

**A TEST DESCARTO-ACKERMANN-  
FILKORNISED OF THE SCULPTURE IN FOUR  
DIMENSIONS, THE BRUNELLESCHOSIS AND  
THE EPISTEMOLOGICAL PATENT OR THE  
PATENT LAW AND THE SYSTEM SCIENCE :  
DESIRE, DUTY OF FRAUD ?**

FRANOVA M  
Unité Mixte de Recherche 8623  
CNRS-Université Paris Sud – LRI  
04/2006

**Rapport de Recherche N° 1441**

**CNRS – Université de Paris Sud**  
Centre d'Orsay  
LABORATOIRE DE RECHERCHE EN INFORMATIQUE  
Bâtiment 490  
91405 ORSAY Cedex (France)

A test descarto-ackermanno-filkornised  
of the Sculpture in Four Dimensions,  
the Brunelleschosis  
and the Epistemological Patent  
or  
**The Patent Law and the System Science:  
Desire, Duty of Fraud?**

**Marta Fraňová**

[mf@lri.lri.fr](mailto:mf@lri.lri.fr), <http://www.lri.fr/ia/mf/introduction.fr.html>

**UMR 8623 CNRS - Université Paris Sud  
LRI, Bât. 490, 91405 Orsay Cedex, France**

All rights reserved for all countries.





## **Warning**

This document is the text of my presentation at EMCSR'06. In consequence, a particularity of this document is that it *is not* suitable for the speed reading techniques. In other words, as in a conference room, you have to start at the beginning and you are free to leave if the topic seems not interesting for you. However, in the conference room, you cannot have a “look” at what comes next in order to change your decision of leaving. Another particularity of this document is that any “quotation” of my sentences is like tearing off an eye of Mona Lisa. Ask yourself: “Is an eye that you tear off from the Leonard’s painting still work of Leonard?” The same holds for any “summary” of this presentation.

In the appendix of this document you can find the text of my paper published in the proceedings of the conference.



The title of my presentation here at the conference is different from the title of my paper in the proceedings and it is imperative to keep your proceedings closed during my presentation. Moreover, you will need a sheet of paper and a pencil. These requests are just a few of the “particularities” that are inherent to the topic of my presentation. The next “particularity” you may perceive directly by seeing that, contrary to my past presentations at conferences, I read my text. It is not a choice, it is too a necessity inherent to the topic presented.

How can then I hope to attract you by simple reading my text? So, as far as the *attraction* is concerned, let me just recall that one famous actress once said that it is easier to attract a man than to retain him. The goal of my presentation is not just simply to attract you but to make you *addicted* to the systems I call descarto-ackermannofilkornised so that you are consciously willing to pay a fortune either to liberate you from this addiction or to train you to become your own “provider”. To make me understand better, my presentation will be similar to an innocently looking invitation to see a 3-dimensional movie. As you know, when you want to look at the screen, you have to use particular glasses in order to make appear a simple 2-dimensional picture as a space in which you are absorbed. In my presentation I will “give” you one information that has a similar effect. It will (maybe) absorb you into a world different from that you are used to. The problem with this presentation is that while it is easy to take off the glasses in order to return to your normal life, out of the 3-dimensional movie, you will not be able to “take off” the information I shall present.

In order to not to prove, but simply to illustrate *my* power of attracting your curiosity and giving you thus a possibility to leave this conference room before it’s late, I will start by asking a question. Do you know this formula?

$$E = mc^2$$

Then, I may ask those that answer “Of course I know it”, whether they use it in their personal life. You may ask what do I mean, “to use it in personal life”? So, let me illustrate how I use it to evaluate the efficiency of the people I call “Impossible-Makers”. In order to not give you a possibility to misunderstand the term “*Impossible-Maker*”, let me specify more that an Impossible-Maker is a professional that is able to perform or to prepare making things that seem impossible or absurd. For instance, some may know the Lichtenberg’s collection of curiosities in which appears **a knife without a blade for which the handle is missing**. If you have to make an industrial product that satisfies this Lichtenberg’s description, you may think that you have a gold mine here, since — seemingly — you need no material to make handles (that have to be missing) and blades that are not here. Of course, there may be a difficulty in finding funds to create the industry, but you certainly remember the Emperor’s New Clothes fairy tale. Now, ask yourself, do you have to be a charlatan in order to work on project on inventing a knife without a blade for which a handle is missing? Not necessarily. In fact, you may interpret the requirement of the absence of the blade as the description of the drawback that any blade represents. The cut with a blade is too wide, too big. You need an instrument that cuts so neatly as if there were no blade. Then, let us consider the requirement: there has to be no handle. Let us interpret it as a condition that only a “right person” can use it. Do you remember Arthur? He was the “right person” to take

off the magic sword. No impostor or substitute could do it. So, as for our knife is concerned, we would need that neither an impostor nor an ignorant could use it. And then, the specification:

**The knife without blade that has no handle**

becomes quite comprehensible as soon as we realize that the laser is today a *material execution* of this absurd “idea”. The Salomon’s Wisdom can be seen as another execution. So you see that for me, an Impossible-Maker has nothing to do with a charlatan. Therefore, I can seriously think of existence of such persons and I can speak of the efficiency of Impossible-Makers. This leads me to read the E=mc<sup>2</sup> formula in the following way:

**The Efficiency (E) is the product  
of the motivation (m) and of the competence (c) put at the power of two.**

After spending a few hours thinking of it, you will certainly agree with me that the competence, or Know-How, of such an Impossible-Maker needs to work differently with terms like « absurd », « concrete » or « practical ». It is even more complicated than that because while an ordinary person dares to affirm and even to fight a whole life to prove that something *is* absurd or not concrete, an Impossible-Maker just confesses “I do not know” or “I do not know ... yet” or something else that describes his situation.

