TRIVIUM (Grammar, Logic, & Rhetoric) - Initial Study Plan

Exposure to any of the following listed material, taken in any order, will help a person to reclaim and develop ones innate faculty of reason or, as often referenced here, the Trivium Method of Thought. However, to employ the following recommendations of order and procedure may hasten optimal integration of these processes and methods.

An Outline of Plan

I.   Preface to Trivium Introduction:
  1) Read a copy of a letter sent to an author of educational works, and the article as addendum
  2) Watch The Ultimate History Lesson: A Weekend with John Taylor Gatto
II.   Introduction to the Trivium:
  1) Peace Revolution episode 001: The Great Conversation / A 2,500 Year Stream of Consciousness
  2) Peace Revolution episode 002: The Million Dollar Education / A Re-Discovery of the Lost Tools of Learning
  3) Peace Revolution episode 023: How to Free Your Mind / The Occulted Keys of Wisdom
      i. Peace Revolution Podcast #23 Transcript
          1. Part 1
          2. Part 2
  4) Gnostic Media podcast #49 (Scroll to bottom of page)
  5) More Trivium: An Introduction with Gene Odening Laurette Lynn
  6) More Trivium: Grammar with Gene Odening Laurette Lynn
  7) Read the essay written in 1947 by Dorothy Sayers, The Lost Tools of Learning
  8) An Introduction to the Trivium and Quadrivium
III. Read over the Trivium Study Group documents outlining the following:
  1) A Discussion on Consciousness
  2) A Discussion on Grammar
  3) A Discussion on Logic
  4) A Discussion on Rhetoric
  5) Philosophy Diagrams:
      i. Tree of Porphyry
      ii. Philosophy Diagram
      iii. Logical Fallacies:
          1. Fallacy Files
          2. The Nizkor Project (Dr. Michael C. Labossiere)
          3. Baloney Detection Kit (Carl Sagan's list)
  6) The Quadrivium With Gene Odening; Gnostic Media podcast #50 (First Podcast on Quadrivium page)
  7) Read the Letter on Philosophy
  8) Listen to Gnostic Media podcast #133 Beyond the Trivium with Gene Odening
IV.   Peruse the outline for the following books and media, etc:
  1) Follow the directions listed below for Grammar:
      i. Follow the directions listed directly below the summary of the book The Trivium by Sister Miriam Joseph
      ii. Jean Roemer
      iii. De Sacy

2) Follow the directions listed directly below the summary of resources available on Logic:
   i. Introduction to Logic by Dr. Leonard Peikoff
   ii. Socratic Logic by Peter Kreeft
   iii. An Introduction to Logic by H.W.B. Joseph

3) Follow the directions listed directly below the summary of resources available on Rhetoric:
   i. Read the *Commentary* and the *Summary* of Rhetoric
   ii. (Advanced - optional) Read and perform the exercises in Classical Rhetoric with Aristotle by Martin Cothran (Order from: Here)

V.   Peruse the Secondary Resource Section:
   1) Secondary Resource Section

TRAGEDY AND HOPE

Part 1: Why are we here? (15 minutes / 3 pages)

Literacy is a form of slavery until a systematic form of critical thinking is practiced by the reader. We'll be discussing the relevance of this observation for the remainder of this lesson, and if you don't currently have a systematic form of critical thinking, don't be alarmed… as you'll be provided with your own lock-picking set in the form of the lost tools of learning, and from there, you can unlock your own potential, at your own pace. If you want to free your mind, you first have to come to understand the process by which words were used to program and control your mind in the first place; thereby you will have the ability to re-write the programming in your own image. That's on an individual level, but what about humanity as a whole?

The status quo, or our existing state of affairs, amounts to this: Human actions are in conflict with Human needs for survival. The perfect storm of irrationality that we're all experiencing has three major components which create its devastating effect:

1. Censorship or Secrecy which is the act of occulting information
2. Corruption of Education which conveniently leaves you Intellectually Self-Defenseless
3. Absence of compassionate communication, which prevents constructive action

Ending secrecy and revealing the truth, does not automatically give people critical thinking and non-violent communication skills. Providing intellectual self-defense, does not automatically prevent censorship, nor does it teach one how to communicate. Learning how to communicate does not end secrecy, nor does it provide critical thinking. To free our minds, we must take 3 steps; and repeat those steps, over and over.

Let's begin by defining 13 simple concepts, so that we can all start on the same page:

1. Axiom of non-aggression: is an ethical stance which asserts that "aggression" is inherently illegitimate. "Aggression" is defined as the "initiation" of physical force against persons or property, the threat of such, or fraud upon persons or their property. In contrast to pacifism, the non-aggression principle does not preclude violent self-defense. The principle is a deontological (or rule-based) ethical stance.
2. Education: to bring out, to extract, _to produce from a state of occultation_, (Johnson's Dictionary 1854); from the Latin verb educo, to lead or draw out.
3. Occult: from the Latin verb, occulto, to hide or to keep secret.
1. *Therefore, education is the process of un-occulting reality.
4. Polymath: A **polymath** (Greek _polymathēs_, "having learned much") is a person whose expertise spans a significant number of different subject areas
5. Autonomy: **Autonomy** (Ancient Greek: _autonomos_ from a_uto-_ "self" + _nomos_, "law" "one who gives oneself their own law") is a concept found in moral, political, and bioethical philosophy. Within these contexts, it refers to the capacity of a rational individual to make an informed, un-coerced decision.
6. Government: is derived from the Latin word gubernare, a verb, meaning "to control" combined with mente, a Latin noun, meaning mind. Government means: To control the mind.
7. Cybernetics: The term _cybernetics_ stems from the Greek (_kybernētēs_, steersman, governor, pilot, or rudder — the same root as government). Cybernetics is a broad field of study, which includes equations to control human behavior through the use of language; _in other words, if the purpose of government is to control the mind,_

cybernetics would be the instruction manual on how to control your mind. This will mean more when we get to Norbert Wiener in a few minutes.

8. Conspiracy: from the Latin verb, conspire, to conspire; it is the act of occulting information in order to prey on those who have been denied access to the same set of useful information. See also: Cabal
9. Terrorism: Government by force or coercion. (OED)
10. Nescient: a lack of awareness or knowledge, as a consequence of never having had the choice or opportunity to be exposed to it. Had they been exposed to awareness or knowledge, it would have been integrated into their thoughts and actions, had they only been given the opportunity.
11. Ignorant: someone who is aware of a concept or knowledge, and yet does not integrate this information, and thus are resistant to learning by their own choice; or choosing not to learn. See also: denial.
12. Liber: The Latin word for book is also the same Latin word used to articulate the idea of freedom, and thus is the root word of liber-ty. Reading books provides a road to cognitive liberty.
13. Compassionate Communication: observing without judgment, we process our feelings and identify mutual needs, whereby we can communicate in order to meet the needs of all parties.

If the word government literally means "to control the mind", wouldn't learning how to control your own mind, negate the opportunity for external government? You see, it is the simple act of asking questions, which illustrates the Achilles' heel of the control system; you can condition animals, but if humans ask questions, they can learn your way to freedom.
Government will continue to exist until it is no longer necessary. The absence of government is anarchy; not autonomy. Absence of someone else controlling your mind does not automagically give you critical thinking, so it's more logical, reasonable, and rational to learn how to learn anything for ourselves, and thereby become autonomous, whereby external mind control- or government- is no longer necessary.

Government, "to control the mind", is a form of aggression when it is against your consent. When governments occult information- for example with "top secrecy"- it is a form of aggression, as it denies you the opportunity to make an informed choice. If 16,000,000 documents were made top secret by our government last year; how could we possibly expect to be informed as to what reality actually is?

When secret societies occult information, and use oaths as a method of ensuring the secrets stay secret; they generate a power differential, if they prevent others from accessing useful information. Does the superclass which runs the world have superpowers? They do. Their super power is to have access to a systematic method to attain certainty, while at the same time denying you access to the same liberating tools. The purpose of this lesson is to transfer the super powers of the non-elected rulers to you, whereby you can inspect, validate, and if you so choose- install your own super-powers- of learning. As a consequence, if you so choose, you can likewise empower others with the opportunity to catalyze their own learning potential… it's truly the gift that keeps on giving, until someone decided to keep it a secret, and assume power to control the rest of our lives without our consent.

Without access to the occulted information, and the intellectual tool-kit to allow you to take actions with certainty; it is a rigged game ensuring consistency, satisfaction, and order for those

who occult information… and uncertainty, fear, confusion, and chaos for those without access to the information and the tools of learning.

As a result, without learning to outgrow our current situation, many of us react emotionally and cannot out-think our reactions, devolving our state of response-ability to that of fight or flight… powered by adrenaline…   emotions are not a valid method of attaining knowledge, and we tend to panic, instead of responding to the unknown with observation, logical thought, and informed action to make it known. This is the essence of how we as human beings are being controlled by other human beings using words.

Who is doing this to us? The short answer: Polymaths who possess rationality without emotion. Throughout history many groups have espoused this obsession to control the lives of others, whether it's the Atenists, or the eugenecists, or the ego-worshippers; they all support controlling you vis a vis the censorship and manipulation of information, better known as the concept of the Scientific Dictatorship. Some examples illustrating the idea of the scientific dictatorship would be the following members of the 20th century intelligentsia:

1. Edward Bernays: "The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. *Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country. ...We are governed, our minds are molded, our tastes formed, our ideas suggested, largely by men we have never heard of.* This is a logical result of the way in which our democratic society is organized. Vast numbers of human beings must cooperate in this manner if they are to live together as a smoothly functioning society. ...In almost every act of our daily lives, whether in the sphere of politics or business, in our social conduct or our ethical thinking, we are dominated by the relatively small number of persons...who understand the mental processes and social patterns of the masses. It is they who pull the wires which control the public mind." — Edward Bernays (Propaganda, 1928)
2. Walter Lippmann: "We have learned to call this propaganda. *A group of men, who can prevent independent access to the event, can arrange the news to suit their purpose… …In order to conduct a propaganda campaign; there must be some barrier between the public and the event.* Access to the real environment must be limited, before anyone can create a pseudo-environment he thinks wise or desirable." Walter Lippmann (Public Opinion, 1922)
3. B.F. Skinner: Inventor of operant conditioning, "Give me a child and I'll shape him into anything."
4. Bertrand Russell: "*Education should aim at destroying free will*, so that, after pupils have left school, they shall be incapable, throughout the rest of their lives, of thinking or acting otherwise than as their schoolmasters would have wished." (Page 50 - The Intended Result of Education)
5. Norbert Wiener: Author of Cybernetics, which focuses on equations to control human behavior, and illustrates how to corrupt our natural communication and feedback – or learning- processes, whereby game theory is used to control the masses. "As I have already hinted, one of the directions of work which the realm of ideas of the [Macy meetings] has suggested concerns the importance of the notion and the technique of communication in the social system. It is certainly true that the social system is an organization like the individual, that it is bound together by a system of communication, *and that it has a dynamics in which circular processes of a feedback nature play an important part.* This is true, both in the general fields of anthropology and sociology and

in the more specific field of economics; and the very important work, which we have already mentioned, of von Neumann and Morgenstern *on the theory of games enters into this range of ideas.* On this basis, Drs. Gregory Bateson and Margaret Mead have urged me, in view of the intensely pressing nature of the sociological and economic problems of the present age of confusion, to devote a large part of my energies to the discussion of this side of cybernetics." *If you are unfamiliar with what this quote means, click the link to the "Macy conferences" on Wikipedia, and learn your way forward after this lesson.

6. Aldous Huxley: "A really efficient totalitarian state would be one in which the all-powerful executive of political bosses and their army of managers *control a population of slaves who do not have to be coerced, because they love their servitude.* To make them love it is the task assigned, in present-day totalitarian states, to ministries of propaganda, newspaper editors and schoolteachers.... The greatest triumphs of propaganda have been accomplished, not by doing something, but by refraining from doing. Great is truth, but still greater, from a practical point of view, is silence about truth." Aldous Huxley, the Ultimate Revolution, March 20, 1962 @ Berkeley

Part 2: The Secret of Secret Societies (30 mins / 6 pages)

There are many artifacts which illustrate that the Craft of masonry, is much older than its public eruption in Great Britain in the 1700's. One such document is the "Wood Manuscript", circa 1610, which contains 32 pages, and therein begins by proclaiming that masonry has always been associated with "Grammar, Rethorick, Logicke, Arithmetick, Geometrye, Musick, and Astronomie". This is an unmistakable reference to the 7 Liberal or Liberating Arts, composed of the Trivium (Grammar Logic Rhetoric) and the Quadrivium (Arithmetic, Geometry, Music, and Astronomy). These are ancient subjects lost to the Christian world during the Dark Ages, and preserved in the Middle East by Arab scholars, until the Crusades.

Another curious artifact is found as the conclusion to Albert Pike's magnum opus, Morals and Dogma, where on page 861 he proclaims that the Royal Secret of the Sublime Prince is found in the understanding of the Pythagorean 5-3-4 right-angle triangle: The 5 representing the 5 senses, the 3 representing the Trivium (Grammar Logic Rhetoric), and the 4 representing the Quadrivium (Mathematics, Geometry, Music, Astronomy). It is in observing with our 5-senses, that we process this input using the Trivium, and quantify our reality using number in its many forms via the Quadrivium, as a measure of understanding. Morals and Dogma also brings to mind the masonic credo "Ordo ab Chao", or "Order out of Chaos", allegedly a metaphor illuminating as to the source of masonic power, in their ability to create chaos, our of which they can maintain control and assert order. Indeed, this is accurate, as learning IS the process of establishing order over chaos, or the method of transmuting chaos into order, using the 3 steps of the Trivium, which we'll get to in the next section of this lesson. The method of transmuting order out of chaos is only "evil" if it is held by one side and used against the other; as this is the consequence of the occulting of useful tools of learning. By re-introducing these concepts to those who are not in secret societies, and thus under no oaths of secrecy; we can effectively dissolve the power which the non-elected rulers use to assert their control over the masses, one mind at a time, without violating anyone's free will.
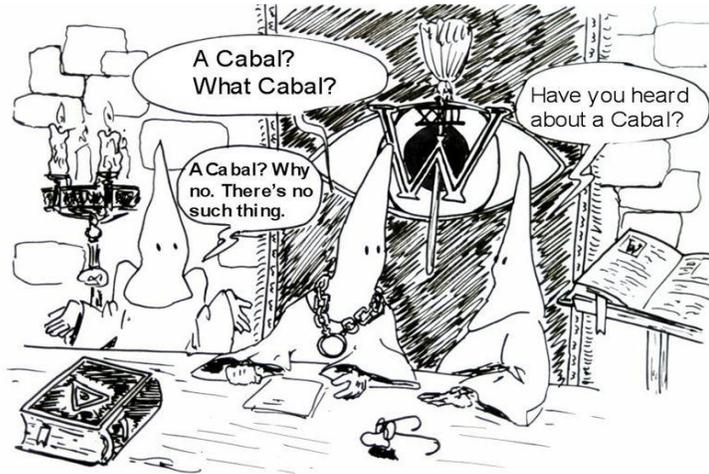
What's more, the esoteric message of the symbols and words used by the Perfectibilists, better known as the Illuminati, render even more interesting discoveries of learning: The owl represents a predator who can see in the dark, while you cannot; referring to the fact that those in the society can see the occulted information- while you cannot. The triangle represents the trinity, or 3-step process of systematic learning, and the quote "Per Me, Caeci Vident", which translates to: "Through Me, the Blind become Sighted" likewise refers to the process of learning. A process, which if not shared equally, can be used as a weapon- giving great power to the few, and used to control the many.

If the word light is derived from "Lux", might the process of shedding light be equated to the un-occulting of information, which is also learning or education? Might that which allows us to observe, compare reality to our memory, and learn as a result; be something that people of the past have worshipped?

Might someone, at some time in the past, have sought to cloak the power of learning by making others (without access to the tools of learning) to think that it is "evil" or even an "adversary"; so as to use fear to prevent others from making meaningful discoveries and sharing knowledge with others?

That might start to account for the reason as to WHY our most precious natural resource- that of the ability for each individual to develop their mental capacity- has been most evidently been subverted over past centuries.

Now that we know that A) there is a method to learning anything, and B) that the method has been occulted, and held as the primary secret of secret societies- because if they can prevent you from learning likewise- they have a favorable advantage in power differential… or leverage.

Since much of the information we need to understand our history has been occulted, it is through the process of reading books, whereby we can liberate our minds, and exercise our freedom of speech and communication to better progress our understandings, through a common language of interaction with others.

This is the process by which we as individuals help each other to free our minds. Books are our best resource of knowledge into the history of humanity, and it's our ability to find and filter the valuable information, and share it with others, which provides hope that all is not lost.

All learning then begins with an observation, and if our curiosity is healthy and hasn't been poisoned, our questioning of that observation leads us to learn our way forward, by asking substantial questions and finding valid answers.

Is there a relationship between the quality of our judgments or decisions, and the quality of our lives? If you observe that there is a direct relationship between the quality of our judgments and the quality of our lives, then the question becomes: "what is the method by which we can improve the quality of our judgments and decisions?", as the inferred consequence would be an improvement in the quality of our lives. If someone wanted to raise their standard of living at your expense, in the example of Bernie Madoff or any other con-man, what might they have to do in order to be in a power position? Simply to undermine your ability to make quality decisions and accurate judgments; and this is done by occulting information, secrets which are protected by oaths and other forms of coercion.

If the status quo is fueled by our poor judgment, and simultaneously the status quo is in direct conflict with human needs of survival; might improving our ability to make quality decisions and accurate judgments not resolve the conflict ongoing?

What is the biggest threat to the ruling class? Are they genetically superior, or have they just been provided with tools to attain a higher level of perspective, thus making them our intellectual superiors through the occulting of information and corruption of public education? Might the method by which one learns how to learn anything for one's self be the biggest secret?
Is the world governed by people who are our intellectual inferiors? This question will be addressed throughout this lesson, so let's then ask a question which pertains to why we're all here seeking intellectual self-defense.

What creates an opportunity for a con-man to take advantage of his prey?

It is through the observation that knowledge exists, and the observation that the occulting of information by one side, creates an imbalance of power. This imbalance provides the opportunity for predators to create their own prey… to make slaves out of those who are not privy to the occulted- or secret- information. Whether it's the three-card monte or shell game on a city street, or it's the Ponzi scheme being used to steal trillions from millions of people; those in the know who seek power through the occulting of information, use this gap in knowledge to act as their fulcrum… the more secrets, the greater their leverage.

How do you know if you're being fooled?

Do you notice that sometimes honest people are providing information which is dishonest, not as a function of their attempt to deceive you, but rather because they have not validated that which they are attempting to pass on to you as "knowledge"?

How can we attain higher degrees of certainty, by learning how to discern fact from fiction?

We could start by defining what is meant by knowledge: "it can be said that we live in a symbolic world, and all knowledge is a function of how communities of knowers construe and manipulate symbols."

I think it's important to note that knowledge plays an important role in communication, as does logic; the combination of which equates to rhetoric, which pertains to the expression of knowledge, *if* this process is uncorrupted and remains in integrity with the law of identity.
It is through this knowledge- or the ability to construe and manipulate symbols- that rhetoric is formed, and this is the process by which the polymaths govern; and in that realization, one might then recognize the concepts which embody those who govern.

All knowledge starts with observation, through the 5-senses. This is the genesis of thinking, as a process of identification, to validate the contents which we store as memory.

It has been said that judgment without observation is the epitome of ignorance, while observation without judgment is the epitome of wisdom… but WHY is observation without judgment so important?

It is because in order to reach a point of decision or judgment, one has to think as a method to get there… and observation is not the end result of judgment, rather it is the starting point for thinking to occur. What is thinking, but an ongoing process of achieving identification, and the process of inferring these identifications into a body of logically connected knowledge.

Thinking is the process of asking the questions: Who, What, When, Where, Why, and How; and finding valid answers; whereby you can make an informed decision or accurate judgment.

If your process of observation does not progress through the dialectic – or question and answer process- of thinking, your judgments reflect nothing other than conditioned responses, programmed by your environment… and thus you will find it to be unsatisfactory, as the status

quo is created to facilitate, progress, and protect the non-elected ruling class… and you're not in it.

Why are we all here tonight? Is it because we have all observed contradictions in our perspectives of reality, and therein these contradictions have sparked our curiosity and initiated us on a process of thinking, whereby we seek to learn how to remove our mis-understandings about the world, and communicate this newfound understandings to others?

The root cause of what makes us aware that something is wrong, is that we are comparing and contrasting, that which we observe now, to that which we have experienced in the past. We can all remember a time when we were availed greater degrees of liberty, and in comparing and contrasting the past to the present; we sense a decline in our way of life.

This comparison, or contrast, is the basis of the duality of our shared physical reality; without contrast, there would be no way to discern one thing from another, which is the essence of unity- or non-duality.

Here in the physical world, we're all familiar with how corporations identify themselves… with logos. In the ancient greek, logos, often translated as word or number, originally meant ratio.

The Pythagoreans developed a theory of ratio and proportion as applied to numbers. Early translators rendered this into Latin as *ratio*, meaning "reason" (as in "rational"). Medieval writers used the word *proportio* ("proportion") to indicate ratio and *proportionalitas* ("proportionality") for the equality of ratios.

It is innate to the human species that we have the ability to form and use ratios, and thus to be rational. This is the key to what makes us human, our ability to recognize and use letters, thus building words, creating sentences, writing paragraphs, and sharing information beyond our lifetime. Just as one might build an entire city of bricks, there is an entire reality built from letters, words, and language; and we're all aware that all too often in history, words have been used to create invisible prisons, and to enslave minds.

Holocaust Survivor Viktor Frankl is famous not for his being a survivor, but for the experiences which led him to an observation, through which we can all come to understand the essence of what it is to be human beings: "Between stimulus and response, there is a space, and in that space, is our freedom"
To choose to think or not to think, to learn or not to learn… those are the questions we should be interested in. As human beings, we implicitly learn in a variety of ways; but we do this inconsistently, and without accuracy or precision. It is in the explicit observation of how our natural ability to learn actually works, wherein is found the key to learning anything you want in life.

In fact, as we'll learn throughout this evening, there is really only one question we need to be asking… and it is by using this single word, that we can unlock our own minds and truly begin to explore reality through a methodology of critical thinking and creative problem solving.

That word, by the way, is WHAT, and it helps if you put this little squiggly line with a dot below it, thus making it into a question. What is the identity of _____?

What is the process and purpose of thinking? Thinking is the process of identification.

To employ metaphor, if you equate the process of learning to the process of eating, thinking is the part where you carefully identify what is and what is not food; so as not to poison yourself, as eating without thinking could lead you to consume something which is not food. Thinking is a tool of survival, and necessary to human beings, who are volitional beings; meaning that there is a space to be filled in, and in that space we make our choices.

What is the process and purpose of thinking? Thinking is the process of identification. It starts when we question our observations and initiates a process by which we learn to answer our own questions.

What is identity? It's the result of the process of elimination resulting in the non-contradictory label.

If I describe a vehicle with wheels, you might say "car"; if I add that its pulled by a horse, you might say "buggy". It is in observing similarities and differences that we define a concept, and once defined, we label it. This process of iterating the genera and differentia, or similarities and contrast, allows one to see a concept in focus. Once a concept is defined, or labled, it can then be further identified; by asking Who, What, Where, When, Why, and How… we all know these questions as the 5-W's + How… questions which should be answered in any quality piece of journalism… but in reality there is only one question, as I mentioned, asked in 6 different ways:

- Who? Translates as: "What is the identity of the person involved?"
- What? Translates as: "What is the identity of the subject, concept, or topic involved?"
- Where? Translates as: "What is the identity of the location or place?"
- When? Translates as: "What is the identity of the time?"
- Why? Translates as: "What is the identity of the cause?"
- How? Translates as: "What is the identity of the means or process?"

It is in asking the question: "What is the identity of _____?", that thinking takes place, as it is the process of grasping identification; and this is Logic. Logic is the art of non-contradictory identification.

This is the essence of human communication, and being that we've all been deprived of it, it's no wonder that we're all here looking for something… and now we can IDENTIFY what that is.

The concept of "proof", which is something we're all looking for, is also useful to define at this point: Proof is the process of deriving a conclusion, step-by-step, from the directly given evidence of the senses, each step in accordance with the law of identity; which is Logic. Once concepts are mutually defined, communication becomes much more efficient and effective.

Logic is the art of non-contradictory identification; meaning that one thing cannot be another thing at the same time and respect. In essence, any agreed upon definition, acts as common ground for successful communication. If you are attempting to communicate with someone, and cannot agree on common definitions, communication cannot take place. If identities cannot be defined, logic is not present, and the conversation then is apparently about nothing. If there is a failure to communicate, it is likely that there is a contradiction in identification; whereby re-affirming mutual agreement on definitions or identification will most likely remedy the situation.

