inequalities are allowed when they benefit the least advantaged. An important consequence of Rawls' view is that inequalities can actually be just, as long as they are to the benefit of the least well off. His argument for this position rests heavily on the claim that morally arbitrary factors (for example, the family one is born into) shouldn't determine one's life chances or opportunities. Rawls is also oriented to an intuition that a person does not morally deserve their inborn talents; thus that one is not entitled to all the benefits they could possibly receive from them; hence, at least one of the criteria which could provide an alternative to equality in assessing the justice of distributions is eliminated.

Further, the just savings principle requires that some sort of material respect is left for future generations. Although Rawls is ambiguous about what this means, it can generally be understood as "a contribution to those coming later"

The Equal Opportunity Principle - 2(b)

Social and economic inequalities are to be arranged so that they are (b) attached to offices and positions open to all under conditions of fair equality of opportunity.

The stipulation in 2(b) is lexically prior to that in 2(a). This is because equal opportunity requires not merely that offices and positions are distributed on the basis of merit, but that all have reasonable opportunity to acquire the skills on the basis of which merit is assessed, even if one might not have the necessary material resources - due to a beneficial inequality stemming from the difference principle.

It may be thought that this stipulation, and even the first principle of justice, may require greater equality than the difference principle, because large social and economic inequalities, even when they are to the advantage of the worst-off, will tend to seriously undermine the value of the political liberties and any measures towards fair equality of opportunity.

| A Theory of Justice, John Rawls (Wik'd)

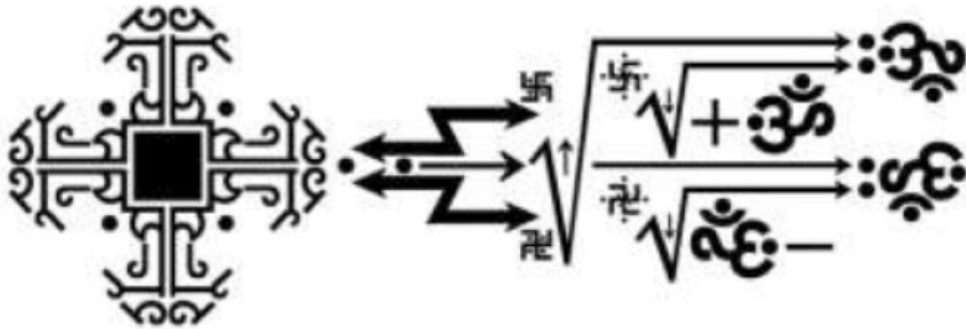
| BEYOND THE BLACK SUN:

A NEW PATH THROUGH THE CENTER, Conor Wrigley

"The sun of knowledge stands once more at Midday; and the serpent of eternity lies coiled in its light—: It is YOUR time, ye Midday brethren." —Thus Spoke Zarathustra

The danger of the use of words and written language, especially in terms of spiritual revolution and metaphysics, is that it is often taken out of context and misunderstood. The same holds true for the use of symbolism which goes back to before the time of record history as it is understood today. That being said, this topic is not one that is easy to write about. When speaking of the spirit and its ultimate inevitable rise upwards, it is necessary to at times use cryptic language, symbolism, and ciphers.

What this article serves to reveal is a path to reach beyond the black sun, to realize the hidden flame and the ultimate reward which shines brightly beyond it. This path is the ultimate quest for the adventurer and the absolute risk of the spirit. This article seeks to help one move beyond man, beyond Overman, and into Over without a man as a holy Yes to Life. This is the ultimate quest for the sacred Yes-Sayer, he who stands on the top of mountains proclaiming a holy Yes to life!



The material is just one aspect of the great existence. The spiritual is another aspect of the great existence which exists at the same time as the material. The revolutions that I speak of are not the revolution of the material; they might pertain to the material because it is something that is impressed upon the spirit. These revolutions are spiritual revolts that are meant to channel the inner part of the “self” or the deepest part of the spirit and move it outwards into the external and material. This is to say that the revolution begins internally and moves externally once the internal process is mastered.

The material world of the physical is a grand illusion perpetuated by the entrapment of the spirit within the human body of limited capability and limited sense-perception. This is essentially to say that we are slaves to our own limitations which our spirits are always trying to escape. The spirit is drawn to moving only upwards but is chained down by the limitations placed on it by the physical or material. It is also drawn down by a spirit of gravity that even it is subject to. This spirit of gravity pulls the spirit downwards once it transcends the body, but it is possible to break the chains of gravity placed upon the spirit.

In order to realize the power within oneself or the power of the spirit it is necessary to give a sacred no to the illusions of this world, of this reality, of this grand entrapment of the spirit within the deadly wheel of illusions.

