



The Possible Universe

Arthur Willink

The Possible Universe:

The Greater-Good Defence Melville Y. Stewart, 1993-01-15

The Theory of the Knowledge Square: The Fuzzy

Rational Foundations of the Knowledge-Production Systems Kofi Kissi Dompere, 2012-08-28 The monograph is about a meta theory of knowledge production process and the logical pathway that connects the epistemic possibility to the epistemic reality. It examines the general conditions of paradigms for information processing and isolates the classical and fuzzy paradigms for comparative analysis. The sets of conditions that give rise to them are defined, stated and analyzed to abstract the corresponding sets of laws of thought. The fuzzy paradigm with its corresponding logic and mathematics is related to inexact symbolism for the defective information structure where the results of the knowledge production must satisfy the epistemic conditionality composed of fuzzy conditionality and fuzzy stochastic conditionality under the principle of logical duality with continuum. The classical paradigm with its corresponding logic and mathematics is related to exact symbolism for exact information structure where the vagueness component of the defectiveness is assumed away and where the results of the knowledge production must satisfy no epistemic conditionality or at the maximum only the stochastic conditionality under the principle of logical dualism with excluded middle. It is argued that the epistemic path that links ontological space to the epistemological space is information. The ontological space is taken as the primary category of reality while the epistemological space is shown to be a derivative. Such information is universally defective and together with assumptions imposed guides the development of paradigms with their laws of thought logic of reasoning mathematics and computational techniques. The relational structure is seen in terms of logical trinity with a given example as matter information energy transformational trinity which is supported by the time trinity of past present future relationality. The book is written for professionals researchers and students working in philosophy of science decision choice theories economics sciences computer science engineering cognitive psychology and researchers working on or interested in fuzzy paradigm fuzzy logic fuzzy decisions and phenomena of vagueness and ambiguities fuzzy mathematics fuzzy stochastic processes and theory of knowledge. It is further aimed at research institutions and libraries. The subject matter belongs to extensive research and development taking place on fuzzy phenomena and the debate between the fuzzy paradigm and the classical paradigm relative to informatics synergetic science and complexity theory. The book will have a global appeal and across disciplines. Its strength besides the contents is the special effort that is undertaken to make it relevant and accessible to different areas of sciences and knowledge production.

Optimism and the Best Possible World Justin J. Daeley, 2025-03-07 This volume presents original essays on the ideas of philosophical optimism and the best possible world. It highlights the historical and philosophical nuances of an idea that remains under treated within the literature despite its long and influential history. Optimism broadly the thesis that God does the best or that this is the best possible world is often associated with the philosophy of Gottfried Wilhelm Leibniz. However there exists a rich tradition of philosophical optimism not only after Leibniz.

but before him as well The chapters in this volume address the philosophical nuances of optimism within the ancient medieval enlightenment modern and contemporary eras They cover a variety of thinkers ranging from Plato Aquinas Rousseau Voltaire Jonathan Edwards the new optimists of 19th century France and the non theistic optimists of the 20th century Optimism and the Best Possible World will be of interest to scholars and advanced students working in philosophy of religion history of philosophy religious history and intellectual history **The Possible Universe** J. A. Tallet,1990 **The Possible Universe** Jorge A. Tallet,2004 *Studies in Logic* Charles Sanders Peirce,1883 *Mind* ,1923 **The Origin of the World According to Revelation and Science** Sir John William Dawson,1877 **The World of the Unseen** Arthur Willink,1893 **The New Scholasticism** Edward Aloysius Pace,James Hugh Ryan,1964 Includes section Book Reviews *A Brief Text-book of Logic and Mental Philosophy* Charles Coppens,1891 **World Relations** Columbus Austin Bowsher,1899

Bibliotheca Sacra and Theological Review ,1874 *The Unseen Universe, Or Physical Speculations on a Future State* Balfour Stewart,Peter Guthrie Tait,1875 *Divine Impassibility* Richard E. Creel,2005-06-21 In this volume Richard Creel sets forth a thesis that offers a third way to approach divine impassibility Defining impassibility as imperviousness to causal influence from external factors Creel sketches a path between Aquinas and Hartshorne by asserting that once this definition is accepted one must still distinguish the various respects in which God is or is not impassible Virtually no one would dispute that the divine nature is impassible God will never cease to be God no matter what happens in creation With respect to the divine knowledge and will however there are conflicting views Creel claims that God s will is impassible because God knows everything that can be accomplished by divine power Yet unlike Aquinas Creel believes that God has this knowledge in virtue of a plenum of possibilities eternally coexistent with the divine being The absolute is not simply God but rather God plus the plenum Creel suggests that God s knowledge is possible with respect to the contingent future actions of creatures God knows these actions therefore not in their presentability from all eternity as Aquinas would hold but only as they happen and become actual God s will however remains immediately impassible because the divine will is ordered to possibilities not actualities God never has to wait until after we do something in order to decide his response to it He has eternally decided his response to all that we might do Ultimately God s feelings remain impassible no matter what concrete decisions human beings make because the basic intent of the divine plan for us is always achieved we exercise our freedom to choose for or against God God is impassible with respect to the divine nature divine will and divine feelings but God is possible with respect to the divine knowledge of future contingent events *An Illustrated and Popular Story of the World's First Parliament of Religions* ... ,1893 **Philosophy and Religion** Strong,1888 **The Southern Review** Albert Taylor Bledsoe,Sophia M'Ilvaine Bledsoe Herrick,1875 **The Encyclopædia Britannica** ,1898 *The Wesleyan-Methodist Magazine* ,1882

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