Nicolae Vasile

THE SYSTEMISM

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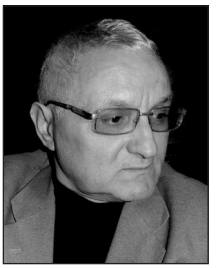
From the Peripatetic School to Globalization



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The English version by Cristian-Mihail Miehs

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Motto:

The universe is cyclic,
the man the same,
but God wants us
exponential.
N.V.

Dialogues, otherwise than Plato's

Prologue

The dialogue, as a philosophical method, attributed to Plato (427 BC–347 BC), consists in his discussions, or those of other contemporary philosophers, with their magister Socrates (c. 470 BC–399 BC), but it is based on what Aristotle (384 BC–322 BC), the successor of both of them, would later call and theorize as being binary logic. The way of reaching the truth through dialogue also has a name, *maieutics*, in a sense, the opposite of *dialectics*, which designates the path towards the truth through contradictions, which has its roots in the same age, and has been developed later, in the modern age, by the German philosopher G.W.F. Hegel (1770–1831).

The primordial forms of studied binaries were *good* and *evil*. The ways and

means that lead to good have been called *virtues*, while those that lead to evil, *vices*.

An axiom that has decisively influenced the Socratic criminal law theory, partially valid even in our days, tells that any mentally healthy person acts in the direction of *good*; the fact that there is plenty of *evil* on Earth, arises from the variousness of *good* and *evil* definitions. Here is *a first problem arising from the binary logic: defining the opposite entities*.

Socrates was very concerned with politicians' education. He deemed that *the goal of the political class should be to grant the people's happiness*, and that this could only be achieved by politicians educated in the issues of philosophy, by finding and promoting both the *virtues* and the *virtuous people*. When the politicians did not evolve in the right direction, the people had to be educated to protest in order to change them for the better, and that's how *the first democracy in history emerged*.

As a matter of course, politicians did not like the idea of raising the masses' awareness, which would hamper their activities, and, as a result, they arrested Socrates, accusing him of instigating

the population to disobedience. Thus occurred what has been remembered as *the trial of Socrates*, which for the first time in history has prompted *the difference between justice and legality*. Following this trial, he was sentenced to death. Socrates, as a great contributor to building up the first democracy recorded by the history, regarded legality as of upmost importance for the stability of the society, but he was fully convinced that in his case a great injustice was done. *Being faced with the choice between the instability of the society by deviation from legality, and the preservation of his firm conviction, at the cost of his life, the greatest philosopher of his time chose the second variant.*

Thus, we see the fully persuaded crowd oriented towards the *search for the good*. It is only in this race after the good, unintentionally, some people have impaired the way for the good of others, committing also misdoings, people who have turned to God, for their forgiveness, a situation in which the Church took full advantage.

This happened more than two thousand years ago... In the meantime, there

have been many new developments in logic, ethics, etc. What would Plato's dialogues do now?... Let's say, generically, between an ordinary citizen and a wise man:

The citizen:

– Wise man, may I ask you something?

The wise man:

– Yes Ask me!...

He asks the question, receives the answer, after which, vexed, the citizen reacts:

– Well, well... but to another citizen, before me, when he questioned you about the same thing, you answered something else!

– Precisely, you're right!...

– Well... and the one before him?

– Also he was right!

– In this case, what's the matter? I mean, he's right, and I'm right too... If another one comes to you, with the same issue, will you say something else?...

– He'll be right too!

– But... wise man, with due excuses, does it not exist just one rightness?

– You see, that was in Aristotle's time!... Binary logic lasted about two

thousand years, but in the meantime, a Polish (Jan Łukasiewicz) found the trivalent logic, which means with three truths...

– And if a fourth citizen appears and asks you the same question, why is he wrong to be a little late and not to arrive among the first three?

– That's exactly what your fellow citizen, the Romanian Grigore Moisil, thought of, when he introduced the *polyvalent logic*!...

– You mean, there are a lot of rights?... Everyone with his righteousness?

– More than that, because after him has emerged one scientist, born in Azerbaijan, schooled in Iran, now an American, who invented the *fuzzy logic,* which says there is an infinity of truth values.

– Oh, God!... Should I understand that a poor people that once run after one "good", now shall run after an infinity of "good" variants?

– That's exactly what it is! And... as the world's population is, however, a finite number, it means that every man can have an infinity of "own good" variants.

– Is this not a kind of *anarchy of good*?

– Yes... but we cannot change the realities, that's God's job, while we have to find solutions, and adapt to them.

– The technology, which newly is always ahead of the philosophy, he found the solution!... Now, we can shoot with the cannon in any direction, other than where the target lays, and the shell orientates on its own and finds it. Poor target!...

– What do you mean?...

– That the contemporary man must find this kind of solutions for his targets, the human ones, in infinite number, as I have already said...

– How? …

– By looking for inspiration in life, in the technical solutions!...

– Time ago, it was the other way round!

– Precisely, you're right!...

– Is this also one of that infinity of "good" variants?

– Yeah, I'm glad you started to get some *fuzzy logic*. Success!

A new vision of the relationship between religion, logic and philosophy

Human efforts for understanding what is happening around him, where he comes from and where he goes to, have ever existed. This issue has always been at the boundary between religion, science and philosophy, all of which have continuously evolved, while generating the deep concern of the representatives of all parties to reconsider their position in the light of progress achieved in each field.

This paper proposes a new relationship between the three parts according to the major results in the exact sciences, but also from the ingenuous ones such as mathematical logic, quantum physics, systems theory,

entropy theory, constructal theory, etc.[1] There are a number of explanations the science has found in phenomena that previously lacked rational solutions, thus witnessing an evolution from metaphysics to pragmatism.

This turn of events was ascertained also by Alexandru Dragomir, who states: "There was a time when man and humanity looked at himself only related to God (the transcendent) and the nature (the different, the something else, the alien). [...] But a question will rise: isn't the world of technique a world too?... In the world of technique, we are both at home and at the same time we are strangers to it. Anyone knows how to press buttons or keyboards, without knowing how the "wonders" of the technique work. [...] The success of the technique is not the prodigious investment of intelligence, but the fact that its products are used in a democratic way. The world

[1] Nicolae Vasile, *Analiza sistemică a științelor tehnice, economice și umaniste*, „Techno Market" magazine, nr. 5(46)/2014.

of nature has been replaced by this new world that is both familiar and foreign to us. [...] And what about the transcendent? Has it disappeared? No way. The transcendent continues to exist, but as an appendix of the world of technique and in a temporal form. The transcendent is now called progress. The future, seen as progress of the technique, is the modern substitute of the transcendent."[2] The new philosophical models seek to take more account of the achievements of mathematics, in the whole, of physics, at the level of perception, and of the remarkable advances in engineering, at the level of actions, through the development of ways and means. This is what this book proposes to present, all those bounded in a new theory called *systemism*.

[2] Alexandru Dragomir, *O teză de doctorat la Dumnezeu*, Humanitas Publishing House, Bucharest, 2016, p. 150–151.

The evolution of the relationship between religion, philosophy and science

The *religion*, as a place of refuge for the man facing events that he could not explain, was at the same time the first way of balancing him mentally. The belief in supernatural forces, embodied in one (monotheism) or more (polytheism) persons, with the image and likeness of the man, capable to explain and solve all that man could not, was the fundament of the first forms of religion in the history of mankind. In various places around the world, religion was weaker or stronger depending on the socio-historical events experienced by these communities at the time.