This is the common thread between humans and computers, and why we can use computers to communicate. The way I am communicating with you right now is identical to how computers communicate; in a technological sense, we all speak in code, and if you have the decoder- in this case English- you can understand what I'm saying, even if you have to look up a few words.

A code is defined as communication between an encoder (a "writer" or "speaker"), that's me, and a decoder (a "reader" or "listener"), that's you… using agreed upon symbols, in this case the English alphabet and English dictionary.

The essence of communication / Claude Shannon

34   *The Mathematical Theory of Communication*
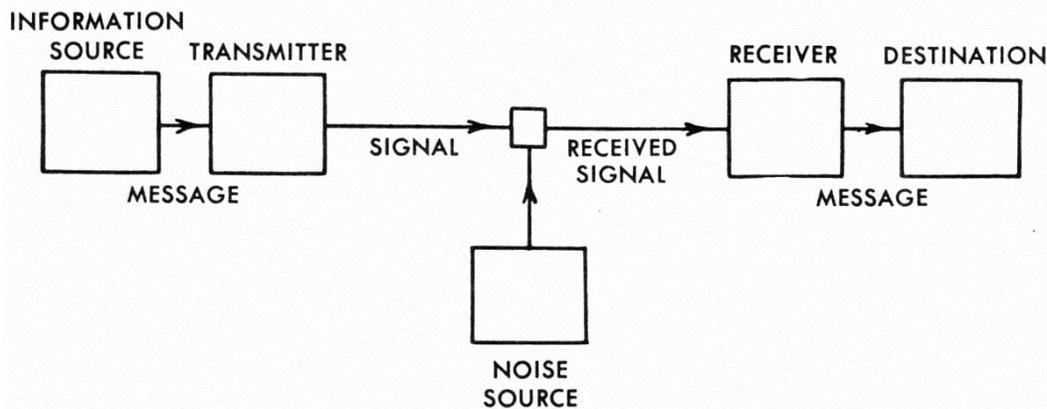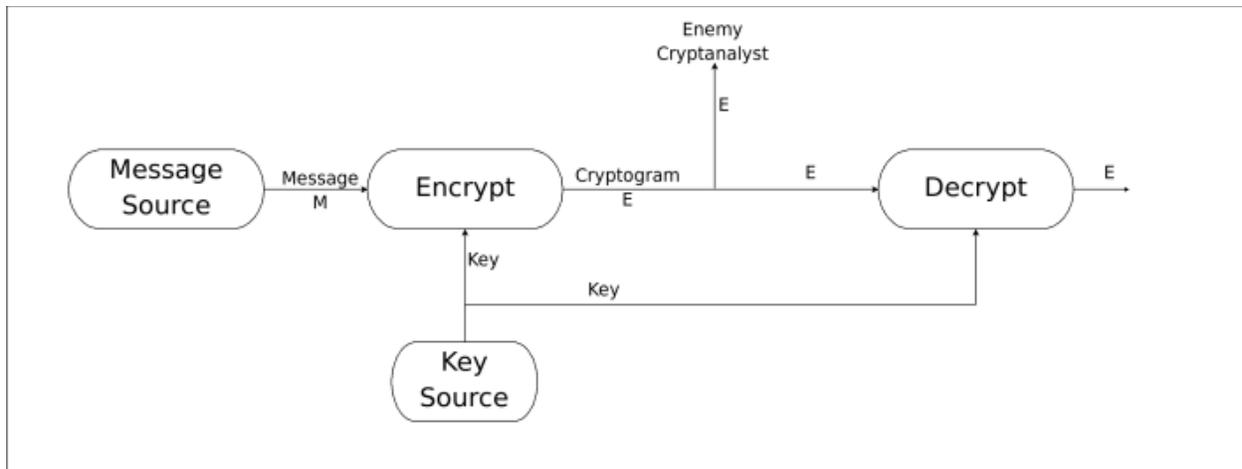

Fig. 1. — Schematic diagram of a general communication system.

In 1948, Claude Shannon, an American polymath, published his paper on "The Mathematical Theory of Communication", which earned him a place in history as the "father of information theory". Shannon's work in how communication works, is the foundation principle for the electronic age, as it is used in computers and practically every communication device or electronic gadget. It is in recognizing the input, processing, and output pattern; that we can learn how our own process of communication is undermined. You have an idea, you express it, and the person to whom you're speaking looks as if your message has been lost in translation. If you agree on definitions, i.e. the coded language used to transmit the message, whether in English or in binary code, the next step would be to identify the source of noise in the message; specifically identifying that which is the message, and that which is not. This is the logical processing.

Humans and computers differ, insofar as humans sometimes attempt to deceive each other and/or communicate information which is not validated; both instances create chaos, or noise, which can dissolve the integrity of the message.

A fallacy is an error in our logical thinking process. The word fallacy derives from the Lain, fallere, to deceive. If someone is nescient of the myriad of fallacies in existence, their use, if recognized by you, might be construed as innocent. If someone is knowledgeable, and is attempting to deceive you by using fallacies, if recognized by you, can be addressed… and you

can avoid taking toxic misinformation and filing it in your memory as truth. However, when so much information is held secret, and so many fables are therefore circulated as "truth", it is hard to achieve a clear focus on reality. Thinking is the process of bringing our mind into focus on the subject or concept to be identified; so what would happen if the properties of identification are withheld from you? You become the external enemy, the profane public, the exoteric masses who are left blind and in the dark. This, is the nature of encryption and cryptography, which Claude Shannon also miraculously elaborated in simplest terms:
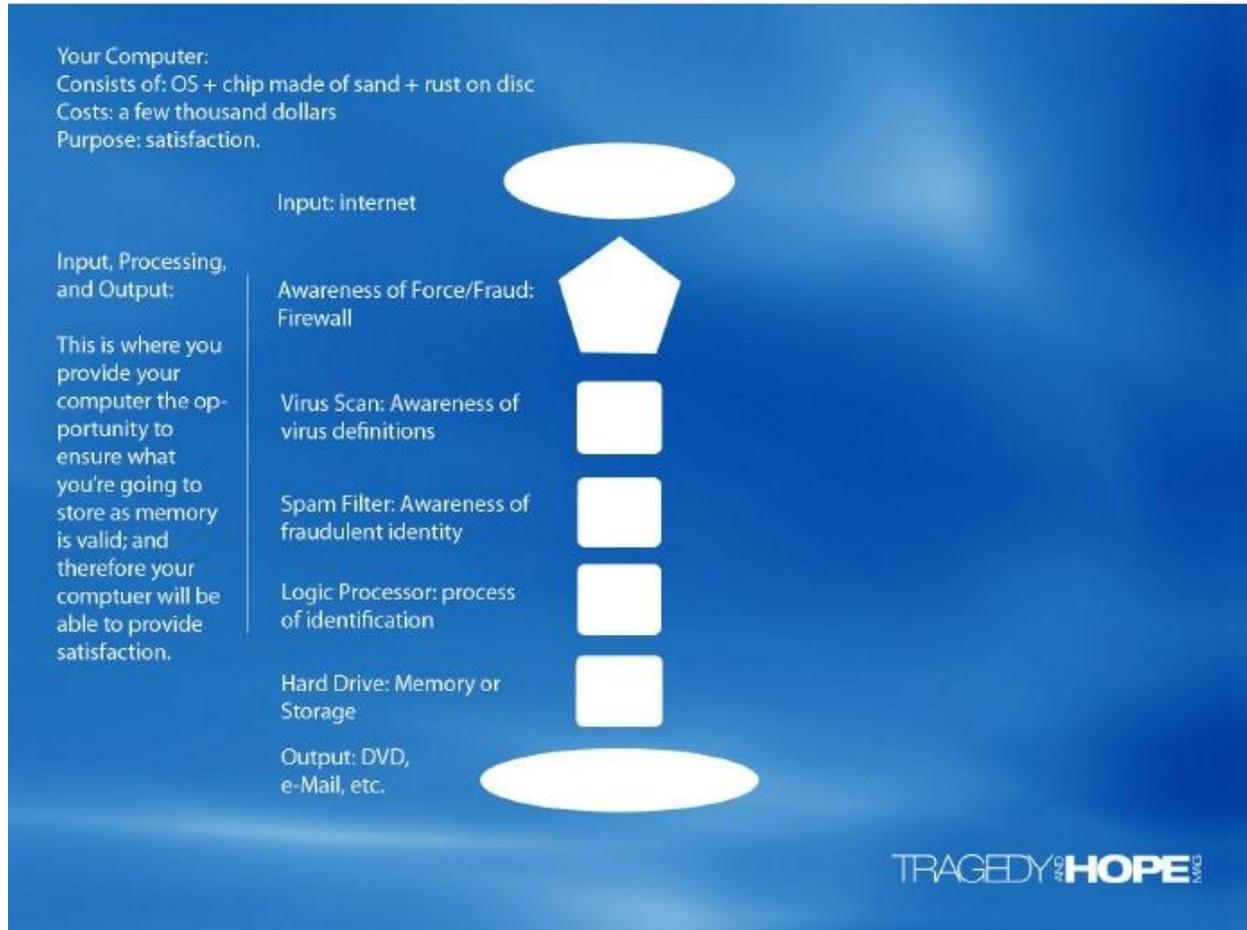Communication of Secrecy Systems

Claude Shannon also created the "Communication of Secrecy Systems" method, which occults information (the Key Source), denying someone outside of the secret society the ability to read the messages; this is useful to understand, as it is access to the key which enables the rest of us to decrypt our reality. Yes, the occulting of information, is the encryption of our reality; and this will enable you to see some of the understandings related in films like The Matrix. *If* the world has been pulled over our eyes, *then* education is the process of getting back to reality.
In ancient Hindu, RAM is a word for god; today in the 21st century, it refers to memory… might these concepts be connected? This diagram illustrates the similarities and differences between you and your computer; and its titled "your computer and you", and I thought that it might help you get more out of this lesson.
It's likely that we all have a computer, and like we just learned from Claude Shannon, there are 3 basic steps to making it useful:

   1) Input
   2) Processing
   3) Output

This cycle, repeated consistently, makes it a useful tool. Your computer, in simplest terms is a code, or operating system, which runs on a chip made of sand and stored as memory as rust on disc, and might cost a few thousand dollars. You might connect your computer to the internet, an input. You then might have a firewall, virus scan, and spam filter in place, before you let your processor get to work, and eventually store it to memory, whereby it can be recalled, and output to a printer, disc, or sent back out through the internet as communication. If all pieces work synergistically, the computer is useful and generates satisfaction and serenity; and if not, it causes frustration and confusion.

TRAGEDY AND HOPE MAG

Your Computer:
Consists of: OS + chip made of sand + rust on disc
Costs: a few thousand dollars
Purpose: satisfaction.

Input: internet

Input, Processing, and Output:

Awareness of Force/Fraud: Firewall

This is where you provide your computer the opportunity to ensure what you're going to store as memory is valid; and therefore your comptuer will be able to provide satisfaction.

Virus Scan: Awareness of virus definitions

Spam Filter: Awareness of fraudulent identity

Logic Processor: process of identification

Hard Drive: Memory or Storage

Output: DVD, e-Mail, etc.

TRAGEDY AND HOPE MAG

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Hard Drive: Memory or Storage

Output: DVD, e-Mail, etc.

Your Brain:
Consists of: The Mind + the most complex organism in the known universe
Cost: priceless
Purpose: satisfaction.

Input: 5-senses

Awareness of Force/Fraud: Critical Thinking

Virus Scan: Awareness of Fallacy definitions

Spam Filter: Awareness of how to find valid identity

Logic Processor: Asking 5-W's + How

Mind: Memory or Storage

Output: Thinking, Speaking, taking Action

This is where you assert your choice. Without these steps of THINKING Input becomes memory wherein you are controlled. These are the keys of HOW TO FREE YOUR MIND.

TRAGEDY AND HOPE MAG

It's more than likely that we all have a brain, and like we just learned from Claude Shannon, there are 3 basic steps to making it useful: 1) input, 2) processing, and 3) output. This cycle, when likewise repeated consistently, makes our mind a useful tool. Your mind, in simplest terms, is the operating system of the brain- which is the most complex organism in the known physical universe- and is priceless. Your body literally can't leave home without it. You might have access to all 5 of your senses to observe and interact with the environment, this is the input. You then might have a firewall, an awareness of the observation that predators do exist.

You might have a virus scan, which is an awareness of the fact that information lacking integrity can disrupt your ability to think and act. You might also have a spam filter, which is an awareness that some predators use false identities in an attempt to deceive you. Through the use of logical processing- asking the 5 W's + H, these contradictions can be identified, thus allowing you to avoid the confidence scheme, as it only works if you're intellectually self-defenseless. At this point you might store this validated information in memory, whereby it can be recalled, and output by thinking, talking, or doing. If all pieces work synergistically, the mind is useful and generates satisfaction and serenity; and if not, it causes frustration and confusion.

So the question is, given this information, why do we all seem to invest more in our computers, than we do in the workings of our own minds? It seems, we've been fooled into mis-prioritizing

what is most precious, and sold on a systematic form of undermining our right of self-determination through some very clever marketing, thanks to a few egocentric polymaths.

When we fail to exercise our choice- to think or not to think- we become our own oppressors.

What's more, what happens if we do not have a firewall, virus-scan, and spam-filter running at all times? We lose our choice, as it is in these 3 steps wherein we evaluate and assert our decisions. It is in the turning off of our awareness- through the false creation or attribution of trust- whereby we become controlled… literally. For it is in the input, where the propaganda and deception enter into our mind, and without questioning, we store it as factual truth in memory. Our choice is self-usurped and outsourced to whatever input we are exposed to, because we have lost the curiosity to ask "what?", and the discipline to ask it in 6 ways, consistently, and thereby have lost our free will. You are free only when you understand yourself in relationship to your surroundings, and this changes as you move through the world; however, the common thread which creates the fabric of knowledge is the observation that learning is the path to freedom.

Referring back to the "Communication Systems Theory", **this is the key** to unlocking our own minds, decrypting our reality, enabling us to take actions which inspire others to do likewise.

War has both mental and physical characteristics, there can be no support for physical warfare if first there is not mental support which facilitates the physical action. To defeat your enemy, you must break their will, to control you. In order to break their will, you must break their ability to control your mind. It is only when information is occulted that the appearance of the truth can be disfigured, and it is in this intellectual corruption whereby human beings can be tricked into dehumanizing- and thus rationalizing the use of aggression, fraud, and coercion- other human beings and their communities. The buck stops here. Allow me to introduce the turning point by reflecting some wisdom which helped lead us here today, from a lecture by famed mystery writer and Oxford graduate, Dorothy Sayers, in her lecture "The Lost Tools of Learning":

> "I am not here to consider the feelings of academic bodies: I am concerned only with the proper training of the mind to encounter and deal with the formidable mass of undigested problems presented to it by the modern world. For the tools of learning are the same, in any and every subject; and the person who knows how to use them will, at any age, get the mastery of a new subject in half the time and with a quarter of the effort expended by the person who has not the tools at his command. To learn six subjects without remembering how they were learnt does nothing to ease the approach to a seventh; to have learnt and remembered the art of learning makes the approach to every subject an open door."

Here's where all of this lesson pays off: we are standing on top of the single most powerful learning methodology, which produces progress with ever-increasing degrees of certainty, but first, there's one more word to learn: Trivium, latin for where 3 roads meet. What 3 roads? The input, processing, and output, which when used in a systematic ordered repetition, produces satisfaction. At this point, I'm going to have you elevate your own sense of perspective, thereby transmuting your natural implicit ability to learn into an explicit form of intellectual self-defense.

The Input: How to observe

This is simply defined knowledge, resulting from answering: WHO, WHAT, WHERE, WHEN. This input, or knowledge, is referred to as the general grammar of a concept or idea. General Grammar is the connecting of human word concepts to objective reality.

The Processing: How to think
This is simply the understanding which results from answering: WHY? It is the art of thinking without contradiction, or non-contradictory identification. This processing, or thinking, is referred to as logic.

The Output: How to communicate

This is simply the communication of knowledge and understanding, or wisdom, which precipitates from answering the question: How? It is in taking the grammar and applying logic, that creates what is referred to as rhetoric, or the expression of wisdom. However, if an audience lacks intellectual self-defense, and does not question the rhetoric they consume, they can soon be misled; this is why it is imperative that we, the people, become skilled in the art of using this three step process, known as the Trivium method of critical thinking and creative problem solving. Whether referred to as Input, Processing and Output, or How to Observe, How to Think, How to Communicate, or Knowledge, Understanding, and Wisdom, or Grammar, Logic, and Rhetoric; it's all referring to the identical implicit and natural process we all have as human beings. This, is why it's removed from the public education system and preserved within the elite universities, mystery schools, and secret societies… it is the single secret which allows them to create and maintain power in the first place, by amputating our curiosity and ability to learn for ourselves, making us dependent on teachers in Pavlovian classrooms using Wundtian implementations of experimental psychology to condition us like Skinner's pigeons… where we can read, just enough, to be efficiently and effectively controlled. B.F. Skinner deprived his pigeons of food, and then used food to corrupt the actions of the birds, and our non-elected rulers deprive us of information and money, and then use these deficiencies to corrupt our actions in their favor. This is the root cause of why the status quo is in direct conflict with human needs of survival. This is why; in the 15,000 hours you spent in public schooling did not teach you that which you've learned within this hour lesson. It is the most important thing which can be taught, and yet it is conspicuously absent from our status quo.

Now, a couple of quick examples to give you the best grip possible on this invaluable set of perspectives:

1. If you've ever been out of your neighborhood and gotten hungry, it's likely that you've had the experience of ordering from an unfamiliar restaurant. You observe the menu, you think about what you would like, and then you order and eat your meal. Three steps, observe, think, order. You don't eat, order, think about you want, and then look at the menu; that would be illogical. Grammar is the definitions or knowledge (of what's on the menu), Logic is the process of thinking, comparing what you like to the menu, and assuring you don't eat a contra-diction to what brings you satisfaction; rhetoric is the process of ordering and eating the meal.
2. It seems that almost every television channel has a police crime scene investigation show; and yet, ironically, too few in this world can actually recognize, investigate, and solve any of the myriad of mega-crimes and grand theft world, ongoing. In these shows, the Grammar, Logic, and Rhetoric process is the repetitive theme, the system or method by which crimes are solved. First there is an awareness and definition of the crime scene, which then goes back to the lab to think through the evidence and identify and remove contradictions; whereby the connection to the criminal having been made, the arrest can take place. Grammar, Logic, Rhetoric, a wheel of power, which the helmsmen use to steer the rest of us through life. This is the essence of how to start to instantly introduce equilibrium in the world, one free mind at a time.

3. Lastly, if you haven't gotten the hang of it yet, one more example. Everyone here has purchased a product, which comes with an instruction manual. Every single instruction manual with integrity, uses the Grammar, Logic, and Rhetoric process, or the Trivium Method; to communicate the value of the concept/idea/product, etc. The individual parts are always first, defined and usually illustrated; this is the General Grammar of the product. Next, the manual will show you how all the parts fit together, illustrating how the knowledge (of the individual parts) interconnect, which produces your understanding thus allowing successful assembly; this is the Logic of the product manual. Lastly, the instruction manual articulates how to properly use and troubleshoot the product, and this is the Rhetoric.

Picture a circle, divided into 3 equal parts, these 3 roads, Grammar, Logic, and Rhetoric, when used in that specific order, repetitively, with active learning engaged… produces ever increasing degrees of certainty. If you rotate this circle, and progress it horizontally, it creates a line of repeating steps, Grammar, Logic, Rhetoric, Grammar, Logic, Rhetoric, etc. and this is a comprehensive decision making process. It is the process used to deceive all of us to lock our own minds early in life, as being deprived of this simple natural reflection of the human learning process, we accept whatever feels emotionally pleasant as truth, and that does not compute, if you'll excuse the irony.

Critical thinking cannot be effectively taught in a curriculum, as it is a skill which results from the process of thinking, and learning, and is driven by the grammar, logic, and rhetoric cycle of observation, thought, and action. The purpose of grammar is to bring initial and consistent *order* to a body of knowledge. The purpose of logic is to extract understanding from the body of knowledge. Rhetoric is the cogent explanation of that body of knowledge. If done effectively, this is known as teaching.

When one realizes that they desire to change their environment, either as recognition of a problem or the inspiration for a new creation or improvement, the learning process is necessary.

This is why this use of our 5-senses, processed by the Trivium, and integrated into our comprehension via the Quadrivium is embodied in the famous 5-3-4 triangle of Pythagoras. One of the requirements to enter Plato's Academy was "knowledge of geometry", which refers to Pythagoras, and the fact that if you don't know how to learn anything for yourself, by asking substantial questions and obtaining valid answers, you cannot possibly contribute or benefit to a school which operates on the pre-requisite of autonomy- or self governance. In ancient times, students were taught the Trivium at home, by their parents, as a pre-requisite for admission into universities.

Now you know why the Secret Societies, including the brothers masons and illuminati, conceal this secret from the public… because any single person who understands what I'm saying, or can learn to understand what I'm saying, is now impervious to the control system. This learning process is a vaccination of information, inoculating you from predatory forces on this planet; specifically from those who use knowledge of how your mind works, to undermine your thoughts, feelings, and actions.

The hope exists in the simple fact that you can hear me,that you can work to grasp my meaning, and that with a little thinking… we can all begin to reflect the change we wish to see in the world, and thereby make this convergence of will a success… long into the future.
"problems cannot be solved at the same level of consciousness which created them" – A.E.

Where learning exists, therein is proof of god; and if we define god as learning, that statement would then be true. If one equated the concept of god to the process of learning, one would note that in places where learning is stifled, it is as if god has abandoned the area, and conflict festers as more and more information is censored. On the contrary, where people are engaged in kinetic learning coupled with constructive action and compassionate communication, it is as if god is manifesting through the actions of human beings.

Indeed, there is a connection between the concepts of energy, nature, learning, freedom, love, and god; but that is the destination of your own journey of understanding, and I will not attempt to deny you that priceless experience of self-recognition… rather I am here to fan the flame of curiosity, to help ensure you reach your destination sooner rather than later.

Part 3: Closing (1 page / 5 mins)

Would you like to know more? Then allow me to share the highlights on the journey of knowledge which led me to share the wisdom of this lesson:

1. Jan Irvin's interviews with Gene Odening, episodes 49, 50, 51
2. TriviumEducation.com
3. Peace Revolution episodes 1, 2, 3, etc., an entire podcast dedicated to a comprehensive or full-spectrum education
4. The Tragedy and Hope online community
   a. Trivium Study Group
   b. Introduction to Logic Study Group
   c. Upcoming Philosophical Corruption of Physics Study Group
5. What You've Been Missing episodes 1 and 2

Literacy is a form of slavery, until a systematic form of critical thinking is practiced by the reader.

Now you have been informed of the existence of this process, and have been provided with the coordinates of where to locate more knowledge on these topics; and this is where now invite you to participate with thousands of people all over the world, by reviewing our podcasts, screening our films, and sharpening your intellectual self-defense skills in our online community.

It was my responsibility to provide you with information which you could upon leaving, use to your advantage, and that's what makes it valuable. If this lesson taught you nothing, you have been entertained- not informed. I encourage you to familiarize yourself with the concepts unfolded today, and do some serious thinking on your own… and therein, you'll realize that you too… can learn to use the super-power innate to all of us. The proof exists, as if it weren't possible for any one of us to change the game, then billions of dollars would not be invested into dumbing down the population of this planet. The future is a function of your decisions. When you learn to choose wisely, every decision becomes a rewarding experience.

The Trivium

1. **General Grammar**
2. **Formal Logic**
3. **Classical Rhetoric**

The Quadrivium

1. **Arithmetic**
2. **Geometry**
3. **Music**
4. **Astronomy**

The Trivium (which pertains to Mind) - the elementary three

1. **GRAMMAR** - (discovering and ordering facts of reality comprises basic, systematic *Knowledge*)- not only the rules developed and applied to the ordering of word/concepts for verbal expression and communication, but our first contact with conscious order as such. This is the initial, self-conscious technique used in properly (discursively or sequentially) organizing a body of knowledge from raw, factual data for the purpose of gaining understanding (through logic) and; thus, also organizing the individual human mind. It is the foundation upon which all other "methods of organization and order" are built. *Special grammar* properly relates words to other words within a specified language like English, Russian, or Latin. *General grammar* relates words to objective reality in any language and applies to all subjects as the first set of building blocks to integrated or fully mindful, objective knowledge. A body of knowledge which has been gathered and arranged under the rules of general grammar can now be subjected to logic for full *understanding*, which, emphatically, is a separate intellectual procedure.

