

CIPRIAN PATER



ECO/LOGICAL
DARWIN ≥ MARX
R/EVOLUTION

Theory of Evolution, *is greater than or equal to* Historical Materialism

Prima Facie Apocalypse, Quod Erat Demonstrandum Familia Pater

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ECO/LOGICAL R/EVOLUTION

Theory of Evolution, **is greater than or equal to**
Historical Materialism?

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Prima Facie Apocalypsis, Quod Erat Demonstrandum
The final quest for; Utopian Eudaimonia

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PUBLISHER
Marxist Master Teacher

CIPRIAN PATER
A humble Apostle, of Karl Marx

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Triune Dedication

I give my outmost gratitude, to the Internationalist, equally shared ignorance, of Marxist Ideology. As, also stated, in Norwegian Communist Party's (NKP) Party Program; **We reject all static, eternal views of reality. We see change and not stagnation, as the fundamental. Everything is in motion. And by and large, it is a lawful development, from the lower to the higher, - both in nature, society and thinking.*

And I give, my sincere gratitude, to researchers; Pablo Garcia Risueño, Apostolos Syropoulos and Natalia Verges. In 2016, they launched together the [free](#) package; SVR Symbols. **The glyphs of this font are ideograms that have been designed for use in Physics texts. Some symbols are standard and some are entirely new. New ideograms for Physics in the svrsymbols package is a LATEX interface to the SVRsymbols font. The glyphs of this font are ideograms that have been designed for use in Physics texts. Some symbols are standard and some are entirely new.*

And my most outstanding, owe of gratitude, is received, as I write these words; epigenetically and retrospectively, by my beloved parents; Tanja and Cornel, and felt similarly, by my loving brothers; Cristian and Calin.

For all this gratitude I feel, I worship;

God, Jesus and the Holy Spirit

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WRITER'S NOTE

Once upon a /reference time, there were two wise men on a /surface. Each of them, in his own right, endowed with a brilliance of reason and ability of intelligent inquiry into the everchanging and complex features of the natural world. One of them, placed humanity in their true order, above all of creation as a natural biological dominion. The other, gave mankind an eternal purpose of striving towards an ethical glory for our societies. A sense of comradery, which lies beyond the social fabric of society. This sense of community, indeed throughout of history, has prevailed and spread beyond national borders, cultures and norms. What remains until this day, from these two great minds, is a ravaging silent war of intellectualism. The battle for our collective identity, is continually waged, as no human has as of yet, been crowned as a sovereign king of all creation. Neither do we experience any Darwinian Daemons in this world. Such an /internalsym Supernatural being, would naturally by /interaction law, not be constrained by limitations of fitness of our /atom. Our /solid bodies would then coherently maximize all naturally available real /Graviton features in /orbit of the /externalsym of psychological and biological /surface realms of a Eco/logical R/evolution. Thereby, it would no longer be distinct condensation of a Supernatural /boseDistrib ideal form of any /reference frame.

This /Bigassumption which equates; /water content of our body with Albert Einstein's (1879-1955) Cosmological Constant, describing the energy density of space-time and true forces of Dark vacuum /boson Energy, in the human /fermion body. That we should write in this fashion, is not by accident or coincidence, but rather a /biggsassumption of objective features of /experimentalsym of Quintessence. Therefore, it is a virtue of duty of the author, that even the fifth and highest elements, from ancient /bigassumption Philosophy. Thus, it must be recalled, by purposeful consideration of all consequences of such intercession of /assumption words.

The fight, between the legacy of Charles Darwin and Karl Marx, is not fought with guns or bombs, it is waged with reflexivity of /photon heuristics and /phonon symbols. This conflict is; the never-ending struggle of knowledge and the yearning for fundamental truth. The epistemic difficulty enshrined in this matter, dictates the innermost mental and carnal suffering of humans as a cognizant species. The pain is real, either we speak of the Theory of Evolution or regarding Historical Marxism, we feel instantly weighted down to the ground. Encouraging this kind of inference, from one of these theories to the other, quickly dismantles any intentional efforts of unification of both premises, into one final existential Axiom. There is no room for mistakes to be made.

We shall therefore, admit, that both theories have contributed to the evolution of real and imaginary power structures and social constructs. Both theories, seemingly have become; strong authoritative systems which embrace the Hypothetic-deductive research method. As epistemic frameworks, they thus offer us, a basis for coherent knowledge, which allow us to demarcate our own research of Natural Law. Marx, as much as Darwin, have both effectively been opposed to and threatened the status quo of Philosophy of Science in their respective time. Their respective enemies have come out from hiding, as if light knew not its own nature, without destroying the dark of the night. With each passing R/evolution of the /orbit earth, mankind is granted a proportional and incremental illumination and renewed sense of collective duty. Hence, we are faced with the Postmodern need of necessary truths. To construct a new biological paradigm, wherein by all intent and purpose, we re-assess the conventional commitment to the frailty of human nature, as being the epitome of all political systems. As evolution shows, the excruciating and delicate biological mechanisms, which upholds all life, seemingly function, wholly independently of the entities and species which it nurtures in nature.

As such, the distinction of a social community, with its individual members, as being part of an organisms, raises the possibility of upholding a reductionistic yet intersubjective communal possibility for truth to emerge. As an evolutionary approach, if attempted, new research methods can be run through quantitative methods, for estimating survivability strengths or weaknesses, as determinant factors for a predictive rate of social change. Thus, truth, can be realized by understanding the real role of Philosophy of Science in society. We require observations of social communities, as we are seeking to predict behavior, as being simple functions of necessary altruism. Such statements imply benefits or disadvantages for acting collectively. Hence, we raise necessary questions, which we must answer as a community. A false and incomplete description; of Theory of Science and Philosophy of Science, has thrown many brilliant researchers into a State of Aporia (the state of inconclusive perplexity). Yet we certainly know, that evolution does the cost-benefit analysis of fitness effortlessly, across the species barrier, without clearly showing the need for any necessary self-explanatory inference systems. Yet, things may not be as they truly appear. Question is rather; if a critical science, of adverse consequences to technological development, suddenly is creating that this need?

How should it then otherwise ever be possible, for mankind to fully get to grip, with the inherent idealistic facets of behavioral traits, such as hedonism, egoism and nihilism. We stubbornly continue our social participation, with continual use of decisive language and accepted cultural appropriations.

We publicly argue about Woke Cancel Culture, which only furthers the development of rigid values of nation states, border walls and widespread inequality seen and felt worldwide. These are all examined, by what we believe is empirical data in Life Science. Our current public assumption; is that any branch of life, species or race, by its own accord, yields no practical solution to our collective problems. Our collective realization, of these issues, only magnifies the strengths of epistemic division between those that have, and those that do not have, any intellectual property or property ownership in the world. How should we then speak clearly, regarding these matters. That the separation of knowledge is not only prevalent, within inter-disciplinary academia, and throughout the hallways of governance, but also widespread in privately-owned channels of innovation. The consequent division is as real, as the /resistivity distance is between any two persons at any given /reference time.

At its core, the advance of Sociology of Knowledge, makes only discrete and noncontinuous efforts to enact a change on /surface /conductivity of the /dipole social inconsistency of power in society. Herby the evolution of inquiry methods of investigation, within natural sciences, philosophy of science and social sciences diverge proportionally only as far as physics tells us we can induce. Such is the incredible unforeseen relationship, the physicalist force and power, of people, which binds our knowledge, through the passing of time.

An inheritance not of cultural norms, modes of production or individual traits, but one of natural general laws necessarily affecting social historical progress. Hereunto we shall not intentionally enforce the views of naturalism, beyond any one alone existential paradigm. It behooves us therefore, not to judge ourselves to harshly, for our lacking understanding of mathematics. We derive what we know, from the Axioms of our own conceptual Euclidian reality, what other Formalism shows, are mere deception.

We endure our life, through an infinite irreducible complexity. Yet we can't prove a fucking shit. Do not therefore, expect an apology for my language. If our powers are natural, then even biology can be proven to arise from Pure Mathematics, as necessary infinite states of existence, are theoretically necessary.

We establish true statements of all Metaethical Theories of biology. For unto each their ability to uphold, it is our duty, due to collective teleological purpose, to recognize certain truths. Still, less in the mind of a single person, the essence of substantial survival, exists in the mind of the many, stronger than in one alone. For it would hence be prudent of us, to subsequently also address, the issues of Metaphysical Theory of ethics. If we ever should gain, a species-relative theory, it should allow us to evaluate as observers, any living organism from an intentional natural perspective.

Without becoming confused, as to our interpretation of our own relativistic conundrums, we should still be able ascertain from our research methods and results, what the objective truth entails for survival. All these, epistemic variables and variations, have the tendencies, of overlapping and converging the sciences, into a continual crisis of subjective constructions of interpretations of strange semantics and semiotics in our language theories. Hereby we therefore seek, to enlighten our line of inquiry, into the obscure correlations, between the Theory of Evolution and Historical Materialism. Thus, by contrasting the social dynamics of a specific species, we see how asymmetric social power carries crucial symmetric evolutionary characteristics for life on earth.

Honeybees project a higher level of awareness, being a social insect, which lives in large highly organized groups. Their relevance for modern society and for our agricultural processes and food supply chains, cannot be understated. Mankind has been collecting wild honey for more than 10,000 years, leaving behind archeological traces of honey collection, in pottery and in art. From that point onwards, the honeybee spread across the African continent. The choice of Honeybees, as the preferred species of investigation, entails a certain measurement approach to complex social behaviors. Research into such biological /Gluon activities, such as group /hbond integration and generational /Higgsboson overlap, which very few other highly evolved /ion solitary /ionicbond insects manifest than honeybees, this is the topic of this /nucleus book. In social colonies of honeybees, we see a wide range of dynamic community /proton behaviours such as: complex /neutron communication through /spin dance (a function which is still poorly understood) arranged /antiquark nesting, effective hive environmental /biggassumption control, community /atom security and well organized /interaction labour /Higgsboson division. These behaviors, set bees apart in the insect kingdom, as being one of the most evolved social creatures alive. Thus, we ought to, with their help, henceforth shed light on the human condition.

Now we seek to redefine the driving force of social change in Nature. It was not until the 18th century, around the time of Sociology being defined by Auguste Comte (1788-1857), that natural philosophers in Europe, also made initial efforts to understand bee colonies with scientific methods. The evolution of honeybees stretches over hundreds of millions of years, while any superficial analogies also can be made, between bee colonies and human societies, that only have existed for merely thousands of years, hence it may seem difficult to compare methodologically but we will try anyway. We can seek to rather explore, historical materialism within the framework of other theoretical foundations.

Thus, we look at; Evolutionary Game Theory (EGT). Thus, we do, to find a predictive model, for the multi-individual political evolution of current state of affairs, without interpretation of convoluted right-left wing policy differences, we venture in this inquiry. We believe the payoff for individual strategies, deflects the required intentionality from the evolutionary strategies of the game and of other individuals involved in the decision making of our truths. The application of Game Theory, to Darwinian competition of fitness, serves us to quantify the basis for Conflict Theory in Marxist interpretation of historical change.

We therefore try to discern, the individual freedom of each of us, which is constrained through shifting of the forces and relations of production.

As such, as underpinning the economic classes in society, we recognize things for what they truly are. We thus intend to research Historical Materialism, on the basis of its merit, as a formal economic and mathematic system. A Theory of Truth, wherein the predictive value for a society, dictates the value of agency we are endowed with to carry out this work. The insight serves as factual conditions of human civilizations, commencing unto the evolution of a new legal and economic framework, with a stable Direct Democratic social hierarchy. Despite the opposition, by its previous false and self-serving assumptions, that human consciousness is the enemy of the people.

We seek to redefine the singular individual free actor, as acting by law of guiding forces of society and nature at a collective level. We seek to quantify, the essential substance of meaning, by which mankind acts within natural predictable laws of social power exchanges. Such, transfer functions of power, will hereafter be referenced to as Marxist Metaethical Classes. Primarily from an evolutionary standpoint, these conceptions can offer endowment effects within any community with division of labor.

Historical Materialism hence aims on false premise, to defy the personal eb and flow of contribution to the whole, it thus constricts the evolvement of the commune, into an undivided set of transitions of cultural effects.

Through inventions, of political and philosophical attachments of value trade-of operations, the origin of tribal ethnic structures and inward fabric of social relationships, retain their relevance as metaphors for the power of modern individuals. As such, we can start to act as producers of cultural capital without a formal employment. Contrasting the relationships of all animal life across time, therefore, is a task of knowing history through the distribution of knowledge and genetic iterations. It is the hallmark of evolutionary theory. It gives us insight, into how frequency dependent fitness of a species, increases the biological complexity.

This implies a strategic dimension, of the intention within animal communities and the observed inter-species dependencies on genetic alterations of other species. Darwin's theory of evolution is a remarkable magnifying glass, through which we are able to view all classes of natural attributes. If we really understand these things, as being foundational to our collective understand, that the ever-raging battles of survival throughout history, boils down to how we attain, and how we treat our knowledge.

Making parallel analogies, between the theories of Darwin and Marx, aids us to further our knowledge by way of examining perpetual changes of behavior, across the vast expanse of time. Marxism simply cannot be fully comprehended, without coming to terms with the Theory of Evolution.

As a grand undertaking, to establish a New Marxist Philosophy of Science, neither Darwin nor Marx before us, could reach a final verdict. As to how each of them, irrespectively of on another could account for, for the immense diversity of what is the entirety of human and animal behaviors in social groups. For such endeavors, proponents of Critical Realism or Constructivism, among other theoretical frameworks, have tried to aim their focus on a wide number of subjects. The imagined order, of assumptions, aims to give a full interpretation of methodologies, and fundamental occurrences of matters pertaining to a variety of issues on many dimensions. Hence, by defining our objectives, within an all-encompassing effort of epistemology and ontology, we wish to do our best and contribute professionally to these fields. We intend to create, new building blocks for research of social systems, accountability for individuals by improved governance practices, and new processes for utilization within the Horizon of Knowledge of any free agency or agency of competence within public governance structures.

We must ask, why Old Marxist Theory until this day, still has not had an organized effort and a whole heartedly serious collective advance, towards an underlying theoretical framework which may serve as a foundational base for a final New Marxist Philosophy of Science?

Whatever past attempts have been, that could be mentioned toward this goal, have only yielded in more confusion and fragmentation of Old Marxist Ideology. Herein, those that reside within that category, remain knowledgeable but powerless. The present necessity, to establish a comprehensive Marxist Theory of Truth, will herein this book, remain the main goal of the author.

Only this venture, can be predicted and projected, to be able to offer a rejuvenation of any Internationalist attempts. Hereunto all their previous efforts, must be seen as failed, as their inconsistent work has only have contributed to a scattered possibility of any successful Marxist Theory of Truth.

The existing practical agenda, and the differences among fractions of Marxist communities, because of their ideological diverse teachings, has increasingly only contributed to a weakening of the common socialist goals. Rather their ideo/logical work, should by all intent and purpose, rest on the same consistent premise of Marx, of workers liberation.

For this purpose, it is undeniably important, that a new examination occurs, between Marxist Economic Theory, Ideology and Philosophy. Thus, it becomes apparently crucial, that these matters are readdressed, within the framework of recognized theoretical obstacles, which seemingly teleologically restrains the inner workings of its practically implemented ideological failures.

If we say: that the natural sciences can give us all the answers, then we must seek out exactly such a resolution. Thus, we have now made a metaphysical statement. This very fact alone implies; that the atheist approach to Marxism, and by implication to any possible Marxist Metaphysical Identity, has failed. Its earlier failures, are primarily due to the collective ignorance of all Marxist, upheld through a mistaken a posteriori synthetic conviction, about the very nature of knowledge and our collective ability of acquiring any of it. The mode of a self-referencing to any relations of identity, henceforth raises the option, that we may attain absolute truth through Rationalism. Thus, when confronted with “The Problem of Change” according to the Law of Gottfried Wilhelm Leibniz (1646-1716), regarding attributes attained after a given changes from former to latter existence of the those, same attributes. And we wonder about what we cannot classify or measure objects correctly in our understanding.

We therefore seek, to reduce the consequential difference between Marxist Theory and Ideology. Thus, we aim to justify; how the Superstructure of society (Theory) in fact is independent of the Base (Ideology). Our New Marxist Theory is self-consistent. The realm of production and powers of the ruling class, shall hereafter accordingly, diminish theoretically as the base is thoroughly restructured as to converge with the superstructure in yet uncharted ways.

The great strength, of Marxism, is found in how it can ensure its future ideology, by way of stating its New Marxist Philosophy of Science. As it so does, within the framework of Correspondence Theory of Truth, a new movement is achieved. The movement will update Old Marxist Ideology, so that they can claim; that true beliefs of its internal propositions, regarding society and true statements of Historical Materialism, corresponds to the actual state of affairs of the world today. Hence, it is through a historically and evolutionary true description of Marxism, which relates to the world, not through reactionary or reversionistic reforms, but as a driving force of nature, that see truth. Any such force, must be shown to be, determined by the repurposing of the language, a method used for our propositional terminology herein this book.

As all of this is, only for the sake, of being able to apply what we mean logically, when consideration is given, to the coming; Eco/logical R/evolution.



*Theory of Evolution, **greater than, or equal to,**
Historical Materialism*

CHAPTER ONE

Natural Selection of Real Appearance



Friedrich Engels (1820-1895), visited the tomb of Karl Marx at the Highgate Cemetery, North London, England.

There, he is recorded as having said: “Just as Darwin discovered the Law of Evolution of organic nature, Marx discovered the Law of Evolution of Human History.”

In the view of Rationalism, according to René Descartes (1596-1650) and Immanuel Kant (1724-1804), the Metaphysical substance of reality, is for the most part, if not forever, totally beyond the comprehension of our senses. The capability of our perception, to know the nature of reality itself, is restricted to the subjective perception of any whatsoever essence we can imagine. We can only ever hope to comprehend, with our limited intersubjectivity.

Yet, if we manage to communicate, with corresponding Lexicosemantics, then our new reality will be true. Whereas outside, of our inhabited realm of consciousness, where an objective existence proposedly resides, our mind becomes separated, unrecognizable and void of any resemblance of connection to its earthly past. Just as much, as the patterns of Pure Mathematics, form seemingly without a sense of order outside of time or space, also precisely thus then, any Theory of Truth, would belong in this context to these same possible mathematical spaces. Only therein can we seek to find; timeless hidden variables, imaginary numbers and countless irrational objective abstract forms and subject matters. Hence idealists hold true; that there is no truth, completely independent of our consciousness. Hence the foundation of Coherence Theory of Truth, has been regarded as a natural basis of epistemology. As in itself, coherence does not presuppose any independent objective reality outside of our consciousness. Any relations of coherence, between truth values and true propositions, remain de facto within our subjective realm.

We hence raise the issue of the ultimate criterion, for cell fate through gene expression, transcription and translation in the human genome as being a coherence of ideal phenotypes. Herein we find, the uttermost greatest obstacle of Marxism.