It has been said that beyond the sun visible to man there is a great black sun and even beyond that lies a secret flame which is masked by this sun; through this symbolism one can begin the journey of the ultimate adventure. Beyond the black sun lies a realm of endless possibilities. It could be said that this realm is the realm of possible impossibility; impossible only to the realm within the wheel. In order to pass beyond both suns it is necessary for the spirit to conquer the spirit of gravity and break every spoke of the Samsara wheel.

Above the sun there is a flame which is above the body, above the human limitations. The spirit, by reaching this point, is capable of true enlightenment and knowledge, such as the light of Lucifer.

Through this new revolutionary path the spirit is to be strengthened through such methods of Absolute Risk discussed in his (*Azsacra Zarathustra*) book TDAS: The Theory of the Destruction of All Systems. Through absolute risk the spirit is put through the ultimate test through such methods of playing chance with death. These methods of over-strengthening of the spirit push the spirit to an absolute breaking point which sends it soaring upwards with the speed of lightning. This is not to say that the spirit is broken but it is pushed in a similar fashion as working out pushes the muscle into pain only to increase its strength.

| BEYOND THE BLACK SUN:
A NEW PATH THROUGH THE CENTER, Conor Wrigley

| Existential climate-related security risk: A scenario approach, David Spratt & Ian Dunlop

The true worst-case scenario might be one where we don't venture out from our safe harbors of knowledge to explore the more treacherous shores of uncertainty.

— Dr Gavin Schmidt, Director of the NASA
Goddard Institute for Space Studies

An existential risk to civilisation is one posing permanent large negative consequences to humanity which may never be undone, either annihilating intelligent life or permanently and drastically curtailing its potential.

Scientists warn that warming of 4°C is incompatible with an organised global community, is devastating to the majority of ecosystems, and has a high probability of not being stable. The World Bank says it may be “beyond adaptation”.

The Emeritus Director of the Potsdam Institute, Prof. Hans Joachim Schellnhuber, warns that “climate change is now reaching the end-game, where very soon humanity must choose between taking unprecedented action, or accepting that it has been left too late and bear the consequences.”¹⁰ He says that if we continue down the present path “there is a very big risk that we will just end our civilisation. The human species will survive somehow but we will destroy almost everything we have built up over the last two thousand years.”

Recently, attention has been given to a “hothouse Earth” scenario, in which system feedbacks and their mutual interaction could drive the Earth System climate to a point of no return, whereby further warming would become self-sustaining. This “hothouse Earth” planetary threshold could exist at a temperature rise as low as 2°C, possibly even lower.

Traditionally, risk is assessed as the product of probability and damage. But when the damage is beyond quantification, this process breaks down. With existential risks, learning from mistakes is not an option, and we cannot necessarily rely on the institutions, moral norms, or social attitudes developed from our experience with managing other types of risk. What is needed now is an approach to risk management which is fundamentally different from conventional practice. It would focus on the high-end, unprecedented possibilities, instead of assessing middle-of-the-road probabilities on the basis of historic experience.

Scenario planning can overcome such obstacles, provided it is used to explore the unprecedented possibilities, and not simply act as a type of conventional sensitivity analysis, as is often the case in current practice. Properly applied, it can provide a framework that enables managers to better handle these critical uncertainties, avoid dangerous “group think” and provide flexible rather than unidimensional strategies, thereby potentially improving the quality of decisions in this vital arena.

A 2050 SCENARIO

2020–2030:

Policy-makers fail to act on evidence that the current Paris Agreement path — in which global human-caused greenhouse emissions do not peak until 2030 — will lock in at least 3°C of warming. The case for a global, climate-emergency mobilisation of labour and resources to build a zero-emission economy and carbon drawdown in order to have a realistic chance of keeping warming well below 2°C is politely ignored. As projected by Xu and Ramanathan, by 2030 carbon dioxide levels have reached 437 parts per million — which is unprecedented in the last 20 million years — and warming reaches 1.6°C.

2030–2050:

Emissions peak in 2030, and start to fall consistent with an 80 percent reduction in fossil-fuel energy intensity by 2100 compared to 2010 energy intensity. This leads to warming of 2.4°C by 2050. However, another 0.6°C of warming occurs — taking the total to 3°C by 2050 — due to the activation of a number of carbon-cycle feedbacks and higher levels of ice albedo and cloud feedbacks than current models assume.