2. **LOGIC** - *(developing the faculty of reason in establishing valid [i.e., non-contradictory] relationships among facts yields basic, systematic **Understanding**) -* it is a guide for thinking correctly; thinking without contradiction. More concisely, it is the art of non-contradictory identification. The work of logic is proof. Proof consists of establishing the truth and validity of a concept or proposition in correspondence with objective, factual reality by following a self-consistent chain of higher-level thought back down to foundational, primary concepts or axioms (i.e., Existence, Consciousness, and Causality). It is a means of keeping us in touch and grounded to objective reality in our search for valid knowledge and understanding. Logic brings the rhythm of the subjective thoughts of the mind, and the subsequent actions of the body, into harmony with the rhythm of the objective universe. This is the intended tone of the entire letter: to amicably synchronize individual mental processes, and their attendant actions, with the processes of our surrounding natural, factual existence over the period of a lifetime.

3. **RHETORIC** *- (applying knowledge and understanding expressively comprises **Wisdom** or, in other words, it is systematically useable knowledge and understanding) -* to explore and find the proper choice of methods for cogently expressing the conclusions of grammar and logic on a subject in writing and/or oral argumentation (oratory). The annunciation of those conclusions is called a statement of *rationale*, the set of

instructions deduced from the rationale for the purpose of application (of those conclusions) in the real world is called a statement of *protocols.*
   a. Discovering and arranging *Knowledge* (a body of knowledge) under general grammar;
   b. Fully *Understanding* that Knowledge under formal logic; and
   c. *Wisely* expressing and using that Knowledge and Understanding under classical rhetoric, are three distinctly different but inter-related disciplines which yield, when applied as an integrated unit - - Truth.

The Quadrivium (which pertains to Matter & Quantity) - the advanced four.

   1. *MATHEMATICS* - **Number** in itself, which is a pure abstraction; that is, outside of space and time
   2. *GEOMETRY* - **Number** in space
   3. *MUSIC OR HARMONIC THEORY* - **Number** in time
   4. *ASTRONOMY* **- Number** in space and time
      a. **Number**
      b. **Geometry**
      c. **Harmonics**
      d. **Cosmology**

The subjects of the Quadrivium (originally organized by Pythagoras, the ancient Greek philosopher) provided much of the more advanced study prior to the integration of the science of physics by Galileo and Isaac Newton. This integration precipitated the rise in studies of other specialized sciences, but, again, you can see the sensible and consistent manner in which the material of knowledge was presented. In the Middle Ages, the Trivium was the *method* of learning presented in primary education, and the Quadrivium comprised the *subjects* to be learned by scholars in secondary education (tertiary education provided professional study). Today, the methods of learning and thinking via the Trivium have not been surpassed even as the galaxy of subjects to be explored and learned has expanded immensely.

The various formal "Arts", including the Liberal Arts, are classical concepts (from Ancient Greece and Rome) which were refined in medieval times. The following contrast the Three Classical Arts in contemporary terms:

   1. The **Liberal Arts and Sciences** , of which there are seven, free a person who is informed to *qualitatively* know the mind and the method of training it through the Trivium. Knowledge of the Quadrivium provides an individual the freedom to *quantitatively* discern the aspects of physical nature - the realm of extension (mind does not possess this quality). In human perspective, mind and matter are the total of reality. The Liberal Arts are the study of reality as well as a guide to abundant living in that reality. Until recently, in the West, the study of the 7 Liberal Arts was considered the paramount study; to be sought even beyond the pursuit of Theology.
   2. The **Utilitarian or Servile Arts** prepare a person to serve - another person, the state, a corporation, or a business - and to earn a living. The occupational professions, trades, and technical vocations comprise these arts. Servile Arts teach us how to provide for a living but not *how* to live (i.e., in states of abundance). These are the only arts, regrettably, presented to most of us today.

3. The **Fine Arts**, if of the higher sort, attempt to elevate the human experience by communicating truth through the beautiful and the sublime. Architecture, painting, sculpture, literature, music, drama, and dance comprise the Seven Fine Arts.

ESSENTIAL TERMS

1. **Existence** - Every entity, action, attribute, and relationship that is, was, or ever will be.
2. **Identity** - That which an existent *is;* the sum total of its attributes or characteristics.
3. **Consciousness** - The faculty of awareness of that which exists.
4. **Validation** - The process of establishing an ideal's relation to reality (existence).
5. **Law of Causality** - An entity must act in accord with its nature. This is a corollary to "Identity" mentioned above.

LOGIC - THE ART OF NON-CONTRADICTORY IDENTIFICATION.

The *method* by which we can validly think for ourselves.

That in which reside all beings and which
Resides in all beings, which is the giver of
Grace to all, the Supreme Soul of the
Universe, the limitless being - I Am That.

From the *Amribitnu Upanishads of Ancient India*
[This refernces Judeo/Christian theology.]

There are those who discern, through the eye of knowledge, that there is only the Field and the Awareness of the Field.

From the *Bhagavad Gita*

This references:

1. *Philosophy* - - The two primary axioms: **Existence** & **Consciousness**
2. *Modern Science* - - Field Theory

Your vision will become clear only when you look inside your being. . .
Who looks outside, is led to imaginings.
Who looks inside, awakens.

C. G. Jung

[Do not slavishly accept pre-digested thoughts. Learn to think for yourself.]

The *Key* to effective education (the education which was provided to the upper 0.5% in Prussia, or "learning how to learn and think systematically") is the application of the first three of the Seven Liberal Arts and Sciences, the Trivium, in each of its three manifestations:

1. The *Subjects* of the Trivium - This three-fold method reflects the natural human psychology for assimilating knowledge.
    a. Rules of *General Grammar* to concisely organize a body of <u>Knowledge.</u>
    b. Rules of *Formal Logic* with which to produce <u>Understanding</u> by finding non-contradictory relationships (eliminating contradictions) within that body of knowledge and to objective reality (in which there are no contradictions [!]).
    c. Rules of *Classical Rhetoric* to produce <u>Wisdom</u> with which to cogently express and use the understanding garnered from the body of knowledge.

2. The Trivium as an *age-appropriate* division for training and educating in childhood and adolescence; this takes account of the changing capacities in the instrument of study, the mind, as it matures into adulthood.
    a. **Grammar Level** - ages 4 to 9 - *training* in self-discipline; memory work and primary, informal presentation of language-based subjects (as in spelling, phonetic reading, foreign languages, and absorbing factual data); introduction to elementary numbers and arithmetic (addition, subtraction, and multiplication tables).
    b. **Logic Level** - ages 10 to 14 - *education and self-instruction* in analytical subjects (Formal Logic; advanced mathematics; literary, historical, and scientific analysis; and primary composition) {#1 & #2 comprise The Art of Learning}
    c. **Rhetoric Level** - ages 15 to 17 - *self-expression* of what was and is being learned and understood by use of advanced, original literary and/or mathematical composition. The student is now pre-pared for a life-time of learning by using the Trivium Method as a pattern of "how" to properly think. {With the addition of #3, The Art of Thinking is now in place.}

The Trivium has been used not only for learning, but also for teaching. The "Dame School", which provided primary education to children aged 6 to 17 in one room with one instructor, was a complete and efficient system for the dissemination and debate of knowledge. However, the single instructor was not unaided in her teaching chores. The ingenious use of upper classmen to help instruct lower classmen was part of this system. Logic level students helped "train" Grammar level students, those at the Rhetoric level helped "teach" Logic level students.

"The best way to learn is to teach!"

Motivation to learn was also addressed in this schooling. Younger students respond more favorably to being taught and emulating slightly older contemporaries, their peers, rather than being unceasingly instructed by an adult. As can be imagined, this dance of learning and teaching could serve a person throughout his life.

3. The Trivium (a means for guidance in "how" to think) as a classification tool of those modes which gather knowledge of "what" to think.

a. **The Literary or Mythopoeic (Mythological and Poetic)** Mode uses analogical methods to elucidate phenomena. .
b. **The Philosophic Mode** uses the logical methods to explain phenomena.
c. **The Scientific Mode** uses the "scientific method" to gain knowledge, understanding, and the use of phenomena through experimental demonstration (empiricism).

DISCUSSION ON CONSCIOUSNESS AND COGNITION

(Definition of Consciousness - the mental faculty in living beings which grasps and/or reacts to existence. Or, the faculty which is aware of its surroundings [its environs]).

The Three Levels of Consciousness

1. The primary level is simple sensation or ***direct-sense experience*** involving one stimulus and one _automatic_ response, or reflex, with no attendant memory of the event. This level is shared by all living entities, plant and animal. This is actually a pre-consciousness level as the living entities which possess this faculty only, and none of the additional levels listed below, have no mentality as such. Mentality is a rudimentary nervous system rather than having only the store of data present in protein chains, RNA, and DNA.

2. The second level, that of the ***percept***, involves the addition of memory, which does reside in a mentality (a nervous system including a brain). The memory is of two or more connected-sense-experiences (several discrete beams of light, several discrete waves of sound, several discrete quantities of pressure, and so on; acting on an appropriately receptive sense organ) that form an _automatic_ unit of cognition or impression such as sight, hearing, touch, taste, or smell.

    a. The perceptual faculty characteristically leads to the *awareness of things or entities.* All things that are perceived have *concrete existence* (exist in the physical universe - the realm of extension) rather than *abstract existence* (exist only in *human* consciousness as an idea which does not have the quality of extension). The perceptual is an _automatic_ function. For example: open your eyes and you see, a noise is made and you cannot help but hear, or a pressure on your body is involuntarily felt, and so on. Because "memory" is a primary constituent of perception, rudimentary learning, or the integration of past experiences (through trial and error), is present at this stage. This level is shared by the so called higher animals with man.

3. The third level is ***conceptual***, or forming an abstract idea generalized from the memory of two or more perceptual instances which have been retained in memory as similar in one aspect or another (our ability to identify *universals*). These are the ideas having abstract existence which are mentioned in the previous paragraph. For example: a lily pad in a pond, a frog sitting on it, and other items of foliage in the area are all seen to display the same outer color; so, one aspect in which they have similarity (universality) is green – man pointedly *conceives* of "green or greenness". He forms a *concept* of the color green by connecting it with a symbol (a word) which can be spoken, written, or held as a thought. As a conceptual being can discern universals, he can also distinguish particulars, opposites, corollaries, and contrasts.

Another example: we have observed that the predatory animals, which have been man's companions through his tenure on earth, always have and still do hunt for their food. Man, who previously hunted and gathered exclusively, has, over that period of time, discovered the controlled means to raise his food by having the capacity to establish and act upon the complex concept of "agriculture". A concept is not simply a word, but the corollary *representative* of every thing, attribute, action, and relationship for which it stands. Said another way but in the same sequence, a word/concept is either a noun, adjective, verb, or a prepositional phrase (along with other parts of speech which indicate further details).

The "basic" power in this attribute is to abstractly integrate from percepts, such as fashioning the primary tools of the mind: descriptive word/concepts (e.g., green) without which reasoned *thinking* cannot occur - that is, we identify an observed thing, attribute, etc., etc., with symbols like letters, numbers, hieroglyphs, gestures, organized sounds, and so forth. It must be emphasized that words are used not only for communication, but also for the process of rational thought. Conceptual thinking *requires* words.

The "greater" power is the ability to build other concepts from previously established concepts. In other words, to garner further abstractions from abstractions themselves - such as forming the high level abstraction of "agriculture" as including the lower level constituents of raising food, namely agronomy and animal husbandry. This is the same process in which the higher level concept of "furniture" encompasses the lower level concepts of chairs, tables, beds, etc. Another way this greater power is applied is in connecting concepts to form sentences, sentences to form paragraphs, and paragraphs to form fully integrated literary or mathematical discourses.

Said alternatively, we form a hierarchical thought edifice built upon a foundation of observation (percepts), to the "idea" of connecting those observations with low-level abstract symbols like *words* (concepts), and, lastly, to grammatically combine a number of concepts to form high-level, *complete* thoughts (sentences and propositions).

Through concentrated mental imagery, it is possible for actions and relationships to be modeled *before* they happen. This level requires the exercise of free-will or volitional effort (often a great amount of effort !) . . . it must be focused upon . . . it is <u>non-automatic</u>. Conceptual consciousness is pro-active rather than reactive, as are direct-sense and perceptual consciousness'. This "pro-activity" is the engine which propels human development forward at an ever increasing rate.

The conceptual faculty characteristically leads to *self-awareness,* or consciousness of one's own consciousness. The name for humans in the discipline of Anthropology is homo-sapien-sapiens. The 'sapien-sapiens' in the classification refers to 'a being' aware of itself, that is, self-awareness. In some circles this is termed the Fourth Level Consciousness which evolves from the following process: [1] Mineral Consciousness; [2] Vegetable (Plant) Consciousness; [3] Animal and Bicameral Consciousness and, presently, to [4] Self Consciousness. Speculation is that the level yet to come is [5] Unitary/Cosmic Consciousness, or, at times, in the Western Tradition - Christ Consciousness.

(The lack of awareness, differentiation, and definition of these three modes of cognition, especially that of the *conceptual*, is what has led man to virtually all of his confused states of being.)

These are elusive, abstract topics to comprehend. Here are some restatements of what was presented above which might help bring clarification.

Perception (observation; the use of our five instruments of knowledge, our senses), is the *basic* state of human cognition; the memory of several instances of awareness constituting experience and, finally, the ability to learn or associate through memory from experience.

Conception involves thinki*n*g or *creating* associations themselves by symbolizing experiences and consolidating or integrating these associations in various novel combinations which have

never been experienced as such.

Reason (Rationality): the faculty which integrates our perceptions (data provided by our **senses**) by means of forming conceptions. This raises our knowledge from the perceptual level, which we share with the animals, to the **conceptual** (abstractive) level which we alone have been observed to have attained. The method which reason employs in this process is ***the integrated Trivium***.

1. Through sense observation, form concepts and complete propositions from raw data in a discursive or grammatical manner to form a factual body-of-knowledge.
2. Subject that organized, factual body to the rules of logic for the elimination of all contradictions within its content and; thus, yield valid understanding.
3. Test this validity through cogent expression (forceful conviction) to one's self or, better yet, persuade another party as to one's conclusion via the rules of rhetoric.

Since each of these elements is based on the facts of reality, the conclusions reached by a process of reason are objective and consistent with reality; hence, accessible to all men, the *rational animals*.

Finding the root of the concept *rational* - **ratio** - might offer additional clarification. Man is literally the animal that can discern, identify and use *ratios* or proportions. This is the a most concise definition of "man", his reasoning ability, and all this implies. It speaks eloquently to the refined subtlety of which we are capable. The first realization of ratio was in identifying causality - or the Law of Cause and Effect. For every cause there is exactly one effect, for every effect there is exactly one cause . . . this is the Prime Ratio, the ratio of 1:1. From this beginning, observations led to all of the other ratios which we use: the octave and its various divisions in music and astronomy; the ratios of Pi and Phi (the Golden Ratio); the Pythagorean Theorum and Fibbonacci Sequence in science, engineering, and the plastic arts and so on. Birds fly, fish swim, men discover and use ratio.

From the Western, Abrahamic Traditions:

In the time before Eve, when Adam was alone in the Garden of Eden except for the animals and vegetation, God is said to have tested him with a question. "What impressions do you have of your companions in the Garden, Adam?" Adam replied, "I see all about that which is like me, but I see nothing about which is anything like me." The test was successfully answered because Adam recognized the living entities, like himself, all around, but that he was the only entity he could observe which was aware of itself and, by implication, of the great magnitude and proportion of that difference. He had expressed the wider scale of awareness, not only of *kind*, but also of *degree*. Thus, as the story goes, God granted him the company of Eve to help spread this quality in the Garden. This is the quality of Grace, the quality of conceptual thought, that all persons have inherited; and, it is important to add, of which each is free to cultivate and use... or not.

The Three Levels of Cognition

There are three distinctive modes of human cognition:

1. The Mythopoeic Mode (a contraction of mythic and poetic), which is the first development of these modes, uses analogical methods (or, comparisons) in attempting to illuminate phenomena. For example, an earthquake had been said to be caused by the anger of a super-natural god/being like Neptune. Anger and earthquake are compared as signifying tumult in a well plotted, narrative story which, in the final analysis, is a human mental construct -- a fiction -- a fantasy. Here, there is no basis for a rational argument or for the advancement of another possibility in explanation. Therefore, the refinements which are focused upon in this mode are those of poetic or literary style rather than in efforts of uncovering truth.

2. The Philosophic Mode, developed next, dispensed with extraneous entities and motivations. It makes observations of the phenomenon itself through the filter of logic (to methodically detect and eliminate *propositional* contradictions). Thales of Miletus, the ancient Greek 'Father of Western Philosophy', proposed that an earthquake was the last event in a chain of natural occurrences; that the immediately preceding link was the violent disruption of the surface of the earthly ocean which was itself effected by the agitation of the larger cosmic ocean. This was an erroneous explanation, but it tried to delimit itself to the observable, natural world rather than involving the fantasies of an additional super-natural dimension. The value here is in the consistent manner in which a phenomenon is explained within the natural, knowable realm itself (that which is apparent to our five senses). If an error is present, as it is in the given example, a correction is possible by repeatedly applying the principles of the trivium, and particularly rules of logic, as a greater amount of knowledge -- gained over time -- is focused upon the question of truth.

3. The Scientific Mode, the latest development, uses physical demonstration; that is, controlled experimentation in explaining phenomena. The aim of a controlled experiment is the successful practical demonstration in the execution of a statement of theory. If the full understanding of Nature is not present, or if there is an error in that theoretical statement, the designed experiment will not go to completion and the statement will have remained a hypothetical one. If the understanding is sufficient and; therefore true, any number of such experiments will go to completion and all witnesses to the events will have perceived exactly the same actions and relationships in the process of those completed cycles. The proof of a successful scientific demonstration is self-evident, in other words, to **all** observers; as are the geometric shapes of a circle, a square, and a triangle to all human observers with unimpaired physical senses.

In the authorship of a scientific theory, which has been successfully demonstrated by experiment, the qualifications and quantification necessary for that demonstration will be included in the theoretical statement of explanation. As time has progressed into the more modern era, a sufficient amount of quantifiable data has been discovered about the pertinent conditions for producing the effects of an earthquake. The discovery is that very specific volcanic and/or geological conditions (not hydrodynamic conditions as Thales had assumed) in very specific geographical locations, will produce earthquakes. These may be influenced by the gravitational effects of the Moon, but enough information along those lines has not yet been analyzed. Rather than being a controlled experiment, a natural earthquake possesses all of the quantifiable criteria that has been gathered over time, and can be accurately correlated after the fact. The point to be made here is that both earthquakes and successful experiments are objective events which are perceivable to all witnesses in like fashion. Discoveries of the laws of

objective nature and demonstrations of those laws in objective nature are what form the discipline of delineation in the scientific mode.

The following is an excerpt from another letter which may better clarify **The Seven Liberal Arts & Sciences.** _Liberal_ is used here not in the modern, but in the classical sense: it is literally - liberating or setting individual minds free from ignorance through the understanding of reality. As regards contemporary society, this understanding would liberate us _from_ task masters of all sorts - despots in schools and in the workplace; unscrupulous professionals; and self-serving propagandists in government, media, and advertising - by giving us the freedom _to_ competently explore reality for ourselves. _Refer to Jan's definition of liberal._

DISCUSSION ON GRAMMAR - Primary Organization of Thoughts

GRAMMAR - not only the rules developed and applied to the ordering of word/concepts for verbal expression and communication in the form of a sentence, but our first contact with thinking systematically about reality. Put simply, this is the initial, self-conscious technique used in properly (that is, discursively and sequentially) organizing factual data into a coherent body of knowledge on a particular subject. This includes a broader definition of grammar which targets any and all topics, not only that of language.

Grammar usually connotes the rules of language to express thought. This suggests the *primacy of language* in grammar. It is called "special grammar" which properly relates words to other words within a particular language like English, German, or Latin.   The grammar to be described is intended to establish the *primacy of thought*; that is, using grammar to initially organize our thoughts. This is called "general grammar" which properly relates thought to reality or to that which exists (these are the primary rules of existence as processed by humans).

Single words by themselves have no meaning beyond what they denote. A word is not a complete thought. "Slow", "green", "above", "bird", only point out phenomena like actions, attributes, relations, and things - they are not complete thoughts. A sentence, a series of words containing a subject and a predicate, is the first representation of a *complete thought* which has meaning.

At times, a thought needs more than a word representing a thing (a substantive - noun or pronoun), and another word stating something about the subject upon which the thought is predicated (a verb), but also a word or words standing for something to complete the thought, something which completes the meaning of the predicate, a complement or an object. (Note the spelling of *compl-e-ment* which refers to being completed. It is different from the more commonly used term referring to admiration, spelled *compl-i-ment.*) This is the basic structure of conceptual thought: subject, predicate, and complement; or subject, verb, and object. In so called progressive schools, this is stated as a thing (a substantive) which performs an action or describes a state of being (a verb) upon another thing which is acted upon (an object, which is also a substantive). Grammar can be used for efficiently organizing a number of such similar basic thoughts into a more complex composition for subjection to analysis and/or synthesis (these last two concepts will be discussed in #3 - On Logic). The type of sentence which declares something - something which can be affirmed or denied - is the one which will be discussed. Sentences which ask questions, state commands, or make an exclamation cannot be subject to opinion (i.e., affirmed or denied). Declarative sentences are the only ones which can be called *propositions.* A series of simple propositions and propositional arguments constitute complete, integrated bodies of knowledge; or, they can stand and be judged on their own.

Example - Definition / Sentence

Existence is every *substance, action, attribute, and relationship* that is, was, *or* ever will be.

Concepts of Existence:

    1. ***Substance*** - a person, a place, or any substantial *thing* perceived through the five

2. "Instruments of Knowledge"; the five senses: **Pronouns and Nouns**
3. *Action*- those things that nouns do, as in motion or states of being: **and Verbs**
4. *Attribute*- property of an entity like color, dimension, quantity or quality of force, traits of life/sentience, etc.: **Adjectives** (noun modifiers) and **Adverbs** (verb modifiers)
5. *Relationship*- comparisons among existents, usually spatial and/or temporal:
6. **Prepositions** - *Words* which connect other words to show the
7. relationship among the things those words represent.
8. The words *or, and, but, etc.*, are words and concepts to show relationships among *thoughts* and are used for unit economy in communication: **Conjunctions**

Concepts of Consciousness:

These are seven of the nine essential components in the study of grammar, presented in the logical order, if not the chronological order, in which they were probably developed for expression and communication. The other two are articles (*a* or *an* and *the*) placed before a noun to show whether it is general or particular, and exclamatory interjections (words which can stand alone as a sentence, like - *Wow*! or *Yea*!). All other grammatical structures are details within them.

The words as used are not necessarily the identifying parts of speech in the example-definitional sentence, but it is meant to illustrate that the order in grammar refers to items and events in reality; to the universe around us and not just to some arbitrary rules of mere writing or speech as prescribed by *authorities or social conventions* such as was unsuccessfully attempted when the rules of Latin were applied to English? This is the way the human mind begins to interact with its environment, its surrounding natural existence, in its uniquely conceptual capacity.

(General) Grammar, as mentioned initially, can be applied to all subjects and propositions, not just those that deal with language. The data comprising any topic can be ordered by defining what is acting or relating, the subject ([pro-]nouns and modifiers); the names of the actions or relationships themselves (verbs / prepositions and modifiers); and that which is being acted upon or related to - the object. This primary-level organization is now ready to be understood (scrutinized or proven) by subjection to the rules of logic. In logic, for example, entire phrases or sometimes paragraphs within a proposition need be identified as subject, predicate, and complement (technically this is termed "subject" and *"theme"*) so as to be analyzed deductively (see #3, On Logic).

SUMMARY

The work of grammar is to identify, gather, and discursively arrange raw, factual data of a similar nature into a specific body-of-knowledge. Alternatively stated, the work of grammar is to convert raw data into coherent information.

The effect of grammar is to produce primary, or first-order, knowledge of a subject.

DISCUSSION ON LOGIC - Analysis or Synthesis of a Body of Knowledge

(Definition of <u>Fact</u> - a concept [a word] which corresponds to the reality that is apparent to our five senses [our five "instruments of knowledge"].)

LOGIC is the method for thinking correctly, that is, thinking without contradiction; the art of non-contradictory identification.

After a body-of-knowledge is gathered and properly arranged through general grammar, the topic or proposition must be understood. When all of the stated contradictions have been removed from the proposition by subjecting it to logic (this work is called "proof"), the proposition is said to be understood. All of the relationships within the proposition - and to reality - are in concurrence; there remain no contradictions; all of the statements within the proposition are related *facts.*

The description in the previous paragraph is an awkward way of stating the logical *Law of Non-Contradiction.* Presented figuratively, "An existent cannot be 'A' and 'non-A' at the same time and in the same respect". For example, a fire truck cannot be red and non-red at the same time. It might be painted another color at another time, but it is now red. The red color might appear as a shade of gray in a black & white photograph, but in respect to the normal human eye, it is still red. This may not seem remarkable, yet it is the key to grasping knowable reality. In the objective universe, direct observations tell us that there exist absolutely no contradictions! "Everything" is in harmony. Contradictions exist only within the mind of man through the misuse of free will (misinterpretations). Logic is meant to minimize these misinterpretations.

