

Causation and Creditions: Mathematical-formal and Inner Knowledge of Causation

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Outline:

I distinguish three kinds of creditions, which differ primarily by their causes.

1. The causes of first kind of credition are expressible by mathematical-formal languages, which I will call formal languages. Formal languages are public and have the same meaning for everyone. Causal explanations of such creditions are public because they have the same meaning for everyone.

I call these creditions mathematical-empirical, or more briefly, scientific creditions. The study of the causes of scientific creditions is analytical because their causal action is explained analyzing various aspects or parts of the scientific causal systems of such creditions. We say that the causes of such creditions are objective because they can be studied independently of the particular subject.

The incompleteness and undecidability theorems of mathematics show internal constraints of formal languages to express the scientific causes from within deductive causal systems.

Moreover quantum theory shows the limitations to determine the causes of the empirical evidence.

2. I will denominate philosophical-metaphysical creditions or simply metaphysical creditions to the second kind of creditions. This second kind of metaphysical creditions includes the first one of scientific creditions. The causes of metaphysical credition systems need to be consistent with the causes of the scientific credition systems.

Metaphysical creditions provide answers to questions that cannot be answered by scientific creditions.

The causes of metaphysical creditions are not public, that is they are not the same for everyone, they depend largely on the person and his community context. The causes of these creditions are expressed by means of languages and systems that I call symbolical.

Although the semantics of the symbolical languages and systems include the semantics of scientific languages and systems, the former have a broader semantics than the latter. Symbolical languages and systems have a wider range of semantic meaning, because their semantic meaning is explicitly and directly affected by the internal motions of confidence, hope, and love rooted in the liberty of the believer of such system.

The meaning of symbolic metaphysical statements affects the personal identity of the speaker and his/her relationship with the world around him/her. Therefore, the meaning

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of metaphysical statements is not necessarily the same for different individuals and communities. The same sentence can have different meanings to different people. For example, the statement *God is the Creator of the Universe* has a metaphysical meaning for many people shaping the way they relate to the world, while for others it means nothing.

Metaphysical creditions can be theistic, atheistic or agnostic. In any of these three cases, metaphysical creditions are a consequence of the believer's personal quest.

3. I will call religious creditions to the third kind of creditions. The cause of this third kind of credition is attributed to a cause external to the universe, possibly along with other causes of the first and second kind of credition. Scientific and metaphysical creditions are mainly caused by a personal searching, whereas religious creditions are mainly caused by personal listening.

Religious creditions coexist with scientific and metaphysical creditions because, in the scientific and metaphysical research, not all questions can be answered by scientific and metaphysical creditions.

By attributing its origin to a cause external to the universe, the causes of religious credition exceed the causes of the creditions of the first and second kind. Thus the causes of religious creditions include aspects that cannot be expressed in a scientific or metaphysical language. This excess of causation with respect to scientific and metaphysical search occurs through listening. The causality of religious credition is twofold, it is internal to the universe and so is consistent with the search of scientific and metaphysical causality, and is external to the universe and so is based on personal and community listening to a cause transcendent to the universe.

