

## Book Summary

**Stephen P. Smith:** *Trinity: The Scientific Basis of Vitalism and Transcendentalism*, 2007, 194 pp. ISBN: 0595420230, published by iUniverse, Inc.

# Trinity: The Scientific Basis of Vitalism and Transcendentalism

Stephen P. Smith\*

## ABSTRACT

Albert Einstein said that "the most incomprehensible thing about the world is that it is at all comprehensible." Law given as an action that is found within a symmetry implies nothing about an absolute determinism (or causation). Rather, the law is held together by a middle-term that marries the forward presentation to its reception. Symmetry is like a mirror, and the action is balanced enough to become a law. However, when Smith notes that the middle-term is ineffable he brakes strongly away from Platonic strictures that never change. The "law" of nature reveals an action that is imbedded on a symmetry, and (in one example) the photon as messenger particle touches the time-less. Einstein's riddle is solved. The world is comprehensible because we had to feel its laws, and this truism is comprehensible. It could be no other way! You can find this book at Amazon [http://www.amazon.com/Trinity-Scientific-Basis-Vitalism-Transcendentalism/dp/0595420230/ref=ntt\\_at\\_ep\\_dpi\\_1](http://www.amazon.com/Trinity-Scientific-Basis-Vitalism-Transcendentalism/dp/0595420230/ref=ntt_at_ep_dpi_1).

**Key Words:** scientific basis, Trinity, vitalism, transentalism.

Smith (page 54) hints that physical laws would go undiscovered, if we could not somehow "feel" them. We feel laws because they are experiential, they had to be conceived in the mind and then empirically verified. And in this exercise science has found itself unable to get beyond Kant's metaphysical barrier that separates the phenomenal (appearance) from the noumenal (what is beyond). The feeling that lets us discover laws is exterior to the laws, and is given to us starkly.

It is worth noting that a forward causation finds its self referral in its backward reception. Law given as an action that is found within a symmetry implies nothing about an absolute determinism (or causation). Rather, the law is held together by a middle-term that marries the forward presentation to its reception. Symmetry is like a mirror, and the action is balanced enough to become a law. However, when Smith (page 58) notes that the middle-term is ineffable he brakes strongly away from Platonic strictures that never change. The "law" of nature reveals an action that is imbedded on a symmetry, and (in one example) the photon as messenger particle touches the time-less. Einstein's riddle is solved. The world is comprehensible because we had to feel its laws, and this truism is comprehensible. It could be no other way!

What about the second law of thermodynamics? The second law of thermodynamic is starkly real. However, Smith (pages 14-16) tells us that its statistical derivation is incomplete if it is our hope to promote this law as a universal. The second law hides its fatal equivocation. Something that is represented by statistical mechanics is said to be the same as something that recognizes order and dissipates heat. Therefore, the second law hints of a duality given by a

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representation and its recognition, and what holds the synthesis together is a middle-term again. Smith will have us believe this implicates an emotional center that is a necessary condition for cognition. The heat-death might signify the repayment of past debt: the repayment of Karma in the best tradition of Eastern mysticism.

Smith (chapter 4) is critical of Darwin's theory of evolution by natural selection. A different argument (not found in the book) can be made more succinctly: Darwin's theory assumes a friendly sample space given as Richard Dawkins's bioform space, and it assumes a dynamic (responsive to biological change) and smooth (friendly to natural selection) fitness landscape. That is, Darwin's theory comes with a precondition that natural selection can never explain, as this boundary is hardwired into the very fabric of space-time. Or stated another way: Randomness and selection are not context independent. Smith (page 81) hints that the precondition for evolution might as well be an innate vitality, and it is transcendence that describes our evolution.

Smith uses his Trinitarian logic throughout his book, and deconstructs science to reveal a middle-term that cannot be excluded from reason (despite Aristotle's assertion to the contrary). This deconstruction reveals the sender-receiver unity (or Trinity), and this is as far as we can go if it is our hope to stay within traditional science. Therefore, what is vital and dearest to us is beyond law. However, our affections are now attached to the middle-term rather than the caricatures that had been so captivating before the awakening. And so much emerged from the middle-term because Kant's barrier is literally in our face. That which is self-evident requires no proof of its existence, we merely accept that which is found in relation to reason and its felt emotions. Smith (chapter 7) takes science into mysticism.

The spirit loves freedom, and there is great pleasure in seeking an escape through the newly discovered middle-term. However, it cannot be that freedom is an absolute, and at best freedom is only a temporary flight of mind. Freedom as an expression of passion seeks a higher expression, and only worthy passions are able to find their compassion. Self-cultivation carries the heavy burden of judgement and criticism that is beyond freedom, and so few readers will have the tolerance needed to acknowledge Smith's thesis. The emotional center cries out when faced with its own self-criticism, and so a science turned scientism is preferred by the secular mind.