Logic is the field originally identified and described in the Western World by Aristotle of Stagira, the philosopher, and arranged as the <u>Organon</u>, meaning the "organ of knowledge". It is, even among his other intellectual feats, his greatest achievement. It is man's *method* of passing from the known to the unknown, thereby, making it known - ad infinitum: it is the diagram to the understanding of new knowledge. As logic concerns itself with establishing the non-contradictory, it provides a functional definition of **truth:** a proposition in correspondence with objective, factual reality (i.e., a conceptual statement with no innate disagreements).

Below are diagrams relating personal belief and objective reality to the position of truth. They illustrate the schematic structure of "Truth" but also the the growth of understanding as a normal mind progresses from youth to maturity. If the Trivium Method of thought is in use, a proportionally greater convergence of the areas of "Reality" and "Belief" along with and increase of the blue area of "Truth", will be present

....

Logic consists of four basic elements:

1. *The informal logical fallacies*
2. *The rules of definition*
3. *The rules of deductive reasoning*
4. *A guide for inductive reasoning*

The Common, Informal Logical Fallacies- so called because these mistakes or intentional deceptions made in arguments exist in *either* form of reasoning - *deductive* or *inductive*.

Familiarity with these twenty-plus fallacies will aide when one is presented with outside arguments or one's own thought processes which seem, on first glance, to be valid - but *something,* intuitively, does not quite fit. The *something* which does not fit can often be segregated and identified as *commonly* fallacious. That is, these flawed, contradictory propositions are so commonly used that a list has been compiled to apply as a shortcut in dismissing their content in logical argument (reasoned analysis and synthesis).

Fallacies of Relevance:

1. Appeal to inappropriate authority- *Argumentum Ad Veracundiam* (Simply because a recognized authority presents an argument does not necessarily mean it is valid. This is, by far, the most commonly occurring fallacy)
2. Appeal to pity- *Ad Misericordiam*
3. Appeal to emotion- *Ad Populem*
    a. Prestige Jargon- use of technical wording to intimidate
    b. Use of Derogatory Humor to intimidate.
4. Appeal to force- *Ad Baculum*
5. Irrelevant conclusion- *Ignoratio Elenchi*
    a. Argument from incessant repetition- *Ad Nauseum* (Filibuster; mass media advertisement)
6. Argument from ignorance (Onus of Proof Principle [ignorance of the fact that a *negative* cannot be proven, or that a proposition cannot be called proven due to the *lack* of positive proof])- *Ad Ignorantium*
7. Argument against the Man- *Ad Hominem, abusive and circumstantial* (The opposite of veracundiam. An argument is not necessarily invalid because it is proposed by a particular individual: the argument should be judged on its own merits, its own content.)

Fallacies of Presumption:

1. Begging the question - *Petitio Principii*
    a. Circular reasoning
    b. Restatement
    c. Arbitrary redefinition
2. Complex question - question asked in such a way as to presuppose truth of some conclusion buried in the question: leading questions.
3. Non Sequitur - It does not follow.
    a. False cause; Effect and Cause are not in alignment.
    b. 1. After this, therefore, because of this (luck, superstition, etc.)- *Post Hoc ergo Propter Hoc*

Fallacies of Ambiguity:

1. Equivocation-   Using the same term in arguments inconsistently, in differing senses. (This is another very commonly used fallacy, especially in legal, political, and ecclesiastical debate. Intense training is required to detect this fallacy as it is very subtle.)
2. Amphiboly-   Undue ambiguity owing to imprecise or improper grammar.
3. Accent- applying inappropriate emphasis to a particular term in a statement.
4. Composition- reasoning from attributes of the parts of a whole, to the whole itself.
5. Division- reasoning that what is true of the whole must be true of the parts.

A list of the major fallacies, along with some of their Latin names, is provided so that you may perform an internet word search, or refer to any introduction to classical logic text under *informal logical fallacies* to enumerate and explain the particulars on this or any of the following topics. (A word search on any proper name or technical term mentioned in this letter might further clarify the included concepts.) I recommend this element be studied and understood before advancing to the other three as it is one of the most easily comprehensible and useful in day-to-day life.

The contemporary thinker Carl Sagan called this element the "Baloney Detection Kit"; Aristotle called it the "Refutation of the Sophists" in referring to a philosophically skeptical school-of-thought which originated in his era. So, one can detect and refute all manner of present day sophistry and baloney as experienced in mass-media advertising, journalism, politics, from legal and medical professionals, and even intelligently question some assumptions in the of subjects history or science as they have been presented to us... just to name a few applications!

There is no one, definitive list of fallacies. The fallacies listed above, mostly Aristotle's, are usually considered the major fallacies. There are other, more contemporary lists, including the one to follow, which duplicates some fallacies already mentioned.

Baloney Detection Kit - A modern compilation of fallacies by Carl Sagan.

The following are suggested as tools for testing arguments and detecting fallacious or fraudulent arguments:

1. Wherever possible, there must be independent confirmation of the facts.
2. Encourage substantive debate on the evidence by knowledgeable proponents of all points of view with the object being to find **contradictions** within the proposition under examination.
3. Arguments from authority carry little weight (in science there are no "authorities").
4. Spin more than one hypothesis - don't simply run with the first idea that caught your fancy.
5. Try not to get overly attached to a hypothesis just because it's yours.
6. Quantify, wherever possible.
7. If there is a chain of argument every link in the chain must work; no **contradictions**.
8. Ask whether the hypothesis can, at least in principle, be falsified (shown to be false by some unambiguous test). In other words, is it testable? Can others duplicate the experiment and get the same result?

Additional issues are:

1. Conduct control experiments - especially "double blind" experiments where the person taking measurements is not aware of the test and control subjects.
2. Check for confounding factors - separate the variables.

Common fallacies of logic and rhetoric:

1. *Ad hominem* - attacking the arguer and not the argument.
2. Argument from "authority" (in science there are no authorities, only objective facts).
3. Argument from adverse consequences (putting pressure on the decision maker by

pointing out dire consequences of an "unfavorable" decision).

4. Appeal to ignorance (absence of evidence is not evidence of absence: a negative cannot be proven).
5. Special pleading (typically referring to god's will).
6. Begging the question (assuming an answer in the way the question is phrased: leading question).
7. Observational selection (counting the hits and forgetting the misses).
8. Statistics of small numbers (such as drawing conclusions from inadequate sample sizes).
9. Misunderstanding the nature of statistics (*President Eisenhower expressing astonishment and alarm that fully half of all Americans have below average intelligence when expressed as a **mean** average. He mistakenly supposed it was an arithmetic average.*)
10. Inconsistency (e.g. military expenditures based on worst case scenarios but scientific projections on environmental dangers thriftily ignored because they are not "proved").
11. *Non sequitur* - "it does not follow" - the logic falls down.
12. *Post hoc, ergo propter hoc* - "it happened after, so it was caused by" - confusion of cause and effect. (A comet appearing in the sky coincides with the start of a drought and is mistakenly thought to be the *cause* of the drought, etc.)
13. Controlled opposition - "staging" opposition to an issue in order to claim the pre-arranged outcome had been tested by objective debate (the American political structure which declares having two independent parties but has only one - "Big Government").
14. Meaningless question ("what happens when an irresistible force meets an immovable object?).
15. Excluded middle - considering only the two extremes in a range of possibilities (making the "other side" look worse than it really is).
16. Short-term v. long-term - a subset of excluded middle ("why pursue fundamental science when we have so huge a budget deficit?").
17. Slippery slope - a subset of excluded middle - unwarranted extrapolation of the effects (give an inch and they will take a mile).
18. Confusion of correlation and causation.
19. Straw man - caricaturing (or stereotyping) a position to make it easier to attack..
20. Suppressed evidence or half-truths.
21. Weasel words and phrases - for example, use of euphemisms for war such as "police action" to get around limitations on Presidential powers. "*An important art of politicians is to find new names for institutions which under old names have become odious to the public*"

The Rules of Definition - the method by which to isolate the *essence* of a word/concept. "Definition" is the heart of logic.

In the West, the philosopher Socrates, the Father of Definition, first recognized the need to establish common conceptual ground in argumentation and communication. Socrates' emphatic prescription to clear the muddle, contradiction, and confusion of men's minds was to, **"Define your terms !!!"** ("terms" being used synonymously with "words" in this case). The 'Socratic Method" consists of defining all terms within an argument (a proposition) until there are no contradictions or inconsistencies within it. If inconsistencies are still present, the argument is considered to be in error (the *negative* holds the field in logic - *Argumentum Ad Ignorantium*).

Aristotle later discussed the notions of providing a positive statement with positive terms;

describing what a concept *is*, not what it *is not*, where possible. He also made use of *genera* (general commonalities), to place the term being defined into a classification with other similar terms; and *differentia* (essential distinctions), to display the defined term's unique individuality within the class. This seeks a reckoning which is not too broad, too narrow, too circular, nor too vague for the term. It is this human ability to have awareness of abstract similarities among existents, or awareness of *universals,* in the lexicon of philosophy, which is another unique feature of our conceptual capacity. Care must also be taken to avoid making conflicting statements within the same definition.

The study of this element seems to enhance both intellectual discernment or judgment (to find meaning) and value judgment (to find, of course, "value"; to accurately evaluate).
....

*The following two elements are concerned with the two things the human mind does or, in fact, "**can do"** while thinking : [1] deduce (analyze) - mentally taking ideas apart or [2] induce (synthesize) - mentally combining and putting ideas together or generalizing. It is crucial to understand these simple definitions; many cultural factions try to unnecessarily complicate and confuse this issue.*

The Rules of Deductive Reasoning - (mentally taking ideas apart) the process of passing from known general principles to particular cases in cognition. From the base of *immediate logical inference* which derives a conclusion from a single antecedent statement or implication, the tri-termed *syllogism* (connected discourse) was described and fully explored by Aristotle. A valid *middle term* is connected to two previously accepted valid terms, the major premise (the subject) and the minor premse (the predicate and universal principle), and serves as a conclusion in deducing syllogistically. A thorough familiarity with grammar is required in order to parse sentences and entire statements in this category of analysis. Deduction is most useful for establishing the "validity and/or truth content" of a statement more so than the uncovering of "new knowledge".

The process of coming to a valid conclusion usually follows a spectrum of evidence. The first conclusion is that of the *possible*; there is "some" amount of evidence for the conclusion but not a preponderance of evidence. The next level is that of the *probable*; there is a "preponderance"*,* or a majority of evidence for the conclusion. The final level is that of *certainty*; "all" of the evidence points to the conclusion and there is no evidence against it - the evidence is conclusive.
.
This is the most demanding of all the elements to study because an exhaustive amount of technicality is known about it. So, I will not pursue any detail here (refer to texts or internet).
....

The Guide for Inductive Reasoning - (mentally putting ideas together, or forming valid generalizations) the process of passing from particular instances to forming valid general principles in cognition. This is the primary channel to "new knowledge". Aristotle provided only a guide for this category of reasoning, rather than set rules, because the ancients did not have a valid and complete understanding of concept formation. And, we do not have a firm grasp of the process of concept formation to this day.

Axiomatic induction, which defined sensible (i.e., via the five senses), self-evident, irreducible axioms like Existence, Identity, and Consciousness, was known to the ancients. And they had

what was termed *perfect or enumerative induction* which was, hypothetically, to observe every instance of a phenomenon before advancing a general statement of principle (essentially saying, one has to know everything before knowing anything [**!**]: an impossible task). However, this did lead to a synthesis, called *genuine induction*, which could provide reasonable probabilities, rather than certainties, after observing the consistent results in several instances.

Not until Francis Bacon hinted at the fundamentals of the *Scientific Method* and Isaac Newton used it to integrate the Science of Physics, was the confident declaration of a universal assumption realized.

The Scientific Method:

1. <u>Observe</u> natural surroundings to pose a specific question in the physical universe (again, that which is apparent to the five senses);
2. Formulate multiple <u>hypotheses</u> in attempting an answer to that question;
3. <u>Extrapolate</u> from the most likely hypothesis to devise an experiment for proof of that hypothesis;
4. Conduct a <u>repeatable experiment </u>for coroborative proof and with which to deduce a Statement of Theory.

"If multiple theories fit the evidence equally well, choose the simplest as the preferred statement". This maxim is called "Occam's Razor" , the Law of Parsimony, which is the final consideration in the process of the scientific method. Nature's Laws, when discovered, are elegantly simple; it is man's imagination which tends to (confused) complexity.

Science is the discipline of *demonstrating* phenomena as defined by Aristotle. In modern terms, it is the discipline of "*experimental" demonstration.* If a hypothetical proposition cannot be successfully demonstrated and independently corroborated by experiment in the physical realm, it is still a hypothesis, not yet science. Science can be said to be the "Art of the Possible" because it is demonstrated in the realm apparent to everyone through their senses. The 19th century philosopher John Stuart Mill codified the Scientific Method mentioned above and also developed another body of inductive modes headed <u>Mills Methods</u>:

1. Method of Agreement,
2. Method of Difference,
3. Joint Method of Agreement and Difference),
4. Method of Residues
5. Method of Concomitant Variation.

There is one important fallacy which applies to inductive thought. It is simply called *Hasty Generalization* - a premature inductive conclusion made without consulting the general, common fallacies, or by corroborative use of the Scientific or Mills Methods.

Analogies (methods of making comparisons) are perceived as potentially powerful means of communicating ideas, but most of us are unsure as to why this is the case. The reason is that metaphors/personifications, allegories, and similes - the various forms of analogies - are inductive in their nature, as well. They usually refer to general or universal themes in their comparisons.

Logic is most often defined as the discipline of Valid Inference. Historically, the "*form of*

explanation" in discourse was not more fully developed until the time the <u>philosophic</u> process-of-thought matured and the <u>scientific-method</u> process-of-thought was introduced. "Explanation" is a statement in which the cause (the all important WHY) of the proposition is antecedently known. That is, for explanations to exist, a critical-mass-of-knowledge forming a causal data base must be in place. Until *written* records began to supplant records kept by oral tradition, there was an insufficient and inappropriate data base: "explanation" was not prevalent in ancient times. Therefore, a method of checking or validating one's "inference" from an implication - which could be derived from comparison (analogy), direct awareness, and/or testimony - was greatly needed. Aristotle filled that need by describing the "method of *deductive* logic" when **implication and direct inference** was the dominant form of discourse. A certain sense of Ancient Western History and familiarity with the theory of poetry and literature can assist in comprehending the distinction between logical thought and analogical thought. .

Logic is an uneven subject and study; it is a series of pointers. Part of the field is communicated through explanatory commentary, but concrete examples (case studies) of the various concepts must also be examined before the student *gets it.*   I stress, if you pursue the study of logic, confine your inquiries to Classical or Aristotelian Logic. So called Symbolic Logic, having omitted the use of concepts, cannot help in making evaluations. It is a field unto itself, more properly a discipline akin to syntax, but certainly *not* logic.

SUMMARY

1. The work of logic is proof.
2. Proof consists of following the definition of a new or unfamiliar concept or proposition along a chain of previously defined concepts which are connected to a known Principle (this is deduction), or experimentally demonstrating phenomena in reality to "discover" a Principle (this is induction).
3. Principle - a foundational truth, usually ostensive, upon which other truths depend.
4. The effect of a logical proof is human understanding of a subject. That is, the process of "proving" the terms and propositions of a subject yields understanding.

DISCUSSION ON RHETORIC

(Definition of <u>Art</u> - Anything produced by the "arm" of man ["arm" is being used metaphorically to reference etymology]. This is, again, a broad definition which includes the concept of "fine art" that is the most popular connotation of "art". It can be either an idea having only mental existence or a physical **art**ifact produced by the "arm" of man from an idea. An unwritten poem passed on from one person to another is an example of the former; a novel, an opera, a sculpture, a space shuttle, or the protocols of medicine are examples of the latter.)

Rhetoric is not the art of persuasion and explanation itself, but the art of selecting the best means of persuasion and explanation from a set of known principles. This must be distinguished from the ancient use of "rhetoric" as oratory only (spoken argumentation), and the modern misuse of the term "rhetoric" which refers to what would more properly be called empty "palaver". Aristotle provided the primary description for this topic, as well.

As a body of knowledge has been grammatically arranged and a logical conclusion has been made from that arrangement, the choice of how best to communicate the conclusion to others must be considered and, in the process, the subject being examined usually comes into an even sharper focus to the author or potential rhetor. At this point of clarity, the entire rhetorical proposition can be called a "statement of rationale". The conclusion and the thought process behind that conclusion have been stated. What is often overlooked when discussing rhetoric is that it can be more than a form of conceptual expression. Due to its product of mental clarity, it can also be used to provide a physical outcome by deducing a "statement of protocols" (a set of instructions) from the statement of rationale. A physical result or a **man**ufactured artifact can be actualized by proceeding from grammar, to logic, and on through rhetoric.

The elements of rhetoric are:

> **1. The five stages (canons) of composition:**
> > **a.** *Invention*
> > **b.** *Arrangement*
> > **c.** *Style*
> > **d.** *Memory*
> > **e.** *Delivery*
> **2. The three types of discourse:**
> > **a.** *Deliberative (political)*
> > **b.** *Judicial (forensic)*
> > **c.** *Ceremonial (epideictic)*

They are related to time: future, past, and present tense, respectively.

The Past and Future belong to men; the eternally present Now belongs to the gods.
> **-Aristotle**

> **3. The topics:**
> > **a.** *Common topics (genus or kind, comparison, and consequence)*
> > **b.** *Special topics (the just and unjust, praise and blame, the right and expedient)*
> > **c.** *Oration (wisdom presented in normal speech)*
> **4. The three appeals:**
> > **a.** *Rational (Logos)*

        b. *Emotional (Pathos)*
        c. *Ethical [ethics of the rhetor] (Ethos)*
    5. Types of proofs:
        a. *Inartificial (external, objective evidence)*
        b. *Artificial (subjectively devised or invented by the rhetor)*
    6. Arrangement: the five parts of classical oration:
        a. *Introduction (exordium)*
        b. *Statement of facts*
        c. *Confirmation*
        d. *Refutation*
        e. *Conclusion (peroration)*
    7. Style:
        a. *Diction*
        b. *Sentences (length, type, and variety)*
        c. *Rhetorical figures*
        d. *Schemes and figures of speech or tropes)*

Skilled rhetoricians can use the discipline in two senses. In its most fundamental form, rhetoric is the art of efficiently passing thoughts from one person to others. In its most effective form, it is the art of passing "validated" thoughts from one person to others. By the use of rhetoric, all planned human activity can be co-ordinated   (so, give some thought here... this is a two edged sword!).

SUMMARY

The work of rhetoric is the cogently expressive communication of knowledge and understanding. It leads to a higher levels of knowledge and understanding: the knowing of Knowledge and the understanding of Understanding.

The effect of rhetoric is to demonstrate the usefulness of knowledge and understanding: that is, to display the wisdom in an article of persuasion or in the formulation of an outcome.
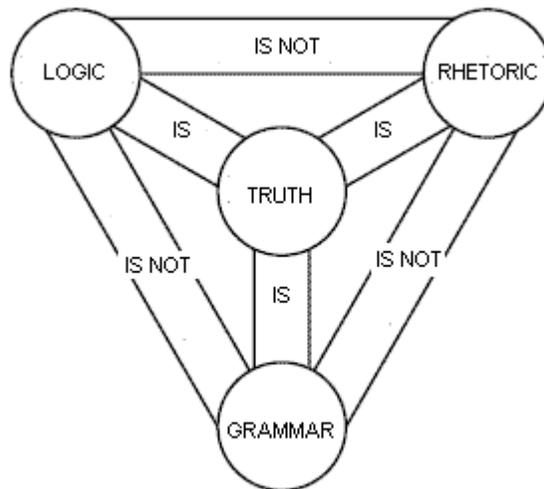
SUMMARY OF THE TRIVIUM

The Trivium, the first three of the seven Liberal Arts and Sciences - grammar. logic, and rhetoric - are integrated as a method to train the **mind** *to learn and think systematically. The trivium can be called the art and science of the mind. The Quadrivium, the last four of the Liberal Arts and Sciences - arithmatic, geometry, musical theory, and astronomy - study* **matter** *which alone possesses extension (mind does not) that can be quantifiably measured. The quadrivium can be called the art and science of matter and measurement. From the human perspective, mind and matter form the total of reality.*

The work and effect of the trivium is yielding truth about the universe and of ourselves. That is, knowledge, understanding, and wisdom are applied to realize either specific or universal truths. In the course of applying the trivium. a strong sense of conviction in allowing the truth to surface is encountered, even in the face of adversity. When the truth is discovered - knowledge, understanding, and wisdom will have been realized in reciprocity. We become "independent" students and thinkers.

The mastery of any one of the three constituents of the trivium is not itself a sufficient goal. That is, mastery of grammar is not a goal in itself. Neither are mastery of logic nor rhetoric goals in themselves. It is best to compare the effectiveness of the trivium to a computer system. The computer's keyboard and mouse enter raw data discursively into the system to be processed - this is the computer's grammar. The central and auxiliary processors apply the appropriate reasoning procedures to differentiate or to integrate the raw data - this is the computer's logic. The monitor and printer display the conclusions of the processed data to yield useable information - this can be likened to the wisdom or rhetoric output of the computer. Any one of the three major computer components - the input, processing, and output device - is not necessarily useful by itself, but exceeding so as a whole system.

The subjects of the trivium are to be *learned* separately, but in order to yield consistent truth, they must be *applied* as an integral method; it is a system, as is a computer. Ideally, the trivium will become an internalized, automatic pattern of fundamental thinking. Picture the three subjects comprising individual nodes on a spiral structure leading up to the concept of Truth as the uppermost, fourth node. When using the methodical system in this configuration, one's thoughts shuttle back and forth, up and down, and in view of various pairs of nodes as mental connections are made in the attempt, or in the fact, of finding truth. However, the trivium method is also consistent with human error. The power of the trivium is such that if an error has been made in coming to an integral conclusion, the truth will eventually be surrendered if the method is consistently applied over time when new, more pertinent data is placed into the appropriate node(s) of the structure.

"IS NOT" is applicable in learning; "IS" is applicable in analysis and synthesis to yield "TRUTH".

This is a view of the spiral from above with grammar at the base and truth at the summit.

Substitute any of the following into the proper nodes:

Grammar	Knowledge	Gather Data	Observe	Discover
Logic	Understanding	Reason	Infer	Prove Relationships
Rhetoric	Wisdom	State Conclusion	Actualize	Concretize

As a matter to contemplate, when a person develops the trivium pattern of thinking, he can actualize the precepts in The Serenity Prayer which recognizes a central principle in human life.

Review of the Three Modes of Thought
At the point a student becomes conversant with the methods of *how* to systematically learn and think with the trivium, he can now more competently explore the subjects which suggest to us *what* to think. Note: one does not need to be an "expert" in the methods of the trivium, but only "conversant" with all three of the methods in order to use this pattern in more deeply penetrating the meanings and values of the "what" subjects. The most general of these subjects (here called "modes"), under which all other more specialized -content subjects are subsumed, are the modes of [1] the Mytho/Poetic (Mythopoeic), [2] the Philosophic, and [3] the Scientific. Although these modes now overlap one another in content, they originally developed in a chronological order and can be seen as consisting of a trivium structure in themselves. Again, like the Trivium, these broad subjects, especially philosophy, can be applied as a general framework with which to view all other subject matter and one's own thinking (i.e., these topics have universal application).

The **mythopoeic**, which is fundamentally "literature" in all of its forms, is the grammar of general-content knowledge. As the first attempt in coming to know the processes within our own minds and in the workings of our surrounding, material universe, it gathered data and attempted to make sense of it by *comparing* those data among themselves and to any mental construct which could be subjectively imagined. The comparisons are called "analogical" or analogies. Metaphor and simile are the methods of mythology and poetics.

Being the first development, this mode is the least structured of the three - and that is its strength. The effect of the mythopoeic is that it opened the entire range of questions of which men are capable of asking, be they of factual topics or in flights of the imagination.

The **philosophic** mode was made possible by the grammatical organization undertaken by the mythopoeic approach. As bodies of knowledge were built over periods of multiple generations and communicated in an oral fashion (drama, song, and poetry being used as mnemonic devices), a limit to the amount of information which could be stored in human memory was eventually encountered. Writing developed and acted as a store-house with which to pass vast amounts of information through the ages. When sufficient amount of this information formed to a critical mass, new and innovative ways of analyzing and synthesizing these bodies of knowledge were made possible. Philosophy devised the passage from the *analogical* to the *logical* form by being able to scrutinize phenomenal occurrence directly to its own nature (a thing does what it does because of what it is: the Law of Causality) rather than through more inexact comparisons (i.e., at times having to compare apples to oranges). For example, in times past, an earthquake was shown by analyzing large sums of accumulated factual-data to be the product of natural, geological interactions instead of being caused by the "wrath of the gods", to which it was previously compared (its causal analog). Greater *understanding* was present in the philosophical mode due to its validated manipulation of stored data through the developed rules of logic.