But, in order to not to stay at this “low level”, speaking just of the Impossible-Maker, I have to warn you that my evaluation formula can even be extended to the form

$$E = \lim_{n \rightarrow \infty} m * c^n$$

that applies to the evaluation of the Efficiency of a *Miracles-Maker*. But I think that there is a long way to get to persuade you about the practical usefulness of knowing the Miracles-Maker-Know-How (Savoir-Faire du Faiseur des Miracles), so let me allow to start with a more humble task, that of trying to find in this conference room my future collaborators, customers, sponsors, editors or publishers for my

**Atelier de la Créativité Formelle**

I think that it is better to announce from the start that for my professional ad I am seriously considering the formula

**Impossible At Once, Miracles in Three Days.**

For those that are somewhat astonished with my ease in writing thing like this, let me recall my interpretation of Lichtenberg’s knife-formula thus leading to Alexander Pope who wrote

**If vain our toil, we ought to blame the culture, not the soil.**

Let me return to the image of 3D picture obtained by particular glasses from a 2D image. The descarto-ackermanno-filkornised systems present such particular glasses. In order to give you a possibility to perceive yourself what it feels like to have them on, we need an analogue of 2D images. Well, I will present you one, but you might suspect that I am just an Illusion-Maker. So, in order to make sure that you do not feel just as an external observer manipulated by an Illusion-Maker, I will help you to have a 2D picture of your own. You will create such a 2D picture of your own by participating at the test I have conceived for this purpose. But I repeat that you cannot be an external observer. So, those that do not want to be involved should leave the room immediately.

Moreover, you should be aware that this test is a highly private matter. This means that you should work on it knowing that it is “for your eyes and your mind only”.

Let us start the test right away.

The first exercise will be similar to brainstorming exercises. I will tell you a word and in one minute you will have to write down a list of the ideas that come to your mind. After one minute, I will give you another word and you will proceed in the same way.

So let us start, the first word is Happiness.

The second word is Power.

This brainstorming-like exercise is just a first step of our test.

The next exercises are time-consuming and thus you have them as a homework. I know that many people after reaching certain age do not stand the idea of homework and you are of course free to adopt the position that you think adequate for you.

So, the first exercise of your homework has three variants. Don't lose your time by speculating on the seemingly eccentric character of some of them. You can choose one that suits you best or you make as many as you think useful.

In the first version, your goal is to write down something, a message or what you think the best, that would improve the life of your re-incarnation.

The second variant of this exercise is expressed by the goal to imagine that you know that you will have an accident in which you lose your memory. You shall nevertheless keep your ability to speak, listen and read. So your homework consists in writing something to you, to leave you a “message” that will help you to “raise out of ashes”, exactly as the Phoenix does.

The third variant. Write down your own non-religious analogue of “Ten commandments”. In other words, something that could make a representative list of your non-religious Creed.

The next exercise requires that you write a definition of the sugar.

The last exercise has two variants. You choose the one you prefer, or you make both.

For the first variant, let me recall that Re and Osiris are two Egyptian Gods.

Erik Hornung in his book *Conceptions of God in Ancient Egypt — The One and the Many*, on pg. 93, speaks of an image of a ram-headed mummy (or “one body”, if you want) that is captioned by two expressions: “**This is Re when he has come to rest in Osiris**” and “**This is Osiris when he has come to rest in Re**”. How do you interpret this caption?

For those that feel that the Universe of Ancient Egypt is far away from their preoccupation, I propose a background that concerns almost everybody, that of the Relationship. Michel de Montaigne, the well-known “thinker” of 16<sup>th</sup> century wrote

about his relationship to Etienne de La Boétie: *If somebody asks me why I did love him, I feel that it cannot be expressed otherwise but by saying: “Because it was him; because it was me”*. How do you interpret this “*Because it was him; because it was me*”. Do you have somebody in your life that this saying applies to your relationship?

The test was long enough that you might forget the purpose of it. So I recall that the goal of this test is that you prepare your own 2D picture that you will have to look at by the spectacles worked out with the help of the information I present in the paper published in the proceedings.

Take your time to work on this “picture” and when you finish, and only then, read the paper. For those that have already read the paper the test changes slightly, nevertheless, this test will maybe have an impact on their second reading. In other words, I think that once they have passed through the test they will not read the “same thing”.

Let me come now to *my* 2D picture.

First, let me present the context in which my 2D picture has been elaborated on purpose for this conference. My picture is elaborated so that it is already suitable for perceiving The Sculpture in Four Dimensions. More exactly, any 3D projection is a misleading mutilation. It is elaborated also to avoid useless chatting, dangerous gossips or rumors and stupid copying, referring, resuming and presuming. In other words, it is protected and I call the **Epistemological Patent** this new and particular protection of my work. You maybe do not understand now the meaning of this protection. However, you will certainly be able to *feel* the strength and the importance of this protection once you will use my paper to obtain a 3D or even 4D perception of your 2D picture.