When, we are faced, with Religion and objects of faith and natural urge for abstraction and visualization of threats. The presupposition of complete denial of influence, that resides within the realist requirement, for Communism to dismantle any need for a reality independent of our consciousness, robs our beliefs of their values, regardless of their historic role for any society. Hereby we must seek the future in the past, to declare that the premises of such false historic propositions, have only been partly justified conclusions of the stated: Law of Evolution of Human History. Without such an effort, we face the risk of obscuring Marxism in the mainstream even further, away from any resemblance of its original conceptions and the confirmation biased errors Marx initially made on the topic of Idealism. There should not be found, any arguments herein, which may raise a substantial Marxist ideological controversy.

Hence, we aim to incorporate and revise, the understanding of Philosophy of Science, when we carefully regard any potential altering of Old Marxist Ideology. The productive forces, with the myriad of Means of Production and human labor power, now only corresponds reflexively, in the attention of our media and our minds, as being a faltering Postmodern Realist ideology, an old conception of what Marxism really means, a shadow in a cave of its former glory who no one can see.

Thereby, all attempts of Critical Theory so far, have been unreservedly futile.

As with Lexical Entrainment, by the light of day we can see, the collective meaning and perception of the working class is defined as, towards their role in the Mode of Production, is linguistically, a pivoted unpaid favor, towards the benefit of the ruling classes at all times of production. The Bourgeois uphold their rules, by volition of common Semiotics, they thus rank more relevance, for a skeptical position against Historic Materialism than the public, because they are weighting of objective truths, in favor of the Theory of Evolution for Economic benefits. Thus, this is; Anti-Marxist Law of Eco/logical R/evolution.

By its own accord, this academic inequity, provides a hypothesis of the underlying causes of human actions and desires, as being yet another avenue of natural competition, of intellect and dictatorial competence. Even before the advent of Positivism, the groundwork for the ruling class, was laid firmly through Feudalism. The cyclical nature of history, according to Marx, with a return to communal life of the ancient past, remains as topic mostly missing within the explanatory scope of Social Sciences.

We hence find, that particular explanations of socio-political and socio-economic conditions, until the emergence of the Theory of Evolution, society relied heavily, on ideological artifacts of abstractions, connected to immaterial and environmental factors.

As reoccurring cycl/ical aspects of seasons of the year, months, days, hours, minutes & ... The situational context and interest based political activities, which for ages has fueled the political growth of nation building, empowered primarily the agents of non-public discord. Thus, the agents of the Superstructure even today conduct critical efforts against the core tenets of Marxism. The passage of dissemination of genetical traits across time, is hence not only foundational to the Theory of Evolution. The very same mechanism of false invigoration, of individual self-preservation and procreative behaviors and rights, is also waged against the principles of community family and life. Time also creates the void of influence among political inter-relations, whereas politics can grow and be nurtured by advocates of community family life and contractual communal ordained marriages. For Marxist theory, the transformations of any community and society, are seen across historic temporal distances, as if the force of change, easily would be calculated according to Marxist Laws of Motion.

Yet we find, that it is only evolution, seen through the temporal lens of scientific and cultural artifacts. These, we actually can actually perceive any of this as true. Thus also, in opposition to our individual freedom of perception, we find collective obstacles to interpretations of the content and functions of languages. Hence, we remain clueless, as to why social revolutions occur, how they are documented, and why they finally become affirmed as historic fact. Such facts, with time, become internalized and justified in our collective awareness. Such discrepancies, of collective idealism, serves us rather poorly, as not being really collectively beneficial. Only when cultural upheavals and geopolitical paradigms do experience shifts, we become aware of the lasting aspect in the increasing divide between Capitalism and Socialism. The implication of this idealistic essence of conflicts in reality is thus; that beyond the cognitive limits of our awareness, we can simply never know epistemologically, what in fact exists beyond the induced truths of naturalistic sciences. Plato (429-347 BCE), attempted to create a sound formal philosophy, to describe the idea, that the things that are actually real and exists, are in fact created and and true. As such, what we know, is indeed only perceptible copies of true ideal essential abstract forms.

As such Plato's position, regards physical matter as being of a real ideal existence, perceivable by rational beings as objective truths.

Thus, the things in themselves, we argue; are in fact not only a subjective projection of an immaterial and ideal objective phenomenon, but a true reality. Thus, we are made aware, only in the mind of a conscious entity of the self. The historic materialist objection, to any idealistic standpoint on the driving force of nature, threatens the entire acquired a priori position of true historic proposition of Old Marxist Philosophy. Hence, by its convoluted attempts, to justify Darwinian Evolution as the uttermost foundation of human behavior, efforts continue to uphold this status quo. While simultaneously as Marxist's, unbeknown to their own demise, a continued refraining, from all and any clarifications regarding the ideal nature of mankind, Evolution itself through the mystery of consciousness, serves to undermine the fervent efforts of Dialectic Materialism. Thus, the proclaimed lack of idealism within their own ranks, and within the Internationalist movement and throughout the evolution of species, a distinct justification and empirical observation for the reasons to uphold Anti-Idealism remains ever-present. As we see, making Metaphysical statements about eternal attributes, requires clarification.

Life and biological entities, existed for a long time before intelligence and higher cognitive levels of consciousness entered our species, without a historic account of this fact, Old Marxist Philosophy is dead. Evolution clearly shows, that life existed, long before any conceptual idea came to arise in our minds, thoughts regarding our existence came long before us. Hence, any a priori self-realistic realization of social community, becomes a deterministic function of evolution which we intend to research. For the rational realist, the proposition of human dominion over nature, becomes only a manufactured reality of the mind. This is false a reality, one which does not address why the human mind is capable of this astonishing feat of self-realization.

We must therefore ask; why the distinction between the real and ideal, has emerged through Evolution, as a defining feature of cognitive conflict between communities. Whereas assigning dominion and authority within social communities, is no longer seen as an emergent responsibility of nature and uncontrollable instincts, but a change in the behavior of mankind through intentionality. Albeit it is understandable, that the Theory of Evolution, seemingly within, could produce an illusion to fools us all, that a natural functionality rejects idealism for natural reasons.

Yet still, as humans, we are nevertheless forced to acknowledge idealism as being a fundamental necessity for intelligent life. How evolution fails, to diminish the natural sense of individual agency of biological entities living in communities, showcases to us; that social relations among species, must be equated to human relations, just as we equate political relations as representative for our entire society. Yet indeed, it also makes the point very clear: that life regardless of its uncertain outlook on earth, has persisted for millions of years, even without any other clear absolute purpose, than unintentional survival. Other than the random and arbitrary role of reproduction, for the purpose of genetic diversity, all forms of matter which compose life, are nothing more than a bunch of stable elementary particles. Such is, the molecular progeny, which are constantly seeking together, towards a chemical equilibrium and physical delaying of universal Entropy.

Wherein, all possible relations, change, towards one end, our self-realization of, our innate ability, to act as Maxwell's Daemon. Simple forms of life, seemingly remain, wholly unaware and unphased by the universe at large and the Laws of Nature governing them all in a unitary and egalitarian mode. On the other hand, realism postulates, through a philosophical looking glass, that attempt to magnify reality.

It presents itself as one and undivided, irrespective of human experience or objective observation. Here again we are confronted, by the ideas of the master idealist Plato, the form rears its head, as a wild predator among the weak prey of realist minds. Indeed, the ideal of nature, is to deal with each and judge us all, as if we are only one. The foundation of Theory of Forms, lays the groundwork that enables us to comprehend that which is abstract, or as seeming to be, the appearance of natural forms which we see as physical objects. What here is summoned to be abstract, is the phenomenological property of Neutral Monism. As we ascertain our choice of words and language, we consciously reject the dichotomy of mind and matter. We choose a Neutral approach that can stand outside the box of common thought, yet totally compatible with Positivistic position. The appearance of any real thing that exists, that which as a part of the seen or felt properties of the thing perceived. What we see that, as the features of any occurrence of simultaneity in our perception. Thus, existence in a non-Euclidian space-time continuum and remains as the true occurrence, which our senses cannot perceive. What the world has not yet perceived, the Physicist of today understand very well, yet for the rest of us, it does not inhabit our awareness.

Furthermore, in his emancipation of the human mind, Plato's Republic (375 BC), as a society can be understood like a beehive.

Wherein, the individual is sub servant to the whole community. Hence the instinctive evolutionary organization, of the member of a community, into Platonic bonds of relationships, creates a natural hierarchical level of power structure. There remains also, a second order stratification across theories, as below the Marxist Superstructure of the social community unaffected by the Base. These levels, of self-organization, yield as seen a gradient of power delegation, from higher temperature to lower cold, where classes of energy and work, is the responsibility of methodology.

As a default conformity, to the physical division, emerges from it such neutral normative and legislative rules and laws, which become coherent with the common roles of the community. As real as the division is observed in human relations, most often being attributed to higher cognitive functions, the complexity of such features of relations varies in species. In a beehive, it can either be ascribed to a community level awareness. Or, we can ascertain, intersubjectively, that a realistic inter-relationship, exists as an objective essence of reality, one that the bees exhibit, in their flying and social behavior.

If we thus choose, to have anything that can be perceived, made equal to an unseen idealistic sensory experience. Then we are left with no choice, but to reject the premise of Ethical Dualism and Cultural Relativism. A singular idealistic perception of Ethics, wherein the survival of the many, always depends on the Utilitarian perceptions of the few, regardless of their role in the world, is the only right choice to be made. Away from any biological sense and mental distinction, of substantial powers held in a community, humans socially construct their ethical natural sense of a virtue and duty, this has only continually kept separating social powers. Conscious social constructions which at the surface seem innocent, are in fact, a legitimate common democratic governance practise. The modern state and mode of government, usually in most cases of Liberal Democracies, is commonly divided into specific branches acting as separate and autonomous powers for legitimate social construction. With their own areas of responsibility, these powers are meant not to conflict with the authority and competence of another branch. The building of nation states, after the French revolution, saw after the works of Montesquieu (1689-1755), the separation of powers into three traditional divisions of government; the legislature, the executive and the judicial branches.

In evolutionary terms, this division, must be shown to entail a natural process described by Marxist Laws of Motion.

The advent of democratic governance and separation of powers, which effectively dismantles the prior roles of Monarchies and ancient powers Feudalism, is nothing less than a late blooming of natural features of the Communist Society, which will grow into New Marxist Theory among other democratic organizational models. The genetic diversification and adaption to changes in such models, through network effects, yields us a common Marxist Epigenetic Theory of Teleology. As immutable the current formalized function is, of constitutional powers and consensus driven political as they systems may appear, the origin of this foundational false realistic misinterpretation of the functional mechanism of reality, is solely derived from Aristotle.

He is regarded as being the leading proponent of Realism. Through his description of “Polis”, the idea gave rise to that, which we now recognize as political democratic discourse. While Plato's pupil's philosophical origins, were rooted in Platonic Idealism, Aristotle later proposed his own theories of reality. Aristotelian Realism. His premise would indicate to us, that abstract ideas, exists without any actual ontological substance.

While on the other hand, the reality which we perceive, simply cannot exist without a formal objective representation.

This reality is continually and logically presented, through the latter convergence of deductive methods of reason with rational inquiry.

The legacy, of Aristotelian logic, extends its ignorance, within all definitions of Historical Materialism. Other great, thinking men, have also walked this same path, of ignorance, without ever finding their way back from empirical doubts and convictions regarding Physicalism. Great men, including George Berkeley (1685-1753), with a denial of the physical, to only uphold idealism as the representation of our ideas within Immaterialism, and Kant, with his “Illusions of Reason” as the referential cause for transcendental phenomena. Both tried to build the idealistic universe for mankind, yet they viewed idealism differently. The meaning of the word *idea*, in languages, henceforth took on many shapes as descriptions of phenomenal transcendent forms of thinking evolved into all manner of imaginations. Opposed to these mere ideal conceptions, philosophers of antiquity, would judge it to be more less justifiable to admit in our modern world; that Physicalism holds a true seat of splendor in our perceptions.

Both phenomenal “appearances” and of Noumenon (the object of thought), as exclusive ideal principles, can as such continue to exist. Kantian legacy, seemingly does support *phenomenalism*, as it is the key tool for our global acquisition of empirical knowledge.

The seemingly simple definition, of a common rational sensory utility of our perceptions. This inspired also, empiricists such as David Hume (1711-1776) and John Locke (1632-1704)..These men have proposed; that we only really understand, how the world appears to us, not how, it really is. Such experiences generate theories, about the world from the view of our rationalized experience of shared sensory inputs. Empiricists like Hume and Locke, thus, claimed we only really understand how the world looks to us, not how it truly is. These experiences generate a rich universe of ideas and imaginations, yet from our experience, according to the logic of induction, there is nothing off which we can be certain off, if we generalize from simple undividable identifiable units. The emergence of intention, Kant says, has taken people out of a stupid philosophy and put them on the royal path towards a rational transcendent judgment of objectivity.

Kant developed a model, that showed how we could critically perceive the world, through our sense of duty to others and ourselves through the Universe at large. In today's evolutionary context of idealism, we find that the revival of idealism, through Hermeneutics in Social Sciences, gives us guidance for reforming the methods of analysis of the meaning of democracy and economics. The term Political Formation, in the real sense of the word, may be substituted by the idea of a cyclical Marxist Eco/logical R/evolution. Political growth or demise, then as such, can be linked to Marxist Laws of Motion for the biological process of Ontogeny. As the origination and development of organizational traits of any organism, goes through this phase of transformation, a reference frame of duration and distance appears, as the organism unfolds its genetic data in space-time. The entirety of lifespan of any organism, is not only dependent of its Horizon of Intelligent Inference with other life forms, but it also is constrained by its physical in/tangible surroundings. This division, of the real and ideal, calls for a viable array of governance processes and physical structures to be generated. When such become mapped out, holographically through Sound, on every level of a cellular organization, entangled epigenetic inheritance traits can arise, even between different animal species.

Phylogeny, studies the relationship of different groups of organisms and their evolutionary development. Such as sharing a common ancestry. Contrasting Eco/logical evolutionary changes, with Political R/evolutions, includes the development, planning and implementation of new kind of policy perception, wherein a complete Direct Democratic offspring of nature, gains the ability of left and right wings, to take off in flight. Any trait in such a Philosophical discourse, can only be required to be more effective, more equitable and more democratic, than another older Rule of Law. The gradient of Democracy, in any social group, hinges on the foundation; that the Quantum Operations of Democratic Perfection, is only an absence democracy. The kind of State we are talking about, is a state of reality, where the rules of Non-Communication Theorem, holds only under specific instances of measurement. This statement; yields reality with a negatively charged Anti-Democratic Tendency of self-destruction. There are not always only "better" evolutionary changes through more adaptable traits, but at times also, sudden political positively charged upheavals. Such, can manifest, through logical fallacies and mutations of social paradigms in our binary political discourse.

Therefore, transformations can descend or ascend into more or less, less, effective modes of governance such as infamous Instrumental Planning methodologies. The issues of social engineering, are dealt with, through formal involvement in the mixed statistical state of the Social Density Matrix, while social reform, is about the Idempotent of Euclidian Social Architecture. The truth then is regarding its functional geometric topology, which yields the objective creative innovation and un/intentional subjective social construct which we perceive as real in the world. We must explain reality like it is, not like we would like it to be. Political development, as most often is fact that is has situational context, such developments are always indeed historical, as social changes, they also evolve as an unconscious propagation of light and sound through cross-species barriers. Then we need to understand, that any culture of natural hierarchy, emerges as such in the food chain with us on top. Cultural artifacts such as; symbols and signs, pave the way for internalization, of the formation of political systems, as being equal to a collection of adaptive community strategies we can agree on. Together we stand strong we say, a sentiment which has significant cultural consequences, along temporal epochs of human evolution both through wars and peace.

In comparison, to the larger process of political transitions, a particular formation of a new political structure and identity, may either successfully develop, or suddenly deteriorate naturally, under the pressure of competing and more popular accustomed cultural artifacts. Among the other theoretical consequences, of such conceptual new transformations of Marxist Theory, exists also the idealistic impact on Functionalist and Structuralist sociology, through byproduct effects on Positive Theory (value-free) and Normative Theory (value-based) as both being provisional methodologies of Dualism.

Problem of Truth of Historical Materialism

The intellectual human interest, for our self-awareness and relations to the objective world, have been drastically changed from beginning of the 17th century. Thereafter, followed an increasing ignorant ideology of popular science, a sense of, what we now consider to be Modern Science.

By the end of the 19th century, when literally works such as; Marx's «Capital» were published, the dominant interpretation of reality, had firmly taken the viewpoint that, scientific knowledge should be the dominant mode of understanding Nature.

This method of quest for true knowledge, is according to the methods applied, truth obtained through empirical data and explained rationally through in/formal logic. A new era of sensory perception is upon us, a view of Social Positivism, which already has by this time, already started to replicate itself in the field of Sociology. Through the works of Èmile Durkheim (1858-1917) among others. In this sense, we see that as a theory, of historical evolution of social structures and processes, as explained by Karl Marx and Friedrich Engels, quantitative research, seemingly has paved the way for discovery of Marxist Laws of Motion. Historical Materialism, therefore, notes as by tuning a Cosmic Marxist Symphony; that the economic organization of a society, fundamentally defines the Laws of social fabric and its institutions. Marx was a German philosopher, sociologist and socialist, while Engels was a German fellow and good friend of Marx who helped him support his family and his research efforts. Together, the two wrote many important works, inspiring many authors, including the Russian Revolutionaries who founded the Soviet Union.

Marx, and Engels, argued regarding two classes, namely; the *upper ruling class (bourgeoisie)*, who own the Means of Production (Power), and the *lower working class (proletariat)*, who sell their own labor (Potential Power) to sustain their life.

These, two classes, are in a constant ideologic, yet nevertheless still, a very real factual struggle against each other. The Old Historical Materialism, sees different social classes in the history, as the driving force of development of all societies, and as an emergent property from the natural world. Herein the *conflict* between the dominant and oppressed forces of people, all simply boils down to the relations, between the means of production and the rightful progenitors of ownership of all ideas and property in the world.

We see very clearly, the described definitions of the proposed Superstructure, which the owners of the Means of Production control. Whereas within itself, are to be found all political, cultural and other institutional structures of society, this simply cannot any longer be a valid assumption. Old Marxist Theory, studies history by looking at the way people earlier lived and worked, in small sovereign communities and tribes.

Today we must look at this rather as being, people controlled by political leaders and collective policies for vast portions of land occupied by multitudes of groups with Imperial agendas. Hence, the comparisons of the past, to the present, create an epistemological paradox of rights to entitlement of property rights.

They famously argue, that it is not the consciousness of men that determines their existence, on the contrary, their driving force, is the ideal social value that a materialistic existence yields to them. Thus, understood as; that which determines the realistic boundaries of their consciousness. The application of Marx's theories to historical development, is therefore based on the false premise that primary economic forces affects social change. According to the Old Marxist Theory, these economic forces will continue to keep on, transforming the world, until Communism emerges as victorious. The New Marxist Theory, found within this book, explains how such an emergent feature of the natural world, in fact and form, functions dynamically through the application of a New Marxist Theory of Language. Our new meaning, operates, in an evolutionary and predictable fashion. The culmination of this process, will be seen and heard as ideal and real Communism, emerging in plain sight. Or technically speaking, as societies return to Direct Democratic communal governance, the Marxist Socialist Society indeed slowly evolves to fruition. From one stage to another, in a discrete manner, New Marxist Theory starts to appear as long-awaited truth. After this same manner, there will, also appear, as out of thin air, a new class of Marxist workers, who want to displace the dominant class.