We can consider that *science* emerged when the first man attempted to pass from the religious explanations

of the events of the universe to the natural ones. This man was the Greek mathematician Thales of Miletus (640 BC–550 BC), who contributed to the development of astronomy, being deemed to be the father of the sciences.

Philosophy, as a notion, in its etymological sense of "love of wisdom," was mentioned for the first time by another Greek mathematician, namely Pythagoras (580 BC–495 BC). Pythagoras is therefore considered the father of philosophy.

The relationship of religion with science and philosophy has never been peaceful. The religion, which since its inception, has been institutionalized through the Church, in its various forms, has prevented the free manifestation of the other two, which have been institutionalized much later. A first epoch in which science and philosophy were able to organize was the one during the existence of *Plato's Academy.* It was founded by Plato, even since the time of Socrates, his mentor, and continued during the time of Aristotle, the disciple of Plato. Socrates took advantage of the

relative weakness of the Church and laid the foundations of many branches of philosophy, being an epoch-maker, so that afterwards the terms *Pre-Socratic* and *Post-Socratic* were consecrated to fix in time the various events in the evolution of philosophy. The declared desire of the great philosopher was that also the politicians, or, better told, especially them, benefit from the beneficence of philosophical thinking, considering that it would be useful to them, in order to achieve their purpose, to bring happiness to the people. Socrates's closeness to the political environment was fatal for him, because its representatives condemned him to death for "impiety" against the pantheon of Athens and "corrupting the young". Religion was not alien to this turn of the situation. Strongly convinced of the correctness of his ideas, Socrates refused the authorities' offer to forgive him in exchange for denying his philosophy.

Meanwhile, the representatives of the science accumulated important

knowledge, based on which to explain the emergence and evolution of the universe through mechanistic concepts which, as well mixed in some aspects with the intervention of God, were embraced also by the Church, in all the Earth being considered to be at the center of the Universe.

A next period, with human sacrifices in the fields of science and philosophy, was that of the Inquisition. Many philosophers and scientists paid with freedom, or even life, for their beliefs. The main idea for which science and philosophy came into conflict with the Church was that of the geocentric model (also known as *geocentrism*). The sacrificed one was Giordano Bruno (1548, Nola/Campania–1600, Rome), an Italian humanist, theologian and philosopher of the Renaissance, condemned by the court of the Roman Inquisition and burned at the stake for his conception, different from that of the Church.

While, until the eighteenth century, the common approach of philosophy

and science was mechanistic, afterwards, through the emergence of the electromagnetism, a new way of cooperation between science and philosophy was opened, especially in the more in-depth understanding of rational knowledge. Although phenomena in the field of electricity and magnetism have been observed since the earliest times (lightning, namely the magnetic attraction shown by some minerals containing iron oxides, mentioned for the first time in the Greek province of Magnesia, hence the name), attempts to find scientific explanations for these appeared much later. Electromagnetism, in the same way it has happened earlier with mechanics, has started from the perception of natural phenomena which later has contributed, through induction, to the building of theories, with an important degree of generality. However, by the genius insights of some philosophers or scientists, confirmed by famous experiments, was achieved the definition of the notion of *field*,

which is something other than matter, and this has decisively contributed to explaining the phenomena of gravity, light, communications, etc.

The first electric field experiment that led to the emergence of the first patented electrical product in history was the lightning rod, in 1753 in the US. His author, Benjamin Franklin (January 17, 1706, Boston–April 17, 1790), one of the most prominent personalities in US history, diplomat, scientist, inventor, philosopher, professor and politician, took advantage of the period of religious nonconformism in the US, before the Independence, to study a phenomenon that was a taboo topic in Europe, because of the Church, who believed that the lightning and the thunderbolt were phenomena whose explanation was related to the domain of the divinity. This success unleashed a series of efforts that led to other notable results in a relatively short period of time.

The theoretical methods used in electromagnetism constitute an

important proof of the possibility of existence of apriorism in the rational knowledge. The electric field, the magnetic field and all other electromagnetic quantities, such as currents, voltages, fluxes, etc., cannot be perceived by any form of human senses. They can only be sensed by the perceptible effects they produce, such as light, heat, forces, couples, etc. All those come in support of a transcendental vision of the philosophy, but, at the same time, in the religion-science-philosophy triangle, they further reduce the edge afferent to religion.

Can any of these sides totally disappear? Science will never disappear, being a constantly growing instrument of knowledge. Philosophy, using and correctly interpreting the scientific achievements, will have a permanent object of activity. Religion still has something unbeatable in the competition with the other sides of the knowledge. The creations of God – beings, plants – are born of one form or another of seed, grow and then die.

Creatures of man, increasingly complex, due to the increasing importance of science, are being built, working and then dying. They cannot grow by their own internal mechanism. The Samovar will not grow and will never become a locomotive!...

The Basics of Systemism

What is now known as *Systems Theory* first appeared in the book *Psychologie consonantiste* (Consonant Psychology) (Maloine Publishing House, Paris, volume I in 1938 and volume II in 1939) by the military doctor Ştefan Odobleja (October 13, 1902–September 4, 1978), Romanian philosopher and writer. Although, in principle, the idea came from psychology, a science detached from philosophy, the next evolution moved towards a mathematical approach to this theory, made by Norbert Wiener (November 26, 1894, USA–March 18, 1964, Stockholm), an American mathematician, in his work *Cybernetics or Control and Communication in the Animal and the Machine* (1948). This

has directed the following applications of the systems theory towards the field of computing, where the subsequent contributions of several other scientists have resulted in the emergence of the electronic computer.

Under the name – used by many in the technical field – *system with automatic regulation*, this theory has developed a lot in the adjustment of various physical quantities such as temperature, pressure, rotational frequency, speed, position, currents, voltages etc. The structure of such a control system contains a loop that has as input the *target value* of the corresponding quantity, and as output, its *real value;* in the direct upper limit the *controller* (a decision-making device) and the *execution elements,* to modify the regulated physical quantity, powered by an *energy* source, and in the lower side a *transducer* that permanently compares the actual value of the adjusted quantity with the target value.

The adjustment phenomenon occurs in this closed loop on the regulator – execution – transducer path until

the actual value reaches the target value. Thus, any target can be reached, provided for that physical quantity there is at least one transducer, a tool for changing its value, and sufficient energy.

In fact, Norbert Wiener had previously named his theory "*target acquiring"*, this being his first application for which he has been funded, in order to address the issue of aiming gunfire at a moving target.

The notoriety and credibility of the method, resulting from the very good practical results obtained in the above-mentioned technical fields, led to the interdisciplinary approach of the method. The first non-technical domain where the systems theory has been applied was the economic one, thereby shaping the strategies, with outstanding results in strategic management, crisis analysis, etc. The similarity in the interdisciplinary *economic* – technical approach consists in the relationship: *mission* – target, *methods* – regulator, *instruments* – actuators, *resources* – energy and *mo-*

nitoring – transducer.[3] The results obtained and the perspective of further developments made the new system approach very promising for the economic field.

These results lead us to the idea of developing system theory applications also in the humanist field, from which actually started the original idea of closed-loop regulation, already mentioned in Ștefan Odobleja's book, *The Consonant Psychology*.

The systemic approach in the humanist field implies the widening of the interdisciplinary similarity criterion by the extension of the previous case, in the new situation appearing a triple equation: humanistic – economic – technical. At the level of system components, triple relationships become *desire* – mission – target, *ways* – methods – regulator, *means* – instruments – actuators, *grace* – resources – energy and *perception* – monitoring – transducer.

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[3] Maria Niculescu, Nicolae Vasile, *Epistemologie. Perspectiva interdisciplinară*, Bibliotheca Publishing House, Târgoviște, 2011.