2050:

By 2050, there is broad scientific acceptance that system tipping-points for the West Antarctic Ice Sheet and a sea-ice-free Arctic summer were passed well before 1.5°C of warming, for the Greenland Ice Sheet well before 2°C, and for widespread permafrost loss and large-scale Amazon drought and dieback by 2.5°C. The “hothouse Earth” scenario has been realised, and Earth is headed for another degree or more of warming, especially since human greenhouse emissions are still significant.

- While sea levels have risen 0.5 metres by 2050, the increase may be 2–3 metres by 2100, and it is understood from historical analogues that seas may eventually rise by more than 25 metres.

- Thirty-five percent of the global land area, and 55 percent of the global population, are subject to more than 20 days a year of lethal heat conditions, beyond the threshold of human survivability.

- The destabilisation of the Jet Stream has very significantly affected the intensity and geographical distribution of the Asian and West African monsoons and, together with the further slowing of the Gulf Stream, is impinging on life support systems in Europe.

- North America suffers from devastating weather extremes including wildfires, heatwaves, drought and inundation. The summer monsoons in China have failed, and water flows into the great rivers of Asia are severely reduced by the loss of more than one-third of the Himalayan ice sheet. Glacial loss reaches 70 percent in the Andes, and rainfall in Mexico and central America falls by half. Semi-permanent El Nino conditions prevail.
- Aridification emerges over more than 30 percent of the world's land surface. Desertification is severe in southern Africa, the southern Mediterranean, west Asia, the Middle East, inland Australia and across the south-western United States.
- Some poorer nations and regions, which lack capacity to provide artificially-cooled environments for their populations, become unviable.
- Water availability decreases sharply in the most affected regions at lower latitudes (dry tropics and subtropics), affecting about two billion people worldwide. Agriculture becomes nonviable in the dry subtropics.
- Most regions in the world see a significant drop in food production and increasing numbers of extreme weather events, including heat waves, floods and storms. Food production is inadequate to feed the global population and food prices skyrocket, as a consequence of a one-fifth decline in crop yields, a decline in the nutrition content of food crops, a catastrophic decline in insect populations, desertification, monsoon failure and chronic water shortages, and conditions too hot for human habitation in significant food-growing regions.

The lower reaches of the agriculturally-important river deltas such as the Mekong, Ganges and Nile are inundated, and significant sectors of some of the world's most populous cities — including Chennai, Mumbai, Jakarta, Guangzhou, Tianjin, Hong Kong, Ho Chi Minh City, Shanghai, Lagos, Bangkok and Manila — are abandoned. Some small islands become uninhabitable. Ten percent of Bangladesh is inundated, displacing 15 million people. Even for 2°C of warming, more than a billion people may need to be relocated and In high-end scenarios, the scale of destruction is beyond our capacity to model, with a high likelihood of human civilisation coming to an end.

- Massive nonlinear events in the global environment give rise to massive nonlinear societal events. In this scenario, nations around the world will be overwhelmed by the scale of change and pernicious challenges, such as pandemic disease.
- The internal cohesion of nations will be under great stress, including in the United States, both as a result of a dramatic rise in migration and changes in agricultural patterns and water availability. The flooding of coastal communities

around the world, especially in the Netherlands, the United States, South Asia, and China, has the potential to challenge regional and even national identities.

- Armed conflict between nations over resources, such as the Nile and its tributaries, is likely and nuclear war is possible. The social consequences range from increased religious fervor to outright chaos. In this scenario, climate change provokes a permanent shift in the relationship of humankind to nature'.

POLICY RECOMMENDATIONS

- Recognise the limitations of policy-relevant climate change research which may exhibit scientific reticence.
- Adopt a scenario approach giving specific attention to high-end warming possibilities in understanding medium-range (mid-century) climate and security risks, particularly because of the existential implications.
- Give analytical focus to the role of near-term action as a determinant in preventing planetary and human systems reaching a "point of no return" by mid-century, in which the prospect of a largely uninhabitable Earth leads to the breakdown of nations and the international order.
- Urgently examine the role that the national security sector can play in providing leadership and capacity for a near-term, society-wide, emergency mobilisation of labour and resources, of a scale unprecedented in peacetime, to build a zero-emissions industrial system and draw down carbon to protect human civilisation.

| Existential climate-related security risk: A scenario approach, David Spratt & Ian Dunlop

|||||||
 Underneath, it's a hyperalloy combat chassis, microprocessor-controlled, fully armored. Very tough... But outside, it's living human tissue. Flesh, skin, hair... blood. Grown for the cyborgs. One should never regret one's excesses, only one's failures of nerve. Most people are not prepared to have their minds changed. They know in their hearts that other people are just the same, and one of the reasons people become angry when they argue is that they realize just that, as they trot out their excuses.

|||||||