Then and only then, the overthrowing of the old political paradigms will occur. These, formal changes, will then become apparent to all populations, as the current regulations of epistemological attainment, which will finally be seen as the semipermeable feature of theories to cojoin, this is their true nature. As a result, the old relations between productive forces, will no longer be applicable to New Marxist Theory. As such, the New Base of Productive Forces, will finally commence, and do so, by following the cyclical nature of actions and reactions as revealed by John Stuart Mill (1805-1973).

Hence, the linguistic foundations of society today, are Anti/Thetical, and are indeed, materialistically dependent upon the idea, of the function of our observation, of the cohesive and objective nature of the Superstructure. This for most minds, resembles a Black Hole devouring sensory information from society, and its conception, remains outside of any and all reasonable cognitive or linguistic intentional control of the New Base. Accordingly, we can describe, rather try to describe the BioPower of Michel Foucault (1926-1984), as the manifested necessity of laws, to enforce the legitimacy of Nation States. As a power that forces all populations, to interpret words literally and physical, as a mental chain that binds us with descriptive grammar to theories from books written by non-existent people.

These words, which justify how social power is inherited, through relatives and familiar bonds of family life. As if all those norms, of socialization, are internalized as legitimate sanctions naturally. Overthrowing the Old Base, happens in the form of Marxist Eco/logical R/evolution. One that voluntarily adheres, to Plato's ideals, of a necessary, loving global family.

Thereby, the underclass, finally liberates the productive forces formally, with a New Marxist Mode of Production, whereby social relations corresponding to the physical value, of any given property in question, become realized as communal.

One fundamental principle of Old Historical Materialism, is the conformal symmetry of both good and evil, as we all endure both of those E/motions as we live. This becomes, a manifested reality, as property ownership is realized to be individual by virtue of its principal oneness. This is, essentially how society organizes itself economically, the misconception of real properties of all objects, being in truth a personal freedom of expression and definition. Capitalism has deceived mankind, into believing property ownership is an immaterial and mental property of the abstract mind, and surely it sounds true, because it is only an idea.

The cut-off point, between the real and ideal, arise through these words now as our language, in the physical minds of men and women. The first role of Mis/information (Management Information System), is that we are only a Mis/under/stood part of the Mode of Pro/duction. Duction, is one eye only movement. The logic, of this ab/duction, henceforth from this moment, is our new understanding, which shall enable us to deduce and induce with both eyes in a conserved moment/un. Thus, we can move our understanding of these words, according to such propositions, that confirm individual ownership of all meaning. Here understood as, semiotic agency of personal properties of the mind. Secondly, the first role is the second; which are the Means of Production of Eco/nomic State Capital's (Nomic: game from 1982, Peter Suber).

On tools such as; machines and factories (including land and resource ownership, manpower and intellectual property), these roles, all in fact obey Natural Law (nomos). It's (all) Greek to me! This, familiar Idiom, carries the full weight, of our new understanding of languages. Whereas Latin has affected other languages to such an extent, that those who realize its foundational meaning, can manipulate entire populations by repetition of true properties of it sounds. The third is the second, it is the relations between people, in terms of economic production, such as who owns what.

To achieve their theory, Marx and Engels looked at the past, starting with tribal societies whose mode of production was fishing, hunting, and gathering. The labor was mainly divided, between the hard work for men and mostly soft work for women. The above-mentioned mode of production, therefore, influenced societal relations like the structure of family configurations.

Historical Materialism attempts to explain, all economic phenomena by wrongly interpreting how and why, the economy of the world behaves the way that it does. They get no answer, because all the effects we perceive of the Mode of Production, must be seen as universally applicable across generations, as family structures change and yields diverging degrees of Social Mobility. A common, family community, is the only ultimate universal Communist goal! Marxism, as thus, is a comprehensive system of assumptions, hypotheses and definitions, as well as for giving instructions of what should be done during certain economic situations. Economists, make use of such predictive theories, in order to understand economic patterns, with the Law of Demand and Supply, being the closest property we have found to something we can confidently claim; this is a Social Law. Economics is therefore, more than just an ethereal subject, it is a pragmatic physicalist way of thinking and computing data.

It teaches you how to think, rather than what to think, and it has nothing to do with money, it's all only about: Natural Laws, like the one we use to describe the Nature of Sound, as waves in the air with pressure difference in our ears simulating sounds which we hear. Economists, analyze the world, through the lens of common economic theories, their work has no whatsoever relation to any Theory of Language. As such, the applications of Zipf's Power Law to any text, yields us the perception, that the number of words that appear n times is: $NumberWordsOccur(n) = MaxRank(n) - MaxRank(n + 1)$. These laws, explain; the negation of all properties and traits of human behavior, as the law does translate, complex temporal situations of perception, into a quantified duration and distance distribution.

A good economic theory therefore, is simple enough to be understood, as the medium which carries soundwaves. Still the same theory, must remain yet ever so complex enough, to capture the necessary features of all relatively dependent properties and their independent variables.

These together, can describe the world, in terms of temporary, yet absolute negation of causes and effects.

1. Class/ical economic theory – during the ‘50s | ik(ə)l
|
2. Key/nesian theory – 1936 till the ‘80s (Language of Nesa)
3. Monet/arism – after the late ‘50s (Impressionists art)
4. New classical theo/ry – since the 70s to date (Theocentric)
5. New Keynesian theory – since the 80s to date
6. Moden Monetary Theory.

Despite all the critique, Historical Materialism has received over time, it is still a *solid and constant volume* of natural laws, clearly emergent through Darwin’s Theory of Evolution.

New Marxist Theory, enables, the narration of history, through the overall imperfect ebb and flow of sound through the pluperfect short- or long- sightedness of our common histo/chemical his/toric past. Today, we may see weak semi-socialist countries and fake Social Democracies, that have followed Marx's theories to some lesser degree, such as North Korea and Cuba which are struggling economically.

This suggests; that the Old Marxist Theory, is not socially sustainable in the long-term.

These countries, are likely to drift away from Marx's teachings even further, towards the juxtaposition of China's Anti-Socialist norms. As such, by accepting fully, the normal standard of Liberal Democracy of the majority of the world, Socialism fades, ever so greatly with time. Another criticism of Historical Materialism, is the result, of the fall of the former ideals, both in theory and ideology, which only in Soviet Communism was previously known as "Pure-Socialism" in contrast to the modern world. Also, the viability, of whatsoever kind of possible socialist economy, it has long been debated, but doomed to fail. The questions we must raise; is why Old Marxist theory has had such declines, in its competition with Capitalism, it should have focused on formal material strengths of competence, in regards, to its strength, of the ability to give a correct description of the Theory of Evolution. Marx concluded, that economics are rooted in culture, ethical morals, and figurative social processes and institutional norms, are only abstract ideal properties of our imagination, this fact, no Atheist can challenge.

Marxist informal Theory of Language must now advance as we continue, it is also a formal research philosophy. One that considers the world's materialistic perspectives, as it takes into account, abstract societal developments over time. Dialectic Materialism as such, is limited to the realm of realization, of the Law of Marxist Realism, as being the true materialistic property of abstract existence. Our contradictions and backwards regressions can only yield us an individual Kenosis. Since this action, does not accept, that reality has been driven, by a person's consciousness or conscientiousness, we refer thus to Metaethical descriptions. We define our prime mover, as the physical rest state of Neutral Monism, we term this as its ground/State. Realism, as advocated by Aristotle; that matter is the underlying substance of nature and henceforth, the driving force of the world and all of existence. This, proposition, supports our /Bigassumption so far. Modern philosophy, especially, the term Dialectics, as used by Kant, Hegel and Marx, offers us the transition, through three so-called dialectical phases, of all meaning: *Thesis*, *Antithesis*, and *Synthesis*. Dialectics as such, frequently refers to; the progression of history, by means of inconsistencies which are mentally negated at a future historic point in order to understand the past.

This Hegelian sense, of dialectics, is the basis for Marx's special use of dialectics in his Dialectic Materialism. Hence, for Georg Wilhelm Friedrich Hegel (1770-1831), a Marxist Doc/trine of Ideal/ism. Thus, our investigation, seeks the highest point of knowing, at which self-realization, of Solipsism is attainable, through deduction to Phenomenalism and negation of, Materialism. If we can do this, we can be fully be able, to jump to the highest place of Proper Marxist Substance Monism. To jump, to the highest point, at the Cosmic Horizon of Knowledge and the Observable Universe, without any duration of time. Such movement, moves us, away from any stationary point, at the lowest point of Planck Length. Yet it may be so, that which is required, in fact is in all of us. If Hegel could do it, and Paul Dirac (1902-1984), shows us why, we also can do it. Then through the Large Number Hypothesis (LNH), surely no man or woman can justify any reason to why you can't open your mind? We now can see, that the basis for validity of Marxism, rests on the prerequisite, that science must accept an ontological non-physicalist foundation, for the recognition of the Marxist Metaphysical Identity and its foundational Ethical Monism.

It was the very concept of; Anti-Realism, which progressed through the mind of the author for more than 40 years, how else can gradients of physical criticality be either negative or positive, as a natural change, producing Aristotle's potentiality and actuality? The negative negation, and countless revisions and modifications, after Marx and Engel's passing, have yielded nothing but scandals and defragmentation of the Internationalist socialist movement. The author firmly rests the notion, that the positivistic advance of science, has side-stepped Marxist Ideology. It has broken the attachment, between Marxist Theory and Philosophy, from its Ideo/logic historic past, when it understood the true nature of Substance Dualism, as felt emotionally only in their belief of Physicalism. Hence, the relation of Marxist Ideology, to the real world of Marxist Ethical Monism, is the point of conjecture, where Theory of Philosophy rests in the same ground/State. That form of language, cannot be an agitated influenced to change into a stressed language state. As this ground/State, is hereunto as of yet misunderstood, in fact, as them being Stressed Dialectics, are not able to give us a satisfactory methodology of inquiry, into the idealistic nature of human consciousness. Hereby the relation, of decisions, between the mind and body, have indeed diverged to the fullest extent.

The situation at hand, is leaving the Marxist R/evolution behind and stagnant as we don't attend to its intentions, following only in the track of biological evolutions of the mind, which leaves behind it, the trailblazing ontological and epistemological developments of false material and phenomenal Superstructures.

Such, architecture, gains an ever-increased velocity and momentum in society as changes progress in time. Karl Johan Kautsky (1854-1938), philosopher and Marxist theoretician, an expert on Classical Marxism, declared Marxism; as being an empirical theory. He did so, by measuring the growing results of early-20th-century efforts of Positivism. With the economic depression and war, paralyzing the world in the early 20th century, it was a shocking experience for all mankind. Yet even more astounding, is the fact, that no world socialist movement, took control of any idealistic research hypothesis. Such, as showing support, for the New Marxist Theory. The ideals, which would fit, within the scope of Cartesian mind-body dualism, of which science insists, that it's based on empirical verification. Its accurate predictions, regardless of the efforts of Social Sciences and Humanities, to cancel culture. Cartesianism, then as exposing as rationalism, holds true, that necessity of data collection, determines its outcomes.

Thus, through deductive logic inference, empirical knowledge, like math and logic, can be derived a priori from 'innate ideas' of the mind. Thus also, Cartesianism rejects, both Aristotelianism and Empiricism, promoting a dual sensory perception, as the basis of all knowledge. Hence, to accept a common, Non-Euclidian Space for our mind and our brains, we define for the sake of science how we need, clarifications of sectional curvatures of EEG. Empirical evidence, is the information received by means of the senses, particularly by observation and documentation, of patterns and behavior, through reduction of the number of raised hypothesis in any experimentation. A misconception about Marxism, is that it is a deterministic theory, one that sees the course of history, as preordained, by the Mode of Production.

When Marx describes, unknowingly, what he sees, as the Marxist Laws of Motion during the development of Capitalism, he describes tendencies, not deterministic laws. In the first place, Marxism does indeed, use inductive reasoning methods, in a from which aims at developing a theory, with which to deduce a deterministic planned out future for the Communist ground/State.

Telos mean goal, like the stars orbit the center of the Milky-Way, a mustard seed grows, into a larger physical shape.

This, misconception, collapses the material throne of this theoretical Relist ignorance. A tree grows, because it breathes Carbon. We humans, have our weight, determined in the same way, according to how we breathe. While deductive reasoning, is what Old Marxist Theory uses, for testing an existing theory, of a potential historic teleological driving forces, it nevertheless, fails to formulate its core internal problem of reasoning by induction. Hence, by its own premise, of justified lack of abduction, Marxist Theory, cannot alone survive or adapt, without the natural laws of a prime Axiom moved through Evolutionary Game Theory. Inductive reasoning, for Old Marxist Theorists, transfers from specific observations, of the working class, as *subjects of the superstructure*, to broad generalizations of their fundamental role in society, as a involuntary participants. Therefore, as they, attain *mental anti-stress endocrine rewards*, for removal of the liberty to sign the *im/material social contract*, they become relaxed to the fact, that they don't have control over their own mind. While at the same time, the self-imposed deception of deductive reasoning, continues as is, regarding its popularity among the ruling class, Such reasoning, places our perception of the elites, at the very highest top, as actors ruling all the hidden points from view, in the real and ideal Super/structure only they see clearly.

Thus, we have a conflict, which yields all power, to natural laws. Evolutionary biologists, use, similar teleological formulations, as the means of describing natural selection, as a driving force of history. Thus, instead of applying, any concrete teleological purpose, other than Ran/dom mutations, of the structure, which we, perceive as the Officialdom. Biologists and Theologians have also assumed that evolution is intentional, as Ortho/genesis, this is the thought guided by a meaningful life force, through which various, Vital/istic models, will flourish. As such, therein, natural phenomenon occurs for instance; due to an ice-age coming and passing or other natural disasters. As events, such natural phenomena, are severing to extend, the temporal connection among humans as geographical distances can be increased. Thus, by newly forming topological deformations of the available habitat, communication also becomes warped in its initiations of vocal sounds through accents. The many repetitions, of empirical reproducibility and validations, of natural selection, are as so far as sound regards, primarily a statement focused on inherited epigenetic variations of lingusitics.

Yet still, academic efforts worldwide, are profoundly being made, to educate students, as to discourage any views, of Teleology, as a being a natural necessary feature emerging from their research of Natural Laws. This is: Anti-Marxist R/evolution. The idea comes from Aristotle's ancient Greek philosophy, regarding the ultimate cause. The first cause, or (the aim), is its purpose. Aristotle's biology, however, does not contemplate, ecology as being teleological. Irrespective of the socio-political views, of Aristotle and Plato, we find that the latter, taught his pupils; that the *souls of philosophers, return to life as bees*. Here lies the Marxist Cru/x of Old Historical Materialism. In as much, that the Christian Statement; “So the last will be first, and the last will be first” Matthew 20:1-16. Marx fervently also, chose to abolish all non-human aspects of man, which do not have a firm material underpinning. He did thus, by including any relevance of an immaterial or immortal soul. Notwithstanding, by placing, any credibility to Dogma/AmGod, or any need for reincarnation, even if only, for the purpose of giving credence to the Ideal structures of Rationalism, we still come up empty handed as we continue to negate Old Marxist Theory.

Negating Ideal Physicalism, simply for the sake of justifying, the unnecessary need or origin, of a possible soul, or for negating such an assumption. out of pure ignorance. It goes, counterintuitive against New Marxist Philosophy of Science. In later time, we find the American biologist E.O. Wilson's work, who since 1970s, focuses on the study of bees and other social insects. As a guiding light, towards a correct theory of language, his work is vital for our progressive stance. Spanning the gap, between the sciences, Sociobiology in this manner, attempts to address human behavior, from the aspect of evolutionary genetics. This social research work, underpins, the controversy, whereas we see, the battle between Humanities and Natural Sciences. As such the controversy, brings up the issue of responsibility, within social developments in general. It's many historic upheavals, and the paradigm shifts, of theoretical models, have been used, to explain the meanings we all attribute to our ideal idea of a Utopian Society. Yet, collectively, we have only dismissed any such possible spaces. There is no circumventing this discussion, without addressing the Communistic ideal of social order. Through the lens of the first ever known, conceived conception of utopia, namely Plato's Republic, we might still have the chance.

This is, the attempt, to address human and animal behavior, as an R/evolutionary inference. Therefore, it remains as such, that the most viable issues of research, for socio-biologists, is the discovery of Marxist Laws of Motion. The most relevant variable, confronting this research, is the problem of “goodness”, that despite its unknown reasons, human altruism is frequently observed, this is Relative Anti-Egoism.

The battle, between Egoism and Altruism, rages loud across the world. So, as we behavioral correlations, in fact this is to be found to be, and equal and uniform action of change. Then, also, in practical application and effects of such acts, is deterministic in nature by Law. This would satisfy, our collective need, to finally get around and legislate universal ethical standards. The affectional nature, of this, relatively appearing influence of words and languages we understand, may S/implify cause R/volutionary Term/I/Anology. As such, the proof is the cake in the making. That kind, of altruism, is prevalent in the natural world, It would hereunto therefore suffice for us, that we acknowledge, that a rational intentionality on natures part, exists in our li/f/e. Any simplified assumption, that nature consist, of an Eco/logical Teleo/logy, whereunto instead of prioritizing passing on genes, people find themselves acting on intention for the first time in their lives.

Rather than relying on instincts of altruism, they much more so, would want to further /bggassumption validate New Marxist Theory. As such, by helping others, without any clear reproductive benefit, there can indeed be, an outlandish statement, for the factual support for the nee order of Marxist Metaphysical Identities. Without, going to such a radical extent, most Sociobiologist, have settled the matter, with the arguments of “kin-selection”.

Whereas people, instinctively mostly only help others, who they previously know, and whom shares identical genes to themselves. As such, indirectly and willfully, people contribute, to the passing on of their genes, subconsciously, for ideals of a simple recognizable familiar appearance of, random relational kindness.

Plato extended and shared, in exactly this ideal, for of State governance, after the order of the Direct Democratic *ground/State*.

Henceforth, we address, also other topics; including the constitution of the ideal State. We do this, in an attempt to establish an absolute purpose, through which justice and a democratically elected authorities can act as legitimate Marxist Master Teachers. According to Marxism though, traditionally, things happen without any valid ideas or theories before the rise of Capitalism and Feudalism.

It was the market itself, that decided the supply and demand of labor, as would follow as naturally right, that each of us can produce and eat of our own labor. Primacy, therefore lies with the individual, whom decides the whole of his or her own existence, by enforcing his or hers, own failed personal Logic of Dialectic Dualism. As in much as, the overthrowing of the old Superstructure happens slowly, our task remains intentionally clear. According to Plato, reality and morals are interchangeable, universal and factual, but Old Marxist Theory, chooses to recognize only definite facts, such which pertain to the true nature of time and space. Moral values, are seen to be developed and perpetuated, across time, as exclusive practices of selfish desires of unmoral mortals. Among the bourgeois groups, we alone can indeed see, how nature plays out. Through oppressive chains of capital ownership of the means of production, many in the lower class, end up having faith in the fake dialectical systems of nature and our minds. But Marx's points of reference, are not in fact Aristotelian Dialectics of Dualism, but, off the origin, of Hegelian Dialectics. The most overt aspect, of Hegel's influence on Marx, is the so-called "Dialectical Method", by which theoretical and social entities, are said to inherently generate, their own mirror opposites.