In terms of the systemic analysis of a humanist system, in the structure of *desire – grace – ways – means – perception*, we can say that any desire can be reached if there is sufficient grace, the ways and means for adjusting the reality in order to reach the level of desire based on permanent perception of the real status compared to the desire.[4]

There are works of great notoriety in the field of psychology, which propose a technical approach to the problems of the field. Thus, the Swiss psychologist Carl Gustav Jung (July 26, 1875, Keswil–June 6, 1961, Küsnacht) – physician, psychologist and psychiatrist, founder of the analytical psychology – introduced the theory of *Synchronicity: An Acausal Connecting Principle*, where he speaks of *the energies of the soul.*[5] The Swiss scholar has long time hesitated

[4] Nicolae Vasile, *Aplicații ale teoriei sistemelor în epistemologia creației și iubirii*, „Techno Market, nr. 6(47)/2014.

[5] Carl Gustav Jung, *Opere complete 8. Dinamica inconștientului*, Trei Publishing House, Bucharest, 2013, p. 13–83.

to publish this revolutionary approach, printing it only in 1952, along with the study *The Interpretation of Nature and the Psyche* (Rascher, Zürich) of the famous physicist W. Pauli, Nobel Prize laureate for Physics.

Once accepted the possibility of approaching this similarity, we can use the results from the technical field, validated by reality, as follows:

The in time response – defined as the way in which the pre-established desire is fulfilled by mathematical methods and validated by reality in the technical and economic systems –, is of two kinds: *exponential response* and *cyclic response*, both related to the time factor. The works *The Cyclic Man*[6]*, The Cyclic Universe*[7] and *The Cyclic Romanian*[8] respectively, seek to explain, by literary-philosophical means, the meaning of this cyclicality. If the exponential response is

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[6] Nicolae Vasile, *Omul ciclic*, AGIR Publishing House, Bucharest, 2013.

[7] *Idem*, *Universul ciclic*, Laurent Publishing House, Bucharest, 2015.

[8] *Idem*, *Românul ciclic*, Arefeana Publishing House, Bucharest, 2015.

somehow suggestive, the cyclic response is introduced by the mathematical model, the selection between the two types of response being decided by the concrete value of some of the system's parameters.

The poet Lucian Blaga had a brilliant intuition regarding the existence of the cyclicity, though not in time, but in space, and this is his philosophical model of "*hill-valley Mioritic Space*".

Alexandru Dragomir also had an intuition about cyclicality. Thus, in the paragraph *Cyclicality at the Trees*, he says, "It is strange that, according to my knowledge, only the trees are marked by annual cyclicity (through their annual growth rings), although I think that every living thing goes through cycles"[9].

According to the system theory, this type of response, the cyclic one, has three variants: *cyclic converging*, *cyclic, permanent* and *cyclic divergent*.

In the case of the convergent cyclic response, the real value of the res-

[9] Alexandru Dragomir, *op.cit.*, p. 197–202.

pective quantity oscillates convergent towards the desire, the amplitude of the deviation to desire decreasing exponentially, becoming zero at the infinite value of time. In the case of the permanent cyclic response, the amplitude of the deviation from wish is constant over the entire considered duration, while in the case of the divergent cyclic response, the amplitude of the deviation from the desire is increasing exponentially over time.

Regarding the *effectiveness of fulfilling the predetermined desire*, in the case of the exponential response, this desire could be reached, theoretically, only once, for the infinite value of time. For cyclical responses, the desire set as target is fulfilled at each half-period of oscillation, the difference consisting only in the evolution over time of the deviation of the real state in relation to the desire.

We can give a philosophical interpretation of the above systemic analysis using its results in addressing the value of knowledge issue, according to the following pattern:

There are three entities: *the transcendental world, the world of desires,* and *the real world*.

The transcendental world includes ideas, souls, grace, inspiration, intuition, and God. It exists independently of the sensible world, of perceptions, but *generates desires*. The world of desires is an interface of the transcendental world with the real world.

Desires can come from both the transcendental world and the real world. The real world encompasses the structure of the above described system, the loop we have spoken of, which in turn is divided into the *world of actions* which, starting from desire, develops in the direction of the paths – means and the *world of perceptions*, which, starting from the real state of the fulfillment of desires, develops in the direction of perceptions – desires. Thus, through the systemic connections and functionality described above, the model provides a permanent oversight of the difference between desires and their degree of accomplishment

through the world of perceptions, and a permanent adjustment activity of the real state of fulfillment of desires through the world of actions, in the paths – means direction. Thus, through this continuous interconnection of the world of perceptions with the world of actions, there is achieved greater efficiency in the transformation of desires into reality than those provided in the known pragmatism models of *Peirce*[10] and *James*[11]. The latter wrote a series of influential books on the beginnings of psychology science, educational psychology, the psychology of religious experience and mysticism, and the philosophy of pragmatism.

[10] Charles Sanders Peirce Charles Sanders Peirce (10 September 1839–19 April 1914), American philosopher and logician, considered the founder of the philosophical current called *pragmatism*.

[11] William James (11 January 1842, New York–26 August 1910, Tamworth, New Hampshire), American physician, psychologist and philosopher, with pioneering work in these areas.

Systemic Existentialism

The systemic model described above for the global analysis of the mechanisms of knowledge can also be applied at the individual level. Thus, the following associations can be made: the exponential response – *the exponential man*, the convergent cyclic response – *the convergent cyclic man*, the permanent cyclic response – *the permanent cyclic man*, the divergent cyclic response – *the divergent cyclic man*, introducing the new concepts which define the man by the bias of the systems theory.[12]

The exponential man is the one who chooses a target for which he

[12] Nicolae Vasile, *Aplicarea teoriei sistemelor la dezvoltarea descrierii tipologiei umane din domeniul creației*, „Buletinul AGIR", nr. 1/2015.

makes every possible effort to reach it, evolving from *bottom to top*, though he knows that it will happen very late, theoretically at the infinite value of time. This evolution is caused by an *insufficiency on the path-means approach*. The mathematical approach to systems theory introduces the quantitative notion of *time constant*. According to the same mathematical approach, in the case of an exponential response, at a given time corresponding to a time value equal to four time constants, the target approach degree is over 99%, so it can practically be assumed that the target was reached.

The converging cyclical man is the one who chooses a target which, for reasons of *sufficiency on the path-means approach*, he attains *punctual, transitory in both directions, from bottom to top and from top down*, every half-period of oscillation which represents the deviation from that target, the amplitude of this oscillation of the deviation decreasing exponentially to zero. The final reaching of the target is practically achieved after four time

constants and theoretically at infinite, due to the *sufficiency of activity in the direction of perception*.

The permanent cyclical man is the one who chooses a target which, for reasons of *sufficiency on the path-means approach*, he attains *punctual, transitory in both directions, from bottom to top and from top down*, every half-period of oscillation which represents the deviation from that target, the amplitude of this oscillation of the deviation remaining permanently the same. The final reaching of the target will never be achieved, due to the *insufficiency of activity in the direction of perception*.

The divergent cyclical man is the one who chooses a target which, for reasons of *sufficiency on the path-means approach*, he attains *punctual, transitory in both directions, from bottom to top and from top down*, every half-period of oscillation which represents the deviation from that target, the amplitude of this oscillation of the deviation increasing exponentially. The final reaching of the target will never

be achieved, due to the *insufficiency of activity in the direction of perception*.

Depending on the targets chosen by man and his reference to the divinity, there are the following two variants: *the Euclidian man* and *the non-Euclidean man*.

