

Mogens True Wegener

MAN-TIME-WORLD  
PHILOSOPHICAL STUDIES



Raphael: The School of Athens

**BOD**

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## QUOTATIONS

*"The essence of scientific freedom is the right to come to conclusions which differ from those of the majority."*

*E.A. Milne: Modern Cosmology & the Christian Idea of God, 1952.*

*"If science is not to degenerate into a medley of ad hoc hypotheses it must become philosophical and must enter upon a thorough criticism of its own foundations."*

*A.N. Whitehead: Science & the Modern World, 1925.*

*"We come thus to what is perhaps the most destructive aspect of any physical theory that is 'too succesful' in the social or political sense - it destroys human freedom, and particularly the most precious one, the freedom to think. Forbidden thoughts, censored in their cradle - in this instance typified by the concept of distant simultaneity - always slip in by the back way, to the total confounding of rational thought processes."*

*T.E. Phipps, jr.: Heretical Verities ..., 1986.*

*"The concept of the relativity of simultaneity on which, in 1905, Einstein based his Special Theory of Relativity, at first appeared to eliminate from physics any idea of an objective world-wide lapse of time according to which physical reality could be regarded as a linear succession of temporal states .. A quarter of a century later cosmologists who made use of the physical ideas and mathematical techniques associated with relativity theory were led to re-introduce the very concept which Einstein began by rejecting."*

*G.J. Whitrow: The Natural Philosophy of Time, 1980.*

*"Imagine two clocks .. which are permanently keeping a perfect agreement. This may happen in three different ways. The first way is to presuppose a natural, or causal, influence (this is the way of the vulgar philosophy) .. The second way to make two clocks agree is to let them be controlled by a skilled craftsman who permanently adjusts the one to the other (this is the way of the occasionalist philosophy) .. The third way consists in adjusting their mechanisms so well from the beginning that this alone is sufficient to secure their agreement (this is the way of the pre-established harmony)."*

*G.W. Leibniz: Eclairciss. du Nouveau Systeme, 1695.*

*"It is a tacit assumption of all physics that atoms of the same type, if exposed to the same conditions, oscillate at the same natural rate. Whenever we make use of atoms as "Zeitgebers" in atomic clocks, we examine their Leibnizian Harmony. As hinted at by Leibniz: it is non-sensical, indeed vulgar, to query for a causal explanation of this fundamental fact. Moreover, the standard metric of modern cosmology makes use of a temporal parameter which serves as a Cosmic Time. So why not simply accept that time is universal, and that simultaneity is absolute, although this would necessitate a radical reinterpretation of Einsteinian relativity theory?"*

*Mogens True Wegener*

Mogens True Wegener

## INTRODUCTION

The present book is a collection of selected papers from my life as a philosopher. Besides philosophy, it also covers the topics of logics, physics, cosmology, and theology. In all these fields, it has been my aim to propose new ideas as a solution to old problems. Whether I have succeeded in this ambitious attempt is up to the reader to judge.

The collection contains papers on issues from the entire European history of ideas. It treats philosophical themes of Plato, Augustine, Anselm, Dante, Leibniz, Kant, Hegel, Kierkegaard, and Borges, together with the logical ideas of Peirce and Prior, the physical ideas of Einstein and Milne, and the crazy hypotheses marring modern cosmology.

In order to clear the way for new ideas I have had to castigate cherished positions, especially that of the current physical establishment which promotes Einsteinian relativity as if his theories were the final scientific answer to all questions concerning the universe. Einstein was a great scientist, no doubt; but today he is exalted as the prophet of our time, whose words are swallowed as the highest wisdom by lay people. Further, the cosmology founded upon his relativity theories is feigned to buttress the stance of the new atheism. It is unbearable that our scientific societies and magazines do not accept ideas or theories which question the currently established paradigm. This is dogmatism at its worst!

Among the issues discussed are: *a)* the current world view as an upgraded version of the archaic Aristotelian ontology, its antidote being exercises in the dialectics of Plato; *b)* the dissolution of the classical concept of absolute simultaneity as lending support to the view that space is more fundamental than time and for that reason irreducible to time; *c)* modern materialism as closely associated to the view that space, or spacetime, is real; *d)* relative simultaneity as making it impossible to define contingency or *creatio ex nihilo*. All these problems are discussed and today's dogmatism is challenged accordingly.

It is my hope that you, dear reader, will enjoy studying these philosophical essays. Their order is fairly chronological, but you are advised to begin with the easiest chapters, e.g., ch.s 4, 5 & 9. The chapters on the cosmology of Plato and his dialectics, ch.2 & 10, as well as ch.1 on Leibniz & Lovejoy, are readily understandable to the common reader. Some of the later chapters, e.g., ch.s 12 & 16, are rather technical and more demanding, but the latter part of ch.16 (§§ 5-6) is quite amusing, due to its hilarious sarcasm.

My knowledge of temporal logics is obvious from several of my articles, reprinted here as ch.s 10-13, as well as from some sections of the appendices to the book.

My understanding of relativistic physics and cosmology is fully documented in the appendices, if not already demonstrated in my book on *Non-Standard Relativity*.

The outcome of my philosophy is stated in condensed form as thirty seven theses. I apologize for the many overlappings and repetitions between the various papers.

Advanced age does not allow me to work them out in one "full sweep".

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