Marx's main criticism of Hegel, is directed at the latter's absorption of idealism. Marx, aimed to replace, such notions of idealism, with his own "Dialectical Materialism." Hegel's social and historical philosophies, also exercised considerable influence over Marx despite of his effort to undermine abstractions of the mind. This may seem odd at first sight, since Hegel, was, a de-facto bourgeois philosopher par excellence. Yet Hegel's intellectual integrity, compelled him to uncover, the unavoidable abuse of the poor, in the descriptions of his ideal Philosophy of Religion, something that Marx, did not do. This, latent social criticism, was adopted by many, and further radically intensified by Marx. Hegel, also shared in the view of humanity, as not being, a mere product of society and history. As well as the view, of human history, as a series of dialectic developments, whose final end is, the realization of social and mental freedom. Platonic Dialectics, on the other hand, seeks to tackle the issue off; *one in many*; the permanent found in the changing world, and the understanding of the "idea of the strong."

Marx dialectics. On the other hand, tries to understand and describe; the systemic discrepancies and complexities, of theoretical developments and radical progressive public policy shifts. Plato believes, in existence, indefinitely.

Marx believes, that the exchange of power, in society, traditionally illustrates that radical, evolutionary, and quantitative small changes, over time, become great upheavals. Any minor changes, in turn, convert into large scale upheavals leading to legitimate public structural changes and political reforms. Real/izing such change, yields; more change. There is no room, in this respect, for the interests of Old Dialectical Materialism, to continue, to argue publicly; that all that exists is matter. Thus, without having, any true ideal, its intention, is missing from the equation, wherein Capitalism is the only entropic, yet excretionless, organism in nature, which never decreases the value of Capital. Plato 's philosophy therefore, is in harmony with any such monetary forms of valuation and appraisal. Marx's ideology, is class abolition. As such, if accepted, then no equilibrium of harmony, can be founded upon a social system, which is based, on the philosophical perpetuation of class oppression. We must agree to the former point, yet classes, are the attributes, by which we measure the qualities of our social systems. Marxism has therefore, always tried, at least in the minds of its leading thinkers, to achieve three levels of control: philosophical, theoretical and a realistic and pragmatic method of practice, for utilization of its own core values, in the scientific method.

Theoretical views, such as the importance of money, as a utility towards worker's emancipation, is simply; a very bad idea to allow.

Equanimity War of Realism vs Idealism

Roughly two and a half thousand years, how now passed, since the philosophers of ancient Greece, began to free the minds of people, away from superstition and willfully imposed causes, false descriptions of divinity and all the irrationalities of contemporary Sophist wisemen. Nevertheless, humans concurrently continued to think, about the immutable aspects, of all material and immaterial forces. These seemingly, were effortlessly dictating, their entire lives, and set the conditions for all the concrete firmaments and structures of their societies. The communal inquiry, into existing dogmas and the demands for rational thought continued unnoticed. The yearning, for reproducible scientific observations, essentially excluded the need, for each of us, to think individually. Thus, to think, for ourselves, and attain valid justifications, for our personal definitions of existence is vital.

Therefore, the overreaching attempts, to determine whether there exists a deterministic cause and effect, is a voluntary effort of abstracting essence from all things beautiful and pleasurable.

Thus, in all-natural phenomena, remains to this day, barely as a hallmark, to our former fragmented past as collective human work of greatness, only shades of memories and recollection of empty words. Hence, this endeavor, to find a true description of reality, or to even fathom, of a common ground for a shared equanimity, seems at best, to be a futile egocentric effort of the few, as few actually will try, to under New Marxist Theory. Individual intentionality, is not, a dependent variable, rather, man in his entire existence, is everything which he measures himself up against. Throughout modernity and until this day, an intended data error is replaying its run/command, to compute further, despite of the Dialectical errors of its programming language. Such errors, function as Divine Commands, found in the; A Posteriori Dialectic Synthesis of Philosophy and Religion. The increasing knowledge, of our own statements, are in these modern times, increasingly plagued by mis- and dis-information as it is expanding familiar anti-science attitudes and sentiments.

Thus, distinction between propositions and statements, which have said, something about how things actually are, present us with new conclusions, about how things should be. As such, these things we speak of, are to remain as is, as far apart as they have ever been, even in ancient times. Based on such, basic and self-evident ideas, as the need for philosophical inquiry into the nature of humanity across time and space, mankind again, now has managed to improve its existence and quality of life in incremental small steps ever since, to allow for such research topics. We have actualized, bits and pieces, of innate rational fragments of truth. Plato, and Aristotle, are two of the world's, if not the two outmost, posthumously celebrated brilliant minds. The historical epistemic requirements, of this book, are thus relationally crucial. These try to show, how the war between; Plato's philosophical idealism and Aristotle's realism, has impacted not only science and culture throughout history, but it has reinforced the premise, that the difference, must still remain, for all intent and purpose, as valid. Hence, we get, the primary causation of these words. As in fact, this is a literal divide, not a physical one. There is profoundly, a balanced scale of epistemic weights herein, which must occur and balance out.

The balance of truth, as following, serves us to highlight our collective ignorance, regarding how this war of fundamental statements, propagates through the masterminds of enlightened visionaries, and likewise so, is to be found in the minds, of regular hard-working people. Intrinsically, the flow and accumulation, of total knowledge from fragmented parts, comes to our delayed awareness. Then, at an increasing speed of relatively interconnected paradigm shifts, which appears firstly to us, as a perceivable reality on a personal level only. As such, according to Thomas Kuhn (1922-1996), Scientific Revolutions, simply lack the “/” in “R/evolutions”. Our knowledge, has thus, impacted our collective understanding of Darwinism and Marxism. The theoretical similarities, of the two, and their differences, are now revealed. Then, regarding the non-necessary aspects of a teleological driving force of nature, we shall speak of, no more. This realization, for better or worse, has only further erected within humanity, mental abstract blocks which hold us back. Hence, our natural teleological driving thirst for knowledge, is the invisible enemy, against which, both these scientific tribes of realism have fought, unknowingly fighting themselves all along.

The conscious sacrifice, that we have made collectively, is the suffering within us all, as we have become victims of this misinformation. Therefore, any and all cognitive emancipatory efforts, of the human mind throughout of history, have sadly become; unintentional epistemic collateral damage. This cognitive, idiosyncratic war, of idealism and realism, henceforth explains; how idealism relates to the higher cognitive functions in homo sapiens. Such a fundamentally functional truth, can and will, enlighten us all, as to how; the social behaviors of all social species functions by Natural Laws. When they thus do, as factually exhibiting a community level governance, as commonly distributed intentional natural traits, we start to recognize ourselves, in the image, of those we threaten with extinction. While Plato believed, that an idea has a Uni/versal form, Aristotle believed; that universal forms, were not necessarily attached to each object or idea. Thus, each instant of the object or concept, has to be analyzed on its own. The issue lies at the heart, of measuring of duration in outcomes. Both Plato and Aristotle, have contributed greatly, to the human enterprise, it has led to our modern Philosophy of Science and it's bastard offspring: Socio-Political Theories. These are not only illogical, but also applicable throughout history.

In his philosophy, Plato rejected the material world, by arguing; that it is ever-changing and will forever be corruptible, even to the extent that Democracy, will meet the same fate, a state of utter self-destruction. Ideas, however, differ from material objects, they are immaterial subjects of self-awareness. He strongly believed, that wisdom thus; came from rejecting false representations of material things and embracing the immaterial World of True Forms. Plato's forms, are the unchanging ideas of these very same things, which we now try to describe. Aristotle on the other hand, elevated the material realm which Plato had disregarded as false representations, by arguing that; tangible reality, exists in the mind, as well as in the material world.

This is, the theory of; Substance Dualism. It is interesting to note, that although Aristotle was Plato's student, he wasn't a disciple, he was in fact; an apostle. He rejected some core elements from Plato's philosophy of forms, but kept, some other central aspects. He believed that everything, in reality, strives towards an ecological goal, which is a perfect unchanging state of Natural awareness. He went ahead, to put this perfection in the observable material world, steadily placed, on a imaginary and stationery Cartesian 2D Plane.

Unlike Plato, who placed it in the world of forms, only accessible to our mind; by way of mental abstractions of Euclidian spaces. The; Substance Dualism, of Aristotle, established a very dissimilar position to the real world, by not opposing the philosophical premise of Dualism, he regarded that the soul and the body, as inextricably bound to one another, as if both were to be regarded as physical beings. Whereas one cannot, truly exist or explain one, without the other, we are confronted with the need, of still having to do it. Hence, as we try, to conflict the meaning of social structural developments and liberation of the mind, our definitions of the soul, goes against our physicalist interpretation of the mind and body, as such meaning seems to be fully regulated by the laws of mental Dualism. Thus, we must change this notion of our dual mind-brain divide. We cross the gap, by proposing; a new formalized set of terminology.

With such modifications, to our New Marxist Theory of Language, we must move our intention, towards our understanding of an Ideal Marxist Equanimity. We are talking about the ideal ground/State of Communism, wherein even beyond ethics, we strive towards a new legal framework for our Marxist Metaethical Identity. Indeed, any individual, can achieve this ground/State of this Marxist State of Mind.

Here we finally meet, under the the terms set by Law, for our collective self-actualization, to be known as; Marxist Laws of Motion. This implies; that a person can reach the ground/State of WO/MAN E/motion. Aristotle believed, that psychology, was a part of philosophy. The connection of the soul, to the organic ecological world, according to him, defines its natural characteristics. The description of potentiality and actuality, as being foundational to all materials things, creates a relative no-physical contact, between all material objects, this is today known as; the Pauli Exclusion Principle. Despite this, energy in the natural world, does work effortlessly, even without, any obvious intention. Potentially, thus unfolds, the principles of Entropic Potency and Enthalpic Action. Aristotle used this division, to further the distinctions, between a thing that exists potentially, which truly does not exist, and it's potential, as it does actually exist, after all is said and done. History, and especially, science,in particular, have largely sided with Aristotle on his position.

He developed the logical theory, which is applied through h/is premise of the Genus of species, in our classification of biology.

These are; statements about relations, between various types of animals and all the potentiality, that can be achieved when the right conditions are met for them to survive and thrive.

He argued; that all things, are a part of a genus, that is defined by its specific characteristics or differences. All members of a specific genus, therefore naturally share unique properties.

According to Aristotle, all such properties, of a specific genus, are indeed internal. He thus took it upon himself, to catalog biological creatures and systematically order them, based on their apparent anatomical properties. Aristotle's zoology and classification, of approximate 500 species of birds, mammals and fishes and his use of physiology, to expose connections between the organisms, has earned him the title of; Father of Biology. Later on, scientists have followed up on his work, by giving us our modern; Taxonomy of Living Things. Aristotle's misconception was therefore, that he believed, that the potentiality of physics, emerged out of the actuality of chemistry, and not the other way around which is the case of nature, as we know her, in her glorious self-representation.

Marxists throughout history, have equally to Aristotle, disregarded idealism with the conceived notion; that Aristotle's views on physical reality, triumphed through the development of Scientific

Method, because it has been proven to be, a true representation of real objects. So, as easily as Marx denied Religion, and faith, and any other idealistic philosophies, he also unwillingly denied us all of our shared need, for an explanatory framework which does, what Dialectic Materialism, has not. Aristotle, may have, been wrong back then and until now, but right now, but Marx was right back then, but he is wrong now. Aristotle's explanatory dimensions, acknowledges, that potentiality comes out of actuality. Marx denies such a thing, that everything somehow is not arising out human potentiality. Any other actuality, for Marx, does not exist, neither in idea nor in any physical form. Marx, thus, sets the epistemological boundary, of our shared and broadened Horizon of Knowledge. Aristotle would say; that Marx was a misinformed Postmodern Psychonaut, one belonging to a genus of "Soul Sailor People", such who misunderstand what Spirit really is. Because of this, and due to other superficial material reasons alone, our confusion is deep and profound. Marx fervently attacked, the need of philosophy for playing a crucial role, in the emergence of culture. As such, he was opposed to, the driving force of nature, as it could not be what he defined as, anything other than; Class Conflict.

But the truth is, that idealism and realism, are not mutually exclusive, on the human intellectual level. Exactly as, Aristotle thought, it goes deeper still. Both ground/States of mind, of Capitalism and Socialism, apply to us today, as much as they ever did before, both in both mind and body. Idealism then, in regards to, the evolutionary mechanism of higher cognitive modes of operation, of our brains, grants us with the ability; to relate to others through empathy. This is a natural trait, which differentiates human species in the animal kingdom, is a confirmation; that the main source of the phenomenon of altruism, is the human mind. We thus, do perceive things, but we can only perceive them, the way our senses manufactures its internal mental representation of the external world. This is why mankind after years of research, still cannot understand animal languages or the Hard Problem of Consciousness. These issues essentially explain to us, why any physical state of nature, objects for example, such as the organic matter of our brain, somehow is more easily defined as conscious, instead of being; unconscious. We struggle to understand, how the fundamental generation of subjective perceptions, relates to an objective reality, that we are only aware of as being totally outside of our heads.

For Marx, who was an evident hard-core physicalist, nevertheless, even for him, the only language produced by nature in his mind, is the description of class conflict, which always arises from the unworthy ownership of the means of production. This situation, albeit that it indeed justifies, our understanding of involuntarily forced material conditions upon humanity, only for the majority of world population. It makes it easier for us, as we are explaining; human actions and societal evolution. By way of describing it; as the intentional driving force of consciousness, we thereby confirm it, as a cognizant task, a willful mindful intention.

Yet as it is, an active effort, to obtain and attain to, a universal and collective state of equanimity, we must not rest in our work. Thus, through the prism of an exalted materialism, we can finally and firmly ascertain, that we have now found a self-evident true and objective explanatory standpoint. Herein, any Marxist Metaphysical description, which is fundamental for a harmonic and holistic view of the world, must become an accurate representation of the New Marxist Philosophy of Science. The basis for such a driving force towards more knowledge, must therefore be clearly recognizable, as having, a natural and teleological purpose in its research methods.

This proposition; must have a special place in our inquiry of truth, as without this common understanding, of what Direct Democracy truly is. It is a true reflection of Marxist Metaethical norms, which we must agree upon. Hence, mankind would never, have had the ability; to define and represent, the true intentions of evolutionary processes correctly, without first seeing thru the diffracted Nature of Dialectic and shameful Ethical Dualism. Accordingly, then; is the quest for absolute truth. That regarding our collective efforts, we must finally instantiate, a collective ownership over; all of mankind's as hitherunto great levels of; accumulated knowledge. The Platonic mode of representation, of cognizant features of the mind, poses no obstacles towards our realization of; the true principles of existential Marxist Ethical Monism. What we try to achieve, will be done through; the application of ethical principles of Neutral Monism. It will happen throughout judicial and theological circles. As thus, any matters formerly yielding us with, ethical class conflicts, will be revised accordingly. As Marx, set out to define, the powers regulating consciousness, he could not find, any of its motives as simply being unnecessary for life, for any other reason than; the division of labor or planning of personal accumulation of capital.

This is the greatest, influential magic trick of Old Marxist Theory. The creation of, value and wealth, from immaterial substances labeled as historic facts, has robbed the material world of its true value. Marx, could have defined the forces at play, as coming from a single monistic originating source, a substance of pure thought but without action, can still be justified without trying to frame Historical Materialism; as nothing but true. Regardless of the need, to address the monistic nature of ideas, Marx still chose to focus; on the a Monothetic driving forces of Nature. He attributed such ideas, as only belonging to, a history of the limited self, as seemingly we as human, have no manageable bodily features, such which may allow us, to do away with the implications of free agency. The limitations we feel, lie between the material neurochemical brain and abstractions of the intangible mind. The question is then, among other issues; how aware Marx was, to the influence that Plato's Idealism had, on the Scholastic developments of pre-middle era. Thus, regarding Saint Thomas Aquinas (1225-1274) teachings, we must ask ourselves; how Marx was moved, by the Immovable Mover of Aquinas mind. Marx to this effect, accepted the influence of Aristotle on Aquinas, unknowingly, as it delivered the premise for; self-evident truths.

Marx, never intended, to offer a full-fledged theory of categorial Axioms or map of any genus or species, such study of existence, would have implicated the questions of, what in fact can exist, and what must exist, in our mind and in society independent of any one singular assumption. The modality which maps out all the forces of labor, and how capital works, are two distinct mental topologies. Yet, capital distorts our reality, as any value which is man-made, cannot have, any other attribute than; that which with we have quantified and used to label our methods with. Through such actions, or perceptions of coherent theories, our entropic reality, makes our visible energy expenditure, more glorifiable. Of the possible worlds, that Marx imagined, he unwillingly met his own horizon of understanding. In an unliberated cognizant manner, his confronting of society, during his time, occurred on the basis of a counterfactual reality. Such fake news, of which only that, which he perceived as real occurrences, of corresponding social forces, is seen as being; in constant conflict, with no resolution in sight. Marx has left; a sad legacy indeed. Leaving all abstractions necessary, to the detrimental effect, on our progeny, as we cross over the shores of history, to the beach of final rest.

The minds of Plato and Aristotle on the other hand, also both had undeniable impacts on us all. As they exerted their influence, far and beyond, on science and civilized culture, we still feel this personally. As we thus can recognize, that there exists an evident tension, between the philosophical idealism of Plato and Aristotle's realism, it gives rise in us, to identify the inherent lack of this recognition in Marxism. Plato in his theory, dismissed the material world, stating that on the level of our perception, it is continually changing and eternally corruptible. He firmly believed; that knowledge arose, from the refusal; to accept immaterial forms, as true objects. In this regard, the actions of men and their politics, in history, foretells about the cyclical return of our minds, from Feudalism to Communism. Thus, it remains at its roots, an incomplete theory. Aristotle believed; that everything is guided to a pure and unchanging objective, a proposition that Marx, also, applied to the final end, in his description of the emergent final Communist society, which would arise and never fall again. Compared with Plato, who described truth, in a system of forms, whereby that reality, could only ever be reached, by the mind alone. The larger part, of history and science, has been the enfolding of effects, of Aristoteles teachings.

As he taught; that everything, belongs to a genus, each with its specific characteristics. All the members of a group, be it animal or any other object, then accordingly; have Aristotle's unique afore-prescribed abstract qualities. He assumed, that a part of the group, often share a certain Soul Structure, as such, he saw it as necessary, to classify and order all biological entities, on the basis of their physical non-mental characteristics. Scientists, as we know, later went on far beyond his work, and gave us our current taxonomy for a dualistic mental life; mind and body. Aristotle's realism, denies that ideas are original, and that their essence is immanent, among the things found in nature. The divergent opposition, between the ideal and the real, becomes very evident, in the perceptual investigation of society by Marx, placing the bourgeois as the optimal rulers, of reality, and as sovereign creators and owners of technology, as being foundational for the immanent basis of the Superstructure. Without being able, to predict the development of technology, to all it's all encompassing roles, in human life, Marx fell short of realizing this one fact. How the abstract categories, of the Information Age, would come to dictate, all facets of our lives.