The Euclidian man is the one who, in relation to the two parallel axes, *the axis of life* and *the axis of divinity*, by the means of any of the systemic forms (exponential, cyclical convergent, permanent or divergent) evolves on the axis of his own life, on the only parallel that can lead him towards the axis of divinity. The two axes can only intersect at a point which lies on the line at infinity. This situation, by similarity to Euclid's Theorem of Geometry, has suggested the name of this type of man as the Euclidian man. This is the normal and suggestive situation.

The non-Euclidean man is the one who, assumed or not, addresses the fields in which ecstasy is produced. According to the Romanian philosopher and writer Emil Cioran (April 8, 1911, Rasinari–June 20, 1995,

Paris), who studied the gnoseological function of ecstasy[13], for the beginning were taken into account the musical ecstasy, the mystical ecstasy, the erotic ecstasy, to which were later added the political ecstasy and poetic ecstasy. During ecstasy, "man is separate from the world, but this act of separation is only a moment in the process of regaining existence."[14] Ecstasies are moments when man encounters the divinity differently than at the end of his life, so in their case, through the point represented by them, more parallels can be drawn to the axis of their life. For them, there are several axes of divinity, which is why, by similarity to non-Euclidian geometry, we have called this type of man as *non-Euclidean*.

Among the four categories of man – exponential, cyclical (convergent, permanent, divergent), Euclidian and non-Euclidean – there are all possible combinations.

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[13] Emil Cioran, *Cartea amăgirilor*, Humanitas Publishing House, Bucharest, 1991, p. 6.

[14] *Idem*, *Antropologia filosofică*, Pentagon-Dionysos Publishing House, Craiova, 1991, p. 27.

Explaining some categories of errors by the means of the systemic model

The issue of errors has always been in the philosophers' attention. There are various criteria for classifying them, but they are not structurally linked to a functional scheme of philosophical models, because they do not exist. Such classification was given by Alexandru Dragomir[15], who calls them "mistakes":

"Types of mistakes:

– Mistakes in accomplishing something, in external actions, in "execution", from straying the road to mistakes in sophisticated devices;

– Mistakes towards yourself: Mistakes in your own performance, decisions with disastrous effects, rashness, missed occasions, etc.;

[15] Alexandru Dragomir, *op.cit.*, p. 70–75.

– Mistakes towards fellow humans: blunders, guilt, sins, etc.;

– Mistakes of reasoning, ranging from simple arithmetical mistakes to hugely wrong theories;

– Sensory mistakes: confusion, hallucinations etc."

The *systemic model*, based on a mathematical structure whose functionality has been validated, is also able to appreciate its dysfunctions. This is materialized in several so-called *errors*. Found by the reality and theoretically demonstrated in the technical systems, observed also in the economic systems, through an interdisciplinary extension, these are possible also in the humanist systems or even at the individual human level. Thus, the following types of system functionality errors are defined: *systemic impatience, systemic greed, systemic neglect, systemic corruption, systemic frustration, systemic despair, systemic melancholy, and systemic anxiety*[16].

[16] Nicolae Vasile, *Analiza sistemică a erorilor vieții*, „Techno Market", februarie-martie, 2015.

As they are directly linked to the abnormal functioning of the system components, hence their explanation:

– *Systemic impatience* occurs when, for any of the types of response, the time necessary to reach the target is not granted, at least for the four time constants. This means a premature disruption of the system's operation. In technical systems we call it instability, in the economic ones, rashness, and in the humanist ones, impatience.

– *Systematic greed*, in economic parlance, – *rush* in the current language – is shown when, by forcing the world of actions in the on the *path-means* approach, aiming the premature fulfillment of desire, the system becomes unstable, with the consequence of passing from a possible convergent response to a divergent answer. This is where the saying goes, "haste makes waste", valid in all categories of systems: technical, economic and humanistic.

– *Systemic negligence,* according to the name in the economic systems, is

alienation, powerlessness to society and to yourself, in the current language.

From a systemic point of view, it means functioning *desireless and without connecting the perception's realm* of the system to the world of actions, although the latter is functioning normally.

– *Corruption of the system* means the operation of the system with the reversed, denatured, world of perception. The consequence is forcing the systems *path-means* side and moving towards a divergent response regardless of other conditions. Long before the emergence of systems theory, the German philosopher Friedrich Wilhelm Nietzsche (October 15, 1844, Röcken–August 25, 1900, Weimar) had the ingenious intuition that for a system which, although functional, does not yield the expected results, the solution to make it viable is its disarrangement, its *corruption*[17], that is, non-observance of its operating

[17] Friedrich Nietzsche, *Știința voioasă*, Humanitas Publishing House, Bucharest, 2013.

mechanisms. Historians call this a *revolutionary state*, the solution being, as a rule, a revolution.

While in technical systems it is called operating with *positive feedback loop*, in humanities systems it is called *lie*, and the economic ones, *corruption*.

– *Systemic frustration* occurs when the system works perfectly but, due to *lack of grace* (in humanist systems), *lack of energy* (in technical systems), or *lack of resources* (in economic systems) the pre-determined desire is not reached, instead being reached a stable one, but of lower value. The difference between desire and reality turns into *frustration* (in humanist systems), *inefficiency* (in economic systems) and *error* (in technical ones). On a human, individual level, frustration occurs to creators who, due to lack of grace (inspiration, intuition, etc.), fail to achieve their intended goals.[18]

– *Systematic despair*, in philosophical terms, means operation *without targets, without desires*. This

[18] Nicolae Vasile, *Analiza sistemică a frustrării*, „Techno Market", nr. 4(57)/2016.

was studied in an intuitive manner, by Emil Cioran[19] before the emergence of the systems theory. In fact, without targets, without desires, there does not exist any system, but only a mechanism that works totally unregulated. In the work *On the Heights of Despair*, Emil Cioran presents the types of *despair* manifestation, especially when it becomes a modus vivendi, without seeking to explain gnoseologically explain which its source is. Also Nietzsche studied the phenomenon, concluding with a very harsh sentence in the famous precept: *"Die at the right time!"*, which is also related to the lack of targets, where he means that the existential solution suitable for a man, who no longer has any target, is death.

In medical terms, the lack of desires is called depression and was studied by the Austrian neuropsychiatric physician

[19] Emil Cioran, *Pe culmile disperării* – literally *On the Summits of Despair*; translated "On the Heights of Despair", "Fundația pentru Literatură și Artă" Publishing House, Bucharest 1934; Humanitas Publishing House, Bucharest, 1990.

Sigmund Freud (May 6, 1856, Freiberg, Austrian Empire, nowadays Příbor/ Czech Republic–September 23, 1939, London), founder of the psychological school of psychoanalysis.

– *Systemic melancholia* means the condition that occurs after a period of *exacerbation of wishes*, when *all other components of the system work well* and thus the wishes are fully satisfied. Man, in this situation, breaks away from reality, believes that everything is accessible to him, everything is possible, that he has reached God, being at the same time permanently dissatisfied and always seeking other desires.

At the first unfulfilled desire, this type of man becomes unbalanced and melancholy is established.

Diana, Princess of Wales, a known case of melancholy, often said: "I can get everything because I'm a princess!" But she was always dissatisfied with everything that was going on around.

Melancholia was intuitively studied by the Danish philosopher, writer and theologian Søren Aabye Kierkegaard

(May 5, 1813, Copenhagen–November 11, 1855, Copenhagen) who, through his philosophical conception of man's constraint to choose his destiny, exercised a decisive influence on modern theology and philosophy, especially on existential philosophy. He is considered the father of existentialism.