By posing four logically sequenced questions, philosophy (the love of wisdom) was formed into four branches:

1. *What is*? **(Metaphysics)**

2. *How* do we know what is**?   (Epistomology)**
3. Based on the first two answers, *what do we do***?   (Ethics - Individual & Civil)**
4. How do we communicate these abstract answers in concrete form?   **(Aesthetics)**

(This should de-mystify the very specialized, technical words used to classify the philosophical branches and also illustrate their interrelationship.)

As the subject has evolved, the core and purpose of a philosophy is to answer the third question. In a well conceived philosophy, how can "ethics" tell us what to do to live in a condition of concordant partnership and prosperity with one another and with reality?

By applying the four philosophical questions - what is (it), how do we know, what do we do, and how do we communicate our findings [?] - virtually any established subject can be understood in its essence. So, there are self-intelligible philosophies of mathematics, of religion, of science, of economics, of history, of ethics, of ice hockey, etc., etc. Philosophy systematically "qualifies" the content of either general modes or specialized subjects as *comprehensive* knowledge (i.e., knowledge understood).

The **scientific** mode, stating the obvious, was made logically possible by the development of logic in philosophy! The *scientific-method mode,* to name it more accurately, concerns itself rigorously with the factual, material realm. Because the results of scientific enquiry must be "wisely demonstrated" in the physical, material world - the sphere in which logic and our five senses are operative - only facts, not fancy, are applicable in this mode. Science brings together the knowledge which can be materially measured or "quantified". The effects of scientific and technological advancement - the human control of Nature by coming to know and obey her principles - are all around us and too numerous and apparent to enumerate.

There is a very subtle dynamic at work within the structure of the scientific method which provides its effectiveness.

Scientific Method of Inquiry:

1. <u>Observe </u>to gather data..this is a process in Reality
2. <u>Hypothesize</u> to attempt an answer..................................this is a Mental process
3. <u>Extrapolate</u> to devise experiment....................................this is a Mental process
4. Conduct a repeatable <u>Experiment</u>..................................this is a process in Reality

The succession; from observation in reality, to two (progressive) intermediate mental processes, and finally back to reality for demonstration has been found to be the most
efficient method of query into the physical universe. Below are a very few of many applications of this sequence (notice that steps #1 and #4 occurr in objective reality and #2 and #3 occur in a subjective mentality):

Engineering	*Medicine*	*Military Tactics*
1. Analyze facts objective	1. Observe symptoms	1. Time to define battle field
2. Design	2. Diagnosis	2. Time to think (brainstorm)
3. Development (blue-print stage)	3. Prognosis	3. Time to plan

4. Implementation plan/production	4. Prescribe	4. Time to execute

Much as each of the topics of the trivium can be applied independently (but to much better effect as an integrated whole), so have these general "modes" been applied independently . . . thus far. We have not yet learned to blend, integrate, and concretize the total power of technological work directed by an optimal ethic while coupled with the motivation of supreme imagination. Said in the mythopoeic tradition, to close the circle - we have not yet learned to harmonize the hand, the head, and the heart.

From: CRITICAL THINKING, Informal Logic: www.criticalthinking.org

The word *'critical'* derives from two Greek roots: "kriticos" (meaning discerning judgment) and "kriterion" (meaning standards). Etymologically, then, the word implies the development of "discerning judgment based on standards" [those standards are derived from the trivium].

1. Uncritical Persons (intellectually unskilled thinkers)

The over-whelming preponderance of people have not freely decided what to believe, but, rather, have been socially conditioned (indoctrinated) into their beliefs. They are unreflective thinkers. Their minds are products of social and personal forces they neither understand, control, nor concern themselves with. Their personal beliefs are often based in prejudices. Their thinking is largely comprised of stereotypes, caricatures, oversimplifications, sweeping generalizations, illusions, delusions, rationalizations, false dilemmas, and begged questions. Their motivations are often traceable to irrational fears and attachments, personal vanity and envy, intellectual arrogance and simple-mindedness. These constructs have become a part of their identity.

Such persons are focused on what immediately affects them (focus on face values). They see the world through ethnocentric and nationalistic eyes. They stereotype people from other cultures. When their beliefs are questioned — however unjustified those beliefs may be — they feel personally attacked. When they feel threatened, they typically revert to infantile thinking and emotional counter attacks.

When *their* prejudices are questioned, they often feel offended and stereotype the questioner as "intolerant" and "prejudiced." They rely on sweeping generalizations to support their beliefs. They resent being "corrected," disagreed with, or criticized. They want to be re-enforced, flattered, and made to feel important. They want to be presented with a simple-minded, black-and-white, world. They have little or no understanding of nuances, fine distinctions, or subtle points.

They want to be told who is evil and who is good. They see themselves as "good." They see their enemies as "evil." They want all problems to admit to a simple solution and the solution to be one they are familiar with — for example, punishing those who are evil by use of force and violence. Visual

images are much more powerful in their minds than abstract language. They are overly impressed by authority, power, and celebrity. They are eminently ready to be directed and controlled, as long as those doing the controlling flatter them and lead them to believe that their views are correct and insightful.

The mass media are structured to appeal to such persons. Subtle and complex issues are reduced to simplistic formulas ("Get tough on crime! Three strikes and you're out! Adult crime, adult time! You are either for us or against us!") Spin is everything; substance is irrelevant.

2. Skilled Manipulators (weak-sense critical thinkers)

There is a much smaller group of people who are skilled in the art of manipulation and control. These people are shrewdly focused on pursuing their own interest without respect to how that pursuit affects others. Though they share many of the characteristics of uncritical thinkers, they have qualities that separate them from uncritical persons. They have greater command of the rhetoric of persuasion. They are more sophisticated, more verbal, and generally have greater status. On average, they have more schooling and achieve more success than uncritical persons. They typically acquire more power and occupy positions of authority. They are accustomed to playing the dominant role in relationships. They know how to use the established structure of power to advance their interests. Since they are fundamentally concerned, not with advancing rational values, but with getting what they want, they are careful to present themselves as sharing the values of those they manipulate.

Skilled manipulators are rarely insightful dissenters, rebels, or critics of society. The reason is simple. They cannot effectively manipulate members of a mass audience if they appear to that mass to be invalidating their beliefs.

Manipulators do not use their intelligence for the public good. Rather they use it to get what they want in alliance with those who share their vested interests. Manipulation, domination, demagoguery, and control are their tools.

Persons skilled in manipulation want to influence the beliefs and behavior of others. And they have insight into what makes people vulnerable to manipulation. As a result, they strive to appear before others in a way that associates themselves with power, authority, and conventional morality. This impetus is evident, for example, when politicians appear before mass audiences with well-polished, but intellectually empty, speeches.

There are a number of alternative labels for the roles that "manipulators" play, including: the spin master, the con artist, the sophist, the propagandist, the indoctrinator, the demagogue, and often, the "politician." Their goal is always to control what others think and do by

controlling the way information is presented to them. They use "rational" means only when such means can be used to create the appearance of objectivity and reasonability. The key is that they are always trying to keep some information and some points of view from being given a fair hearing.
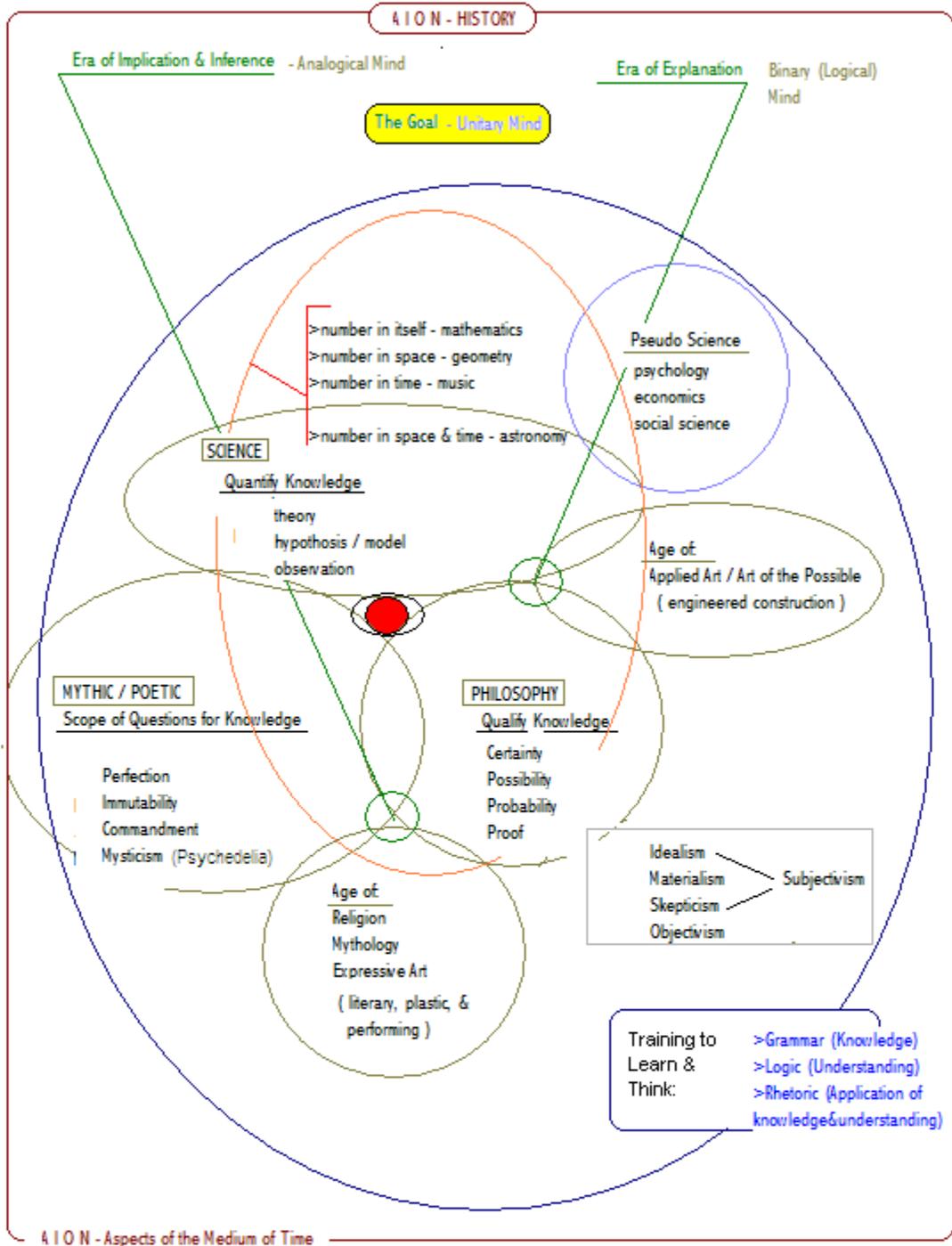
3. Fair-Minded Critical Persons (strong-sense critical thinkers)

Finally, there is an even smaller group of people who, though intellectually skilled, do not want to manipulate and control others. These are the people who combine critical thought, fair-mindedness, self-insight, and a genuine desire to serve the public good; the fully integral person. They are sophisticated enough to recognize how self-serving people use their knowledge of human nature and command of rhetoric to pursue selfish ends. They are acutely aware of the phenomenon of mass society and of the machinery of mass persuasion and social control. Consequently, they are too insightful to be manipulated and too ethical to enjoy manipulating others.

They have a vision of a better, more ethical, world, which includes a realistic knowledge of how far we are from that world. They are practical in their effort to encourage movement from "what is" to "what might be." They gain this insight by struggling with their own egocentric nature and coming to see (in deeper and deeper ways) their own involvement in irrational processes.

No one becomes a fair-minded thinker first and a selfish (self-serving) person later.
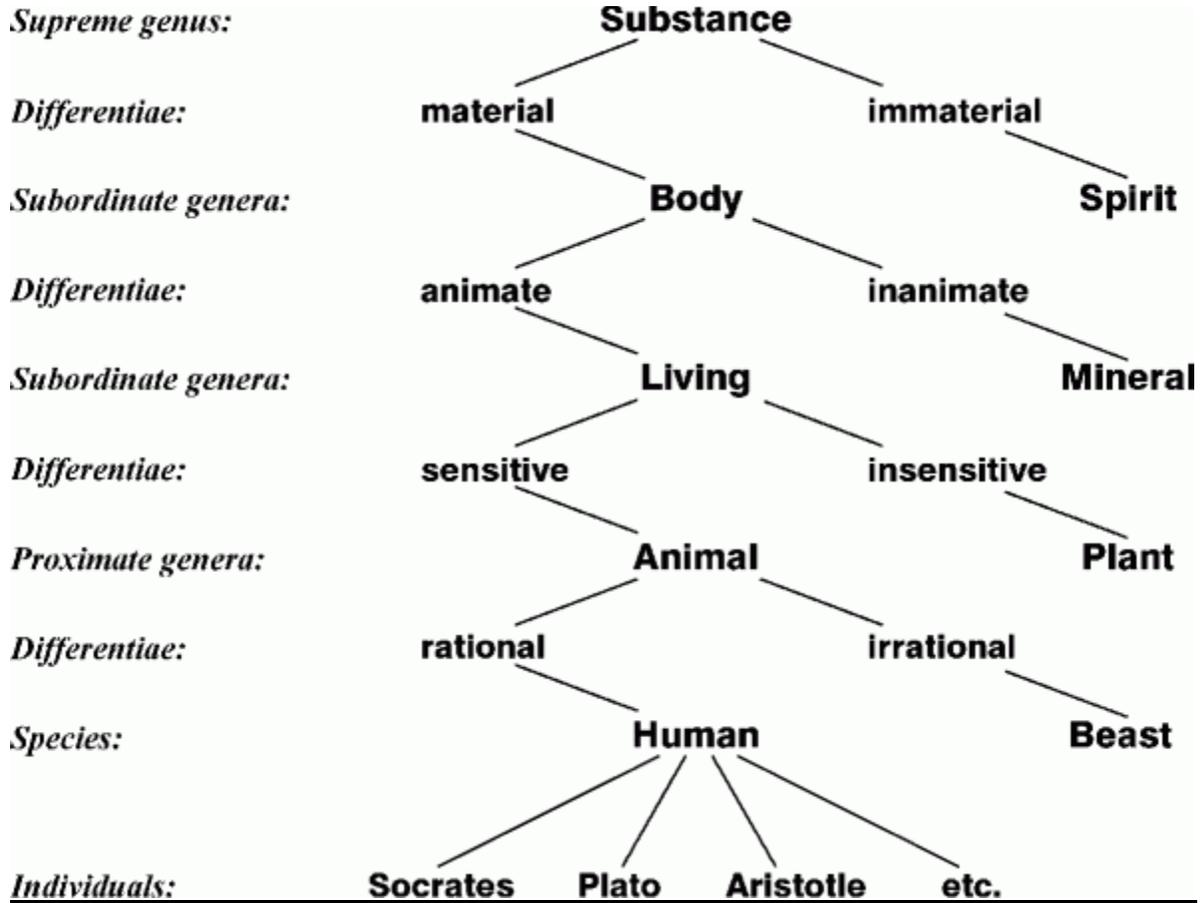
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A I O N - HISTORY

Era of Implication & Inference - Analogical Mind

Era of Explanation   Binary (Logical) Mind

The Goal - Unitary Mind

>number in itself - mathematics
>number in space - geometry
>number in time - music
>number in space & time - astronomy

Pseudo Science
psychology
economics
social science

SCIENCE

Quantify Knowledge

theory
hypothosis / model
observation

Age of:
Applied Art / Art of the Possible
(engineered construction)

MYTHIC / POETIC

Scope of Questions for Knowledge

Perfection
Immutability
Commandment
Mysticism (Psychedelia)

PHILOSOPHY

Qualify Knowledge

Certainty
Possibility
Probability
Proof

Idealism
Materialism   Subjectivism
Skepticism
Objectivism

Age of:
Religion
Mythology
Expressive Art

(literary, plastic, &
performing)

Training to
Learn &
Think:

>Grammar (Knowledge)
>Logic (Understanding)
>Rhetoric (Application of
knowledge&understanding)

A I O N - Aspects of the Medium of Time

In Time all events happen; in Time all things reach completion; in Time all wrongs are righted.

> The Seven Liberal Arts:

> Trivium &

> Quadrivium

10-age/applied art 9-SCIENCE 8-pseudo science 7-Idealism, etc. 6-PHILOSOPHY 5-age/religion, etc.
4-MYTHIC/POETIC 3-Quadrivium 2-Trivium 1-A I O N

Tree of Porphyry

Supreme genus:	**Substance**	
Differentiae:	material	immaterial
Subordinate genera:	**Body**	**Spirit**
Differentiae:	animate	inanimate
Subordinate genera:	**Living**	**Mineral**
Differentiae:	sensitive	insensitive
Proximate genera:	**Animal**	**Plant**
Differentiae:	rational	irrational
Species:	**Human**	**Beast**
Individuals:	**Socrates Plato Aristotle etc.**	

PHILOSOPHIC E-LETTER / working title - this was mostly written in the 1990's, at the time I was introducing Christian oriented, home-schooled children and families to the Trivium and philosophic thinking.

The general knowledge of the Ancient Western World was centered at a nexus in time; a *singularity*. The age of Socrates, Plato, and Aristotle in Athens was that time. The pre-Socratics, of course, gave the material for Socrates' highly integrated formulations in validated thought. He then provided them to his greatest student and chronicler, Plato. (Socrates and Plato are often viewed as one unit.) Plato assembled the first complete, consistent *system* of Philosophy. The system he proposed is the asking and answering of four specific questions:

1. What is? -- the study of **Metaphysics.**
2. How do we know (what is)? -- the study of **Epistomology.**
3. What do we do (or, So what)? -- on becoming conversant with what is and how we know (what is), how do we form properly advantageous patterns of thought and action (?) -- the study of **Ethics**, both individual and civil (political).
4. How do we communicate? -- or, how do we concretize the first three basic abstractions for expression and use (?) -- the study of **Aesthetics**.

Plato considered that men could live the *Good Life* by coming to know Truth, Goodness and Beauty.

1. A proper metaphysics and epistemology would yield *Truth*.
2. A proper ethics would yield *Goodness (or Justice)*.
3. A proper aesthetics would yield the *Beauty* reflective of Truth and Goodness.

Arguably, Plato concurrently founded the world's first university, the Academy, which was designed to succeed the ancient mystery schools. This is where his greatest pupil, Aristotle, spent twenty years as a student, teacher, and researcher. It is where Aristotle began his work on logic and science. The *singularity*: the veracious thinking of Socrates, the integration of the system of philosophy by Plato, and the discovery of the rules of logic and science by Aristotle. All manner of systematic thought, before and since, can find focus at this nexus - the philosophic debate between Aristotle, the Champion of Reality; and Plato, the Champion of the Ultra-Real or the Realm of the Ideal.

Plato classified three characteristic type of dominant men: the lovers of gain (the commercial type); the lovers of strife (the martial or soldier type);and the lovers of wisdom (the *Philein,* or lover of *Sophia,* or wisdom - the philosophic type). The oldest, most fully integrated, self-comprehensible, systemized topic known to us is philosophy. I stress - *most fully integrated* - as there are other more loosely organized but dominant topical bodies with origins that pre-date philosophy. They are, namely, the Western Mysteries (including precursors to Qabala, alchemy, Hermeticism, sacred geometry, etc.) and the Eastern Enlightenment Traditions (the Dharma denominations, Tantra, Yoga practices, Zen, Tao, etc.). The occult branches of these subjects are studied and kept alive in sundry forms by various esoteric orders and societies and, at some point along the measure of the Golden Thread**,** supply the content to the exoteric traditions and orthodox religions. Being based along literary/poetic and mythological lines, these themes do not have consistent, *axiomatic* frames of reference. However, this is not to imply that these are empty or less-than-valuable modes of thought. It is quite the contrary. This mode of thought (the *mythopoeic*) has provided the initial scope of all the meaningful questions

asked through the ages by humanity. More will be said about this allusion in the sections on metaphysics, aesthetics, and in the Mythopoeic/Philosophic supplement.

Below is one of the standard academic presentations of the branches of philosophy:

1. **Metaphysics** - the study of the universe or existence as a whole.
2. **Epistemology** - the study of the theory of knowledge and its acquisition.
3. **Ethics** – (1) the study of the beneficial conduct of the individual: (2) <u>Civil Ethics</u> -(at times called <u>politics</u>) the study of the beneficial conduct of individuals in a societal group and the proper role of government.
4. **Aesthetics** - the study of the proper standards of art.

To recapitulate:

1. Metaphysics - **what is?**
2. Epistemology - *how* **do we know (what is)?**
3. Ethics - **what do we do?** - or - what advantageous thought patterns do we form to comprise positive action from our knowledge of "what is" and "how we know what is"?
4. Aesthetics - how do we concretize through artifacts the answers to these abstract questions to communicate or to utilize our conclusions?

A note is needed to explain the specific use of the term *metaphysics*. It is used here as it was originally coined by Andronicus of Rhoades, a Greek scholar and editor of the works of Aristotle, who wrote almost three centuries after Aristotle's time. In the process of arranging and editing his works, Andronicus came to Aristotle's body of writing concerning the study of the universe as a whole, what the ancients called "First Philosophy" (a term I think is more fitting and less confusing than what has become known as metaphysics). This topic was being addressed immediately *after* (*meta* in Greek) Andronicus had edited Aristotle's writing on the science of *physica* or physics. I suppose if he had come to this topic after editing Aristotle's work on the science of *astronomy*, he might have called it Meta-astronomy**!** The problem has been that the Greek word "meta" can have other meanings including *within* and *above* (in some translations)*.* In any case, the term *metaphysics* took hold and remained in common philosophical usage at the same time it was becoming one of those nebulous, rubber-terms which could be stretched to mean anything to anyone (like *liberal, conservative*, and *progressive* in today's American political circles).

Now, to add more unwelcome complication and confusion (**!**), there are two types of philosophy: operative and speculative. Operative philosophy has evolved to provide principles to direct one's life with the unaided use of man's basic means of survival and knowledge - his rational faculty or reason. It is written by a philosopher to *all* men as a practical guide in living concordant with their own nature and the nature of their surroundings (the universe). This type of philosophy is fully self-contained by a trained individual to live a life of optimal choice and in the state of productive, values-sought-and-obtained happiness, or *eudaemonia,* as the Greeks called it. This is the kind of philosophy in which I am presently interested to comprehend and develop. Speculative philosophy is exactly that - speculative. It is a useful tool of exploration, but it can devolve to a work written by a professional philosopher to other philosophic professionals as an intellectual exercise in modeling or systems building to serve a specialized agenda. It uses ad-hoc concepts to fill in the blanks of the form of the elements; or, if you will, the non-validated mental constructs of the philosophy's formulator for its content. Since it does not honestly address the topic of epistemology, which holds the study of knowledge (not that of

unverified imagination) as its subject, it is of little practical use to me or other laymen. There are other, more creative areas in which I choose to utilize my imagination or appreciate that of others. Ironically, the man who integrated the *system* of philosophy, Plato, developed a speculative philosophy; one filled with his own mental constructs and not the material of reality (not having a clear concept of objective/factual knowledge, or using misdirection in the manner of the Pythagorian School). It took his student, Aristotle, to integrate the contents (finding truth and validity) and fill the elements with the information which is observable in reality. Through logic, he grasped the S*ubtle.* Rather than echo the question posed until his time – "of what must reality consist in order for human consciousness to comprehend its nature (?)", he asked – "of what, *in fact*, does reality consist and what modes of thought must human consciousness develop in order to comprehend it (?)". In other words, is reality that which corresponds to our projected intellectual suppositions, or must the nature of reality be discovered and interpreted on its own terms – that is, as we find and observe it (?).   By contemplating the answer to his question, Aristotle identified the existence which is present regardless of any observer's wishes or hopes of any other possibilities - an existence with absolutely no contradictions: the objective, natural universe -- the existence made apparent to the senses common to all human observers; the "common sense", as he stated it.