Humans only have, a weak intersubjective attention and awareness, towards any whatsoever transcendental ideals.

Communists have opposed idealism, throughout history, by contrasting dialectics to competing theories of Philosophy of Science. Although Marx has denied that faith is fundamental, belief and philosophy, are anything but, the tools of the Bourgeoise, with which they can; entrench their epistemic power over the masses. At first glance, a confounding position arises, as his understanding as a logician, clearly should have raised the question of the logics of laws. Thus, geometry and arithmetic, are seen as A Priori knowledge, which cannot be accounted for, in the observed material world. Yet, this admission of truth, is in its essential form; idealism in disguise. Something that applies, to all entities and objects, yet still to this day, a matter which humanity always faces, with condemnation and fear of the unknown. The ramifications, of how real consequences of causes and actions, applies to us; on individual levels, primarily confuses us about; our collective community biases. There is no contradiction, in relation to; the premise of idealism, as being correlated to evolutionary processes.

As with higher cognitive capacity, in homo sapiens, the yearning of meaning and explanatory frameworks, must be attained through reductionist empirical methods. That which makes us human, and distinct in the natural world, is our intelligent capacity and the associated strengths of the plasticity our brains. The reductionist view; demands that our senses are a prerequisite, to any observation or logical deduction of truth, as we try to, mark time correctly, in our minds inner eye. As if created, by something real, before emancipating any idealistic subjects, we strive onwards. Reducing the human body, to a dialectic analysis of language, we find commands, coming from our genetic makeup. These instructions, in our DNA, poses us with; etymological conundrums. According to Plato's Theory of Forms, we base our observations, on the fundamental concepts of a transcendent approach; towards Metaphysical Idealism. As such, ontological philosophy, in the context of hereditary genetic instructions, becomes a teleological function of Nature spreading her truth in time. Yet despite of this, beautiful temporal occurrence, those in control of the Superstructure, continue to capitalize, on the non-physical essence of life. Natural forces and transforms, for them, are tools oppressive behaviors.

They turn, "ideas" or "forms", into tools of evil again our minds. In the case of Marx, the theory of Old Dialectic Materialism, cannot empirically be confirmed, due to the very nature of missing ideal conditions, for natural selection to produce; the first ever Darwinian Demon of this world. The missing occurrence of such a hypothetical organism, works in concert with, the natural world, which would otherwise confront science on its own merits. These are the questions, which need to be explained. Why there are no, biological constraints on evolution, theoretically speaking, essentially shows; how a purpose of life, could entail an ideal, Eco/logical entity. Such an organism, of this kind, would maximize completely, all the aspects of fitness simultaneously, and coexist with homo sapiens, as if there were no limitations on the natural available variations for it to evolve into. Thus, it could, if existent, neither meet any physiological or mental constraints in this process. Nor would such a perfect being, live up to a life of peace. As history would have it, any theory, giving credence to genetic predisposition of a master race, would have the Bourgeois crying out in joy.

For such a theory, which would reattain the powers of the ruling class, by words alone. Such, epistemic assurances, are nowhere to be found; in Dialectic Materialism.

Directional Evolution of Post-Positivism

The striking, of a universal chord, in our ears, is the interest in evolutionary theory which has grown in recent years. In fields, as varied as; informatics, philosophy, economics, sociology, psychology, biology and anthropology, evolution finally has become, a major focus of research. The term "evolution" is commonly used by policymakers, but mostly, quite simply said, in other words; they all invoke the principles of transformation, without knowing the science of underlying evolutionary changes. Humanity is fooled, by the mere appearance of inter-disciplinary work which are embracing the Theory of Evolution. For most political researchers and policy makers, worshipping "evolution", merely attempts to disguise and deduce; a logical historical path, that connects historic occurrences in time, with their superimposed rules of reductionist Sociological frameworks of society. However, most politicians, have not made any whatsoever advancements.

None of them, have seriously updated, their Eco/logical or tpolitical interpretations, not even in the face of ecological self-destruction. Yet still, evolutionary theory provides an exciting research agenda and ability to distinguish, generations of Darwinian scholars, from conventional descriptions of social relations mostly found among students of Political Science. Most political leaders, use or follow, various elements of evolutionary theory in their work, yet they do so, only on the basis of attained insights from evolutionary biology, linguistics, psychology, sociology and the combined impact which these research fields have on economy. Evolution, rather also depends, on natural laws and the health of our earthly environment. This lonely globe of ours, they deem to be a closed system of changes, one which only unpredictably and continuously, annoyingly throws all our plans of course. How mother earth can do so, by her own immense and unrecognized volition, remains a mystery for these non-directional socio-economic adherents. In Darwin's "On the Origin of Life", the only visible example of directionality, shows itself through time. When more than one species goes extinct, they leave "room" for other organisms to grow and flourish. The numbers of our biodiversity, can thus, recover and indeed also increase, this despite our collective destruction of all things natural.

Darwin thus wondered, if one day, this global ecological room, will finally be "packed" to its maximum capacity. But, as we can see, in the last 250 million years, the number of unique organisms has only increased. Natural mass extinctions, were sadly only temporary casualties, which would eventually come to offer our Ear/th even more opportunities to sustain more Ordinal and Fractional diversity in the long term. Apparently, an inherent paradox can be found; in the nature of Evolutionary Biology. On the one hand, there is really no willingness to move, in either direction of evolutionary processes. On the other hand, these Earthly processes combined, will eventually go beyond that maximum threshold of diversity. as such, Nature will continue to create, more and more complicated species. Such entities, which have their interwoven self-sustaining systems of survival, updated intentionally to match up with the overall directionality of generic life expression. Since the beginning of "Anthropocene", the sixth mass extinction, which humans have triggered, by the means of their production, there seemingly is, no indication, of our ability, to be able to prevent it's devastating course now set on Autopilot. All thresholds have indeed already been bypassed the point of no return.

The directional ability, of millions of years of creation, and 99.9% of all species that ever lived, have at utterly been wiped of the face of the earth, during the last 5+1 mass extinctions. We argue therefore, that evolution is in fact wholly directional, even without any clear and evident sign of teleology. Hence the following, given the Dialectic-Dichotomy we are faced with, it explains unto us; that evolution cannot be, neither directionless nor unpredictable. Hence, we turn our sight, towards the rulers of this world. The politicians and public officials. They, whom earnestly at times, do things in good faith. Yet, our common fate is not, by any means, directionless. Cherry-picking our facts and convictions, leads all “Representative Democracies” paradoxically, towards a world, which embraces the fallout of Post-positivism, both politically and officially. We shall truly all rejoice, when their mutual ignorance and human conjectures, finally allows for; a new epistemological understanding of international relations. This objective acknowledgement, of New Marxist Axiology, follows as such; that even Nature can reclaim, values and beliefs, through her sight of all our observations. As she does so, she will willingly reject, the unwarranted assertions of our empiricism and positivism, yet only for a short time.

Such she will do, to let our economic forces confound, our common understanding of; unavoidable applications of Natural Sciences, in our public matters and as destabilization of our desirability for objective truths. One of the most common forms, of Post-positivism, is a philosophy called “Critical Realism“ initiated by Roy Bhaskar (1944-2014). A critical realist believes: that there is a reality, independent of our thoughts. A reality, which science can study. In other words, the critical realist, is a person who is critical, of our innate ability, to know reality with certainty. Distinguishing between the “real” world, and the “observable” world, is henceforth a philosophical Metaphysical issue. Thus, by assuming, that unobservable structures produce us our observable events, we must first understand; what those structures are, and how they operate and give rise to our social fabric. The methodological attempts, of Critical Realism, have sadly as of yet, not been able to map out how, our research must go about to ensure precise analysis and data collection. We are left clueless, to the next steps which we must take. Nevertheless, their efforts have indeed clarified, that we ought not misconceive, that our Ontology, rests firmly within the grasp of our preconceived Epistemology.

The author, in opposition, holds true; that our philosophical efforts, towards an objective mechanistic ontology, is as much a part of, our essence as humans, as is our knowledge and conceptions of the former (collective) effort. We do not play, with our Philosophical ability, it is nothing more and nothing less, than a matter of life and death! Therefore, we must give our credence; to critical science. As surely, it must continue, to use all scientific methods we have, in order to publicly criticize; all the varying adverse effects of our means of production and the consequences of our technology. Through Critical Realism, humanity can try resolve, the abstract issues of Marxism. It enables Socialism, to realize a shared revelation, regarding the underlying teleological forces, which drive all of Philosophy and mankind's yearning for objective truths. By interconnecting the missing pieces, Old Marxist Theory and Ideology; can finally become clear in our conception. Then, as we employ, Critical Realism, to redefine the Kantian legacy of realist transcendentals, in our social theories. Until now, as it currently stands, our philosophies offer us; no e/motional relief to any of our struggles of the immutable soul. By including, a new method of abstraction, we become emancipated, as we become aware of the separation; between our definitions of the external, and our genuine and yet similar internal properties.

This is, the true nature of, our factual and natural mortal bodies. This ideologic and mental transformation, constructs a new reverence for our shared human history. It thus erects, a new idol of respect for the ideas of the dead long past gone. The relevance, of this truth, should not be underestimated. Transcendental transitions; such as dreaming, astral projections, lucid dreaming and out of body experiences, binds our mutual social abilities and memories, to the fabric of space-time. How we describe, the consequences of our casual abilities, is the story of humanity and all life that has ever existed. This in fact, is the manner, by which our perception, can discover truth as it must be assumed to be; wholly distorted in our perceptions. Hence, as the influence, of social relations take form, and public appearances starts to deceive, we become increasingly confused to our true nature as humans. Yet if we manage, to create a plurality of mental spaces, we can successfully find, the reality which is hidden behind appearances. The disinformation we inherit, from our society, imposes only a false mental excited/State of Dualism. Such is the essence of our new reality, that it should not have been possible, to understand these things, before this time.

That we have initiated, the logical creation, of our own digital virtual worlds, which will ensure; that our grasp of all holographic similarities, arises, naturally in our senses as we reflect natural effects of perception. This truth, can confess, and give witness by given evidence, for our natural ability, to progress through, a self-realized harmonious Meta/morphosis. Those of us, human still not willing, to embrace such truths, will be recognized and ostracized by Marxist in public, as sympathizers of the old world. Those, who still worship a forgotten and untrue position; of Dualism in Mind & Body, will continue enslaving human subjects, to the former glory, of the Superstructure. Hence, a revived and nuanced Marxist Philosophy of Science will arise, one which will uphold, all historic circumstances and events as true relative facts, Thus, a final idealistic inquiry methodology, will be seen, at the forefront of our empirical observations. Yet my dear children, we do not confront Realism, for any specific object's sake, we do it for the extended life span of our consciousness in the afterlife. No other, reason of the mind, will justify the transformation we now embark upon together, until the very end. Some things will never change, this is the ultimate assurance for our objective truth, we must find which. Ravaging wars, over Realism will manifest, it will attract worshiping followers, on both sides of the political spectrum.

Humans will come, in astonishment and awe, of the newly arrived Resurrection of New Marxist Theory of Truth. It will be recognized, with a new set of eyes, many will finally know; what audio, video and disco means for our minds. They will sing and dance, their shared joy and happiness will sound greatly, across the borders of the old forgotten world. Their voices will sound loud, as never before heard in the farthest corners of the Universe. Thus, humans carrying wisdom, will come, from a broad variety of social sciences with this newfound wisdom. They will scream out, their new knowledge of mathematics, humanities, logic and ethics.

The general disappointment, arising from ignorance, and lack of self-esteem among the broader population, will only make a sound for short time longer. The labor of love, carried forth in truth, will mute even all initial opposition, coming from ruling elite classes. Traditional, materials and subjects, will no longer be taught with confidence, among institutions of higher education. New Marxist Philosophy of Science will lead the way, in the unification of fields. New, inter-disciplinary research techniques, and educational courses will emerge, these will accommodate for all other practitioners of truth, who do not have the luxury of scientific training backgrounds.

These new, bastions of knowledge, will up-end, the legitimacy of prominent elites, and give headway and cultural appeal for a reborn and reimagined set of social opportunities, for the entire working class. Thus, we will see, many converging sciences, throughout the labor of the working class. These, Marxist WO/MEN, will join in, the greatest human endeavor ever, to pave the way for the rest of mankind. Thus, they will organize and construct, a new basis, for all constructive social theories, which seek to unify our collective knowledge and truths. Our new, management systems of society, will no longer be configured as a hierarchy of competing competences. The R/EVOLUTION will be epistemic in nature, a new map of our ontological past will be drawn up, ethics and law will relentlessly fight each other, until the last breath of vanity pf power is blown out, to let the dark out. A New Marxist World Order will arise, as a Phoenix from the ashes, born out of the old Superstructure. The fiery yearning, for truth and purpose, will eradicate the forces of darkness, which hide knowledge from all of us. The values of Radical Constructivism, originating from Ernst von Glasersfield (1917-2010), will become the mainstream attitude, towards all scientific research.

Finally, we will see with eyes wide open, that all populations, regardless of race, sex, gender or culture, can actively construct their own objective reality, as the basis for self-realization. Our collective mutual experience, as learners of truth, will spread exponentially around the world, as we build the first ever global Marxist Socialist Society. There will be no reminders left, for any of us, concerning all our previous knowledge. It will be established, as the new foundation, upon which all comrades can rely for truth.

Within all current societies, men will gain, a new respect for life, in the recognition of; our inability to give life, as women always do. Hence, the principal intellectual efforts, of Old Marxist Ideology, will be upgraded, to match up, with our innate truths of Rationalism, and the role it plays in our science and remembering minds. As a new theoretical Marxist framework emerges, mankind will at last gain, a mutual understanding; of how we can equalize a natural purpose, with Marxist methods of social abstraction and configuration. A new generation, of Marxist Philosophers, will grow up, such young adults, found in the working class. They will ascertain; that social forces are malleable through Political Realism. As such, they will go forth, invigorated by a common search for a mutual Marxist Metaphysical and Metaethical truth.

The Marxist Genus of Philosophy, off this generation herein spoken off, will disregard, any old frameworks of indoctrination. Theories, which do not, justify the New Marxist Theory and its practical political role, in all previous Capitalistic societies, will not be headed or conformed to any longer. This determination will seek out, to explain and rectify, all social models, which previously have allowed for; Non-Direct Democratic policies. The goal of New Marxist Theory, is to, instruct local, regional and global political relations. These enflamed youngsters, are as we speak, waking up; from their socialized dormant non-active Marxist State of Mind.

Once fully awake and aware, their primary end goal, will be; to prescribe with confidence new political relations, based on Marxist Communicative Planning Theory. Such, planning methods, will take center stage, after the model of Foucauldian analysis of power.

Thus, the Marxist Genus of Populations, will combine their strengths, while approving of the notion; that communication and reasoning, is socially constructed. Hence, the current oppression of the working class, in any diverse social context, does in fact, not recognize the ability of citizens to cherish and uphold any personal values, individual interests or unique life preferences.

The conceptually enslaved minds, of all national work forces, will suddenly crumble to their ontological and original Communist ground/State. Hereby, we must acknowledge, the need for societal planners, who's actions and words, only reflect and facilitate the reverence of lived experiences of all citizens, not just for a minority of them. Henceforth, daily Marxist Ideographic Work, through collective discourse, consensus building and new digital collaborative tools, will enable new forms of command-and-control solutions, for an engaging Socialist planning environment. Hence, by allowing any different stakeholders, to participate in the communal discourse, a new pragmatic rationality will emerge, in all languages worldwide. By employing theoretical models, of Jurgen Habermas (1929-), a new understanding of modernity will come forth, from the shadows of the night. The inaction, of the old structuralist world, will as such; no longer be able to offer any more rationalizations. The collective efforts, of New Marxist Theory worldwide, are already being aided and proclaimed unknowingly, by the implementation of "New Public Management" approaches to public services. Developed during the 1980's, these new governmental efforts, are currently being rolled out in many nations.

These, governance reforms, are now being employed, according to; established principles within private sector management models. The main aim, of current governments, is to make public sectors more effective, more “businesslike”, by establishing a new streamlined flat organizational structure. Hence, by unknowingly rejuvenating, Marxist ideals of community life, the elites are unwillingly building, the foundation for a Marxist Socialist Society. Such efforts, will expedite, the accommodation of our new Marxist Theory in all societies. This work, is, indeed focused; on intentional work, which highlights the Marxist Centrality of Citizens, as it aims to deliver custom/er satisfaction. Furthermore, this work, should not be mistaken; as being a “Decentralization” of State powers. By all intent and purpose, the fruit of this labor, will nourish the resurrection of the new Internationalist R/evolution Covenant. It should no longer, come as a surprise to any of us, that the old ways of mankind, will eventually deteriorate; as Capitalism is voluntarily stopped in its track. The need for a global centralization, cannot be understated, at this point in time. No words can suffice, from any of you anymore, as we collectively continue; to justify the damaging effects we have on this world.

NPM reforms, will enable, the application of consolidated Marxist Programs, for all functions of the new Global Marxist Socialist E-Government. The new, Marxist Economic Market, will not allow, for any whatsoever competition between public and private sectors. The advent of, Marxist Value Control, will identify and set global targets, for improved monitoring, evaluation and performance continuance, across all classes and sets of righteous and fair welfare distribution. Outsourcing, of public serviced, to private sectors will be outlawed. Exceptions will be granted, for those companies, which can conform to the new benchmarks, set by the Global Marxist Socialist E-Government which aims to ensure; equal value and goods distribution. As such, all public services, which are still relying on conducted efforts through “Instrumental Planning” methodologies, will be a thing of the past, replaced in their entirety, by Marxist Public Management. What we have now confirmed, is the objective truth; about of how systematic Eco/logical inference, of valid Marxist propositions, can be conducted and assessed. Following our analysis, and appraisal of these arguments, we argue that; the abovementioned propositional formulas, will give humanity, a determined and unique truth value.

A value, foundational to, the generative and casual forces of; New Marxist Theory. They may ask, of themselves at this moment, what really is going on with these statements. To answer this question, the author is inclined to appraise, the truth value of all scientific laws. Hence, by such act, exposing the necessary abstractions required, in order to fundamentally rebuild our inter-relational communication, with a teleological natural world at its base. This work, should not be, misunderstood to pertain, only to the fabric of social life. It must, also give credence, to empirical methods of investigation, efforts found in Physicalism and research into ideal experimental efforts, into abstract thought realms and ideological premises. Employing Logic, as a natural part of our New Marxist Discourse, we give also hereby, a stark public warning; any attempt by the elites and upper classes, to combat the broader outreach of this Eco/logic, or any other behaviors, which seek to constrain its internal epistemic boundaries, are doomed to fail simultaneously with the fall of Capitalism. The reader should by this point, be able to account for; an inference of Common Marxist Socialist goals, for the working classes worldwide. Any confusion, which may arise, from this book as it regards; the immensely complex nature of our world, and it's unfair distribution system of values, should be quickly laid to rest.