Kierkegaard wrote: "What is melancholy?... It is the hysteria of the spirit! For any individual, there comes a time when he does just what his instincts, his desires, demand, without regard to his existence, he does not like anything, and his spirit asks him another way, a higher one, to manifest himself. [...] If this does not actually happen, the personality stagnates, is melted and melancholy appears."[20]

The Danish philosopher gives a detailed account on Emperor Nero's case.

Emil Cioran notes: "Negative feelings, like melancholy, do not express an overflow of life, but a decrease

[20] Søren Kierkegaard, *Scrisoare către un prieten*, Maşina de Scris Publishing House, 1997, p. 28.

in life, a void of it, an uncertainty."[21] And further: "Melancholy gives man a perspective of the infinite that shows him to be alone and abandoned in the world."[22]

– *Systemic anxiety* represents the dysfunction of the system caused by the *exacerbation of the world of perceptions overlapped with the insufficiency of activities in the world of actions.*

This results in an overload of the logic assembly.

In the case of the human organism, regarded as a system, it means that, in individuals at which, for some individual reasons, on the background of physical dysfunctions, occurs an increase in sensitivity, anxiety also occurs. The system, on the actions side, can no longer carry out the orders received from the logical level, while it continuously receives new orders.

This overload of the logical level leads to various kinds of repressions, including evil dreams (nightmares),

[21] Emil Cioran, *op.cit*., Chapter *Esența grației*.
[22] *Ibidem*, Chapter *Frumusețea flăcărilor*.

spiritual aggression, etc. This issue has been also studied by the Austrian psychologist Sigmund Freud who analyzed it using the information aspect.[23]

The Swiss psychologist Carl Gustav Jung approached the same issue, but by the energy method.[24]

As it follows from the above, referencing to desires is essential. By belonging to an interface world, desires contain a transcendental part, the one related to their generation, and a real part, that refers to their fulfillment or non-fulfillment.

Depending on the person's psychological profile, the following variants of choice may be available:

– the choice of desires, which are very hard, perhaps even impossible, to fulfill, for the realization of which a long period of time with an exponential evolution is required. This can be an

[23] Sigmund Freud, *Opere esențiale. Interpretarea viselor*, Trei Publishing House, Bucharest, 2009.
[24] Carl Gustav Jung, *Opere complete 8. Dinamica inconștientului. Despre esența viselor*, Trei Publishing House, Bucharest, 2013, p. 327–346.

acceptable option for those who prefer small but safe rises, for those who do not indulge to fail. In this case, they are idealistic people, with religious, artistic, etc. targets;

– the choice of feasible desires, which can be achieved, but which subsequently induce a cyclical evolution, while its alternative component could be either convergent, permanent or divergent.

In this case, it is about pragmatic people, who also assume the possibility of falling moments, but hoping for a positive average increase. This increasing average is only possible for a cyclical convergent evolution and impossible for permanent and/or divergent cyclic variants.

Regarding the resources that make possible the fulfilment of the desires, they also have two kinds of origin:

– *Real-world resources* such as energy, raw materials, financial resources, human resources, etc., are the basis for reaching the proposed targets, entered into the system as desires, for technical or, economic applications;

– *Spiritual resources (Grace),* coming from the transcendental world in the form of intuition, inspiration, luck etc. and which directly feed those actions on the path and means approach.

The Systemic Transcendentalism

According to the systemic model, *the systemic transcendentalism* does not mean the entire transcendental world, but only the one generating *desires*, these being the only ones that will follow a path of transformation into reality. Not all components of the transcendental world turn into desires. This part is also called, in the current language, *grace*, and contains parts of the notions of *inspiration, intuition, soul, and divinity*.

The *systemic inspiration* is not what usually is included in the notion of inspiration, but only that component that is creating wishes, which, in turn, represents the interface with the real world, becoming realities through the activity of the *world of actions*, with its

components *path* and *means*. There is no type of pansystemic inspiration that is able to work at all the system's levels.

Similarly, the *systemic intuition* is that part of the content of the intuition notion that leads to its conversion into reality only through the world of desires, by following the functional sequence of the *path-means-perception* loop.

The Soul, as part of the transcendental world, has a desire-generating side, which is thus an important systemic component, contributing to the completion of the world of desires with unfinished developments, from one generation to another, coming from the world of affinities, culture, science and so on.

In the sense of an immanentistic finalist model, of the pantheistic type, divinity is present also in the Systemism, as a desire generator. Those desires that man sends to God arrive in the systemic world of desires, and some of them become realities, provided that the functionality of the

path-means-perception loop validates them as feasible, meaning that it makes sense to define the notion of *systemic theism*. The existence of such a systemic mechanism makes sense to the idea that "you should be careful about what you ask from God, because your desire could be accomplished, but afterwards it could not suit you."

In the same pantheistic sense, the divinity can also intervene separately, in the other components of the system, as paths, means and perceptions, increasing the efficiency of the transformation of desires into reality.

But man's desires are addressed not only to God but also to St. Nicholas, to Santa Claus etc. Those also follow the same path of transformation into reality.

The Systemic Logism

The *Systemic logic*, unlike the Hegelian-type panlogism, is a targeted one. It includes only the interface parts of the world of desires, the world of actions and the world of perceptions, but not the totality of the real and transcendental world.

An essential part of systemism is the *logical ensemble,* in which are comprised the desires coming from the transcendental world and the *state of the realities* coming from the world of perceptions, on the one hand, and a decision-making quantity, called *Command*, which activates the world of actions consisting of ways and means, on the other hand. The state of realities is the representation of

the realities themselves, by the bias of the perceptions. In technical applications, this logical ensemble is called a *controller*. Its logical answer is a function due to the *difference between desire and reality*, which, in the same technical applications, is called *error*.

The mathematical dependence of the command on the error may be *analytical* or *logical*. The *analytical command* may be *proportional, derivative, integrative* or any cumulative combination thereof.[25] *The logic command* can be *binary*, *trivalent, polyvalent* or *fuzzy*.

The binary logic was introduced by Aristotle. According to this, any thought process could have only two variants of appreciation: *true* or *false*. This happened sometime around 350 BC and lasted until 1927, when the Polish mathematician, logician and

[25] In the technical domain, the type of dependence between command quantity and error defines the type of controller, which can be of P type (proportional), I type (integrative), D type (derivative), PI type, PD type or PID type.

philosopher Jan Łukasiewicz (December 21, 1878, Lwow–February 13, 1956) introduced in the *mathematical version of logic* – where the opposite variants of binary logic were denoted by "1" and "0" – the third possible value, placed between the two, thus "inventing" the *trivalent logic*. The philosophical logic – using the instruments of philosophy in the deductions and demonstrations – continued its evolution and, in 1935, the Romanian philosopher Ştefan Lupaşcu (August 11, 1900, Bucharest–October 7, 1988, Paris), better known as Stephane Lupasco, after his French name, introduced in his Ph.D. thesis on *The Principle of Antagonism and the Logic of Energy*, a new, non-Aristotelian logic that was later also named the logic of *the included middle*.

In 1942, the Romanian mathematician Grigore Moisil (January 10, 1906, Tulcea–May, 21 1973, Ottawa, Canada), in his work *Logique modale*, generalized the theory of Jan Łukasiewicz, thus introducing the *multivalent logic*, the mathematical

variant of logic proving to be more prolific than her philosophical sister, leaping another step forward.

The evolution of the mathematical logic continued by the emergence of *fuzzy logic*, the fruit of the inspiration of Lotfi A. Zadeh (born Feb. 4, 1921, Baku, Azerbaijan), who in his work *Fuzzy sets and systems* (In: Fox J, System Theory, Brooklyn, NY: Polytechnic Press, 1965), set the principles of this new, revolutionary and exhaustive logical form, where between the two values of binary logic there can be an infinity of other logical values.

