III-9.   Tools for Thought Search

As kids we play with puzzles. As grown up we live in one. Almost all the perceptions are a series of suppositions on the world - worked out and based on experience.

Perceptions (*itthi*) are influenced for change. Such formulation builds on understanding (*gyan*, cognition) of tangible parts, properties, and criteria used for representation. It is the sum total of our effort to internalize and articulate the observed and experienced. Manipulation of representation does not reproduce or replicate reality. A represented motif takes root in perceptions through active interactions that define the concept space within the word boundaries. We deal with the happenings with additional layers and hierarchies. Validity of motifs follows from their usefulness. It is necessary to reevaluate reliability of the parts, evidence, criteria, arguments, and assertions used to represent the motif. Such validation is based on involvement, interaction and feed back. Behaviors based on immutable rules stifle choices for decision-making.

Search is an evolutionary process. We come closer to the goal in stages. How would we know if we have arrived there? It is likely to be a pragmatic decision based on ones view of *close enough*. Meaningful search continue well beyond an individual. It is a method and process with incremental goal.

The word truth (**sacch**) related only to utterance and expression, and not to be confused with the *Truth* of the seers. Outright false expressions are not acknowledged as such. Such wishfulness may be true or false based on the knowledge of the individual making the utterance. To say *one tells lie* is to know the

speaker's mind. It is better judge assertions and inferences as *is-so* (**asti**) or *is-not-so* (**nasti**).   These are just affirmations on the basis of the evidence. It is a critical *nay* device. It circumvents issues associated with the '**Truth'.** Such an absolute remains beyond reach *no matter how hard one tries to peel it.* One need not wait for that proverbial moment of enlightenment when *the entire truth reveals itself at once.* The very concept is rooted in ad hoc idealization that puts *cart before the horse.*

An evolutionary search with deep conceptual continuity builds on representations rooted in perception. It is invariably capable of influencing perceptions of other. Such feedback reduces the vagaries of immutable representations.   It frees our imagination to develop a consistent and useful set of guidelines for dealing with the observed world on the basis of a set of secular relations and criteria. May be, it is far more useful to deal with the truth of perceptions as striptease where only parts are revealed to evoke contemplation.

Against Gods and Humbug