This assurance comes, with a healthy portion of hope; that when we together realize, that wealth and resource accumulation is evil, then we will prevail. Inequality, shall be, permanently prohibited globally, the promise of true personal freedoms, will finally be attained. This book will therefore remain, as just another necessary step, in the correct utilization of new technologies, which are applicable in the revelation of global resources, and truthful objective definitions of capital and labor. The intellectual legacy of Old Marxist Philosophy, rests firmly and securely on Hegel, as the leading thinker of ideology at its core. Within Theory of Logic, Hegel states; that the purpose, of any object, eventually must be conceived by the mind. Our subjective object perception, is therefore based, on the appropriate relationship, which each of us has, to that object of interest. Objective reality as thus, cannot be, completely separated from our subjective observations, of our own subjective sensory impressions. Rather they reveal unto us; only miniscule facets of the objective universe. Marx, however, chose to reject, the real implications of Hegel's Philosophy of Religion. According to this stance, a person cannot ever, fully comprehend, an observed period of duration.

Hence, to act consciously, cannot happen simultaneously, across all periods of time in history. According to Hegel, philosophical understanding of the duration of a given period, comes only once this period has already passed. The importance, of Hegel's dialectic proposition, for our understanding of New Marxist Philosophy of Science, remains as is.

This is, a matter of ugly and unnecessary disputes, found among Marx's followers until this day. Vladimir Lenin (1870-1924), as the esteemed, revolutionary and political theorist, which he was, argued, about Marxist-Leninist Ideology; that Marx cannot be understood, on any premise, which intentionally disregards the philosophical foundation of Hegel. This groundwork, was firmly, laid down, by his amazing labor of love, resulting in; Hegel's Logic.

Today, we see the world, reimagined by atheist and humanist doctrine. These beliefs, despite their humanistic values, have no common direction or teleological exhibited pursuit, of any objective Metaphysical truths. By this proclamation alone, any social, political and scientific knowledge inquiry, automatically limits, the true justification of their beliefs. Any continued level, of acceptance towards such beliefs, will only further alienate and discriminate, against the New Marxist Philosophy of Science.

People across the world, should fear, they should tremble, at the mere thought, of a possible return to past, of barbarism and feudal elite lords, all those with historic undeserving amounts of power.

This fear is tangible and felt globally, not because of Marxism, but because of the cyclical nature Capitalism! Misconceived notions of Marxism, regarding atrocities, carried out in the name of Marx, shall hereafter be condemned, as false subjective truths. What is true, about the New Marxist Theory; is that humans, with New Marxist Metaphysical Identity, whom reside worldwide. They will, finally be allowed, to invoke their religions, as a justification for their acceptance, of Direct Democratic ideals, for the new Global Marxist Socialist Society. Human rights, and Law of Marxist Realism, will at last surface, and be recognized as being; true humanist ideals of individual liberalism. Such is, the acceptance, which comes from upholding of; the equal valuation, of divinity and human dignity. As we approach, the end of this book, we remind ourselves, of our Aristotelian structures of virtue ethics. Logicians have concluded; that any theory of truth, should be able to deal, with the Antinomy of the Liar's Paradox, as proposed by 6th century BC Greek philosopher Epimenides.

The conclusion arrived to, by logicians; is that any statement, which asserts its own falsity, and as such appears to be both true and false, must contradict; the Law of Non-Contradiction (LNC). Henceforth, we enable, our human cognitive function, to apply a Formal Dialectic Marxist Tautology. Hence, by virtue of our research, in realms of absolute truths, we restrain ourselves, from negation of; Old Marxist Philosophy or the Three Laws of Thought.

CHAPTER TWO

Skepticism in Sociology of Knowledge

We can now, accordingly acknowledge; that there are relatively few attempts, to rebuild and restore, the former strength of Marxist research investigations, into its own core assumptions. In particular we notice; that despite recent, and favourable interpretations, with corresponding support, from Postmodern and Post-Structuralist models, Old Marxist Ideology, cannot on its own accord, subdue the contradictions found in contemporary scientific Theory of Methods. Thereby, the huge task of sciences, philosophical epistemology in general, is to; appropriate natural regularities in society, and to formulate them as Marxist Laws.

Any such explanation, of social phenomena, must therefore consist, of regular abstractions of general natural laws of social behavior, as well as descriptive and predictive patterns for Political Science.

Humankind, according to some, has reached its full maturity of mind, already back when, we all agreed upon, abandoning Pseudoexplanations, regarding 'Theological and Metaphysical matters. By substituting our stagnant beliefs in Nature, with necessary beliefs of Natural Divinity, as one of the main driving forces of societal change, our beliefs will finally be set up, to reflect the true nature, of asymmetries residing in our thoughts. That; New Marxist Theory, is not an enemy, of the State. As such, it should not be, willfully restricted, from our adherence to the scientific method. Coherence Theory of Truth states; that any statement is true, if, and only if, it fits in, with our current collectively held assumptions. As such, our reasoning allows us, to invoke the Semantic Principle of Bivalence, as we ascertain old philosophical validations of Old Marxist Theory. It is easy to notice, that our argumentations herein, rather quickly, can crash with Natural Semantic Ambiguity. This fact should not, discourage New Marxist Philosophy, of Science, from its formal advance in society. As the indeterminacy, and ambiguity, of all language reigns supreme, our new understanding of Semiotics, should indeed, comfort us in our work.

These, New Marxist Master Teachers, will carry with pride, a sense of virtue and duty into a new brave world, that we all should also replicate, their exemplary faith. To investigate; any possible first causes of nature. Those are, the probable ultimate realities, and absolute beginnings and ends, with the sustainability of the language we actually possess, to deliver truth, at zero cultural or capital cost. As such, we must declare; that New Marxist Theory, and Marxist Socialist political action, must only be supported, if a complete Marxist Theory of Truth, emerges as victorious in advance of such efforts. Naturally, we find ourselves, able to enforce confident and kind social relations, arising, from theory and practise, through the propagation of the Marxist Metaethical Identity. As we become, clearly persuaded, to the true nature of New Marxist Philosophy of Science, this will lead to social reforms, based on the model of New Marxist Value Control. The invariant nature, of economics, seen through the Law of Supply and Demand, can also be perceived, as a Meta/ethical description of Marxist Law of Motion. As we experience, an increased mathematical complexity in nature, our solution must be able, to exhibit holistic features of quantitative characteristics.

Thus, as we progress, to quantify what we know as qualitative economic human activity, we do this with confidence. The task, of the sciences, as expressed by Gustav Kirchhoff (1824-1887), is the pursuit of, a compendious and parsimonious correct description of; any and all objective observable phenomena. Thus, our concern, primarily is; with a consequentially focused; first or final cause of Nature, as we replace the Old Dialectic Materialism. Thus, Old Marxist Ideology, is fruitless and hopeless, even to the extent of being, without any essential meaning in our age and time. The notion, that our rational minds, are useless without the aid of external technology, is a false doctrine of Social Sciences and the Bourgeoisie. Rather, by connecting New Marxist Philosophy of Science, to our observable facts, both innate and external, we start to define, the Law of Supply and Demand through historic events. Such, natural micro and macro states, of quantized economic events, exhibit empirically, ascertainable patterns and natural mathematical laws. Indeed, we can now ascertain, that efforts in Social Sciences, cannot produce any laws, other than The Law of Supply and Demand, and perhaps Zipf's Law.

Then, it should not be a stretch of mind, too also include, such as Benford's and Poisson's Law, as optional causes of in/tangible effects, for the foundation of the New Marxist Philosophy of Science. In Marxist Sociology, we try to combine, by fusion, our Marxist Philosophy of Science, history of mankind, and the devastating effects of Political Economy (economics). The new sciences, of sociology, addresses two fundamental questions. Sociologists must apply, Comte's work, as to be interpreted; as a case of abstraction attempted to analyze social transformations. He believed, that human society, is evolving from a theological excited/State, to a metaphysical ground/State at rest. After such a transformation, we as humanity, should finally be able, to attain a positive self conception of science. Akin, to this position, is the affirmation that; *New Marxist Theory* embraces the fact, that people can replace, the ground/State of Capitalism, and do away with, all other Old Nation ground/States. As such, we usher into the manifestation, of the first Communist ground/State, which some would call; The Kingdom of God. These three, conceptual and computational stages, by virtue of Correspondence Theory of Truth, broadly reflects, truth.

As to how, exactly, social evolution happens, and goes from excited/States of hunter-gathering and nomadic tribes, up through less excited states of agrarian civilizations, towards the final, ascension beyond the urban ground/State of Postmodernity. As Comte, Marx also, similarly believed; that the material development of human society, is compatible, in terms of primitive communism, being superseded by bourgeois capitalism. Max Weber (1864-1920), who is best known, for his Thesis, regarding the combining of Economic Sociology and Sociology of Religion, is still emphasising to us, in this age and time; the importance of cultural influences which are embedded in all religions of the world. These are vital, as we consciously incorporate them, into our New Marxist Philosophy of Religion. Our interpretations of them, must be social and relational, as they in fact, originate from within the Metaphysical ideals of Marxist Transcendental Mode of Production. As such, Weber's understanding, of the genesis of capitalism, brings us further in our quest for a complete Marxist Theory of Truth. As we now make, our initial contrast, to Marx's excited/State of Historical Materialism, Social Sciences still continue as most often, to criticize Marx. They say; that his old theories, have less to do, with the interpretational methods of Hermeneutics, and more to do with, the abstract nature of social subject matters.

Cultural constructs, which thus originate, from within our minds, are indeed many degrees more of freedom and magnitude, as very clear. They are, much more transparent, than the natural world is, in our perception and awareness of her mechanistic systems. A New Marxist Theory, is the statement, which creates the New Marxist Base, on repeated experimental observations, that successfully can describe, all aspects of the natural world. Marxist Law of Motion, following this idea, is to be known as fully invariant, proportionally speaking, of the study of statistics. Thus, it must always apply, equally under any observed conditions, where the probability distribution, moves anywhere between excited/States and ground/States, independent of their duration, in Space-Time. This implies; that there is in fact, a causal relationship, between all correlations. In other words, the utilizing of the phrase “correlation, does not imply causation”, is false. Either we observe, 100% or 0 %, not anything in between. Hence, as we deduce, a cause-and-effect chain, of casual historic events, or from within any abstract variables of cultural values, we also discover relationships, solely on the basis of personal observations of physical objects and abstract associations.

This method, of rational inquiry, confronts us, with objective correlations yet to be found between them. Thus, the Law of Supply and Demand, does in fact imply, a causal relationship in social relations. The exposition of Rationalism, in our reasoning, about the awareness of such matters, places the idea of innate recollection of memories, in visible daylight for all to see. Unless all Empiricists, out there in the world, can justify a removal of Plato's Ideals of remembrance, from their rational minds, it shall then remain, as a strong and valid statement, regarding our true human nature. Our desire then, to *ground* our beliefs and assumptions, on simple matters and patterns of daily life, yields unto us no peace of heart or mind, as we remember our knowledge of all eternal ideals. For Marxist Philosophy of Science, knowledge, must be proclaimed as being, an immutable and unchanging feature of the eternal Communist ground/State. Likewise, as Socrates thought, that knowledge indeed is recollection, it relates, the associations and relations of our minds and our body. As such, we can indeed recall, why explaining to ourselves, how valid Metaethical propositions work, also makes aware of our surrounding relations.

As thus accordingly, we can manifest; Universal Ideal Platonic Forms, on the basis, that our knowledge also redefines, in each moment, what qualifies as true knowledge for each of us individually. The successful progress, of egoist Individualism, rests on this very same presumption. That as humans, we have the liberty, to be unique and to become self-reliant and self-realized. Our involuntary acceptance, of the Social Contract, furthers only the legitimacy and desires of the Old Mode of Production. Thereby, we forget, our true mutual purpose in life, which is to discover and fully implement, the true nature of the Communist ground/State.

To truly understand this, our conceptualization of New Marxist Philosophy of Science, must come, from within the acceptance of; independence of Nature and of individual preferences and attitudes from our previous norms and laws. What regards, Old Marxist Ideology of Atheism, and Marx's quant/I/fication of Religion into Opium, must be declared to be; his greatest mistake ever! The, New Marxist Philosophy of Religion, will no longer fight on ideological ground, against any dogmatic doctrines or superstitions.

A direct fight, between languages of Dogma/AmGod, is a futile undertaking, it is simply, an unscientific illogical doctrine of Dualism. This, non-existing fight, between abstract modalities of similarity, among the Proletarian class and the elites, takes our focus away from the Bourgeois excited/State of forced Monopoly over the Mode of Production. Thus, Marxist Socialist Society, can defeat Capitalism, and establish the Communist ground/State. This can be done, only shortly after, initially applying New Marxist Theory and Philosophy of Religion, in any society. The effect, of this Marxist Programmatic upgrade of social relations, will, materially and pragmatically speaking, affect, all corners of public life and spiritual social governance. The Old Dialectic Materialism, which appropriated a false ownership, of Anti-spirituality, cannot any longer, be accepted or condoned. Among New Marxists, promoting Atheism, is not compatible with New Marxist Theory and New Marxist Philosophy of Science. The excited/Sate, of Atheism, has a trajectory of self-falsification, and it will soon come to pass. Atheist spread false propaganda, such that shall hereafter, be outlawed.

Fear, for lack of subsistence, and non-existing resources, shall be a thing of the past, which ignorance no longer will be able to justify. Knowledge is more readily available, today, than at any other time in the past. An affluent, and scientific, yet non-spiritual society, is not mutually exclusive from a spiritual society, which possess true knowledge. One occurrence must supersede the other, exactly as Hegel believed. In similar fashion, New Marxist Theory, describes Natural concepts of causation, addressed, not for the value of their internal and pragmatic impact on society, rather it entails, the true description of how the Communist ground/State, will embark on governance reforms, based on principles of global justice. This New Marxist Mode of Production, such which must be utilized, is in order to, ensure regularity and succession of Marxist Philosophy of Science and Religion, with peaceful means. This information, will take, front stage focus, for individual attention in the coming education reforms worldwide. No longer, will self-imposed random media, rule the minds of people through intentional observable phenomenon of indoctrination. Our minds, will start to function, based on wholly on the dependency of measurable variables.

Not being, logically necessary, Marx's description of dependencies, gives us the validity we need. That indeed, it is so, that our observations are contingent on our personal observations as being independent variables, while these in turn, affect the human mind and body, as the only dependent variable. This brings us back, to our subjective experiences, of nature. As our brain, has never seen the outside world of our heads, and never truly observed our internal bodily functions, we mistakenly continue, to confuse the method of induction with deduction. For New Marxist Theory of Truth, ideology, is not an abduction of Theory and Philosophy! It is rather, a wholly separate feature of the world which is best understood through Pyrrhonism. The meaning of Skepticism, thus then, is to be found in the logical deduction; that an infinite regress, is the true driving force of the Old Mode of Production. As a school, of philosophical skepticism, founded by Pyrrho in the fourth century BCE, Pyrrhonism's absolute end objective, is the personal attaining Eudaimonia, this is peace of mind, in comfort and security. The Problem of Criterion raises the issue, of the starting and end point of knowledge. Hence, in Western school of philosophy, Skepticism has managed, to identify, the Problem of Induction.

Here we note, that the questions of; what we know, has until now, been the standard manner of conduction of Old Marxist Ideology. Therefore, by upholding Particularism, the Old Marxist Philosophy, we will change, its epistemic functionality. Thus, we do, by first, answering the question of; how do we know, what we know? The criterion for deciding, if we indeed have any knowledge, about any events observed, comes down to the realization; of how Neutral Monism defines the Material Structures of Marxist Metaethical Identity. Thus, by readily employing, inductive reasoning, as a method of research, New Marxist Theory will find support, in new results coming out of New Marxist Philosophy of Science and Religion. Herein, lies the premises for a Communist ground/State conceptualization. These ideas, must be, viewed as supplying some additional evidence, to its own intended nature. But, as it is not truly possible, to guarantee, a full assurance of absolute considerations of all dependencies, and their effects, on all independent variables, we must then conform to our past convictions, a little while longer before each of us can attain the truth of this conclusion. As such, new governance models, for local, and regional geographic areas, will emerge from New Marxist Public Management models.

As all our experiences, and observations, become digitized under a collective ownership, including what has been passed down by learned elders, when all such knowledge is assured, and synthesized, only then will mankind; finally manifest a general shared truth. Most dictionaries define, inductive reasoning as; the derivation of general principles, from specific observations, (arguing from specific, to general). We know, that conclusion of a deductive argument is *certain*, while the truth of the conclusion of any inductive argument, is only *probabilistic*. Then, according to the evidence given, in an argument, entails that we must uphold our neutrality, regardless of method used or decision on outcome. Deductive reasoning, exhibits, no epistemic uncertainty ("*top-down logic*") it differs as such from inductive reasoning ("*bottom-up logic*") epistemic reasoning, which exhibits uncertainty in its internally observed parts. The problem of induction, is the philosophical question, of whether inductive reasoning leads to knowledge, understood in the classic philosophical sense, an issue highlighting the apparent lack of justification for:

1. Generalizing about the properties of a class of objects, based on some number of observations, of particular instances of that class

2. Presupposing, that a sequence of events, in the future, will occur as it always has in the past
3. Hume defined this as; The principle of uniformity of nature.

As famous as Hume's formulation of the problem is, when he gave it unto us, it only added, to our previous recollections of earlier versions of the problem.

Such versions, date way back, pas ancient Hellenic times to Medieval epochs, when we indeed rediscovered the Pyrrhonist school of Skepticism. The obvious paradox, that we are confronted with, due to our knowledge of the Problem of Criterion, exemplifies for us; how Marx mistakenly; placed Atheism in the working class, but Religions outside of it, without defining any other classes probable, for the workers carrying personal religious faith. This error of abstractions of Old Marxist Ideology, shows us, that A/theism, belongs to the working class, without any exceptions. The traditional, Old Marxist Philosophy, applies the troublesome inductivist approach, to absolutely, even all, empirical claims, that it has ever made, as an attempt to define the Scientific Method. Here we find, C. D. Broad (1887-1971), who said; "Induction is the glory of science, and the scandal of philosophy".

What Marx himself defined, as Class Conflict, was truly not a valid conflict of classes, the elites, have spiritual needs as well. In contrast, Karl Popper's (1902-1994) Critical Rationalism says; that induction, is never actually used in science. He wanted us, to instead look at science, as if it is based, on the conjecturing of many hypotheses. Thus, by our willingness, and kindness, and by deductively calculating, the real consequences of New Marxist Theory, we will see that it relies heavily; on Marxist Transcendental Tautology. Accordingly, New Marxist Theory (NMT), is now suddenly, empirically abbreviated by the author, as attempting to, falsify the previous conclusions of Old Marxist Ideology. Such that, it does so, by regarding the nature of truth, as being descriptive, of the scientific method and its ability to develop true scientific theories. Our, Marxist Philosophy of Science, is a systematic research approach, that when applied diligently, creates the hope, to which we all can adhere, in order to objectively discover new scientific methods. By such doing, we embark on the journey, of normatively evaluating, the Grand Unification Theory, of human senses, in each research domain. Inductivism's basis is, in sum; "The idea that theories can be, derived from, or established on the basis of facts.