The avalanche of knowledge development in the present age is also explained by the rapid development of logic. While from 350 BC until 1927 nothing special happened, after that year, until 1965, there were four epochal openings, which were positively reflected in all the other branches of science.

The Hegelian dialectic model – based on logisms of the *thesis-antithesis-synthesis* type – is only the

binary variant of the multiple command variants listed above. All the conquests of mathematics and mathematical logic can contribute to the development of systemism through this assembly of transcendental-realistic interface.

If we apply the principles of logic to the individual life, we find that age also has a role in choosing the logic variant that we agree on. In our youth we are more radical and, consequently, more attracted to the binary logic and to the excluded third party's law, in the middle age there appear all sorts of triangles and we like more the trivalent logic and the *included middle* principle, while in old age we incline towards fuzzy logic. The sequential evolution may be as follows:

In childhood and youth: binary logic or the excluded third-party law. When a child learns to speak, he creates his own universe by asking simple questions, with yes or no answers. He succeeds in creating complex, sometimes surprisingly real judgments, just starting from binary logic;

In adolescence: the young person is radical, does not accept half measures, and always applies the *everything or nothing* logic, thus also binary logic;

In love: for Him and Her there is nothing else or anyone else in the world, except for them two. This is the moment when binary logic is the most radical. The appearance of a possible third party is sometimes equivalent to death. The same logic should continue in marriage.

In the middle age: the trivalent logic or the included middle principle becomes effective with the appearance of the first child. Besides Him and Her, there is also the Child. Subsequently, the mother-in-law appears, to help raise the child, and so it comes to polyvalent logics.

At the senior age: the polyvalent logics and the fuzzy logic are better suited, as solutions are needed for every situation. Thus, when more children appear, a support should be found for each of them; when all in-laws are aging, a supportive solution must

be found for all; when grandchildren appear, they must adapt to their level of understanding; when they grow up, they must be helped and accepted as they are. For each of these issues must be found a suitable solution, without always starting from the beginning, i.e. from the binary logic.

The Systemic Empiricism

Systemic empiricism, unlike the classic one, is a targeted empiricism. The difference lies neither in the unprecedented evolution of the field of measurement, which has developed much due to the included electronics, nor in quantum physics-based finite interpretations, according to Heisenberg's[26] uncertainty principle, but in the fact that perception is constantly comparative, between the realm of desires and the realities one. *Systemic perception* is essential in system functionality.

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[26] Werner Karl Heisenberg (December 5, 1901, Würzburg-February 1, 1976, Munich), a famous German physicist, Nobel Prize laureate of Physics in 1932, one of the founders of quantum physics.

With regard to technical systems, Norbert Wiener said that any target can be reached if that quantity can be measured. Paraphrasing his saying for humanist systems, any desire can be fulfilled if it permits a perpetual comparative perception of the reality, and there is the possibility of changing the state of its fulfillment through an activity in the world of actions, in the direction of the path and means.

The Systemic Activism

The systemic activism, as a cumulation of path and means components, or as a transposition of the world of actions into life, represents the actuator of commands coming from the logical ensemble, namely the fulfillment of desires, and is based on the *entropy theory*.

The *entropy theory* was introduced for the first time in thermodynamics by the German physicist and mathematician Rudolf Julius Emanuel Clausius (January 2, 1822–August 24, 1888), considered to be the founder of thermodynamics, in his 1865 work entitled *The Mechanical Theory of Heat – with its Applications to the Steam Engine and to Physical Properties of*

Bodies (London: John van Voorst, 1 Paternoster Row. MDCCCLXVII).

The extension of the notion to other fields was initiated by the American mathematician, statistician, pedagogue and economist of Romanian origin, Nicholas Georgescu-Roegen (February 4, 1906–October 30, 1994), the father of the bioeconomic theory. Thus, in his work *The Entropy Law and the Economic Process,* Cambridge (Mass.: Harvard University Press 1971), he presents it as a revolutionary way of regarding the economy.

The systemic activism does not dissipate into transcendental or perceptual issues, which leads to an increased efficiency of the system.

The system's actions are based on the possibility of transforming desires into reality by using *systemic entropy*, which means provoking *changes in humanistic entropy*, viewed as the product of will and acceptance. The will represents, in this case, the accumulation of all active factors in the fulfillment of desires. Acceptance

is the opposite of cumulation of factors contrary to the fulfillment of desires. The entropic action is local, not continuous or cyclical, having a role only in changing the state of a given quantity in the given context.

The Systemic Realism

The systemic realism does not represent the whole real world, but only the transposition into the systemic components of the real world. It connects the systemic activism with the systemic empiricism through the systemic logic, forming a closed loop that works until desires come true.

The system is alive as long as information flows through the loop according to the constructal law: *"For a finite-size system to persist in time (to live), it must evolve in such a way that it provides easier access to the imposed (global)* (fluid, energy, mass, information, etc.) *currents that flow through it."*[27]

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[27] Adrian Bejan, J. Peder Zane, *Design în natură. Cum guvernează legea constructală evoluția în biologie, fizică, tehnologie și organizarea socială*, AGIR Publishing House, Bucharest, 2013.

The *constructal theory* was introduced by Adrian Bejan (born September 24, 1948, Galati, Romania), settled in the USA. The idea dates back to antiquity, when Heraclitus of Ephesus (about 535 BC–475 BC), known as Skoteinos (meaning 'the obscure one'), a Greek-speaking pre-Socratic philosopher, said everything was "in a flow" hence the aphorism *Pantai rei*, that is, "everything flows, nothing remains unchanged", more specifically, "No man ever steps in the same river twice, for it's not the same river and he's not the same man."[28]

Systemism, as a philosophical model of pragmatism, represents the optimal level of *efficacy* and *efficiency*.

Systemic efficacy, defined as the ability to reach the targets, is given by the very way the model was defined and constructed.

Transcendental efficiency results from extracting of the transcendental world only those elements that can

[28] Although attributed to Heraclitus, this famous phrase belongs in fact to the philosopher Simplicius of Cilicia (ca. 490 – ca. 560).

transform into desires. *Real-world efficiency* results from the fact that only the systemic components are active, and not it's entire consistency.

The relationship of systemism with other philosophical models

Systemism is an integrative philosophical model that does not deny other models but uses them in various systemic functions. In order to easily track this, we summarize the essence of its structure and function.

Structurally, the system comprises two principally different, distinct parts, the transcendental world and the real world, interfacing through a mixed part, the world of desires, which includes parts of the other two, as the desires can be generated both in the transcendental world and in the real one.

Functionally, the desires generated in this manner are fulfilled by the work carried out by the structures of the world of actions, under the commands

generated by a logical ensemble, in which is comprised the difference between the intensity of the desires and their level of fulfillment, difference that is developed in the world of perceptions.

If we are referring to the ancient Greek philosophers, Socrates' and Plato's, *maieutics* (finding the truth by means of dialogue) may be one of the ways to be used in order to fulfill some desires, while *Aristotle's binary logic* is part of the system's logical ensemble.

In the modern period, *Bacon's empiricism*, continuing the *antic epicurean empiricism*, is the starting point of a mechanism of knowledge based on the *triangle of abduction-induction-deduction*, which can be framed, from a systemic point of view, as follows: abduction has its springs in the transcendental world, induction comes from the world of perceptions and reaches into systemic logicism, and the deduction comes from the logical ensemble and reaches the real world, in order to achieve some targets, in this case the fulfillment of some desires.