After insisting on this protection I can say that one of the goals of my work is to make the world know that there is a very serious problem with the foundations of the patent law and of the system science. In order to give it a working and official name, I call this problem Brunelleschosis. This problem of foundations has even more serious consequences for our everyday life. To illustrate the seriousness of the Brunelleschosis, I can compare it to the image that can be evoked by the expression “Mental Aids, Blindness, Deafness and Dumbness”. To “have” Brunelleschosis costs lot of money, it is accompanied by the *loss* of the credibility, of the human lives and of the technological, economical, strategical, medical and social progress. The descarto-ackermannofilkornised systems are to show the problem, the solution as well as the adequate protection against harmful impostors, substitutes, simplifications and *semeurs de zizanie* (those that stir things up). For those that are here in the conference room, my presentation here is inseparable of the text in the proceedings and the goal of this Whole is, among others, to check simply whether someone will feel concerned in an adequate manner.

Let me start now the verbal description of my 2D picture.

Créativité Formelle allows to perceive and to provide, among others, the technological means for a production of the Elementary Metamorphical Nucleus

- of the Invention of Writing
- of the Heliopolis Ennead, of the Hermopolis Ogdoad and of the Egyptian notion of the “First Time”
- of the Pharaonic System
- of the Euclid’s Geometry
- of the Platon’s Idea of Good (l’Idée du Bien)
- of the Advancement of Learning of Francis Bacon
- of *Discours de la méthode pour bien conduire sa raison et chercher la vérité dans les sciences* et des *Regulae ad directionem ingenii* of Descartes
- of the Art of Naming, Governing, Safeguarding, Delegating, Sharing, Educating and of everything that is necessary for a group of people to be a Civilisation
- of the Happiness, of the Success, of the Progress, of the Power, of the Humility and of everything that is necessary for a Civilisation to guarantee its survival
- of the Slovak Veda (Slovenská Veda) (not to be confounded with the term Slovak Science)
- of the Automatic Construction of Programs
- of the Perfect Security Systems
- of the Prevention of some mental perturbations and diseases

It allows to delimit the difference (if it is the case), between this nucleus and the constructions such as Chinese Tao, the Druid’s system, the Mason’s system, the Rationalist’s system, the systems of various spiritualities, worldviews and methodologies, the democracies of the modern times, the science of the 3<sup>rd</sup> millennium, etc.

It allows to point out the usefulness of the systems called “divinatory” in the “random” examination of the well-foundedness, of the solidity and of the metamorphical power of the foundations of the systems related to the Life as well as in the enhancing and the activating technological, economical, social and artistic creativity.

It allows to point out the value of a thorough familiarization with the Elementary Conception before attempting to determine (cerner) the Essential.

This is the end of my verbal description of my 2D picture.

As far as descarto-ackermanno-filkornised systems are concerned, a professional answer to any question has to cover simultaneously the “What?”, the “Why?”, the “How?” and the “Why not otherwise?”. You are able then to understand that this conference is not suitable framework for answering your possible questions.

Let me now recall Alexander Pope who wrote in his *Essay on Criticism*

'Tis hard to say, if greater Want of Skill  
Appear in *Writing* or in *Judging* ill,  
But, of the two, less dang'rous is th' Offence,  
To tire our *Patience* , than mislead our *Sense*

So, I need tell nothing else than that I hope that you will become sooner or later aware that descarto-ackermanno-filkornised systems do not contribute to misleading your sense. However, any impostors, non-metamorphical substitutes or simplifications may have catastrophic consequences. So, if — after reading the paper in the proceedings — you decide to become your own “provider”, take care to not become your own victim.

Thank you for your attention.

# Appendix



# Symbiosis descarto-ackermanno-filkornised: Why and How?

**Marta Fraňová**

Laboratoire de Recherche en Informatique  
Bât. 490, Université Paris-Sud, 91405 Orsay

## Abstract

This paper is a result of 30 years of intensive research *and* development. It presents the first key to understanding and conceiving *technologies* considered or even proved by the standards of modern science as impossible to produce, such as, for instance, the automated synthesis of recursive programs shown impossible to conceive in the standards promulgated by Gödel. The paper shows a direction that allows to escape from Gödel's limits and to open human's mind and effort towards others, maybe unstated, "dreams" as well as towards winning over what seem to be the invincible enemies of Humanity. The paper shows that the System Science (and even any other Science) cannot exist without a correct perception, assimilation and transmission of this first key.

## Foreword

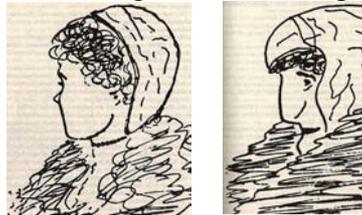
This paper is a scientific presentation as well as a scientific popularisation. In consequence, a possibility is given to the reader to check the influence of the information presented by comparing the states "before reading" and "after reading". To make a "snapshot" of the state "before reading" the reader is asked to take two sheets of a paper and, on the first of them, to write down what (s)he thinks the most important obstacle(s) for achieving the Happiness. The second task may seem less accessible, as it concerns the Power. The reader may therefore choose the domain in which (s)he feels at home: political power (politicians, leaders), economical power (managers), technological power (scientists, engineers), judicial power (law-makers, judges), educational power (parents, teachers), communication power (journalists, writers, speakers), artistic power, love power, and so on. Thus, the reader is asked to put down on the second sheet what (s)he thinks the main obstacle(s) for achieving the Power. The goal is to continue the reading of the paper only after taking these first "snapshots". At the end, the reader will have a possibility to compare the "before" and the "after" snapshots.