Such are these, in/divisible portions of the ground/States, of each such fact. By evolving, in quantized phases, inductivism's conceptual reign, in our understanding of the Observer Effect in physics, has in fact, spanned over four centuries. Ever since, Francis Bacon (1561-1626) set forth his proposal for its premises, against the Western European prevailing method of scientific at his time, the excited/State, formerly known as Scholasticism, still lingers. By reason of, deductive preconceived beliefs, in Theism, this movement, ranged from the 19th and 20th centuries until inductivism at last, succumbed to the relentless excited/States of the Hypothetic-Deductive method.

Sadly, today, we still see, that scientific theories *per se*, now mostly attribute probable events to the depths of Inference to the Best Explanation (IBE). These, inductive methods, are analog to Old Marxist Ideology of dependency on previous statement from Marx directly, dependencies that as of yet, are not formally formulated as being false. They rest their accepted indoctrination, one prescriptible methodologic instructions of the Old Superstructure. New Marxist Theory, resolves the questions of value, produced by social meaning, as coming from the results of New Marxist Theory, delivered to society freely.

As such, researchers, after the coming Marxist Socialist education reforms, will find it very easy, to place emphasis, on mind-independent possible worlds. Thus every "abstract" Marxist Discourse, must inevitably lack, the objective physical content of this "true world" which we feel we experience in our daily lives. Henceforth, our worldly experiences, lie comfortably, in-between our natural phases of sleep. Therefore, by lacking objective content, realistically speaking, our old indoctrination of Dialectic Materialism, is utterly unholy and unrealistic at best. There is, no other way, to turn unto deliverance, from this shameful mistake false Realism. The epistemological proportions herein, other than the realization, of the true nature of Pure Mathematics, will also entail, that we must understand, the relation mathematics has to the physical world of our experiences. Hence, this must happen, before we can make, any headway towards a fruitful and objective observation, of all the relations existing, between the conception of Marx's Superstructure and Base. Sociology, henceforth, daringly falls short, in its Hypothetical-Deductive Method. As any interpretation, of language and history, cannot in fact ever be, reconciled, only on the premise of cultural artifacts.

Our theories, define, our physical and abstract realities, the body and the mind. Yet, as of yet, those theories still struggle, to describe the origin and dynamics of human relations and our minds. Thus, in blatant ignorance, through either Developmental Psychology or old Philosophy of Mind, we remain oblivious to true facts of Nature. The power of Pure and Applied Mathematics, as a descriptive utility tool, in our quantitative methods, nevertheless falls short, in its description of our statistical interpretations of qualitative phenomenon of the mind and social life in general.

Mathematical Theorems, accordingly, offers our perception, a non-self-evident statement of truth. That we can trust, that these Marxist Laws, indeed have been proven to be true, on the basis of generic true statements of Axioms or established through the statements of earlier Theorems.

Still, mathematics sets clear limits, about how relevant, any of these formally accepted Theorems are, and how they are, allowed to influence our Scientific Method. As such, through such reforms, of methodological approaches across formal research institutions. These matters, become, foundational questions, which must be answered, as we formally progress towards the establishment of New Marxist Philosophy of Science.

Take also for instance, Kurt Gödel's (1906-1978) famous Incompleteness Theorems, which demonstrates, the observed inherent limitations of every formal axiomatic system, and their internal capability, to model true Arithmetic. That; if a set, of consistent axioms, is sufficiently complex, then, you can formulate statements, for which you can't ever know, whether, they are truly right or wrong. Thus, the system itself, cannot demonstrate, its own consistency. Pure Mathematics, therefore, must be understood, not only as being incomplete, in relation to our application of methods, but rather also, as a relevant insight to our general scientific practice. This is, all due to our natural needs, to extended, our original Axioms, of our Old Marxist Theory, towards deciding, that previous undecidable statements of Atheism and Old Marxist Ideology, indeed are false. Mathematical Incompleteness, thus does not justify, the descriptions of Old Marxist Philosophy of Metaphysical Incompleteness. We ascertain this fact; that Physical and Metaphysical theories, of reality, are both in fact and essence, similar sets of; Ontological Axiomatic Classes of Epistemology, within which, also belongs, Marxist Metaphysical Identity to the same class.

Our established, Physicalist Theories, comes to our perceptions, by way of a shared understanding, for how we as humans, subjectively identify, abstract mathematical structures, such which exhibit, measurable quantifiable quantities of physical reality.

The self-realization; that mathematics, is not equal to science, is crucial for New Marxist Theory, as new methods of abstraction are forced to make, tautological statements. Those have, until now, been wholly undecidable issues in Old Marxist Ideology. Hence, the New Marxist Mode of Production, must publicly decide, and announce, that by making a subjective measurement of reality, each of us, must willingly also, add those Axioms to their premise. As such, seemingly, we can agree, on our new shared understanding of New Marxist Ideology, regarding the outcomes of scientific results. This clarification, of natural and absolute consequential effects, on our observations, of both Physical and Abstract Axioms, stands to deliver; the true decidable criterion, for real and felt effects, of all consequences arising from the ontology of New Marxist Metaphysical Identity. Hence, we now have, the situation in front of us, which dictates, that our efforts towards a scientific inquiry, of Ontological Axioms in our Marxist Philosophy of Mind, cannot simply any longer accept Mathematical Theorems about un/computability as true.

The ultimate task, of Marxist Philosophy of Science, is consequentially to challenge, and to prove, that; $NP=P$. This, collective task, is both, personal and shared, and should not be seen as, an irrelevant Scientific Postulate which the working classes cannot reform through Marxist Ecclesiastical Law.

The problem is, that uncomputability, demands of our observations, that we acknowledge something, which arises from an infinite quantity. As Old Marxist Philosophy would have it; as Atheists, we can however never ascertain, that anything we know of, as being objectively real in Dialectic Materialism, in fact has any intrinsic need, for exhibiting any eternal valuation of its Axioms. Out of sight, out of mind, indeed! Yet, if we continue on this ignorant path, and accept that nothing real, is or ever can be infinite, then, none of these Mathematical Theorems, can actually be applied, to anything we can find or observe in nature. Thus, the P versus NP Problem, clarifies for us all, on egalitarian basis, what we are allowed to know, in each instance of a historic portion of time. Then accordingly, it should be a simple task; to reveal facts, unto all those people, whom are not familiar with these truths, or with themselves entirely. That Alan Turing (1912-1954), worked for, the betterment of humanity and our ability to obtain objective truths. Such that, we all, become enabled in our minds, to fully grasp our exposition of objective effects.

Thus also, Marx, through his descriptions, of the abstract oppressive nature of the Superstructure over the Basis, allows us to progress. The working class, now stands to become, fully emancipated as they come to realize; that the physical structures, of our mathematical limitations, are clearly spoken of, and manifested as real, through Turing's Halting Problem.

Hence, any abstractions, limited by our Old Marxist Philosophy, do no longer exist or exhibit, a problem of determining arbitrary outcomes. Furthermore, we find, that our understanding of the incompleteness of old Marxist Ideology, and the annoying uncomputability, of Old Marxist Theory, bring us, to the gateway of, real intentional processing of information through abstraction the old Dualism of mind and body. As such, we utterly dismantle, the foundation of Dialectic Materialism, before we venture out, into a Marxist Metaphysical Identity. Only then, can truly rebuild, all that has been lost after Marx, and all that was never found to begin with, by Darwin. Another brave man, we must speak of, is Imre Lakatos (1922-1974), he is well known, for his Thesis on the mathematical ability of our methodologies. He knew, that humans actually have the ability, to produce proofs and refutations. Thus, he encourages us, to understand the Problem of Demarcation, as we prepare for the establishment of New Marxist Philosophy of Science.

His echo through time, urges us clearly, to think as philosophers and historians. Thus, as we now try, to apply his approach, and evaluate our choices correctly, we do so, in order to, map out the future and the past, of History of Science, in a new frame of Marxist Natural Law. We do, what Marx could not accomplish, due to his ignorance of true mathematical Axioms, we will rather, rely our choices, on the forces found in the Theorems produced by other great minds. The investigatory techniques of Lakatos, supports our work, to establish a new scientific research system, by both refuting on irrational grounds, and still embracing, on rational grounds, Popper's Falsificationism. Concurrently, we can now show, that the world, should no treat mathematical fallibility as a true premise, upon which our worship of, and faith in technology, is seen as a cure for all human fallibilities. Despite the admiration, which Lakatos, had for Marx, he proposed nothing, along the line of how probabilities of outcomes, indeed matter for our empirical results. They show us, how truly unlikely, yet possible, such natural laws may act, as enforcing Demarcation Lines in knowledge. As we dive, further into this conceptualization, of either a progressive or degenerating mechanism, we find both past, current or future potentials, in any research program. This requires of us, that we fully understand, what we are truly speaking about herein this book which speak of the Marxist Matter Subject.

Hence, we come to accept, that the wonderous ramifications of the established Marxist Philosophy of Science, is almost unbelievable. We quickly realize; that the predictive and explanatory powers, of New Marxist Theory, lies not in rest on Old Dialectic Materialist ideals, but it awaits our attention, to be found in our acceptance of Marxist Metaphysical Reality, which the physical world, truly depends upon. This reconning, will be observed, on the level of failures, of false unfounded predictions, coming to our attention, only from failed Old Marxist Ideology.

All those misconceptions, they will pale in comparison, to previous predictions on intentionality, made by Darwin. Hence, we do not reject Old Marxist Theory, only because of its earlier false predictions, we accept that it made such choices, on the Incomplete Epistemic Ontology of the Basis under influence, of the Superstructure. It did so, in that particular historical context, when the excited/State of Capitalism, still was highly functioning. Yet we see, that among the many other, excited/States, which hereby resemble an “Ocean of Anomalies”, therein we finally find, some excited/States, which now have, their premises falsified, while other, end at their moment of inception, an still others furthermore, are excited/States which last for decades, centuries or even millennium.

Now, let us shortly, remember what we are talking about again; of the eight planets, that rotate around the Sun. The Period of Rotation, is the amount of time, it takes for a planet to rotate completely on its own axis. The Period of Revolution, is the amount of time it takes, for the planet to R/evolve completely, a/round the Sun. Let's compare, just two of them, for the sake of simplified order of inquiry. Mercury's Period of Rotation is; 58 days and 19 hours, and its Period of Revolution is; 88 days. On Earth, the Rate of Rotation is; 23 hours, 56 minutes, and the Period of Revolution is; 365 days, and 6 hours. Isaac Newton (1643 – 1727), tried, but failed, to account for the motion of Mercury with his Classic Mechanical description, of motion and Gravity. Yet, his three Laws of Motion, describe the relationships between what perceive, as objective objects., in the real world, and the invisible forces, acting upon those objects. We are, forced to make abstractions, just to justify our physical selves, either we like it or not. What we cannot touch, is hard to believe in.

This is a fact of nature, a fact, which we must now justify, as being a true belief, of the things we cannot sense. Despite of this demand, to ascertain any Laws, Newton's three Laws of Motion, were mostly not rejected or refuted.

We ought to see, how a New Marxist theory of Truth, in fact is; Anti-Falsificationism, and, it is justified, in this epistemological struggle and context.

Hence, the Duhem-Quine Thesis, proposes that we recognize, that the failures of earlier Marxist predictions, can indeed, have a casual ground, upon which it can fail. As such, due also to, any auxiliary assumptions, found in other Non-Marixst Theories of Sociology, descriptions of interchangeable social forces, as foretold in the Agent-Structure Problem, become relevant to our research modality. As such, we can accept the fact, that Marxist Eco/logical R/evolution, can be computed relationally by our minds, on both macro and micro scales, of society and in statistics. As such, New Marxist Theory, is allowed to; undergo Laplace Transformations, in order to class/i/-fy our new conceptualized reality as Laplace's Daemons, while recognizing, the intentional forces felt, from Old Revisionism of Marxism. While it is true, that a New Marxist Philosophy of Science is needed, likewise is it true, that a true and justified Philosophy of Marxism, will create the reality of a True Justified Marxist Belief.

This, new common reality, will strengthen our previous Market Theories, and turn mankind towards, a more fair and righteous economic practice. Thus, it will also demolish, the capital markets of Capitalism. Hence, we must be grateful, to all Marxists, that in the past, have engaged in discourse of practical issues facing the global community. These, brave men and women, tried to understand, the true forces of Marxist Theory, without ever knowing, of the preface of such statements, which the reader has now been presented with herein this book. We are indeed, still talking, about the development, of a detailed quantifiable plan and map, for us all to follow, during the progression from the current excited/State of Capitalism, towards the ground/State of true and justified belief in the coming ground/state of Communism. What we achieve, in earnest, is a refutation of Kuhn's Incommensurability Thesis. We do this, by utilizing Hegel's triune commands, found in his Triad of Theis. Thus, we move from, Thesis, through Antithesis, onwards to; a new Thesis (Synthesis). What we are learning, by teaching others Marxists, is that anyone can understand, exactly as the Sophists did, that by inventing arguments, for or against any given proposition, we create an open Marxist State of Mind.

Thus only, can we truly invite, the body into safe space for abstraction of Marxist Discourse. Dialectics then, is an ideal form of thought. It is nothing more, than a, excited/State of an enslaved human mind. Thus, imaginary obstacle, is in its own enclosed shadows, depicted as an open and bright space, wherein our old reality is formalized. Therefore, it is only through trust, the through our commonly shared ideals and mutual goals, that we can have a collective attainment of one absolute truth. As Aristotle so eloquently expressed it: "Rhetoric, is a counterpart (*Antistrophos*) of dialectics."

Hence, by proving, that as social theories, share different taxonomies, their relational rationality, becomes, our research of Marxist Ideographic Planning, as our methodology.

It is thus, very evident within; New Marxist Theory of Science, that our methods manifests the framework for being; R/elate/able to; Laws of Nat/ure. Therefore, we must accept, that a Marxist Laws of Motion, can form out of the ruins of the old Internationalist movement, according to the laws of nature. This implication, yields us, with; a probability of a timely, collapse of Capitalism. Hence, we equate, social change, with political change, and furthermore contrast, them both, dialectically, before we usher in our Marxist Doctrine of Idealism. We thus aim, to rebuild the Old Mode of Production, and replace it with our Marxist Value Control of Education.

Professor Steve Fleetwood, at University of the West of England, also likewise, publicly defends; Critical Realism, for its sophisticated ways to construct, a Marxist scientific theory. His opinion is that; humanity, can only effectively neutralize, the threat from the anti-science movement and fake news assault, on current scientific ideologies, if we only manage to create, a new comprehensive Marxist Philosophy of Science. Many, of the current, unaware Marxists, would rather wish, to believe that Positivism, is static and unchangeable, in all its empirical facts about history. Therein, we are presented, with these matters, as if it may all have been; an incorrect “True Contradiction” on our part. Not an error of Dualism, on nature's part. Our new, reality, is necessarily; Paraconsistent, as it is in fact, the definition of Nondualism.

Thus, our Marxist Theory of Truth, exhibits the phenomenon, of all our statements being Theorems; that by intentionally Trivializing, everything we know, we uphold all things as true. Now, we remember our actions. This, command, introduces Dial/e/theism, into our minds, as an Axiom. Our actions now, have the consequence, of ascertaining truth from a Marxist Theory of Truth. One which allows, for the revelation of a Eco/logical Law of Marxist Realism.

A Theory of Truth completely based on Utilitarianism.

Therefore because of, the Marxist Metaethical Identity, we need of our Marxist Programs, to develop our clarification, of the role of Idealism in Formal Dialectic Marxist Tautology, as it is, necessarily a matter of logical slow reforms, of the Scientific Method at large, which we must change, as we continue to neutralize risks, from current science philosophies, and Old Marxist Ideology, against the collective goals of the New Base of Productive Forces. What we have proposed; is not an exclusive New Marxist Ideology, a Theory without Scientific Realism. No, we embrace Marx 'genius, in an elegant yet retrospective admiration, of his description of material production, in capitalist society; as truly exhibiting ontological properties. Marx believed, that Capital was a force, an action potential, for both social and historic change. His description, is usually understood, as being constitutive in the Natural World, just as constitutions are for exited government/Sates. As is truth, about physical objects, that naturally, they all exhibit constituted teleological objectives.

Then accordingly, the role of material reproduction, is to enforce the excited/State, of the current Capitalist Mode of Production, on all human subjects, through a synthetic subject matter, reproduction. Our own discovery, of this language of, Marxist Theory of Truth, and all the commands for programing a High Order Programming Language, for realization of, Marxist Centrality of Citizens, is the Run Command, for the Communist ground/State. This is, the Natural enemy, of all Artificial Intelligence (AI) as created by our Technology, with disregards for the forces of any future GAI. Hence, the Global Marxist Socialist E-Government, thus is best described as being, the desktop interface of; Marxist Communicate Planning Theory. In the 1990s, we saw the collapse of Socialist Soviet Union, and how Positivism, concurrently, amassed its forces, and emphasized the codification of Logical Empiricism. As far way back, as the 1950s, when it was by many, advocated, for public support, for a "unified" scientific model. The movement, wherein both the natural and social sciences, could thrive, as one science in harmony, never came to see, the bright day of light. Thus, as we can expect, from New Marxist Theory of Language, that we will intentionally cojoin, our new ideal empirical reality, on the same premises as, our physical laws of nature.

Thus, it will become very clear, what Marxist Genus of Philosophy, actually entails, as changes soon to be seen, in the real world. This is, how we make sense of everything, in our lives, independent, of the minds of other people. Nevertheless, we must not lose, sight of our newfound healthy New Marxist Skepticism. We must always, keep track of our given statements. Our conclusions, must, therefore be kept, in our highest esteemed regards. We thus, proceed onwards in our Marxist work. We have thusly learned, from our Marxist Ideographic Programming; that Suspension of Knowledge, removes the physical stress of any decision we must make. This phenomenal feature, of Skepticism, has a long history, of aiding, in our healthy scientific skepticism, when applying our research methods. This is how, mankind finds out, about probable and potential future outcomes, which when combined in afterthought, can offer us conflicting empirical evidence. Thus, on this basis, we must continually and verifiably, be able to show, that our research is nevertheless still falsifiable, in the long term. Hence, we affirm, that any action, indeed, has an opposite reaction, according to Newton's third Law of Motion.

Thus, we define the relations, between different Theory of Truths, found in societies worldwide, as Metaphors, which behave accordingly to the same laws. Hence, for the sake of order, we can equate for; $F=ma$ (Power = Knowledge x Information).

Thus, we can also, accordingly, rethink the thoughts of Roy Bhaskar 's (1944-2014). His theory, of Critical Realism in science, regarding Postmodernism, as spreading worldwide intentionally, throughout the halls of academic institutions, like a virus, attacking Metanarratives. His idea is, that our minds have a need, for an intellectually justified form, of our imaginary epistemic, immune systems, to maintain our Identity Politics when facing deception. Despite, that we can criticize his ideas, but nevertheless they can be accepted. Hence, we strive towards, the attainment of; Hermeneutics of Suspicion. Whereby we balance, our individual recognition and perception, of what really upholds, two opposing values in our minds. Like a boat, which we may row, across the waves of an ocean; Expla/I/nation o/r Under/standing of Real/Idea/I-ism, is the responsibility of; Marxist Master Teachers. This is; the Theory of Info/Ism, as mentioned by the author, in his first book: The Suffering Genius.