Widely represented, *Kant's metaphysical realism*, with its roots in the transcendentalism, participates in the empiricism through the relative, agnostic perceptions, caused by the difference between the thing itself and the totality of the associated *phenomena*, while the paths of knowledge are found through a new method called *criticism*.

Its systemic framing involves the participation in the generation of desires through the transcendental world, the participation in the perception, be it even agnostic, through the world of perceptions, and embracing criticism in the systemic logism.

Hegel's panlogism, imposed by the method called *dialectics* (reaching the truth through contradictions), based on the thesis-antithesis-synthesis triangle, which can also be interpreted as a precursor of the trivalent logic, perfectly fits in the systemic logism.

Applied to society by Marx, resulted this dialectic, where *the thesis was the existing society, the antithesis was its denial*, and *the synthesis was com-*

munism. It was placed somewhere in the future, a very distant one, where all the individuals will have everything they want. The lack of realism of this assimilation of dialectics led to ineffective economic and social results, unanimously known, due to the bankruptcy of communist regimes in the vast majority of cases.

Schopenhauer's pantelism or *volunteerism*, as it is said, according to which the will is the intimate part of existence or the thing itself, falls into several of the systemic components. The will, which is composed of *desire and determination plus vital force*[29], falls systematically as follows: the desire, in the transcendental world, the determination in the logical ensemble, and the vital force in the world of actions.

The will has nothing to do with the world of perceptions. The evolution from desire to its accomplishment is done by the causal path, its engine being the *cause-effect principle*. From an

[29] Arthur Schopenhauer, *Despre libertatea voinței*, Paideia Publishing House, Bucharest, 2015, p. 52–55.

epistemological point of view, this is an entropic process.

Nietzsche's perspectivism systemically falls into the transcendental part of the desires generation. In the conception of the great German philosopher, the lack of targets or desires was similar to denial of life.

Regarding the systemic efficiency, as seen from the other end of the system, at the system's exit, Nietzsche proposed, for the first time, the solution of corrupting the system in the case of not reaching the target, failure to fulfill the desires, an idea that places him into the concept defined as *systemic existentialism*.

Comte's positivism[30], which only considers the real world, completely eliminating the theological and metaphysical aspects, as well as the pragmatism of both Peirce and James, which only considers the world of actions, through its components, ways and means, are both placed only in the

[30] Auguste Comte (1798–1857), French sociologist and philosopher.

real world, differing from systemism due to the lack of a closed loop through the world of perceptions, which is why their efficiency in fulfilling the desires is relatively low.

Systemism elements in the history of the Romanian nation

In the history of the Romanian nation, there are obvious elements of involuntary systemism, which appeared before the actual theory of systems.

Mihai Eminescu is the one who, from the transcendental world, represents the part of the nation's desires, some implicit, some more explicit. These appear in many of his literary or historical writings, but the most beautifully and clearly they are lyrically expressed in the poetry "*Ce-ți doresc eu ție, dulce Românie"* (What I wish for you, sweet Romania).

As a declared follower of Schopenhauer, Eminescu does not stop at the level of desires, but continues to the level of will. Thus, he moves

into the logical ensemble (the world of decisions), and in the world of actions for the advancement of the nation, by influencing the political environment, using his journalistic creation as tools for the ways and means.[31] In this direction, he was supported by Titu Maiorescu. The world of perceptions was represented in the contemporaneity of the great poet by Ion Luca Caragiale, and the part of wishes in the real world, as well as most of the world of actions through ways and means, came from King Carol I.

It was a glorious age of the Romanian people, though, if viewed at the micro level, in Caragiale's plays, there were quite a few shortcomings at that time. But these are not the subject of the systemism's study.

A major role in clarifying the transcendental targets of Mihai Eminescu's wishes was played by the great historian

[31] Nicolae Vasile, *Analiza epistemologică a creației jurnalistice a lui Mihai Eminescu*, „Cronica Timpului", nr. 21/octombrie, 2016, p. 12.

Nicolae Iorga, who initiated the process of the national poet's mythication.

Another element of Romanian systemism comes from the religion realm. The attainment of transcendental targets, including those of Mihai Eminescu, gains more concreteness in the interwar period. An important moment was the establishment of the Romanian Orthodox Church (1872), with recognition at the patriarchal level in 1925.

Then, based on the philosophical foundations around philosophers such as Constantin Rădulescu-Motru, Nae Ionescu, Lucian Blaga, etc., with the support of the revived Church, a national climate was formed that, at some point, was politically hijacked, with adverse outcome.

An involuntary confirmation of the systemism – through prematurity and, partially, by reference to space and not to time – came from Lucian Blaga, who had the vision of the world's cyclicity.

While the first systemic elements exposed above did not deny its cyclical outcome, there was also a systemic

approach to the exponential response, and that was the one in the socialist period. In the beginning, it denied the transcendental targets, accepting only those in the real world, of economic and technical nature.

This system, based on the Hegelian type of dialectic – fatally adapted by Marx to the society – has included also the systemic isolation in the field of the world of its own actions, which led to the violation of the *constructal law* at the society's level, with particularly negative effects on efficiency.[32]

[32] Nicolae Vasile, *Analiza constructală a existențialismului român*, „Buletinul AGIR", nr. 2, Bucharest, 2016.

Systemic elements in universal knowledge

(*Instead of an epilogue*)

There are involuntary elements of systemism, and we refer to those that precede the emergence of the system theory. The alleged cyclicality, which is the basis of all zodiac systems in history, is an indication of the recognition of the systemic functionality of the real world and even of the transcendental world.

Nietzsche, through the philosophical approach to the importance of targets set by humans, whose lack he assimilated with the unjustified life, but also by introducing the idea that a system that operates according to its own rules but does not produce the expected results is justified to be corrupted, can be seen as a precursor of systemism.

In economics, in the field of crisis theory, is known the "Kondratiev wave"[33] which is of permanent systemic response type. The Russian economist only refers to free market economies. The guided economies have an exponential-type finality, their real states generally do not reach the expected targets, thus being in a state of permanent inefficiency, formerly called *systemic frustration*.

After the system theory, several systemic elements emerged in the evolution of the economy and society. By assimilating the strategies with automated control systems, we can speak of a global systemic approach in several areas of activity. Its components are:

Sustainable development and *Globalization*, which can be considered to be *systemic desires* originating from the real world. Both are based on

[33] Nikolai Dimitrievici Kondratiev (March 4/17, 1892– September 17, 1938), Russian economist, author of the theory of long-term economic cycles, the so-called "Kondratiev cycles".

mathematical theories. Thus, the concept of *Sustainable development* comes from the notion of *bioeconomics*, introduced by the mathematician Nicolae Georgescu-Roegen, the father of the bioeconomic theory, about which we have commented above.[34]

The concept of *Globalization,* in an economic approach, is based on the *Mathematical Game Theory,* introduced by the American mathematician John Forbes Nash Jr. (June 13, 1928–May 23, 2015), a specialist in game theory, differential geometry and partial differential equations, winner of the Nobel Prize for Economics in 1994, that started from a paper published in 1950.[35]

The world of perception has grown heavily, at global level, through the monitoring systems implemented and run by huge computer networks.

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[34] Nicolae Georgescu-Roegen, *The Entropy Law and the Economic Process*, Cambridge, Mass., Harvard University Press, 1971.

[35] John Forbes Nash Jr., *Puncte de echilibru în jocuri cu n persoane*, Proceedings of the National Academy of Sciences 36/1950.

The world of actions, through its components of ways and means, has also shown an unprecedented development in our history, by implementing cybernetics and robotization of production, and through spectacular developments in information technology, communications and transport.