The essence of the philosophy I look to is that of Aristotle. Aristotle did not take his philosophy to its full extension because of the lingering influences of Plato. There have been a number of thinkers since his time who have amplified his seminal work in the West, namely: Averroes, Moses Maimonides, Albertus Magnus and his student Thomas Aquinus (likely the most brilliant Aristotelian of all), John Locke as concerns his politics and, through him, the framers of the American Declaration of Independence and ,finally, the contemporary personality known as Ayn Rand. Probably the best way to approach Aristotle is to work through readings in reverse chronology; the surviving works and translations of his works are either his class notes or possibly notes compiled by his students -*very* difficult reading. Ayn Rand's writing and especially those of her protege', Dr. Leonard Peikoff, are copious and comparatively easy to follow. She, and/or her sponsors, even developed a philosophy out of Aristotle which was named 'Objectivism'. As Rand and Peikoff are contemporary writers, some of the verbiage and formulations I use are paraphrased or derived from theirs. I am hesitant to recommend the reading of Rand's fiction, particularly <u>Atlas Shrugged</u>, as it is ponderous and dense. Reading Peikoff's treatises on Objectivism; however, are much more accessible and to-the-point. Objectivism's supporting organizations have a large internet presence as well. Those organizations are much too blindly dogmatic and faction ridden for my active participation, however. John Locke's, <u>Two Treatises on Government </u>would be next, and quite easy to follow. In reading him, you will see that he was the thinker most responsible for the American documents of formation and governance. His influence on the penetrating essays of Thomas Paine, <u>Common Sense</u>; and Frederic Bastiat, <u>The Law</u>, is also noteworthy. Truly difficult reading is begun with Aquinus. Like Aristotle, I have read mostly commentaries or summaries of his work written by others, but I found reading translations of his<u> Disputed Questions</u> and his <u>Free Discussions</u> comprehensible and quite helpful in clarifying the important concept of Law. I am just now able to puzzle through parts of the translations of Aristotle's <u>Organon</u>, <u>Rhetoric</u>, and his <u>Nicomachean Ethics</u> but, as I said, without a great amount of background reading, he is difficult to grasp directly. When Aristotle is fathomed, the reading of other thinkers at odds to his view, particularly Plato, is quite profitable by way of contrast – the validated literal versus that which is *built upon* the mythological and poetic. Again, more on this toward the letter's conclusion and in the supplement.

MY PHILOSOPHY or the philosophy I have adopted:

Metaphysics: "Are we in a universe which is ruled by natural design and law and, therefore, is stable, firm, absolute and knowable? Or are we in some incomprehensible chaos, a realm of inexplicable miracles (things acting against their own nature, outside the Laws of *Identity or Cause and Effect*), an unpredictable, unknowable flux, which our minds are impotent to grasp? Are the things we sense and see around us real - or only an illusion (are we in the shadowy cave, or on the sun-lit surface . . . or is that even a worthwhile and relevant question)? Do they exist independent of any *observer . . .* or are they created by the *observer?* Are they the object or the subject of our consciousness? Are they what they are . . . do changes which are in our power to produce conform to the precept that Nature must be understood and obeyed before it is controlled through the execution of a comprehensive plan . . . or can they be changed by a mere act of will or consciousness, such as a wish or a hope? Do abstract ideas directly mold the natural world, or are abstractions means for the mind to explain nature and, thereby, to actualize **man**-*ufactured* modifications in the environment? The nature of our actions - and our *ambitions* - will be different according to which answers we accept. These questions and answers are the property of Metaphysics (*First Philosophy*) - the study of existence as such - the basic branch of philosophy. "

- **Ayn Rand**

Philosophic Axioms (First Principles) are the prime concepts or statements about the very base-level characteristics of our surroundings and individual being which are developed in Metaphysics. Axioms are the only concepts correctly outside the requirement of proof in a philosophy based on facts. An axiom relates to an irreducible, self-evident primary in observation: an ostensive reference (ostensive from *ostendo* – to point). The first and last observed things to which we can simply point and not completely describe are the phenomena of Existence, primarily, and of Consciousness, secondarily. These are the observational starting positions and, hopefully, the ending positions to which we connect all of our rational conceptual ideas. If we can prove the root description of a concept down to that to which we can only point, Existence or Consciousness, we will have properly placed that concept within the context of an objective metaphysics and philosophy. These are the cognitive positions to which we can always and consistently return to anchor our rational thoughts. All other thoughts are rightly termed imagination.

(As a matter of interest, other observable phenomena to which we can only suitably point without being able to describe are the physical sensations [the products of the five instruments of knowledge] to a person [a volitional consciousness] who has never experienced them or any one of them; like sight to a person who has always been blind, or sound to a person who has always been deaf, and so on. It is ironic that the means of our observing that to which we can only point - can only be pointed at themselves.)

Existence has a corollary called Identity.   The Law of Identity states that a thing cannot be what it is and something else at the same time and in the same respect*: a thing **is** what it **is**.* This is a paraphrase of Aristotle's Laws of Logic.

1. Existence is *what **is*** and Consciousness is awareness of *what is.*
2. Existence *is* identity and Consciousness *is* identification.

This view holds the primacy of Existence over Consciousness. That is what is meant to state that Existence (Reality) is objective: it is the object of observation, **Existence**; not the subject,

the **Consciousness** of the observer, which is logically and chronologically *first* in the phenomenon of Being (grammar relating to reality, once again). Similar to The Big Picture perspective in which the general view contains the specific or specialized view; so the wider concept of existence contains the narrower concept of consciousness. Existence is not a product of [a] consciousness in this metaphysical view. Rather, consciousness is an attribute of sentient entities occupying existence.

To further elaborate the order between existence and consciousness, and to present a practical rather than fanciful view of some contemporary thought: a hypothetical corollary might be to say that there is *One* Astronomical Universe (that is why it is termed **uni**verse*) which encompasses any number of, in current parlance, Parallel Universes (*read: Conceptual / Psychological Universes or* multi*verses*). These are the 'multi/universes' of the individual Souls which are ensconced in the one universe of the Supreme Spirit and Being. The two aspects are sometimes called our inner and outer realities; in classical philosophy - psychology and cosmology. The activities of the individual, inner, parallel universe are contained within a one liter volume of the brain; the engine of reason, and the seat of the Soul . . . far and away, the densest site of activity we have ever observed. It is composed of 100 billion neuron cells and their synaptic connections which number, in potential combinations, to the power of 10 raised to the 100 trillionth, or 10 followed by 100,000,000,000,000 zeros !   Theoretically, each one of those synaptic connections represents a concept *physically* held within the brain under varying strengths which correspond to long and short term memory, and levels of conscious and sub-conscious awareness. To serve as a contrast, not as a logical example; the known Astronomical Universe has a volume, in cubic *meters*, of 10 to the 87th. So, it can be seen, by sheer volume of thought and memory combinations, that we have, essentially, likened ourselves to the Metaphysical Universe - or, again, related the microcosm to the macrocosm. In my personal terminology; however, I use the word *universe* to refer to the only, astronomical or metaphysical one . . . keeping matters simple, unequivocal.

Two terms which are central to this letter are *truth* and *validity.* We can now show how very basic these concepts are, in fact. *Truth* finds meaning in the correlation of actual matters in metaphysical existence (the astronomical or cosmic universe), and *validity* establishes the relative value in the results garnered from using our own mind or consciousness (the psychological universe) to rightly comprehend and act upon truth. As your awareness grasps these observations over time, you will notice your thoughts finding significance and connection in these fundamentally paired ideas; existence/truth and consciousness/validity - even as earlier cited in the sections on grammar and logic. Philosophic thought, more generally than logic, brings harmony of volitional consciousness to objective existence.

At this point, you and others might argue that this analysis is ambiguous toward God the Creator as Western Culture has come to know Him in the present era. A literal (no room for metaphor), distant, *external*, awe inspiring, mysteriously multi-faceted, anthropomorphic being, possessed of a gender, personality traits, and a purposeful *consciousness* with motivations - or One which is otherwise - I cannot, nor, in my estimate, can anyone validly comment upon, except to speculatively place the Concept in the position of the humanly incomprehensible, un-constructed source of existence, the Hebrew *Ayn* (Cause of Causes) of the *Ayn Soph Aur* (the Effects or manifestations of the Cause: Unity-Everything-Diversity-Nothing) or of the transcendental *Brahman* of the Dharma Traditions. In the Biblical account, when the solitary Moses, on Mount Sinai, contemplated the unconsumed burning bush and asked of the identity of the Light, the response was, "*I Am That I Am".* I found it edifying to simply look up some of those italicized words in a dictionary . . . do the same to clarify.

That in which reside all beings and which
Resides in all beings, which is the giver of
Grace to all, the Supreme Soul of the
Universe, the limitless being - I Am That.
          From the Amritbindu Upanishad of India

Contemplate a slight variation: *"That art Thou . . . Thou art That ----------*
Thou art That art Thou art That art Thou art That art Thou art That..................."

[That I Am That I Am That I Am That Am............... > Atman = Brahman (?)]

This opens our understanding to a wider speculative conception of God the Perpetuator:
Existence without Beginning or End . . . which would encompass the narrower speculative
conception of God the Creator: existences with beginnings and endings. (Interestingly, the
origin of all of the concepts mentioned in this paragraph can be traced to Indian Dharma and
Persian Mazdaian literature, and the first Western derivatives of Ancient Sumerian / Babylonian
/ Egyptian Lore, which predate Greek Philosophy.)

There are those who discern, through the eye of knowledge, that there is only the Field and
Awareness of the Field.   ⁄ From the Bhagavad Gita

Epistemology: *Pistis* is the Greek word for faith. *E*-pistis is without or in the absence of faith.
So, epistemology refers to that which can be known through other than faith. It distinguishes
knowledge obtained through first-hand observation filtered by reason from what can be known
and utilized through an accepted, active belief.

        To be born into a particular belief is a good thing, to die in that same belief is
unfortunate.
        The living of life is to use belief as a crutch to find Truth. When Truth is within grasp,
        throw away the crutch.   ⁄ From 'The Initiate'

Before continuing, the three levels of conscious awareness must be reviewed:

1. The primary level is simple sensation or ***direct sense experience*** involving one stimulus
   and one response or reflex with no attendant memory of the event. All life possesses
   this faculty, but very basic orders of life have *only* this faculty.
2. The second level, that of the ***percept***, involves the addition of memory as an integrator*:
   a memory of two or more connected-sense-experiences (several discrete beams of light,
   several discrete waves of sound, several discrete quantities of pressure, and so on;
   acting on an appropriately receptive sense organ) that form an *automatic* unit of
   cognition or impression such as sight, hearing, touch, taste, or smell. The perceptual
   faculty characteristically leads to the *awareness of things or entities* and is, most
   assertively, an *automatic* function. For example: open your eyes and you see, a noise is
   made and you cannot help but hear, or a pressure on your body is involuntarily felt, and
   so on. Because memory is a primary constituent of perception, rudimentary learning, or
   the integration of past experiences, is present at this stage.
3. The third level is ***conceptual***, or forming an abstract idea generalized from the memory
   of two or more perceptual instances which have been retained in memory as similar in
   one aspect or another (again, an ability to identify *universals*). For example: a lily pad in

a pond and the frog sitting on it are both seen to display the same outer color; so, one aspect in which they have similarity (universality) is green – we pointedly *conceive* of 'green or greenness'. The additional power in this attribute is not only to abstractly integrate from percepts, such as fashioning the primary tools of the mind: descriptive word/concepts (i.e. green) - identifying an observed thing, attribute, action, or relationship with symbols like letters, numbers, hieroglyphs, gestures, organized sounds, and so forth - but the ability to build other concepts from previously established concepts: or further abstractions from abstractions themselves - such as forming sentences, paragraphs, and fully integrated literary or mathematical discourses... or even imaginary 'parallel universes'. Through concentrated mental imagery, it is possible for complex actions to be modeled before they happen.

This level requires volitional effort (often a great amount of effort!); thinking; cognitive focus - it is *non-automatic*. The conceptual faculty characteristically leads to *self-awareness,* or consciousness of one's own consciousness: hence, man's anthropological designation - *homo sapien-sapiens* (the *sapiens-sapiens* referring to self-awareness). In some circles this is termed the Fourth Level Consciousness which evolves from the following process: [1] Mineral Consciousness; [2] Vegetable (Plant) Consciousness; [3] Animal Consciousness and, presently, to [4] Self Consciousness. Speculation is that the level yet to come is [5] Universal, Cosmic, or Christ Consciousness.

Your vision will become clear only when you look inside your being…
Who looks outside, dreams.
Who looks inside, awakens.   C. G. Jung

(The lack of awareness, differentiation, and definition of these three modes of cognition, especially that of the *conceptual*, is what has led man to virtually all of his confused states of being.)

Perception (observation, or the use of our five instruments of knowledge), is the *basic* state of human cognition; the memory of several instances of awareness constituting experience and, finally, the ability to learn or associate through memory from experience.

Conception involves volitional thinki*n*g or *creating* associations themselves by symbolizing experiences and consolidating or integrating these associations in various novel combinations which have never been experienced as such.

Reason (rationality): the faculty which integrates our perceptions (data provided by our *senses*) by means of forming conceptions. This raises our knowledge from the perceptual level, which we share with the animals, to the **conceptual** (abstractive) level which we alone have been observed to have attained. Several higher functions are shared with some animals, like communication using organized sound, but evidence of the recognition and use of ratios has never been seen in other than humans. The method which reason employs in this process is *logic* (to restate: the art of non-contradictory identification). The *senses, concepts, logic*: these are the elements of our rational faculty - its start, its form, its method. In essence, to follow reason means: [1] base knowledge on observation; [2] form mental abstractions according to the *actual* (grounded, measurable) relationships among concretes; [3] use these abstractions or concepts according to the rules of logic (ultimately the Law of Identity). Since each of these elements is based on the facts of reality, the conclusions reached by a process of

reason are objective and consistent with the Metaphysics of Objective Reality (Ontology); thus, accessible to all men, the *rational animals*.

(Finding the root of the concept *rational* - ratio - was clarifying to me. Man is literally the animal which can perceive, identify (understand) and use ratios and proportions; and all other capacities subsumed by that ability... like organized language and symbol based measurement (mathematics). This is the most concise definition of 'man', his reasoning ability, and all this implies, that I have seen. It speaks eloquently to the refined subtlety of which we are capable. In the time before Eve, when Adam was alone in the Garden of Eden except for the animals and vegetation, God is said to have tested him with a question. "What impressions do you have of your companions in the Garden, Adam?" Adam replied, "I see all about that which is like me, but I see nothing about which is anything like me." The test was successfully answered because Adam recognized the living entities, like himself, all around, but that he was the only entity he could observe which was aware of itself and, by implication, of the great magnitude and proportion of that difference: his was a sublime awareness, not only of *kind*, but also of *degree*. Thus, as the story goes, God granted him the company of Eve to help spread this quality in the Garden. This is the quality of Grace of which we persons have all inherited.)

Men are neither infallible nor omniscient: if we were, a discipline of a theory of knowledge would not be necessary or possible: our knowledge would be automatic, unquestionable and total. But, that is not our nature. We are beings of a volitional consciousness: in our lives, we are presented with choices. Beyond the level of percepts (a level inadequate to the cognitive requirements of our survival) we have to acquire knowledge by our own effort, which we may choose to exercise or not, and by a process of reason, which we may apply correctly or not. Nature gave us no guarantee as to our mental effectiveness; we are capable of error, of evasion, of psychological distortion.

To expand upon, and restate the above paragraph; we need a means of cognition (which each must discover for himself - Reason): We must discover how to use this reasoning faculty, how to validate our conclusions, to distinguish the true from the false, and we must discover how to set the criteria of what we may accept as knowledge. Two questions arise in every conclusion, conviction, decision, choice, or claim we make: What do we know? – and - How do we know it?

The task of epistemology is to provide the answer to the *How*? - which then **enables** the special sciences to provide the answers to the *What*?.

At this juncture, we can review the two aspects which constitute the basic branches of philosophy and which permeates our every moment of thought and action; once again, but with emphasis; **Existence and Consciousness:** the Sensibly Observable Reality and the Sensible Observer (in that order)!

Ahura Mazda (i.e., God) did not create Good and Evil, for these are human concepts, but, rather

1. *Reality and Unreality. Reality is Everything the Supreme Being created*
2. *Unreality is everything man has created . . . in his own mind.*

Paraphrased from the Zoroastrian <u>Avestas</u>.

Discern the difference between the metaphysical (inartificial / reality) and the man-made (artificial / unreality). In narrower terms, to separate fact from illusion.

(To restate: Nature did not create Good and Evil, for those are concepts of man; but rather, Reality and Unreality. Reality is everything Nature creates. Unreality is everything man creates . . . in his own mind.)

Unreality can be illusion, which term often has a negative connotation as in a deception. But it can also exist as an idea or as a design to a positive out-come which has, as yet, simply not been manifested. Therefore, the terms reality & unreality are broader and more inclusive than are the references to fact vs. illusion.}

Ethics: What are ethics, or morality? They involve a code of values to guide *each individual's* choices and actions - the choices and actions that determine the purpose and course of his life. Ethics, as a discipline, deals with discovering and defining such a code.

Why does man need a code of values or morality? That is the first question, not: what particular code should he accept? The answer lies within his surroundings and his own nature. He is the only animal observed to have free-will… the volitional ability to focus mentally on a choice of action other than the primordial option between 'fight and flight'… and morality addresses only those actions which are open to this expanded manner of choice.

"O philosophy, life's guide! O searcher-out of virtue and expeller of vices! What could we and every age of men have been without thee"

        Marcus Tullius Cicero

Each man's life should be accepted as the ultimate value, an end in itself (not as a means to another's ends), and the standard to which we base our code. Since reason is man's basic means of survival, that which is proper to the life of a rational being is the beneficial – the so called good; that which negates, opposes or destroys it is the hurtful – the so called evil. (There is even an ironic play on words: *evil* is *live* spelled in reverse - as can be its meaning.) And since everything man needs has to be discovered by his own mind and produced by his own effort, the two essentials proper to the method-of-survival for a rational being are: thinking and productive work.

The Golden Rule: Do unto others as you would have them do unto you; or, in simpler forms, love your neighbor as your self -- and, love you one another. George Bernard Shaw posed a question regarding such a statement, "How would that Rule apply to a masochist?"   A humorous, but valid observation. However, referring to the argument presented in the paragraphs above, Rand's Objectivism stated an interesting corollary to this central principle as, "Do not sacrifice yourself to others nor sacrifice others to yourself". Unfortunately, the term *sacrifice* can have varying connotations. An alternate formulation might be, 'Neither allow oppression by others, nor oppress others'. The point is - *do not intentionally, through coercion or deception, bring harm to others through your actions!*

My own formulation; my own razor to cut through the concepts of multiple commandments, confessions, and training exercises, is simply:

Be decent to one another.

Another Objectivist moral principle was borrowed from the deductions of Lysander Spooner, a noted 19th century jurist. "No man should *initiate* physical force nor *initiate* the employment of fraud to obtain a value from another man". Physical force is validly used only in an emergency and in self-defense against those who initiate it. Physical force is self evident as bodily harm applied to produce an involuntary action, but the surrender of one's mind and his ability to think independently and objectively is also the goal of many initiated instances of force and fraud. As the highest priority, do not surrender the evaluative capacity of your mind to others, but train it to its highest potential. To a rational man, the *willfully* initiated injury to another is, in fact, an injury to himself. His pro-life standards are now imperiled. So, it can now be said - *do not intentionally, through coercion or deception, bring harm to others through your actions because it is ultimately harmful to you.*

In the process of individual growth, we must also recognize that evolution has left us with animalistic urges and emotions which will, at times, prompt us to thoughtless acts of hostility, conflict, fear, and domination. The sources of these traits are located in the more primitive parts of our vertically layered, three-part brain; what are commonly called the

1. Lower cerebellum or reptilian complex
2. Emotional, mammalian complex or limbic mid-brain.
3. By volitionally activating the neural paths to the most recently developed layer of our brain, the Neocortex, we invoke the self-awareness, understanding, and respect toward others by which we attempt to rise above these urges.

The Rational Rule of the Individual's Interests, as I call it, can be stated as: In one's interest of living happily and productively, one should neither oppress others nor allow oppression by others through the initiation of physical force or fraud in obtaining a value; but must actively pursue values and choices through *reason,* using reason itself against fraud, and force only in self-defense against those who initiate force.

This is an admittedly cumbersome formulation, but I will be able to simplify it in the discussion of Civil Ethics. The goal of a proper ethics is to state it with such precision that all observers can agree on the morality of a given act. Or, simply:

Be decent to one another.

Civil Ethics: The answers given by individual ethics determine how man should treat other men in a societal group; this establishes the next branch (or co-branch as I refer to it in this letter) of philosophy which defines the principles of a proper social system. To paraphrase the American Revolutionary, Thomas Paine, this includes the development of a *Society* which is produced from our wants, and of a G*overnment* which is produced from our wickedness; Society promotes our happiness *positively* by uniting the affections of our desires and needs - Government *negatively* by necessarily having to restrain our crimes. This philosophical branch, containing civil government and economic society, is often termed *Politics,* but I have chosen another term of reference to emphasize the direct connection to morality (I need not elaborate how we tend to distance *politics* from any correlation to morality in modern day thought).

The basic and crucial societal issue of our age is a civil ethics of justice vs. a civil ethics of crime (a crime is an act in which a person or group of persons coercively or fraudulently harms the person or property of another). For the last century, under the confusing, collectivist ideas put

forth as Socialism; this issue has been silenced, suppressed, evaded, and hidden under the foggy, undefined rubber-terms of *conservatism* and *liberalism* which have lost their original meaning, as previously mentioned, and, again, can be stretched to mean all things to all men.

The moral form of social organization is *laissez-faire,* Individual Rights. Individual Rights is a political system which central tenet is the protection of property rights, meaning that all property is individually owned. However, it does not necessarily mean that Land or what is commonly known as real estate, is held as property; only that which is upon Land can properly by *owned*. Maritime laws or Laws of the Sea could be modified to apply to the Land. It is a system in which men transact with one another, not as predators and prey, masters and slaves, nor Kings and pawns; but on a level field of respect as traders utilizing the Trader Principle. The Principle advocates FREE (unfettered), voluntary exchange of value for value to the mutual benefit of all parties involved; a win / win scenario.   As in individual ethics, it is a system where no man or men may obtain values from others by resorting to physical force or fraud, and no man or men may *initiate* coercion or deception against others. Men obtain values from others only by the **voluntary** consent (by friendly contract) of the original or rightful holder of the value. The government acts only as a *policeman* that protects individual man's rights, including his property (that which individuals *have* and *hold*) and his property rights (the rights of *use* and *disposal*); it legitimately uses physical force *only* in retaliation and *only* against those who initiate its use, such as criminals and foreign invaders. (The root of the concept police *is* politic.) In a system of Individual Rights, there should be a complete separation of civil government and economic society, in the same way and for the same reasons as the separation of the civil government and the church is proper: one social entity should not partake in the affairs of the other due to their disparate, and potentially conflicting functions.

An independent, objective, market based economic entity (dare this be called *The Free Market* ?), which does not have access to the physical force apparatus employed legitimately by the lawful police, needs to be *recognized* to address the more mature, civilized matters of production and exchange - and to separate it from involvement in addressing the adolescently immature, calamitous, barbaric practices of crime and war. This would more clearly define man's appropriate, pro-life social actions and more readily minimize conflicts of interest. These conflicts manifest by having (what have become) the ruling class' of sovereign countries operating primarily as protection-racketeers victimizing their own constituents through the use of fear and force. The complete separation of civil government, ecclesiastical government, and economic society would help disintegrate the broad and corrupting powers of the concept we now refer to as the *State:* a centralization of coercive police and military control in combination with unjustly applied sanctions over independent human action (economics). The state operates under *color* of law, through undiscovered or *invented* legislation (legislation of elitist, self-serving opinion rather than of objective reason made apparent to all). An enlightened withdrawal of economic support for the force-based taxation and confiscation systems, in which we finance our own bondage, would put an end to this vicious cycle. The primary advocacy here is not of "rights" but of reason.

The paragraphs above list some of the shortcomings of our current social and governmental organization, but also sews the seeds of defining a positive and proper outlook. I have provided an additional supplement to this letter, entitled Volitional Science, which outlines a completely proactive means of *building* - rather than fighting for - Freedom; the correct circumstance in which to experience human life. As a corollary to the Rational Rule of Individual's Interests: personal **Freedom** is the reciprocally advantageous societal condition in which men do not coerce or deceive one another in their dealings. This is, essentially, a negative definition of

freedom - the *absence* of coercion and deception. In keeping with the previously reviewed Rules of Definition, a thoroughly positive definition will be explained in the Volitional Science supplement.

Aesthetics: The object of this branch is to bring the other three major branches to the same level - down to the levels of sense experience or observation: the level of perception. Regardless of whether we are holding the base levels, metaphysics and epistemology, or the further removed and advanced levels, individual and civil ethics , in our individual mental perspective; all will appear as a fully integrated and readily accessible *whole* in our world-view (the actualization of cognitive parallel processing).

Art: That which is concretized, made real, or brought into existence by the arm of man. One of its functions is to make recognizable a philosophy, or generalized view, though

1. The written or literary means of poetry and prose –
2. The visual and tactile means of the expressive plastic arts: (fine) painting, sculpture, design and architecture - and
3. The performing means of drama, music, and dance.