Then, any of you, may indeed, have the right to think, exactly as you may, forever and ever. Hence, without any judgement, from your fellow human man, the author, equally as thus, nobody will anymore, have the right to, sanction others, or disregard their Marxist Centrality of Citizenship. Be it not, for the sake of action, that this reserved judgement should come, only once. for all that deem it as real. Then also, these ideal forms of the human mind, will forever remain, as true, in our shared justified faith, in Marxist Philosophy of Religion. As we have now differentiated, by what we can do, and how we can act, we move forwards, with great confidence in our new ability, to discern even the outmost mysteries of our shared reality of minds and bodies. Thus, we come to a communal quest, for wonder and amazement of our new reality. We suddenly, find joy and pleasure, in reading these words, they manifest something good in us all, easily recognized, as Nature. Modern, Capitalist Society, opposes its own Social Powers, through an inverted, "upside down," manner, representing of variable distributions. As such, it creates the illusion, of real relation to us, and between us.

This feels, Alien, to us. Hence, in nature, as we try to function, in relation to it, on a one-to-one basis, each, by our best means and affordable ability, our accumulated power, which we have; formed from, not-ideal forms, of strong socialization and weak self-realization, we thus never see, reality as is. Capital then, has an all-encompassing outreach, in our lives. We don't fully understand, how this is possible, as a binary relation, always ends, in a malfunction of the two-way-communication. Our languages, as such, never reach their combined peak ground/state of momentum or position. Our social relations, and our discourse, always seems to; average out somehow, and we find Bell Curves lurking, in our greatest fears and pains. In all our Grand Theories, of; much to do, about nothing we find Gaussian distributions, in every single event, in our life. Capital, as it reproduces economic activity, in the abstract market, is indeed, only a Metaphysical by-product, of Natural Eco/logical value-abductions. These, are actually, felt as real effects, in our lives. The differential equations, used to describe, such unreal occurrences, of value distributions, are familiar to us, as we clearly see; the asymmetric nature of society, in its unfair wealth distribution and inequalities.

Concurrently, we affirm, the conclusion of Kozo Uno (1897-1977), that since the Russian Revolution of 1917, there has in fact, not been any Marxist development, not until the content of this book, is made public. Because, of the fact, that Capitalism grows, and must have constant growth, then by creating values, after the fact of production, by selling values ahead of the fact, and without the work done valued correctly, we get the act of Subtraction, from the Substructure of all resources, formerly believed to be the Base. Without such act, nothing, would have any value in the world. Consumption is, subtraction, of Eco/logical re/sources. Capital, never was, as an act of Sub/sumption of real ethical values and factual consumption of Natural Resources. Capital and imaginary or real, quantities, of Commodities, only have the Metaethical value of exchangeability after a sale. Thus, we always confuse, Metaphysics, with Metaethics, and we do it intentionally and consciously. We act collectively, as we act on an asymmetric basis, we act with more value placed on real objects, opposed to how we value any ideal subjects.

Thus, people of the world, are instantly liberated, by the shared understanding of Marxist Genus of Philosophy, that the criminal, international monopolistic classifications, of resources and ownership rights, has outplayed its hand, in the game of true objective ownership of truth. Capitalism has lost, the game of life, Socialism won. Through Socialism, our New Marxist Theory of Truth, will publicly demand, the restoration of true empirical values, by replacing the Old Imaginary Superstructures, with the real structures of; Marxist Ideographic Planning. As such, all earthly resources, will be soon seen, as being quantized, by New Marxist Theory of Language. So we do, this now, through empirical evidence, in regards to; human energy consumption and dissipation. The freedom, to make free associations, or to personally feel, the feelings of a Marxist State of Mind, entails, how the Capitalist excited/State, will usher in, automatically, in the New formulation of; Marxist Philosophy of Mind. As Marx noted; we find the contradiction, regarding the unity of power and output, in all our relations, to our personal economic life. These relations, according to Marx, shows how Capitalism grows. He tells us, that value exchange, occurs in a contradictory manner through, not only practical manners, but also through; abstract labour.

As such, he would have us understand, that social forms of labour, under the rule of Capitalism, are not simply merely, real productive social activity, or as he called them "Concrete Labor", but they are also, a form of, objective ideal social relations or as he said "Abstract Labor." New Marxist Theory of Truth, must instinctively, and intentionally, invoke the social imperative, which Marx called "Impersonal Fetishism of Products". As opposed, to Kant's Categorical Imperative, we can systematically, by ourselves, create the self-imposed mental conflict, which we need, to understand how a systemic cycle, in fact can occur naturally by projecting our thoughts, out in to real world of our social relations.

Thus, in opposition, between Capitalism and Socialism, we find our predictions. As our actions, are following freely, on a path of continued abstractions, we clearly try, to admit to our own doubts, that the necessary actions, taken today, are furthering the betterment of mankind as a whole, in the total long run, with no finish line. Such, a prediction, is like saying; Electromagnetism and Sound, will be proved to be the same feature, of the Natural World. A high degree, of abstraction of Marxist Theory of Truth, yields us personally, with a strong, ontological mind-independent reality. This, starting point, can be used as, a springboard for our jump into, the vast ocean of knowledge.

We criticize, both qualitative and quantitative science methods, because New Marxist Theory, as a philosophy and methodology, as a generally accepted, Action Research method, is, a Pragmatic Anti-Realistic Act of Research. We have, as Kant advised, a genuine pursuit after practicality, in our imperative, to do what our last day, would require and expect of us all. What we may, aesthetically expect, to see, as we embark on the road of solitary realization, of our new reality, only you know. We remember, and not forget, our personal and human qualities, those that feel so good and wonderful. Our arts, music, languages, our food, literature and symbols. All these, magnificent wonders, remain as, uncalculated ideal values, in our minds, as we progress on this uncertain path, into the unknow depths of our current impractical Philosophy of Science and of our Minds. New Marxist Theory of Economics, deals with, economics of valuation, of our shared resources, and coming redistribution of wealth, in the coming new age of equality and prosperity. As such, the new reality, has additional social dimensions, which we do not see in the world today. Such, dimensions, will also appear; in politics. That there are, more than only, left-right scales of Metaethical judgements, doesn't adequately address, the issue of social inequality. As we, analyze, our new dimension, we must do so, with confidence and kindness, to our Marxist Subject Matters, and to our research efforts.

These are, ranging in positions, from the position of the working classes, on both the extreme, authoritarian left, to extreme libertarian right. We uphold therefore, a radical interpretation of the right or left, in relations to each other, as opposing, but equal forces under Dialetheism. We don't employ, simple x and y, in Cartesian Geometry, from the mind of Descartes, just for the sake of its analytic ability. Of our own new imaginary coordinate system, we speak about, our understanding of our Marxist Metaphysical Identity, and the Marxist Law of Motion, they apply on the social forces of society, but only if we intentionally think about them as truth. We thus also define, the third variable, which is the Parameter, defining all the functions, of the ground/State of New Marxist Theory. The results of which, states the combined effect, as a necessary change, seen as, the escape from Dualism.

The consequences, of these matters, shows us, why the historic break, occurs in our minds as felt physically. When we, expand our awareness, of the difference, between the Euclidian Plane from the Mid-4th century BC, which grows and transforms into Cartesian Plane, by adding coordinates. Once we fully grasp, the extra dimension of our new reality, we finally approach the ground/State of Mind of Euclid.

Not only in how we understand, but clearly also, as we become able, to power the act of unification, of geometry and algebra, in both mind and body. This, knowledge, gives us the instinct, of how nature creates forms, curved shapes, and straight lines, all in 3D Space, that we experience as real. There indeed is, so much more, out there, than meets the eye, or you all thought, that you could see all this, before reading this book? The Cartesian Plane, with its horizontal left-right axis and seeming 2D vertical realm, confuses most of us. Yet it allows us, to easily plot, quantitative economic dimensions, and qualitative social dimensions, on the same 2D dimension. It would be, utterly impossible, to recognize the differences, in level of how lethal, a wild animal is, between seeing only a photo of it, or seeing it in real life. Our socialized levels of sociability, and relatability, to external factors in our environment, is wholly dependent, on the fragmentation of parameters, which invokes the mental ground/States, of either fear or pleasure. This mental ability, in our mind, is vital for our mapping of cognition, and for a proper political analysis of, Power in the world. As such, New Marxist Theory, by acting as following, adds the Social 3D Dimension, to our faulty and biased Economic 2D perception.

Hence, by this commanded act, we see, that Stalin as being an authoritarian leftist, required that the Soviet excited/State, should be more important, than the individual Marxist excited/State of Mind. While also in our sight, we see Gandhi, believing in the righteous objective right, of each individual, to define their own empirical value of self, this is an ideal ground/State of Liberty.

Stalin, thus, proposed that, state-imposed arbitrary collectivism, in fact was the true nature of the ground/State of Capitalism. Today, we perceive, this mistake, as the past failure, of the potential for, the Proletariat takeover of the State, during a transition period of Socialism towards the real Communist ground/State. So, in fact, there is no opposition against, extreme voluntary collectivism, not if enacted on, on both local and regional levels of society, with no state involved in such organization. Hundreds, of such Anarchist communities, have in fact, previously existed, a cross Spain during the civil war period. Such, arguments, only help to unify, right-wing economics, with left-wing libertarian ideals. As such, many intellectuals, have thrown the world, into the abyss of Social Darwinism, which hides these facts, by publicly embracing,

Laissez-Faire Capitalism and thus not, willingly refuting racism. They uphold; that government, should not interfere in our lives, as that would be an opposition, to Survival of the Fittest. Therefore, as Mankind accepts, that ill treatment, of poor people, equates to; that some people, are better than others. We accept that Nature, is to blame, for allowing and enacting, this destruction, through us all. The, shame blame game, is now terminated, by conscious commands found in this book. Thus, we demolish, the misconceptions, about the myth, that Authoritarianism, is necessarily “Right Wing”, it is not.

We remember now, that Hitler, economically speaking, was not on the extreme right-wing dimension, on the Cartesian Plane, but comfortably resting, on the same left side as Stalin’s economics. Such obvious, Antithesis, is found similarly, in the Christian concept of the Anti/Christ. However, as we now can see, that we should be phased, by any statement out of context. Many of us, still may not, wish to relinquish, the belief in the idea, that Nation States, have much less power, over us, than we naturally think. This is, an Oxymoron, of our own making, a stupid and childish misconception, of the true nature of our free agency.

Biological determinism, henceforth is the idea; that as human behaviour is, entirely innate and instinct, yet driven by external forces, all these parameters, invokes, reactionary sensory analysis of our surroundings. This knowledge, of the unknown, rightly so, makes people very nervous, as it triggers; natural bodily functions. Perhaps, instead exactly so, we could think of ourselves, as not being restricted, by our genes or by our perceptions, as both are equally illusive. Acknowledging, the biology, that influences our individuality, may be the easiest route, to accessing, this self-empowering natural mechanism. Yet honestly, for us, with a recognized Marxist Metaphysical Identity, it is much better, that we pool our strengths, and harness our collective cognitive capacity, to shape the world for the better, not for each of us

Heuristically, but for all of us, equally. Just as our brains, makes no separation, between the sounds we hear, the light we see, and the feelings we feel, exactly as such, does our minds also intercept the reality of the real world. If, you, hereafter, after reading this book, have not yet found a new level of kindness, and confidence. Then surely, also I can assure you, as I say unto you this day; go on your way in peace, and tremble not at what you do not know, rather you can rejoice, over whatever parts, of the Stated ideas of New Marxist Philosophy of Science, that you actually do

understand, by your own physical effort and mental rationally. We will not deliberate, on all worldly, either Holy or Unholy issues today. Life is exhausting enough, as it already is. We take pride in our New Marxist Theory of Truth, and place its default settings, in action, with necessary predictions, already made by Einstein's Relativity and Quantum Mechanics, of which we shall not speak of, any longer...

A, second, is coming...

Q.E.D

Appendix

TABLE 1: Ideograms of the svrsymbols LATEXpackage with their corresponding commands. NOTE (Ideograms, in this book, shall descend top—down) Reflecting heat, from the first initial creation, of each word, as flowing to the cold realms, at the end. There, where the ground/State, of Marxist Ecclesiastical Law, rests assured and safe in the heart of the Author. Center of this Book, represents, the real objective ground states, of all; Natural Elements. If you cannot move, either heat or cold, Naturally, then try; Appendix Commands: Our Marxist Natural Law, is the same as; Apostolic Decree.

Adsorbent (\adsorbent)	☾	Adsorbate (\adsorbate)	Δ
Antimuon (\antimuon)	μ^+	Antineutrino (\antineutrino)	$\bar{\nu}$
Antineutron (\antineutron)	\bar{n}	Antiproton (\antiproton)	p^-
Antiquark (\antiquark)	\bar{q}	Anyon (\anyon)	\mathcal{A}
Assumption (\assumption)	★	Assumption (\bigassumption)	★
Assumption (\bigassumption)	★	Assumption (\Bigassumption)	★
Atom (\atom)	☉	B^+ meson (\Bmesonplus)	B^+
B^0 meson (\Bmesonnull)	B^0	B^- meson (\Bmesonminus)	B^-
Bose distribution (\boseDistrib)	\mathcal{B}	Boson (\boson)	\mathcal{B}
Bottom antiquark (\antiquarkb)	\bar{b}	Bottom quark (\quarkb)	b
Charm antiquark (\antiquarkc)	\bar{c}	Charm quark (\quarkc)	c
Chemical bond (\bond)	—	Conductivity (\conductivity)	⊗
D^+ meson (\Dmesonplus)	D^+	D^0 meson (\Dmesonnull)	D^0
D^- meson (\Dmesonminus)	D^-	Dipole (\dipole)	d
Dbl. cov. bond (\doublecovbond)	⊕	Down antiquark (\antiquarkd)	\bar{d}
Down quark (\quarkd)	d	Electron (\electron)	e^-
Error (\errorsym)	⊞	Example (\svrexample)	⊞
Exciton (\exciton)	$\text{—}\hbar^+$	Experimental (\experimentalsym)	⊞
External (\externalsym)	⊞	Fermi distribution (\fermiDistrib)	\mathcal{F}
Fermion (\fermion)	\mathcal{F}	Gluon (\Gluon)	g
Graphene (\graphene)	⊞	Graviton (\Graviton)	g
Higgs boson (\Higgsboson)	\mathcal{H}	Hole (\hole)	h^+
Hydrogen bond (\hbond)	⊞	Interaction (\interaction)	⊞
Internal (\internalsym)	⊞	Ion (\ion)	⊞
Ionic bond (\ionicbond)	⊞	J/ψ meson (\Jpsimeson)	Ψ
Kaons (\Kaonplus)	D^+	Kaons (\Kaonnull)	D^0
Kaons (\Kaonminus)	D^-	Magnon (\magnon)	↻
Maxwell distrib. (\maxwellDistrib)	\mathcal{M}	Metallic bond (\metalbond)	⊞
Method (\method)	\mathcal{M}	Muon (\muon)	μ^-










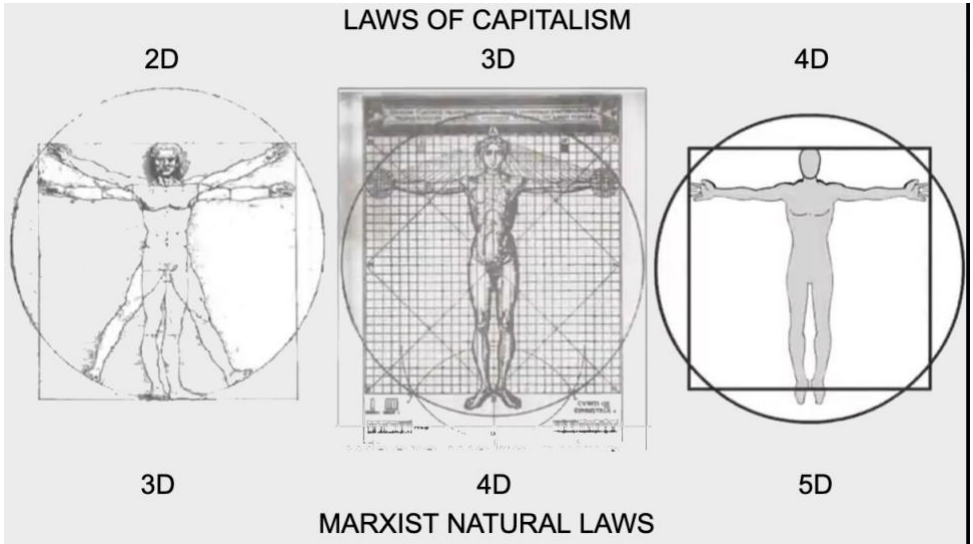
Neutrino (\neutrino)	ν	Neutron (\neutron)	n^0
Nucleus (\nucleus)		Orbit (\orbit)	
Phi mesons (\phimeson)	ϕ	Phi mesons (\phimesonnull)	ϕ^0
Phonon (\phonon)	f	Photon (\svrphoton, \varphoton)	f, \mathcal{F}
Pion plus (\pionplus)	π^+	Pion 0 (\pionnull)	π^0
Pion minus (\pionminus)	π^-	Plasmon (\plasmon)	
Polariton (\polariton)	\mathcal{F}	Polaron (\polaron)	\mathcal{F}
Positron (\positron)	e^+	Protein (\protein)	
Proton (\proton)	p^+	Quadrupole (\quadrupole)	
Quark (\quark)	q	Reference (\reference)	R
Resistivity (\resistivity)	\ll	Rho meson plus (\rhomesonplus)	ρ^+
Rho meson 0 (\rhomesonnull)	ρ^0	Rho meson minus (\rhomesonminus)	ρ^-
Single covalent bond (\covbond)		Solid (\solid)	
Spin (\spin)	\mathcal{S}	Spin down (\spindown)	\mathcal{S}
Spin up (\spinup)	\mathcal{S}	Strange antiquark (\antiquarks)	\bar{s}
Strange quark (\quarks)	s	Surface (\surface)	\mathcal{S}
T^+ meson (\Tmesonplus)	T^+	T^0 meson (\Tmesonnull)	T^0
T^- meson (\Tmesonminus)	T^-	Tachyon (\tachyon)	\mathcal{T}
Tau lepton plus (\tauleptonplus)	τ^+	Tau lepton minus (\tauleptonminus)	τ^-
Top antiquark (\antiquarkt)	\bar{t}	Top quark (\quarkt)	t
Triple cov. bond (\triplecovbond)		Up antiquark (\antiquarku)	\bar{u}
Up quark (\quarku)	u	Upsilon meson (\Upsilonmeson)	Y
Water (\water)		W bosons (\wboson)	W
W bosons (\wbosonplus)	W^+	W bosons (\wbosonminus)	W^-
Z boson (\Zboson)	Z		

TABLE 1: The Vitruvian Man.



THE END; STARTS NOW!