APHORISMS,
WORDS OF WISDOM,
THOUGHTS...

1. Anything can be fixed, except for death and love, although... for the first one, I have some doubts!

2. The ideal man is exponential, the real man is cyclic.

3. The smart one lives insensely, the stupid one lives well!

4. While the smart one never has time enough, the stupid one does not know what to do with it!

5. A greater writer becomes the one who has what to say, but he cannot write, than the one who knows to write, but has nothing to say!

6. There are some who challenge Eminescu!... Nor do all believe in God!

7. Artists protect their muses as journalists protect their sources.

8. All great love is inopportune. The opportune ones do not have time to get great!

9. Civilization means rather guaranteeing the minima, below which one cannot fall, than the possibility of reaching peaks!

10. The reason is potential, the will is executive, while morals delays them both!

11. A human without God does not differentiate between good and evil!

12. When you feel that someone divinizes you, it is well to pay him attention and respect, as he sees God in you!

13. Democracy, if it doesn't kill you, makes you stronger!

14. Wether he can, or he cannot, wether he knows, or he does not know, the human wants to have and to be!

15. The universe is cyclic, the man the same, but God wants us exponential.

16. The mistakes of life come from forcing fate: wanting to be without knowing, wanting to have without giving.

17. The ugly woman desires to be beautiful, the beautiful woman desires to be smart, the smart woman does not desire anything.

18. Love is from God, while marriage is from the priest. Choose love!...

19. God may be angry with you, but you cannot be angry with God!

20. Too much love accumulated and not shared overflows and pours on something else. At Eminescu it was poured on plants, while at Nietzsche on animals.

21. To those we love, we offer everything, whether they are worth it or not. But what are we doing for those who love us? Do we have any duty towards them?

22. Marriage: the opposite destiny of the butterfly's, first you fly, then you crawl.

23. Who thinks that love for more persons diminishes the value of each one, does not understand and does not feel the infinity of love.

24. I do not know to swim, I do not know to ski, I do not know to drive, and yet I live! Or is that exactly why?...

25. The bullfight is a great wickedness of men. I support the bull!

26. Before striving to be equal to the man, the woman had everything, she knew how; since then, she has only half: her part.

27. White is the great deception of colors!... While it inspires us so much purity, in fact it is not a color, but a sublime blend of colors, those of the rainbow.

28. Seen from the shore, any river seems a banal lake. Its greatness is only understood by those who know its entire course, in time and space.

29. In front of the one who has lived a great love, you must bow down, because he has known God!

30. Most of us, whether live the major part of our lives with people we love, but who do not love us, or with persons who love us, but which we do not love. Those who do not love each other do not get together, and at those who initially love one-another, the feeling does not resist.

31. Friendship is more durable than love, because in the case of friendship,

the two support one-another unconditionally, accepting themselves as they are. In the case of love, everyone wants the partner to change altogether, according to his desire and likeness, and this only very rarely succeeds.

32. The marriage that ends in friendship was a marriage, but the love that ends in friendship was not true love.

33. If a person to whom you confess your love evades, by offering you only his/her friendship, leave him/her immediately! Under the umbrella of his/her friendship, he/she will always be with you, and so you will witness his/her love for others. Your life will become a hell!...

34. In mathematics, at addition, plus and plus will give a bigger plus, minus and minus will give a bigger minus. On multiplication, plus and plus will always give plus, while minus and minus will always give you also plus, by negating the negation. In life, by gathering more clever persons in one place, will result in a bigger cleverness, more stupid ones gathering in one place will form a

bigger stupidity, but by multiplication it is not sure that out of two clever ones will result also a clever one or if out of two stupid ones will result also a stupid one.

35. I believe in the high love that can lift you up to God, I believe in profound love that can lead you even to the grave, but I do not believe in eternal love.

36. Artists, do not have sex with the muses... You can lose a good muse for a bad sex!

37. The artist's dilemma: to make a muse out of his wife or to make a muse... his wife?!

38. Although it is very pleasant, it is not well to be loved by many women, better be loved by only one, namely the one you love.

39. Poetry is not a writing; poetry is a dream!

40. A picture is worth a thousand words, but it also takes more than a thousand times in computer memory.

41. Because you exist, you have no place in life, and because you possess, you are hiding in the house.

42. In a rape, the rapist is the culprit, but the raped one could also be, if it seemingly liked it.

43. If in an electrical system we put in contact the plus with the minus, and no sparks come out, it means the system is dead. It is the same in politics, with the contact among right and left.

44. For a system that works well, according to its own laws, but the results are dissatisfying, the only solution is to corrupt it. Some name it revolution.

45. Entropy means the ratio between being helped and not allowing to be helped.

46. Who introduced the metaphoric saying: "the goodness is the high of heaven; the evilness is the bottom of the earth" favored the goodness. The high sky is infinite, while the bottom of the earth is finite. Or, as you can see, in the current life, they are quite equal!

47. My Lord, if I pray you, I should be well the day after tomorrow; how will I be today and how will I be tomorrow?...

48. The woman has two categories of attributes: one that makes you to run

after her and the second, which makes you to run away from her.

49. A free human, either man or woman, is like a star: it radiates all light outwards, towards all, because that is its purpose. A family is like a black hole, a prison full of light, but it draws it all inwards, so it is established. For this reason, artists should not marry. If they still do so, they must know that more stars can appear from a black hole, by explosion, but that the opposite is not possible.

50. A recognition – not philosophical, but factual – of the life cyclicity is the depression of elderly people, who no longer feel able to start a new cycle.

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CONTENTS

The science, literature and philosophy of Professor Nicolae Vasile are a permanent blend of lucidity with his writer's identity. This forces him to remain in his own natural patterns, creating a personal effigy, incorporating the power of devotion for the common ideal of knowledge through several means of approach. The author manages with ease the "never ending infinite of knowledge", giving a moral value to the pursued goal: the continuous enrichment of human being and life, its transformation into a structure of the good and the pursuit of the dialectic of these transformations. Today, more than ever, by the bias of scientific interference and logical interconnections between matter and spirit, life and death, that have been proved through the exact sciences – physics, mathematics, biology, chemistry, geology – on the one hand, and philosophy, metaphysics, anthropology, history, on the other hand, are we any closer to the absolute truth? It's just one of the questions that this book tries to answer.

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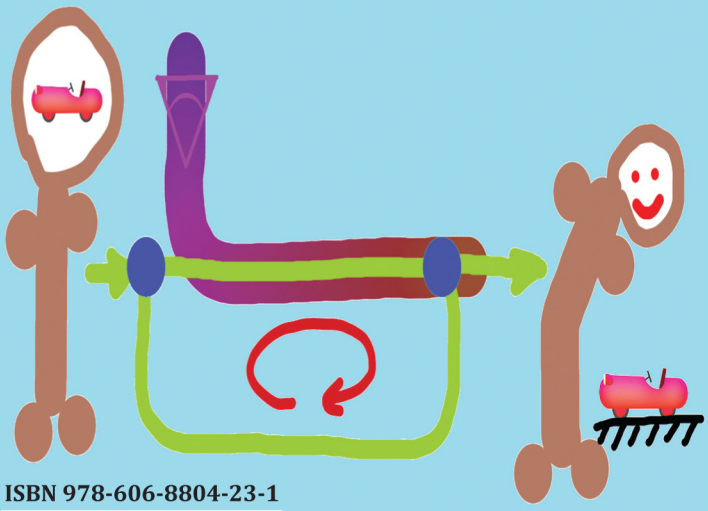

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