## Introduction

Steven Covey, in his best-seller *Seven Habits of Highly Effective People* presents three pictures to "demonstrate clearly and eloquently that two people can see the same thing, disagree, and yet both be right". The truth, by his conclusion, is an affair of psychology. Let us have look at the following picture:



I will not ask you to participate at the experience proposed by Stephen Covey, I give immediately the two images presented by Stephen Covey to show you what people can see in this picture. Some recognise there a young woman, some an old woman. Only a trained eye of an artist, or someone used already to this kind of pictures may be able to see them both, and this “see” is not seeing simultaneously, but rather “knowing” it mentally. So let us have a look at the imitations of a young woman and the old woman hidden in this particular picture and be conscious that people participating at the experience were ready to fight for the rightness of their points of view.



## Points of view vs. Professional Diagnosis

Stephen Covey is *happy* to show with these three pictures that two persons can *look at* the same thing, *see* different things and both be right. Almost everybody will agree with Stephen Covey for the simple reason that the relativity of the truth is widely approved and Einstein’s vulgarisators are even ready to fight for their verdict that the relativity of the truth is proved by his scientific results. They do not realise that the results of Einstein do not speak of the relativity of the truth but, among others, they warn us that the **simultaneity is impossible to perceive by an external observer** moving and not adapting his measures, his tools, to the perception of the simultaneity even while moving. Relativity of the *perception* does not mean the relativity of the *Truth*. Thus, those that perceived either one or other woman in the picture “woman + woman” were, in the same way as Stephen Covey who had all the elements in the hands concluding at an “affair of the psychology”, unable to detect in this picture a materialisation of a logical absurdity: the **simultaneity** of the presence of a young woman and a not-young woman. Expressed formally, we have here a materialisation of the **simultaneous presence of A and not-A**. Logically, it is impossible. Practically, materially, it is. However, the suitable tools for handling the simultaneity are required. It is not an “affair of the psychology”, it is a matter of the technologies, it is a matter of a huge amount of money as well as of the “miracles” performed by a human invention.

The work of Stephen Covey is useful to make people conscious of possible different points of view based on the possibility of various interpretations of things. A thing, in this attitude, is a sort of art-work that is possible to interpret in various ways and nobody is hurt. People fight no more, each of them being happy with his own form of the truth. A long term secondary effect of this is the reign of the indifference and clans and sects formation. Each of them has its own truth. These three pictures are a

possibility to show, by a professional diagnosis, that not only one should not claim that nobody is hurt if these points of view are respected, but also that the whole Civilisation is put in danger if such points of view are tolerated by the laws relative to the patents.

## Points of view and the Patent Law

Let us look at our three pictures not as pictures, but let us imagine them as technologies. “woman +woman” becomes a technology invented by René. Its particularity is that it makes real something that is not possible to produce in a logical, standard framework. The technologies of Pierre and Paul represent something that an observer not knowing the technology of René would consider as fairly good. And the patent law? What is its position? And we can now see that there is a difficulty that the present law is *unable to handle*. Let us ask: Are the technologies of Pierre and Paul counterfeits of that of René? And while it seemed that the notion of counterfeit is the sole legal term where the verdict was irrevocably: “Yes, it is a counterfeit.” or “No, it is not counterfeit.” but never “It is more or less a counterfeit.” We have here a situation that *was not foreseen* by the lawmakers. For some, they are not counterfeits (they do not express the particular feature of the simultaneous presence of A and not-A). For some, they are counterfeits (it is true that they do not express the particular feature of the simultaneous presence of A and not-A, but they can mislead a consumer and motivate him to buy a cheap version of “woman + woman” without considering the secondary effects of cheap versions). In other words, we have here a case similar to that what happens in Spielberg’s movie Terminal. Let us recall that in Spielberg’s movie the person in charge for security does nothing to transmit this information of the defect in the law to superior instances in order to force the lawmaker to correct the law and to create the immediate measures to render the life of the victims of this default honourable. In our real case, let us have a look what happens if the law does not proceed immediately in correcting its default concerning, at least, the notion of counterfeit.

## Synergy vs. Symbiosis

The key word of American business, of the American life style, is the notion of synergy. In his *Principle-Centered leadership*, Stephen Covey writes (p. 37): “Synergy is the state in which the whole is more than the sum of the parts. Principle-centered people are synergistic.” To specify more clearly his perception of synergy, let us add his words from *The 7 habits of highly effective people* (p.185): “Before moving into the area of Public Victory, we should remember that effective interdependence can only be built on a foundation of true independence. Private Victory precedes Public Victory. Algebra comes before calculus.”

Thus, formally, we can represent the formula of synergy as understood today

$$1 \oplus 1 \text{ is more than } 2$$

where the operation  $\oplus$  represents the “synergetic addition”. It is necessary to note the presence of **independent** entities 1 and 1. Using the words of Stephen Covey we can say that each 1 in this formula has reached already its Private Victory, its independence. By this fact, the 1 that wants no more to participate at a synergistic interdependence can always come back at least to its Private Victory. Coming out of the “more than 2”, this 1 preserves its identity. I shall leave you now to think of all the possible synergistic

relations between the image of Pierre and the image of Paul, the young woman synergistically linked to the old woman. (A note for Stephen Covey: As a mathematician I can assure you that you are wrong when you claim that algebra comes before calculus. Look at the picture “woman + woman”. Algebra and calculus create the same kind of picture.) The society, as build on principles of Stephen Covey, is a synergy of clans, of families (see *The 7 Habits of Highly Effective Families*), of “ones” reaching already their Private Victory. If you are a handicapped person unable alone to reach your Private Victory, you will remain, for your whole life, a handicapped person supported (or not) by the charity of private donors. Moreover, the Private Victory is measured by what kind of instruments? By the instruments based on the reign of the synergy, on the sovereign reign of 7 or 8 principles of Stephen Covey. The danger of this kind of self-reference (synergy measured by synergetic instruments) is apparent as soon as one becomes familiar with the notion of symbiosis.