These are the *means* of exploring and explaining ourselves and our surrounding environment and must not be confused with the actuality of existence itself; which confusion, in many cases, has occurred to this point in time. Literature and drama in particular, with their use of the analogical techniques (metaphor / personification and simile / allegory) to, supposedly, clarify principles of observed existence through the imagery of similitude, have been *confounded* with reality. *Sacred* texts, so termed because their contents are said to be a stable foundation in the thoughts of the soul (as a human body is physically stable on the foundation of its *sacrum* in the seated position), can often be overemphasized as guidance in the dynamic activity of human life. Although they communicate many positive and valid values (which have been, and will be quoted or paraphrased by me in this letter), many of these contents can be outwardly stultified, and have spawned numerous narrowly focused, biblio-centric institutions and cultures in their literal, fundamentalist, intolerant likeness. Some texts are, potentially, coded means of storing and relating valid information through correspondences by those initiated in their translation. In that lays the problem - the *valid* texts need translations by the initiated - which can, and most likely has led to mistranslations of these systems which are dynamic *only* in their esoteric forms. The symbolic and ambiguous terms are subject to not only misinterpretation, but to manipulation according to the requirements of a specific agenda - or the whim - of a relatively small group of (unethical) adepts.

A Greek Tragedy is a formalized drama which tells of the fall of a *noble* person due to a flaw in his character. Cultures and civilizations which have developed great systems of understanding and conduct have decayed and fallen, not because of *a* character flaw, but because of *the* flaw: those individuals with first integrated insight of the culture's systems design declare themselves *noble*. They place their insight, their knowledge, and their person *above* their fellows by instituting various caste or elitist hierarchical orders. Elaborate, jealously guarded, esoteric constructs are erected to preserve and restrict this so called nobility. To build upon these guarded systems, a more proper guide would be an evolved, widely held, exoteric *method* - the trivium - which is itself a dynamic, literal, and lucidly held account. As it is openly founded on fact - the Trivium Method - by contrast, is unambiguously available and communicable to all men. *Give a man a fish and feed him for a day, **teach** a man to fish and feed him for a lifetime.* The spirit of this aphorism is too often lost on us all.

The rules in the Trivium are also consistent with human error. Being volitional, we will err, as previously noted; but with continued application of the rules of the Trivium in an open forum arena, our error will be exposed as the spiral of knowledge and understanding expands.
In Western Civilization, observe the content, style, and theme of an art in any age and one will be able to estimate the outlook of those inhabiting that time and place. To the extent and time in which we have sought to understand sensible reality (Classical Greece, the Renaissance, the Age of Reason), man and the universe have been held in high esteem; to the extent and time we have turned from the observation of nature (Imperial Rome, the Dark Ages, and the Age of Socialist/Totalitarian-State Worship), man and universe are held lowly. Today we are spuriously led to believe that the so called overpopulation of man is damaging the earth; that the earth cannot "sustain" this anthropomorphic virus, and so on, and so on. Ask yourself, in which age are we currently living? Are we looking for moral answers, or are we being led like a herd of sheeple to an ignominious "solution" to fulfill an amoral elitist agenda?

We must now speak of *states-of-the-art*, having climbed to the pinnacle of the philosophical hierarchy.   In mankind's present condition, the state-of-the-art of Art would be <u>Romanticism</u> in literature and the fine and performing arts as contrasted to <u>Naturalism</u>. This is a philosophically technical reference to romanticism (and naturalism – an otherwise imprecise term) which deals with projecting a world-view, based on an objective philosophy, of man as complete, self-confident, and self-sufficient in his environment - a laudable, progressively evolved person as opposed to that of an incomplete and *fallen* being. This is a statement of how man *should* be and *ought* to be, in the expressions of Aristotle, when he achieves a sufficient and proper body of knowledge and understanding to keep him grounded in reality. At this achievement, he obtains the integrated psychological state of wholeness and self-esteem; and minimizes the disintegrated, fragmentary feelings. It pre-supposes and builds upon a *benevolent-universe outlook*, if you will, acting in positive fashion with respect and care toward everyone, because each person *UNDERSTANDS* that it is beneficial to all of the aspects of existence - the Big Picture:

1. *The Individual*
2. *The Family*
3. *The Social Group*
4. *Mankind*
5. *The total of Living Beings*
6. *The Cosmos*
7. *Spirit of All* - to do so.

Romanticism emphasizes useable knowledge and understandng in the positive stream, called wisdom; not usable notions in the negative stream, called malice. A clear vision of a better and more just world among people comes into view . . . a world populated by humanity worthy of survival. It expends an effort to eliminate the hypocrisy, as the Oriental sages reflected, of merely regarding philosophy as a cerebral endeavor devoid of integrity . . . *"Of what use are grand phrases about the soul on the lips of those who hate and injure others ?"*

In a method of thought we call Science, the A*rt of the Possible*, strictly literal and exact statements of observation and intent using terms free of cryptic or symbolic references; that is, terms with one, and only one definition, are to be constructed so as to make this material available and useful to any person conversant with the technicalities or mathematics of the particular specialized science. If we fail to become students of the possible - the realm of

consistency, truth, beauty, and equity; we risk becoming prisoners of the impossible - the reverse realm of conflict, phantasm, discord, and injustice.

Aesthetics can gauge where a society is in contrast to where it might want to be. Once our recorded history progresses to a chief accounting of our truly dignified actions and thoughts rather than those of our base and savage disposition, we will have comprehended our nature and attained our humanity. When that vista of a better, more just, rational world is realized, then the reports of <u>Naturalism</u>, the way things properly **are**; rather than the projections of <u>Romanticism</u>, the way things properly **should be**, will be the appropriate dominant aesthetic.

The key to art is to communicate and make insights, knowledge, and understanding *known*. That seems an obvious and redundant statement - but how many of us have given it any thought?

Summary:

Philosophy has evolved into the subject which studies the universe and man's relationship to it, and, thereby, to set the guidelines for the integration of all of mankind's knowledge.

This philosophy can be condensed as the following:

1. *Metaphysics*: Objective / Factual Reality.
2. *Epistemology*: The evidence of physical observation and the application of Reason.
3. *Ethics*:   <u>Individual </u>- The Rational Rule of the Individual's Interests, or:
    a. Be decent to one another.
    b. <u>Civil </u>- Laissez-Faire, Rights of the Individual with adherence to the Trader Principle in Economic Society; protection of Individual Rights by the police in Civil Government.
4. *Aesthetics*: Romanticism and Validated, Literal Communication.
5. It is my contention that our population's widespread confusion, anxiety, lack of individual and collective self-esteem, and even the tendencies to neuroses would be mitigated by becoming students of these time honored, broad based, widely accessible (although de-emphasized) topics. It would bring us all to a higher state of consciousness. For the contemporary adult, this course of study might be called a *therapy* (in the present fashion) - a therapy to liberty; a Therapy of Instruction in Truth and Validity. In Biblical terms, this encompasses at least three precepts:
    a. "You shall *know* the truth and the truth shall set you free"
    b. "Seek and you shall find"
    c. "The Kingdom of Heaven is within, but men do not see"

You might, hopefully, now see the four part harmony of a philosophic construct:

1. What
2. How
3. So
4. Integrate for Expression &Use - as being an aid in providing a system of understanding in which to group your knowledge into a hierarchical order and to provide contexts to your various ideas for accessing and utilizing at will.

As mentioned, these general topics constitute only the *beginning* to valid means and methods for coming to know ourselves and the universe - our inner and outer realities. Science, or the four part harmony of the scientific method:

1. Observed Reality
2. Hypotheses
3. Extrapolation
4. Corroborated Actualization - made understandable, is the next step in the progression.

The diagram outlining Schools of Thought, on the front cover of this letter, encapsulates the progression of our fundamentally organized cultural awareness. Descriptively, this is stated as the Eastern Enlightenment and Western Esoteric Traditions providing limited content to not only secular concerns, but also broad content to the sacred, exoteric traditions (orthodox religions) via the all- encompassing Golden Thread. It is vital that we bring back the large view perspective to the general consciousness in order to properly appreciate and understand advancing views, as in traditional science; as well as to comprehend ancient wisdom via *explicit* means, which were previously made intelligible only through implicit analogies and skilled or pharmacologically aided meditative or contemplative techniques. This large perspective will allow us to comprehend structures - any structures, or systems. In order to follow a long line of reasoning and, finally, to make it intelligible; we must become adept at thinking in terms of *principles* (the rules and laws of truth behind constructive systems), *essentials* (the most defining aspect of a principle: its essence), and *fundamentals* (any number of constituent aspects which help define or are germane to a principle aside from the essential one). *Principles, Essentials, and Fundamentals* are the compass and the maps with which to evaluate and navigate the country of the Big Picture; to reiterate:

1) The individual
2) The family
3) The social group
4) Mankind
5) The total of living things
6) The cosmos
7) The First Cause and Principal of All

When one's thoughts, words, and actions are executed with the awareness of the well-being of all seven of the aforementioned aspects of existence, one can be said to be living at the actuality of one's potential as a human.

Advancement of the human species to that actuality, not just that of some small number of individuals, is the only sincere advancement.

At the start, I commented on becoming proficient at thinking for one's self. The material reviewed should help in becoming aware of what is *real* (objectively factual) and what is artificial or *unreal* (subjectively imaginative): the Dyad which is the first distinction from, but wholly existing in Unity or the Monad. Observations can now quickly be examined to see into which class a concept belongs and, as appropriate, analyze separately as a distinct class or integrate in a synthesis of both classes. The power of penetration, rather than only judging appearance, will start to grow. The beginning of understanding can thus come into view. This is not about a goal, but about the quest cited in the third paragraph of this letter: the quest to lead an independently whole, balanced, reasoned life.

This has been a long letter but an extremely short and compressed abstract of widely sweeping subject matter. I hope that, in spite of the tight compression, you will be able to glean some value and insight by reference to this content. As you seem to be a person of good-will, I thank you for providing the impetus for me to gather and write these thoughts; it has been personally enriching.

In keeping with an inestimably good piece of advice bestowed on me as an adolescent: "Seek the company of those in search of the truth, but run from those who have found it" - I hope to maintain our acquaintance.
        Warmest personal regards / G.O.

RANDOM OBSERVATIONS

All law is that of, or derived from, nature as provided by the God (the symbol) of nature.

Truth is that which is observed and corroborated: truth is common to all observers.
When coercion and deception is not involved, the gain of one person does not have to involve the loss of another.

The greatest delusion to this time, and of our time, is that coercion and deception are necessary to eliminate disorder.

Society is the positive where our needs, wants, and affections reside and are fulfilled; government is the negative where our wickedness is curbed and injustice is minimized.

A proper concept of a government is a voluntary one, as is that of a society.

All men are motivated in living to pursue eudemonia, or happiness.

In the universe governed by Cause and Effect, men can live in balance by practicing:

- *Serenity* in thought [raja yoga]
- *Skill* in action [karma yoga]
- *Devoted* veneration of the Cause [bhakti yoga]
- *Knowledgeable* discernment of the Effects [jnana yoga]

Lucius Anneus Senneca (the younger) (4 BCE-65CE):

- Religion is regarded by the common people as true, by the wise as false, and by rulers as useful.

Unknown Commentator on the Sacred Indian Texts - The Upanishads:

- Each Upanishad is a lyrical statement about the deep truths of the Universe, from the different levels of awareness to the cultivations of love for God. There is one twist, though, for ultimately one who conscientiously meditates upon the truth will realize that God and the Universe are not separated from one's Self.

Confucious (Circa 551 - 479 BCE) (The first clause indicates that Confucious did not appreciate the tremendous difference between the perceptual and conceptual levels of awareness, but it is difficult to disagree with the second.):

- "We do not know yet about life, how can we know about death?"
- "The good man does not grieve that other people do not recognize his merits. His only anxiety is lest he should fail to recognize theirs."
- "Mankind differs from animals only by a little, and most people throw that away."

Lysander Spooner (1807 - 1887CE):

- "Vises are not crimes. A vise is an act in which a man harms himself or his property. A crime is an act by which one harms the person or property of another. Government's proper concern is with crime, not (victimless) vice."
- "Juries of peers should be selected by lot to secure a trial by the country rather than a trial by the state, as first specified in the Magna Carta. They should judge not only the facts of each case but the justice of the laws being applied to the individual case. This is the concept of Jury Nullification as the fourth branch of checks and balances to the Executive, Legislative, and Judicial in modern government."

Thomas Jefferson (1743-1826):

- "A little rebellion now and then is a good thing."
- "The government which governs best governs least."
- "No nation is permitted to live in ignorance with impunity."
- "I do not find in _orthodox_ Christianity one redeeming feature."
- "Religions are all alike - founded upon fables and mythologies."
- "I have sworn on the altar of God eternal hostility to all forms of domination over the minds of man."
- "All persons shall have full and free liberty of religious opinion; nor shall any be compelled to frequent or maintain any religious institution."
- "The clergy, by getting themselves established by law and engrafted into the machine of government, have been a very formidable engine against the civil and religious rights of man."
- "The day will come when the mystical generation of Jesus, by the Supreme Being as His father, in the womb of a virgin will be classed with the fable of the generation of Minerva in the brain of Jupiter."
- "The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbor to say there are twenty gods, or no God. It neither picks my pocket nor breaks my leg."
- "History I believe furnishes no example of a priest-ridden people maintaining a free civil government. This marks the lowest grade of ignorance, of which their political as well as religious leaders will always avail themselves for their own purpose."
- "All, too, will bear in mind this sacred principle, that though the will of the majority is in all cases to prevail, that will, to be rightful, must be reasonable; that the minority possess their equal rights, which equal laws must protect, and to violate which would be oppression."
- "Shake off all the fears of enslaving prejudices, under which weak minds are servilely crouched. Fix *reason* firmly in her seat, and call on her tribunal for every **fact**, every

opinion. Question with boldness even the existence of a God; because, if there be one, he must more approve of the homage of reason than that of blindfolded fear."

- o *(Jefferson's reference to the "tribunal of reason" suggests his familiarity with the three-part process of reason:*
  - *Observation of concretes by the senses,*
  - *Concept formation regarding those observations to develop propositions, and*
  - *The application of the rules of logic to the conceptual propositions under scrutiny.*
    - *That reason is applied to the "**facts** of existence" and to the "**opinions** of the individual's consciousness", indicates that he was aware of the importance of distinguishing between the factual 'real' and the imagined 'unreal'.)*

"Millions of innocent men, women, and children, since the introduction of religion, have been burned, tortured, fined, and imprisoned, yet we have not advanced one inch toward uniformity. What has been the effect of deception and coercion? To make one half of the world fools and the other half hypocrites - to support roguery and error all over the earth."

"Religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, and not opinions. I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between Church and State."

"It is in our lives and not our words that our religion must be read. But this does not satisfy the priesthood. They must have a positive - a declared assent to all their vested absurdities. My opinion is that there would never have been an infidel, if there had never been a priest. The artificial structures they have built on the purest of all moral systems, for the purpose of deriving from it pence and power, revolt those who think for themselves."

Found at: www.friesian.com/greek.htm

The Origin of Philosophy: The Attributes of Mythic/Mythopoeic Thought

The pioneering work on this subject was *The Intellectual Adventure of Ancient Man, An Essay on Speculative Thought in the Ancient Near East* by Henri Frankfort, H.A. Frankfort, John A. Wilson, Thorkild Jacobsen, and William A. Irwin (University of Chicago Press, 1946, 1977 -- also once issued by Penguin as *Before Philosophy*). Related ideas can also be found in Henri Frankfort's great *Ancient Egyptian Religion* (Harper Torchbooks, Harper & Row, 1948, 1961)

How was Greek philosophy different from what came before? Or was it different? Even though "philosophy" is a Greek word, from *phileîn*, "to love," and *sophía*, "wisdom," perhaps it was just a continuation of how people had always thought about things anyway. After all, it is not uncommon now for items of Egyptian literature, like the *Instruction of Ptah.h.otep*, to be listed as Egyptian "philosophy." So if Greek philosophy is to be thought of as different, there must be ways of specifying that difference. Similarly, if Greek philosophy is to be compared with Indian and Chinese philosophy, there must be something that they have in common, and that can be mutually contrasted with pre-philosophical thought.

As it happens, Greek philosophy, and Indian and Chinese, **were** different from what came before; and we can specify what the differences were. Pre-philosophical thought can be characterized as "mythopoeic," "mythopoetic," or "mythic" thought. "Mythopoeic" means "making" (*poieîn*, from which the word "poet" is derived) "myth" (*mûthos*). There is a large and growing literature about mythology, but here all that is necessary are the points what will serve the purpose of distinguishing philosophical thought from the thought of people in earlier Middle Eastern civilizations (Egyptians, Babylonians, etc.) about the nature of things. With the identification of the characteristics of mythic forms of human thought, it becomes possible to identify the unique innovations of philosophy. Note that philosophic thought does not *replace* mythopoeic thought but *supplements* it.

Myths are *stories about persons*, where persons may be gods, heroes, or ordinary people.
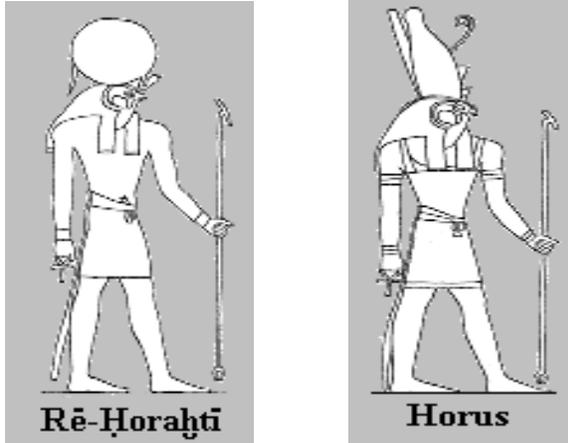
- **Example**: The Babylonian *Epic of Gilgamesh*. King Gilgamesh seeks to become immortal, after the death of his friend Enkidu, but fails. This is still a poignant story, since human beings still face loss and grief and death, just as did Gilgamesh. Indeed, Enkidu's vision of death is still chilling:

There is the house whose people sit in darkness; dust is their food and clay their meat. They are clothed like birds with wings for covering, they see no light, they sit in darkness. I entered the house of dust and I saw the kings of the earth, their crowns put away for ever... [N. K. Sanders, Penguin, 1964, p. 89]

- **Changed in Philosophy**: Thales' proposed a theory of earthquakes, that they are just when a wave in the cosmic ocean rocks the earth, which floats like a plate on the ocean. This explanation eliminated the actions or intentions of the gods.

Myth allows for a *multiplicity of explanations*, where the explanations are not logically exclusive (can contradict each other) and are often humorous.

- **Example**: The Egyptian sun god Rê (*R′*, probably vocalized *Rî*) appears in various forms. Rê Atum (*R′ Ytm*) is a god in human form, with a blue skin, who sails across the sky in a boat.

Rê-Ḥoraḥtī

Horus

Rê-Horakhtî (*R′ H.r-'khtyy*) combines Rê with the god Horus,
a hawk who flies across the sky -- one eye is the sun, the other eye, injured when Horus was fighting his uncle Seth, is the moon. And Rê-Khepere (*R′ Khpry*) is Rê in the form of a scarab beetle. The scarab lays its eggs in a ball of dung, which it then pushes around before it. The Egyptians thus saw the sun as analogous to the dung (!) being pushed around by the beetle. This suggests another possible characteristic of mythopoeic thought: that is doesn't always seem serious. This stands in stark contrast to attitudes in later religion, which often seem markedly anhedonic and humorless. Although it was later tempting to systematize the different forms of Rê as embodied in the sun at different times of day, there was never much of a coherent theory that could be made of this (any more than with the Egyptian soul). A similar problem occurs in India with the juxtaposition of the great sectarian Gods, Vis.n.u and Shiva, though there is an effective systematization on the philosophical side of Hinduism.

- **Changed in Philosophy**: The theories of the earliest Greeks philosophers, especially those about whom we know the most, like Anaximander and Heraclitus, are systematic and internally coherent.

Mythic traditions are *conservative*. Innovation is slow, and radical departures from tradition rarely tolerated.

-

Example: The Egyptian king Akhenaton (*'KHnytn*), who introduced a monotheistic cult of one God, the sun god Aton (*Ytn*), and abolished the worship of all the other traditional Egyptian gods. He was branded the "Criminal of Amarna" (the city he built to the Aton, in Egyptian *'KHt-ytn*, "Akhet-Aton," or the "Horizon of the Aton"). His name and memory, and those of three subsequent kings (including Tutankhamon, whose tomb was discovered in 1922), were erased from Egyptian history by the succeeding King Haremhab. Shown at right are Akhenaton and Queen Nefertiti making offerings to the disk and rays of the Aton. Also evident is an example of the strange Manneristic artistic style used for Akhenaton that gives him a feminized figure, in this case an even more exaggerated one than for Nefertiti. Why Akhenaton looks this way is a matter of controversy -- it may have been a disease, though this would have made him sterile, which he was not, or some kind of ideological statement, the way the Nile god Hapi is always shown with breasts, which is possible. Akhenaton also mandated the literary use of the spoken language. Thus, we find the use of the article "the," *pa*, which did not exist in Classical Middle Egyptian but was present in the New Egyptian of the XVIII Dynasty. Thus we know it was "the Aton," *pa-Aton*.

- **Changed in Philosophy**: Greek philosophy represented a burst of creativity. While Thales' views about water reflected long held mythic accounts (both Egyptian, Babylonian, and Biblical creation stories begin with water), he was immediately superseded by the multiple novel theories of Anaximander, Anaximenes, Xenophanes, Pythagoras, and Heraclitus, all within 80 years.

Myths are *self-justifying*. The inspiration of the gods was enough to ensure their validity, and there was no other explanation for the creativity of poets, seers, and prophets than inspiration by the gods. Thus, myths are *not argumentative*. Indeed, they often seem most unserious, humorous, or flippant (e.g. Rê-Khepere above). It still seems to be a psychological truth that people who think of new things are often persuaded of their truth just because they thought of them. And now, oddly, we are **without** an explanation for creativity.
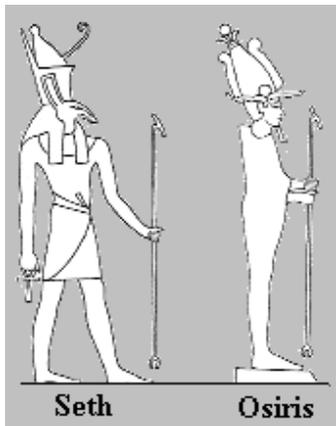
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THE NINE MUSES (daughters of Mnemosyne & Zeus)		
name	**art**	**symbol**
Calliopê	Epic (Heroic) Poetry	Tablet & Stylus
Eratô	Lyric (Love) Poetry	Lyre
Euterpê	Music (Lyric Poetry)	Flute
Terpsichorê	Dance (Choral Song)	Lyre
Polyhymnia	Song (Rhetoric)	Veil
Melpomenê	Tragedy	Tragic Mask, Sword
Thalia	Comedy (Pastoral Poetry)	Comic Mask, Staff
Clio	History	Laurel Crown, Scroll
Urania	Astronomy	Globe

Example: Homer addresses an unnamed goddess (theá) or the **Muses** (Moûsai -- which gives us words like "museum" and "music") at the beginning of the *Iliad* (depending on our version of the text -- it is not uncommon to avoid naming a god that is to be invoked, as Socrates never does name Apollo as "the god at Delphi" in the *Apology*). The Nine Muses in Greek Mythology are uniquely charged with inspiring creativity. Note that there are no Muses of plastic arts (painting, sculpture, architecture), or of philosophy: This must mean that the myth of the Muses was finalized before the advent of philosophy or of significant stone architecture. Note, however, that "history," *historía*, original just meant "learning by inquiry." This could easily include philosophy and many other things.

- **Changed in Philosophy**: Parmenides, after the invocation of an unnamed goddess in his poem, *The Way of Truth*, offers substantive arguments for his views.

Myths are *morally ambivalent*. The gods and heroes do not always do what is right or admirable, and mythic stories do not often have edifying moral lessons to teach.

- **Example**:

Seth   Osiris

Isis

The Egyptian god Seth (*St*) murdered and dismembered his brother Osiris (*Wsyr*), but is later forgiven by Isis (*'st*), his sister and the wife of Osiris, even though Seth had badly damaged Horus's eye in their fight. The Egyptian king Sethi I, who built a great temple to Osiris at Abydos, the cult center of Osiris, was named after Seth (*Styy*) and so politely alters his name in the temple inscriptions to commemorate Osiris (*Wsyryy*) instead of Set. Thus, the Egyptians recognized the moral awkwardness of putting the name of Osiris's murderer on his temple, but this did not discredit the cult of Seth or the king named after him.