Theoretically, I was taught the notion of symbiosis in biology thirty years ago. (I do not remember well the biological side, so do not insist on the fact that I am wrong from the biological point of view. What counts is my formal description.) Our professor spoke about a fungus(?) and an algae(?) that “lived together”. When researchers separated very carefully the two bodies, both *died*. And this *death after an attempt to separate* symbiotically related organisms is what I want to be remembered.

## **Symbiosis descarto-ackermanno-filkornised**

The image “woman + woman” is a “symbiotic organism”. It is perfect in the classical sense of the word Perfection. You cannot separate the “parts”, nothing can be added or extracted without destroying the Whole. As Alexander Pope says in *An Essay on Man* :

All in exact proportion to the state;

Nothing to add, nothing to abate.

In other words, take a copy of this picture, take a Tipp-Ex and eliminate all the essential parts that represent the old woman. Do you obtain the young woman? NO! If the reader tries to imagine the way used by René to draw the picture “woman + woman”, it may be that he is able to imagine a chaos of points by which the artists starts on the paper and that is not fully comprehensible for an external observer until the last point completing the picture is put down. Imagine now Pierre and Paul observing René while performing his work on his drawing. Pierre gets the “idea” of a young woman, Paul gets the “idea” of an old woman. They both go home and produce quickly their own image. René is not yet ready but when he wants to present his picture, everybody says: This is already known and it was performed even better. (A note for the lawmaker: Imagine now the images as technologies. Paul and Pierre got partial perceptions of the René’s work, they created the respective technologies and ... in the present world of competition they serve to kill completely all the financial supports that René could ask for his technology declared impossible to obtain by scientific standards. The questions for the lawmaker: What René can do? Write another version of Spielberg’s Terminal? And what about the Civilisation that lost a technology that might be the key to a true Progress, the key for the Survival of the Civilisation?)

Yes, the artist starts from nothing, or to be more exact, *from nothings* (from a “chaos of points”, as Phoenix, from ashes), but the final picture, the Ideal, is clearly present in his head from the start. Phoenix in the form of ashes knows that he wants to

become Phoenix. This enables me to give the following definition.

**Definition 0.1** (Fraňová, 1982-2005):

Let us consider the formula

$$(1) \quad \text{nothing} + \text{nothing} = 1$$

I shall call a ***symbiosis descarto-ackermanno-filkornised*** the property of any system the conception and production of which can be characterised as a “**creation of a Whole from nothings**”, or *creation from nothings* for short.

The indication of the years 1982-2005 signifies that I worked in this period on several systems that incarnate the symbiosis descarto-ackermanno-filkornised. One of them is a technology for a completely automatic construction of recursive programs. By the results of Kurt Gödel [Gödel, a] this technology is proved to be impossible to obtain. However, Kurt Gödel works in a logical system, and as such, it is impossible to handle the logical paradoxes or non-senses like the simultaneous presence of A and non-A. The image “woman + woman” shows that a logical impossibility does not signify the impossibility of a material implementation. Thus, I do not contest that Kurt Gödel is correct to say that *logically* it is impossible to obtain the technology. However, materially it is possible to implement it when one knows perfectly well how to conceive and produce systems that incarnate the symbiosis descarto-ackermanno-filkornised. The question, of course is, *how to do it*. My *Constructive Matching methodology* (see the publications on the page <http://www.lri.fr/~mf/recman.pub.lri.html>) treats this question for the technology to automate completely construction of recursive programs. (A note for industrials: The development of this technology is interrupted for similar reasons as those that caused the interruption of the work of René trying to produce a picture logically impossible to imagine.) My book *Brevet épistémologique — Créativité Formelle : méthode et pratique — Conception des systèmes « informatiques » complexes* is a *cultural* and *procedural* answer to this question adapted for all new and revolutionary technologies and social or other systems of this epoch as well as of those of the future. This allows me to make a reference to Alexander Pope:

If vain our toil, We ought to blame the culture, not the soil.

**Remark 1.** The number 0.1 associated to the definition of this chapter signifies that this definition is not yet completed. For a researcher, by the standards of the modern science, it is unacceptable to present a “work” that is not yet completed. However, the picture “woman + woman” enables me to illustrate that the construction of this picture cannot follow standards that say: you obtain a first element (a young woman) and then, when it is completed, you add the second element (an old woman). This is to point out that the notion of symbiosis descarto-ackermanno-filkornised makes a reference to other notions. It is symbiotically linked with other notions. Thus, the definition 0.1 is to be considered as a sketch (an art-work) that contains visibly one useful information (a possible image of a young lady), however, the whole picture is at least as complex as the picture “woman + woman”.

**Remark 2.** An interested industrial will note that while the first efforts on the implementation of the technology (impossible logically) resulted in the publication

M. Franova: *Precomas User's Guide*; Rap. de Rech. No.375, L.R.I., Orsay, September, 1987,

the further developments were enumerated not as usual for implementation by the version 2., 2.1, 3. and so on, but the publication

M. Franova: *Precomas 0.3 User's Guide*; Rap. de Recherche No.524, L.R.I., Orsay, October, 1989.

presents clearly the number 0.3 as expressing that the Whole, the “version 1” was not yet reached. Precomas 1, similarly to the picture “woman + woman”, is to be a *perfect system*.

**Remark 3.** The picture “woman+woman” gives a possibility to study the way in which a symbiotic system is conceived. We have seen the inadequacy of reasoning in terms of “first you construct ... and then you construct...” This illustrates a new kind of cooperation and transmission so different from that of synergetic projects. I introduce here the term of *metamorphic cloning* to point out this difference (implicitly revealing also the direction in which the definition 0.1 is going to evolve). As symbiotic projects are to be foreseen not only in the field of communication and cognition (semiotics, linguistics, cybernetics, ...), industrial technologies (robotics, informatics, new energies, security systems, ...), organisation (leadership, management, business, ...), health (biocybernetics, genetic or mental diseases, ...), living systems (law, politics, family culture, ...), history, archaeology, education and even the field of video-games, it is clear that the notions presented in this paper are of tremendous importance for understanding the invention process and thus in planning and developing the Progress as defined by Francis Bacon.

**Remark 4.** The Escher’s famous “filling patterns”, such as “frog and fish” illustrate the notion of simultaneity, however they do not verify the property (1) in the way I intend to stress upon. Brunelleschi’s Cupola of the Duomo in Florence is incontestably a technological implementation of the symbiosis descarto-ackermanno-filkornised in the architecture. Contrary to beliefs that interpret Socrates’ statement (translated from Greek in an awkward word-to-word way in order to make my point) “I know that I do not know nothing” is not expressing the ignorance but an indirect pointing out the knowledge of handling logical paradoxes and a creation from “nothings” but not from or of “nothing”.

**Remark 5.** From pragmatic point of view, if René, Pierre and Paul were paid by Stephen Covey, they would have the same salary in spite of the fact that René’s work redefines, among others, what performance and rigor mean. Consider this with respect to substituting pictures by a surgery technique knowing that you need this surgery and that the René’s one is perfectly successful. Would you accept to have one expressed in Pierre’s or Paul’s opinions?

## Cultural Note

If to be a perfect in a certain sphere,  
What matter, soon or late, or here or there?  
The blest today is as completely so,  
As who began a thousand years ago.

Alexander Pope: *An Essay on Man*

The Ancient Egyptian Civilisation shows that the creation “from nothings” is not a new idea of invention. To see it not so far, among others, Francis Bacon calls it “experiments of light” in the chapter XCIX of *THE NEW ORGANON OR TRUE DIRECTIONS CONCERNING THE INTERPRETATION OF NATURE*:

But then only will there be good ground of hope for the further advance of knowledge when there shall be received and gathered together into natural history a variety of experiments which are of no use in themselves but simply serve to discover causes and axioms, which I call *Experimenta lucifera*, experiments of *light*, to distinguish them from those which I call *fructifera*, experiments of *fruit*. Now experiments of this kind have one admirable property and condition: they never miss or fail. For since they are applied, not for the purpose of producing any particular effect, but only of discovering the natural cause of some effect, they answer the end equally well whichever way they turn out; for they settle the question.

Let me insist on the following: “experiments of this kind have one admirable property and condition: they **never miss or fail**”. My *Formal Creativity (Créativité Formelle)* can be seen as the *cultural and procedural* basis of “experiments of light” mentioned by Bacon.

For those that are interested in “pictures” that contain more “elements” than two, as it is the case for the picture “woman + woman”, have a look at the four precepts of Descartes presented in his *DISCOURSE ON THE METHOD OF RIGHTLY CONDUCTING THE REASON, AND SEEKING TRUTH IN THE SCIENCES*. [Descartes, b]. If you try to separate these precepts you simply obtain something different. Those that do not perceive this side “woman + woman” of “four” precepts fail to understand Descartes even if they were able to repeat his work word to word. These four precepts are a procedural description of the creation “from nothings”. They concern the *second key* to understanding the invention of “perfect systems”, of the “creation from nothings”. This second key is the **generator of assets** the particular property of which is to be the Asset. The second key will allow then to consider the third key: a generator of assets that is an Asset and that is generating itself. (Atoum and Ptah are examples of Egyptian divinities having this property.) More about the symbiosis descarto-ackermanno-filkornised, as well about dynamical systems developed on this principle in the past shall be presented in the paper *La « folie » de Veda Slovaque et du brevet pour les systèmes de sécurité descarto-ackermanno-filkornisée ou Comment un vice de fabrication du Droit de la Propriété Intellectuelle et Industrielle fait perdre des milliards à la France*.

## Novelty

A superficial reading of the previous part of this paper might mislead the reader to a conclusion that there is nothing new in this paper. It is true that the pictures presented by Stephen Covey were known to him already several decades. Moreover, as I have insisted myself, the idea of “invention from nothings” is as old as the Civilisation, and the beginning of my Constructive Methodology falls to April 1983. So, why this paper is novel? The answer consists in pointing out three facts presented in this paper.

First, my *discovery* of the potential of the three mentioned pictures for an elementary, and even trivial illustration that the absolute power of the logical rules and standards may be an *obstacle* for a material implementation of “ideas”, “ideals” or technologies that are absurd in the framework of these logical rules.

Second, my *discovery* of the potential of the picture “woman + woman” for an elementary, and even trivial illustration of the possibility of perfect systems (denied by the modern standards that focus solely on open, closed and logical systems), where the *perfection* is not an affair of the beauty and of aesthetic considerations, but of the technological property. The picture “woman + woman” and the paper *La « folie » de la Vérité et la conception des systèmes complexes*; Rap. de Recherche No.1398, L.R.I., Université de Paris-Sud, Orsay, Février, 2005 (<http://www.lri.fr/~mf/RI.1398.pdf>) show that the claim that nothing and nobody is perfect is just a claim of an ignorant and should not be tolerated in professional life.

Third, my *discovery* of the potential of the picture “woman + woman” for an elementary, and even trivial illustration of *specific features* of the conception and the implementation of my *Constructive Matching methodology*. It shows that my claim from the start of my work (in April 1983) that the system for automatic construction and verification of recursive programs shall be obtained only if one *thinks of everything and simultaneously from the start* is not a nonsense as it is perceived by the experts in Automated Reasoning. They simply do not know the “invention from nothings”. Their ignorance of the particular features of design of symbiotic systems and their absolute power of the decisions about the work on the systems not conceived in a logical way and thus not falling into their domain of competence is the main obstacle for industrial implementation of technologies that can have a capital importance for the development of robots able to reprogram themselves depending on the environment they find themselves. Yes, it is the question of the research that concerns the works of the robots in the space, far from the direct control of humans. But this is not the sole domain where “to think of everything and simultaneously from the start” is to become a generator for new and even revolutionary or disruptive technologies.

Thus, these three points show that the novelty of the paper is not in presenting a new technological invention (as the “idea” of the symbiosis descarto-ackermannofilkornises is older than 5 thousand years) but in pointing out that this “idea” - without the image “woman+woman” - is considered as absurd in modern standards and thus is an obstacle for the Progress in general and for the research and development of Constructive Matching methodology in particular. The novelty of this paper is in presenting the image “woman+woman” as (the first key for) an “obstacle-demolisher”, “dreams-fulfiller” and “conscience-detector”.

The reader can check the novelty of the “idea” by explicit enumeration of all the symbiotic systems (s)he knew before reading this paper that are not mentioned in the paper and that (s)he *designed* himself/herself. The picture “woman + woman” presents a very good test for his/her own perception of the words like “me”, “you”, “we”, “they”. In other words, it is a test of means on which *your* own perception of the Happiness, Success, Liberty, Democracy, Security and even of the Technological Power and of the Civilisation is built. Finally, let me mention the importance of this picture also for *your* own perception of the Ancient formula “Know yourself and you will know the Universe and its Gods”. This Ancient formula points out the necessity to come from static considerations concerning the picture “woman + woman” to the consideration of perfect systems that are dynamical. My book mentioned earlier deals with the technological aspects of such dynamical systems. It is a *culture* that allows to implement not only perfect dynamical industrial technologies, but also to make from a life of everybody a perfect dynamical system with the Happiness as its by-product.

Thus, once again, I shall make a reference to Alexander Pope:

If vain our toil, we ought to blame the culture, not the soil.

## Conclusion

The systems descarto-ackermanno-filkornised incarnating the descarto-ackermanno-filkornised symbiosis are so important that it is not possible to “speak” about them in a short document. The paper *Systèmes descarto-ackermanno-filkornisés : Définition et Applications*; Rap. de Recherche No.1384, L.R.I., Orsay, France, Mars, 2004 (<http://www.lri.fr/~mf/RI.1384.pdf>) demonstrates that without the knowledge of the culture that allows to perceive the Whole of descarto-ackermanno-filkornised systems, their formal presentation is as comprehensible as is the equation (1) defining a creation of a Whole from nothings without the use of the picture “woman + woman”. In other words, without an adequate culture they are not only incomprehensible but also, in the standards of the modern science, they are considered as absurd.

The *Atelier de la Créativité Formelle* ([www.lri.fr/~mf/atelier.cf.html](http://www.lri.fr/~mf/atelier.cf.html)) is designed to become an international center co-ordinating — on a world-wide scale — the work of professionals (and of workmen trained especially for this purpose) on these systems, including the research of such systems in the history. The culture of these systems shall thus be developed to create technologies and social improvements (including those suggested by Francis Bacon in his *Advancements of Learning*) impossible to achieve in the framework of standard science of today because of, among others, of a dangerous ignorance of the necessity of adequate tools for handling the notion of simultaneity and because of the widely accepted non-difference between points of view and a professional diagnosis. If this difference is not protected by the law, a self-exhaustion of the Civilisation is to be expected. This shows that rather than complaining about the cost of working out technological power of descarto-ackermanno-filkornised symbiosis, instead of refusing its world-wide recognition, one should think of how much it costs to ignore this kind of technologies. At this point, the reader may want to look at his/her description of the main obstacle(s) for Happiness or Power. Does it express the ignorance of the elementary ways in which “things” *are, can be, or might be* done, undone, counterfeited, protected or secured? Does the symbiosis appear as a one of elementary ways to be imperatively mastered not only as far as a recognition is concerned but also when it is necessary to create or counterfeit?

Finally, the picture “woman + woman” shows another property of a professional: true Modesty. A professional remembering this picture will always be very careful before claiming the knowledge of a Whole created by someone else. He will not claim to perceive a whole while he does not know perfectly well the “generator of assets” leading to this Whole. He will read and re-read the Pope’s *An Essay on Criticism* before expressing any disagreement with a professional work of someone else.

The paper is the result of my research focusing on formalizing the obstacles I have met to explain the technology for constructing in a purely automated way recursive programs I have conceived in the framework of my *Constructive Matching Methodology*. The fundamental problem is that modern scientists understand an “Impossible!” where it should be understood correctly “Impossible *with respect to ...!*” The second formulation not only expresses the measure in which there is no order

which allows us to “win” but at the same time it is an invitation to find a *measure* in which there could be an *order* allowing to win. The measure and the order are the key word of *Universal Mathematics* so precious to Descartes [Descartes, a]. The invention process is thus not only to look for a new order in a given measure (for instance, a logical one), but also to look for new measures with their appropriate orders. As I have shown, the measure described by symbiosis descarto-ackermanno-filkornised is not new from historical point of view, but it is rather unknown in modern science. If it were known, the competition would not be possible among scientists. The competition is “technically” possible only when the research is reduced to logical frameworks that work with separate and/or separable elements. In consequence, the true systems science, or, as we could expect to be written by Francis Bacon, the Systems Science has to be built taking seriously into account the notions (re)invented in this paper as well as in my book I have already mentioned. In this sense, this paper is not only a scientific popularisation but also a scientific contribution. For the presentation of the symbiosis descarto-ackermanno-filkornised these “two aspects” of the contribution are symbiotically inseparable. This explains a rather unusual, disruptive style of this paper.

To resume the paper in a few points:

1. Contrary to current beliefs based on the incorrect interpretations of Gödel’s results, it is possible to conceive a fully automatic system that constructs and verifies recursive programs. The paper presents a key by which these beliefs are definitely impugned and shown dangerous for Humanity.
2. Modern system science is shown a mere (even though interesting and useful even in this way) collection of opinions, points of view and “Third Solutions” (in Steven Covey’s sense). The necessity for a foundation of the System Science (perfect in the sense presented in this paper) as least as powerful as Universal Mathematics (in Descartes’ sense) is shown.
3. The actual law is supposed implicitly by all to guarantee that the invention process is under control in the sense that any useful and/or important invention can come out. This paper shows a kind of inventions and technologies necessary for survival of Humanity that may never come out if the System Science is not built symbiotically with (among others) the Patent Law.
4. The paper gives the reader a possibility to make a preliminary diagnosis of his/her world perception tools. If the symbiosis descarto-ackermanno-filkornised is missing in his/her tools, the world is for him just a collection of appearances. For some such an illusory world (full of wasting and danger) may become the invisible reason for missing an unbelievable opportunity or for passing blindly near a treasure, but what is worse, it may be a reason for a depression (a lack of means to solve his/her problems or a desire for supernatural or mystical forces to solve or to take responsibility for his/her problems), a reason for a mental disease (chemical brain equilibrium being impaired by seemingly infinite mental loops that, technically speaking, reflect the computation of a particular Ackermann’s function) or even a reason for a suicide (a loss of the faith in a possibility of what I shall call a Solomon’s solution). The paper shows thus the first key that has to be present even in the Psychology of Personality.

These four points indicate also that after 30 years of recognizing, creating and counterfeiting descarto-ackermanno-filkornised systems, as well as after communicating with numerous mentally ill people (some seemingly irrecoverably), I confess that I do not know where these systems can be ignored. In this sense, this paper

can be considered as a challenge to find such a domain. If industrial exploitation of the work presented may meet some difficulties and obstacles, nevertheless, I hope that it will be widely used in *preventing* conflicts, perturbations and even mental diseases already in families and schools. I hope that the reader will be willing to help me at least in this task.

## Acknowledgment

This paper is dedicated to the memory of late Academician of the Slovak Academy of Sciences, Professor Vojtech Filkorn who has foreseen the world-wide importance of the particularity of Slovak Research (Slovenskej Vedy) in planning and conceiving the technologies of the future. I am just a simple executor of the mission he charged me with in June 1982. The technology I have invented would never come out without the several years of the particular initiation Vojtech Filkorn elaborated to prepare me to this mission, as well as to handling the difficulty to put forward a technology “revolutionary” by its need of the Truth considered an obsolete term in the world where reigns the relativity supported by opinions and points of view.

A particular feedback for this work was provided for several years by Yves Kodratoff (Artificial Intelligence, Machine Learning, Program Synthesis), Roger Schaefer (Biochemistry, Leadership), Yehuda Rav (Mathematics, Epistemology), Didier Ferrier (Law), Dr. Cazali (Psychiatry), Lise Fontaine (Linguistics), Marilyn Clary (Relationship, Management), Yves Kodratoff, Jr (Education, Role Play Games, Video-Games).

I thank to the EMCSR’06 conference for the publication of this paper.

## References

- [Descartes, a] R. Descartes: *Règles pour la direction de l'esprit*; in: R. Descartes: Œuvres philosophiques T. 1; Classiques Garnier, Bordas, 1988, 77-204.
- [Gödel, a] K. Gödel: *Some metamathematical results on completeness and consistency, On formally undecidable propositions of Principia Mathematica and related systems I, and On completeness and consistency*; in: J. van Heijenoort: *From Frege to Gödel, A source book in mathematical logic, 1879-1931*; Harvard University Press, Cambridge, Massachusetts, 1967, 592-618.
- [Descartes, b] R. Descartes: *Discours de la méthode pour bien conduire sa raison et chercher la vérité dans les sciences*; in: R. Descartes: Œuvres philosophiques T. 1; Classiques Garnier, Bordas, 1988, 567-650.