- **Example**: The Greek hero of the *Iliad*, Achilles, seems to be a far less admirable character than the Trojan hero, Hector, whom Achilles slays at the climax of the epic. Even the king of the gods, Zeus, is unhappy that the better man will lose, but it is the fate of Hector to die. Later, Roman readers of the *Iliad* did not hesitate to imagine themselves descendants of the Trojans -- as in Virgil's *Aeneid*, where the Prince Aeneas, saved from Troy by his mother Aphrodite, travels to Italy and, anticipating Romulus, founds the Roman nation. There is also a school in Southern California, the arch-rival of the [University of California at Los Angeles](#), where the student body is named after the warriors of Troy.
- **Changed in Philosophy**: The Presocratic philosopher Xenophanes criticizes the poets for ascribing shameful acts to the gods:

Homer and Hesiod have attributed to the gods everything that is a shame and
reproach among men, stealing and committing adultery and deceiving each
other. [from Sextus Empiricus, *Against the Mathematicians*, translated by Kirk
& Raven, *The Presocratic Philosophers*, Cambridge, 1964, p. 168]

Heraclitus condemns blood sacrifice. The moralization of the Greek gods is thoroughly effected by Socrates and Plato, who cannot imagine the gods doing anything wrong or evil. A similar moral critique is carried out in contemporary Persian religion by the prophet Zoroaster (Zarathushtra); and Judaism, over a period of time, undergoes a similar process, as the Prophets represent God requiring just and holy actions.

Given these characteristics, we can say that the *Instruction of Ptah.h.otep*, and similar items of Egyptian literature, display no break with mythpoeic modes of thought. Indeed, if *Ptah.h.otep* were to count as philosophy, it is hard to see why parts of the Bible would not also count. But the Bible is never proposed as the first example of Jewish philosophy, probably because this would confuse the distinction people would want to make between religion and philosophy. On the other hand, works like the *[Mân.d.ûkya Upanis.ad](#)* and the *[Tao Te Ching](#)* are clearly impersonal, systematic, and innovative; and, although they are arguably religious, they are so in a way that is not recognizably analogous to Judaism, Christianity, and Islâm, since a personal God does not appear in them. Indeed, they are impersonal to a higher degree than much of

Greek philosophy. On the other hand, they are not argumentative, so they have not reached quite the same point as Parmenides in breaking with the fourth characteristic of mythic thought.

DIGEST

PURPOSE OF PHILOSOPHY - To distinguish the real (inartificial) from the unreal (artificial) and to apply the intellectual products of that distinction to the living of a fulfilling life.

1. Metaphysics - the branch of philosophy that studies the nature of the universe as a whole, and man's relationship to it.
2. Epistemology - the branch of philosophy that studies the nature and acquisition of human knowledge.
3. Ethics - *Individual:* the branch of philosophy that provides a code of values to guide human choices and actions.
   a. *Civil:* the branch of philosophy that studies the proper nature of a social system and defines the proper function of government.
4. Aesthetics - the branch of philosophy that studies the nature of art and defines the standards by which an artwork should be judged for the communication and use of the conclusions derived from the first three branches.

CORROLARIES:

Metaphysics - <u>What is it that is out there and in here?</u> Where *are* we, what environment are we in, what do we perceive, with what senses and faculties of awareness, what exists, etc,?

Epistemology - *How* do we know? Once we decide what *is;* **how** do we know, what is *knowing,* are we sure our senses are valid, where do these percepts and concepts naturally lead us, etc.?

Ethics (Individual and Civil) - <u>So what?</u> Or, what do we do? If we know what is and have validated how we know; how can we *properly* think, speak, and act as individuals and as groups of individuals to live in a circumstance of enhancement and partnership with reality?

Aesthetics - <u>In what manner do we communicate these validated insights in a concrete form?</u> How *can* we - through our senses - have *what is, how we know, and the consequence,* explained through literature, mathematics, fine painting, sculpture, music, dance, drama, architecture and design?

ESSENTIAL TERMS

Rational - to perceive, understand, and use ratios and proportions, and all abilities subsumed by that capacity (including spoken and written language).
Existence - Every entity, action, attribute, and relationship that is, was, or ever will be.
Identity - That which an existent *is;* the sum total of its attributes or characteristics.
Consciousness - The faculty of awareness of that which exists.
Validation - The process of establishing an ideal's relation to reality (existence).
Law of Causality - An entity must act in accord with its nature.

LOGIC - THE ART OF NON-CONTRADICTORY IDENTIFICATION. The core of the *method* by which we can validly think for ourselves.

SOME THOUGHTS ON THE WORK OF BUCKMINSTER FULLER

Omni - everwhere present (keep this in mind... very important!)

Social - concerning gregarious creatures

Revolution - to turn

There is advantage and disadvantage in everything. Fuller noted, along with the contemporary secret societies which descended from the ancient mystery schools, that consciousness or mind-in-general is always turning; not necessarily by 180 degrees at a time but in lesser increments of 1 to 2 degrees, let's say, per generation. At some historical point; that is, some point in time, the old order of action among the gregarious creatures reaches that 180 degree mark where the immediately previous and present methods of conduct are no longer tenable, and that fact is apparent to almost all of the society's creatures (not just some small select group of them).

As one of those high profile, cosmetic accoutrements by the name of Barack Obama was made to say, "We need CHANGE"! Well, we are coming to know change 'from what', the Grunch of the old Giants; but change 'to what' is less clear. Fuller's larger point is that mature social orders tend to have their constituants become overly specialized and; thus, stultified. It's time for the gregarious creatures as a whole to become generalists once again. Bringing that condition about is specifically the work you're undertaking.

When everyone knows, or has the tools of knowing the workings of their society, there is less gullibility in evidence for the more dominant among us to perpetrate coersion and deception. As Sayers said, with these tools we are now armored. This is the first step - to defend ourselves against the negative elements of our current order by becoming generalists capable of seeing the Big Picture through systematic critical thinking.

At this juncture, when the cons of force and fraud used by the old Giants are made apparent to all by means of critical thinking, the fun part begins. *By the same methods* which made critical thinking possible, creative thinking can now be brought into play by the wide spread number of generalists to develop a more equitable society on the ashes of the old one. A new, positive era ensues... and so it goes, the evolution of consciousness according to Fuller, et al.

SUPPLEMENT: Andrew J. Galambos / Volitional Science

http://en.wikipedia.org/wiki/Andrew_Joseph_Galambos

Galambos had some interesting ideas regarding the definitions of certain terms; the use of the four-stage scientific method to be applied to social issues (this is in distinction to what has become known as the social sciences); and the implied recognition of the fact that his scheme is ultimately unworkable in the form to which he developed it.

IV. (SUMMARY) <u>The Trivium</u>

A book by *Sister Miriam Joseph (Rauh)* is an introduction to the three branches of the Trivium. Chapter # 3 contains a cogent explanation of 'general' grammar (start here). Her treatise on logic is the standard academic presentation which contains many extraneous elements not suited to a philosophic-layperson's comprehension of the subject. Likewise, her treatment of composition or rhetoric is aimed at explaining the primacy of language rather than the primacy of reality as expressed in a Statement-of-Protocol derived from a Statement-of-Rational (i.e., a rational argument). (See article on Rhetoric)

Read the first three chapters. Then read the third chapter three more times. Read this once a day over three successive days or more. It is important to employ spaced repetition in this type of reading to influence the neural mapping of the brain (to form new neural path-ways and synaptic connections) so as to make the new material being learned more fully understood and to affect an automatic process in application. This is the equivalent of "sleeping on it".

After the third reading of Chpt. 3, underline all passages which appear as important to you. Also write any marginal notes which you find appropriate. The *next day*, write a short synopsis, in your own words, of your impressions of the material.

You may find putting the meaning of the technical language into your own terms a difficult task. The purpose of this 'rhetorical' exercise is to test your 'understanding' (the logic) of what has been read in the body of 'knowledge' (the grammar).

The following explanation will not be coherent at present, but it will be upon finishing Chpt. 3 for the first time. Here is an example of the process mentioned in the paragraph above. To use the four familiar types of sentences - declarative, interrogative, imperative, and exclamatory - in determining in which type a 'proposition' might reside, is more effective for our purpose of everyday useage rather than applying the more unfamiliar (but more rigorously academic) grammatical 'moods' - indicative, potential, interrogative (equivalent), and volative which Sister Miriam Joseph uses in her exposition.

The pertinent point in knowing 'general' grammar is to establish its close relationship with logic and rhetoric so that the Trivium Method itself can be used as a fully integrated system of intellectual cognition.

V. (SUMMARY) <u>**Introduction to Logic**</u> - A recorded lecture course given by *Dr. Leonard Peikoff* in the 1970's*.* This is the most appropriately constructed exposition on the subject of logic to which a layperson can relate. It is presented in plain English and without superfluous content which might detract from the real-world applications of logic. **This is the core of the Trivium Method.** Regrettably, this is an expensive item selling at $355. If finance is a problem, I suggest the formation of a study group to share expenses as well as being a source of diverse ideas and views. Review of this material over time is an important aspect in the study of logic and this particular medium is ideal for that purpose. Upon finishing this series of talks, a return to Miriam Joseph's book, as well as those listed below, will generate supplemental insight which otherwise would not be apparent. This is a long lecture series which presentation should be spaced over several weeks. The exercise of taking notes during the lectures will help in maintaining focus.

(Online order from the Ayn Rand Bookstore, Peikoff lectures department, catalog # LP30M.)

Unlike Sister Miriam Joseph's intent, which was to provide an academic, scholarly presentation of the trivium to her university level students (i.e., using many and highly nuanced terms for the same fundamental concept , like the use of 'indicative mood' instead of the more common 'declarative sentence' to clarify the concept 'proposition'); Dr. Leonard Peikoff's intent is to relate information to laymen for day-to-day use in the real world. He generally uses one common term, and one term only, to signify the meaning of a concept throughout his logic lecture series. Regarding the useage of language, these lectures are easier to follow than are the specialized writings in the book <u>The Trivium</u>.

The general subject of Aristotelian Logic itself consists of four other, more specialized subjects. They are listed below as *A. through D.*

A.
  1. **List of Common Logical Fallacies**

B.
  2. **Rules of Definition**
      a. The following two subjects are concerned with the manner in which the human mind processes information. It either mentally takes information apart, or mentally combines information together to form generalizations.

C.
  3. **Rules of Deductive Reasoning:**
      a. Making new *particular* observations with similar or the same characteristics to other previously made observations, and placing the new particular observations into a <u>*known general category*</u> in which the observations that had been made previously are already placed. This is reasoning from <u>*all*</u> - to - some (taking apart)*.*

D.
  4. **Review of the known rules of Inductive Reasoning:**
      a. Making *several separate* observations with similar or the same characteristics and forming them into a new general category -- or to form a <u>*generalization*</u>. This is reasoning from some - to - <u>*all*</u> (combining, or putting together).

The topics listed above are the standard topics covered in introduction to logic sources. This course consists of 30-CD which form ten lectures of approximately three hours each, including the question and answer periods. Three-CD comprise one full lecture. To approach this series as it was originally presented would be ideal. Listen and complete the written exercises to one lecture (3 discs) per week; ten weeks total; and try to listen on the same week-day each time.

The practice of taking notes while listening to these discs is highly recommended as a means of focusing attention as well as for recording varying perceptions over time. I have personally reviewed this lecture series every second year for the past thirty years and have experienced at least one new insight each time. The following are the individual disc titles which are listed under the basic topics.

A.
   1. **Common Logical Fallacies – CD #1**
        a. Basic logical theory
        b. The role of logic. The laws of logic and their validation. Logic and reality.
   2. **Informal fallacies – CD #2 and #3**
        a. Twenty-two common fallacies, including: the appeal to authority, ad hominem, ad populum, ad ignorantiam, begging the question, equivocation, composition, division, misuse of the mean and false alternative.

These topics are self-explanatory and self-evident. Complete the assigned exercises and a workable grasp of the subject matter should be attained. No special commentary is required.

C.
   3. **Rules of Deductive Reasoning**
        a. This is out of the order presented above, but it is in the order for logical presentation as the rules of deduction are used to form the Rules of Definition which follow.)
   4. **Introduction to Deductive Reasoning – CD #4**
        a. The nature of deductive argument. Validity and truth. Mixed and pure hypothetical arguments. Alternative arguments.
   5. **The Aristotelian Syllogism – CD #5 and #6**
        a. Categorical propositions
        b. Immediate inference
        c. Rules of syllogistic validity
        d. Analyzing arguments in ordinary language.

These three lectures (9 discs) are the most highly technical portions of the series. Do not be concerned if a full understanding is not reached upon first listening to these nine discs and completeing the exercises. It is enough that you have simply been exposed to this material at least once.
In the course of having understood the common fallacies in the section immediately prior to Deduction, and in coming to know the Rules of Definition and identification immediately following, an appreciation for part of the process by which they came to be, will develop. Of course, part of that process will be explained in this section on deductive reasoning. The remainder of the process will be covered in explaining inductive reasoning. **<u>The Common Logical Fallacies and the Rules of Definition are the operative sections used in everyday critical/creative logical activity.</u>** *The deductive and inductive rules are <u>the</u>*

**means** by which the Fallacies and Definition were developed and validated, in other words. Of course, beyond only this function, deduction and induction are further used in detailed processes of analysis and synthesis as well.

However, these three sections on Deduction should be reviewed more often than the others. To be exposed to these complex and intricate rules can be likened to practicing the scales in the growth and development of musical talent. The more developed your understanding here, the more automatic the critical and creative capacity of thought becomes in everyday use.

B.
6. **Rules of Definition** (Out of alphabetical sequence.)
7. **Definition – CD #7 and #8**
    a. The cognitive role of definitions. Genus and differentia. The method of formulating valid definitions: five Aristotelian rules of definition. Definitional fallacies.
    b. This section is very straight forward. Sister Miriam Joseph's treatise on definition does add some useful comments on the role of 'Species' to those of genus and differentia. Complete the lectures and exercises before referring to The Trivium.

D.
8. **Review of known rules of Inductive Reasoning**
9. **Inductive Generalization – CD #9 and #10**
    a. Induction vs. deduction
    b. Induction by simple enumeration
    c. Experimental induction
    d. Mill's methods of discovering causal connections
    e. Major inductive fallacies, including hasty generalization, oversimplified generalization, post hoc
    f. The justification of induction
    g. The argument from analogy

Again, the writing and the ideas presented in this last section are straight forward and self-explanatory.

VI. (COMMENTARY) Rhetoric

To quote from Dorothy Sayers' essay The Lost Tools of Learning, "It is difficult to map out any general syllabus for the study of Rhetoric: a certain freedom is demanded".

In keeping with her observation, a brief summary of the general rules of rhetoric follows. However, since classical and medieval times when the major role of rhetoric was to refine the art of persuasion, the conditions of more modern times have necessitated an expansion of the definition of rhetoric.

Classical Rhetoric was developed at a time when all social activities in men's lives were directed from a cultural hierarchy which extended central planning from the upper reaches of a metaphorical pyramid down to the operative or lower, foundational reaches of the pyramid. Societal planning was conceived by the rhetoricians - priests, jurists, and educators - and more widely passed on in a verbal form as oratory to the operative branches of society. Operatives consisted of the people who did the actual work of the society as directed by the rhetoricians. The operative classes consisted of the governmental officials (usually Monarchs), military and police personnel, producers of agricultural and commercial goods and services, and the common laborers and servants. (The caste systems as previously referenced.)

It is because persuasive rhetoric can be used for moral or immoral purposes, that a student should be able to analyze its content as the rhetoric might directly affect him. **The term moral is defined as follows: an action directed at another party which does not harm his person or property through the initiation of force or fraud**. To be able to judge an action as immoral is to use the knowledge of rhetoric in self-defense against that action. To judge persuasive rhetoric as moral is to foster cooperation to a positive purpose. This positive aspect relates to a person's own use of rhetoric, hopefully, as well as rhetoric directed to him.

In more modern times, specifically during and after the Industrial Revolution, the function of planning has spread from the top of the hierarchical pyramid to lower and more dispersed areas of society. The development of the Scientific Method to produce physically useful technological artifacts has placed a premium on specialists conversant in the Science of the Natural World. As Nature herself is not subject to persuasion, a rhetoric to describe and utilize discoveries made within the realm of the physical world had to be developed. This is the rhetoric encompassing a Statement of Rationale and the set of instructions derived from it, the Statement of Protocol. The rationale is the complete argument; the detailed thought process of deriving a conclusion from observed premises, as expressed in a statement. The protocol is the sequential set of procedures to actualize a goal which is implied from the rationale without the need for expressing the entire rationale itself.

The use of rationale and protocol leads to less equivocation within its implementation. That is, a specific term tends to have one and only one definition in its use in the rationale/protocol system. I call this system Practical Rhetoric. Practical Rhetoric closes the gulf of imprecise communication between the rhetorician and his audience, in other words. Misconceptions - both intentional and unintentional - can be minimized if a student can consciously convert persuasive or classical rhetoric to the procedures of practical rhetoric.

The Scientific Method itself is a derivation of this system of classification.

(SUMMARY) Elements of Classical Rhetoric

The elements of *Systematic Wisdom* are:

1. The five stages (or what are called "canons") of composition:
    a. Arrangement
    b. Style
    c. Memory
    d. Delivery
2. The three types of discourse:
    a. Deliberative (political)
    b. Judicial (forensic)
    c. Ceremonial (epideictic).

They are related to time: future, past, and present tense, respectively.

The Past and Future belong to men; the eternally present Now belongs to the gods.
    Aristotle

3. The three *Appeals*:
    a. Rational,
    b. Emotional
    c. Ethical

Stated more succinctly; in Classical terms: the rational is the Logos of the proposition or argument being presented, the emotional is the Pathos of the audience, and ethical is the Ethos of the author or orator of the proposition.

4. Types of *Proofs*:
    a. Inartificial (which is external, objective evidence)
    b. Artificial (is subjectively devised or invented by the author of the proof or argument).
5. The **topics**: common topics (genus or kind, comparison, and consequence); special topics (the right and expedient, the just and unjust, praise and blame).
    a. Oration
    b. Wisdom presented in formal speech
6. Arrangement: the five parts of classical oration:
    a. Introduction (exordium)
    b. Statement of facts
    c. Confirmation
    d. Refutation
    e. Conclusion (peroration)
7. Style: diction (selection of most appropriate words), sentences (length, type, and variety), rhetorical figures (schemes and figures of speech or tropes).

VII. (Advanced - optional) Read and perform the exercises in **<u>Classical Rhetoric with Aristotle</u>** by Martin Cothran

Skilled rhetoric authors can use the discipline in two senses. In its most fundamental form, Systematic Wisdom is the art of efficiently passing thoughts from one person to others. In its most effective form, it is the art of passing "validated" thoughts from one person to others.

The internet is a valuable adjunct to the concepts presented above. A simple word search on any of the technical terms listed should suffice to bring the proper clarification needed to implement a useful rhetorical dissertation.

He is happy, as well as great who needs neither to obey nor to command in order to be something-

Johann Wolfgang von Goethe

I. Letter & Article

7-21-06 [Written to an author of a book on primary & secondary education]

Dear Ms.,

I found the television interview regarding your book on public schooling both informative and insightful. It motivated my writing this letter.

Being that I have not read your book (an order was just placed) my comments may be of a nature with which you are already familiar. I share your concern and the concern of any thinking person in America regarding the harm being brought to the current generation of students in the public schooling system. This harm is the same which was visited upon their parents and, indeed, every generation of publicly schooled student over the last century in this country. Through spill-over effects, it has done damage to private primary and secondary schooling and, in particular, to university level education.

For if you [the rulers] suffer your people to be ill-educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them, what else is to be concluded from this, but that you first <u>make</u> thieves [outlaws] and then punish them.

Sir Thomas More (1478-1535), *Utopia, Book 1*

Would you first break the legs of a lamb and then kick it because it could not stand up thereafter?

We are now witnessing the accumulating negative effects of omitting the three means of **learning how to learn** which constitute the integrated, Classical Trivium - the first three of the Seven Liberal Arts and Sciences; the last four constituents are called the Quadrivium. In a Classical Primary and Secondary Education curriculum, the components of the trivium - general grammar, formal (Aristotelian) logic, and classical rhetoric - are presented to students to train them in learning how to learn and, concurrently, in validly thinking systematically. The trivium is presented to methodically gather raw, factual data into a coherent body of <u>knowledge</u> (grammar); then to gain <u>understanding</u> of that body by systematically eliminating all stated contradictions within it (dialectic or logic); and, finally, to <u>wisely express and utilize</u> that valid knowledge and understanding in the objective, real world (rhetoric). Once a student is conversant with this three-fold procedural pattern, he is now capable - and this is one of the great values of the Trivium - of **teaching himself**, with minimal guidance from an instructor or facilitator, how to learn any established subject such as mathematics, geometry, musical theory, astronomy (the Classical Quadrivium), physics, chemistry, history, philosophy, etc.; or of fully grasping any propositional topic he is motivated upon which to focus - like current socio/political issues, newly developing scientific hypotheses, historical and literary analyses, and so forth. In other words, through the process of learning how to learn, he learns how to critically and creatively **think . . . for himself**.

That last sentence sums up the process. The first aspect of systematic thinking is to learn the elements of a proposition or subject in order to critically define a problem or an opportunity (this is done in the grammar and logic stages). Once defined, we use our creative thought capacity to

solve the problem or find ways to take advantage of the opportunity (the classical rhetorical mode accomplishes this task). This makes a person a first-hand, independent thinker rather than remaining a second-hand, dependent thinker. In not relying on his own organized thoughts, a second-hand thinker (usually one marked by low self-esteem) has his mental content filled by various so called authorities like the mass media and its advertising; professionals and politicians, some of whom may be unscrupulous; officials, both benign and despotic, in schools and in the work place.

They must find it difficult. . .

Those who have taken authority as the truth,

Rather than truth as the authority.

Gerald Massey, Egyptologist

The first-hand mode - the trivium pattern of organization - is in fact the way the human mind would naturally order itself for effective thinking if this process were not aggressively discouraged by various entrenched factions in society - those self-perceived and self-proclaimed guardians of convention. To state the process in its simplest form:

Grammar

answers the question of the Who, What, Where, and the When of a subject.

Logic

answers the Why of a subject.

Rhetoric

provides the How of a subject.

A major reason the "Dame School" or the one-roomed school house of the past - being taught by one instructor and upper classmen - and the home schooling movement now gaining traction was and is *successful* is that they use(d) the Trivium Method of Education. *Success*, in this context, is in producing appropriately critical, creative, self-sufficient individuals who become equipped to attract intellectual abundance into their lives as well as that which naturally follows from it - material abundance . If a person has not been exposed to this method, it is difficult to communicate to him the serenity-of-mind and self-assurance (i.e., the spiritual abundance) caused by this competence to appropriately validate one's own thinking as well as the thinking and doctrines of others. No amount of personal counseling or therapy can generate the self-esteem of having the ability to orient one's body and mind in the world through what is his most distinguishing attribute: that of his own rational thinking applied in a systematic manner. The pattern of the Trivium is the foundation of this system which produces an intuitive means to learn new material, not only during periods devoted to formal instruction, but over an entire lifetime. As the study and practice of music allow the hands to intuitively and immediately produce melody on a piano, for instance, so the study and practice of the trivium produces intuitive and immediate critical/creative thought. In being the method to *know* a subject rather

than only to *study* a subject, it is truly the most fundamental preparation for the leading of a successful life - a gift every child, adolescent, and adult should be presented to elevate him to the dignity of self-determination.

It is stressed, the Trivium forms a habitual pattern-of-mind of *how* to think effectively, not *what* to think. As an added bonus, this is a serene pursuit. Because this is a method devoted to the "*how"* of thinking, it is not controversial. It is in the topics of "*what"* to think - religion, literature, philosophy, and _modern_ science - where controversy reigns.

The problem is, "General Education" has not been the focus of the contemporary schooling establishment but, rather, social engineering . . . it is a vile and protracted form of **mis-education**. After adopting the *Prussian Education Method* (see addendum) in America in the middle to late-19th century, this fault in educating our nation, from the perspective of the general citizenry, was compounded by applying the dangerous tenets of the *Pragmatic Philosophy* devised by *William James* and *John Dewey* (I recommend an internet word search on each of italicized terms in this paragraph). The "party line" is that children need to be surrounded by their peers in order to socialize properly in preparing them for life. Socialization is a natural process to people, it need not be taught to them; or, more to the point, *programmed* in them. Children need to be around family, neighbors, and a few close, genuine friends when younger; and participants in church, social, civic, and charitable organizations in adolescence. Friends and organizations just described have their time and place in a young persons' life - they are not all-consuming intrusions as modern primary and secondary schooling establishments try to make themselves.

There are self-serving, domineering social entities which perceive a gain from having general populations presented with only the *protocols* of a field of study and to have withheld the *rationale* of that field of study. The knowledge of the rationale of subjects for understanding, and the protocols for the expression or application of those subjects comprises what is addressed in a "General Education". The "rationale" provides the all important understanding as to *why* a subject or proposition is integrated and self-intelligible by presenting the entire thought process (the validated arguments) behind the rationale's conclusions. The "protocol" is a set of instructions spawned by that consolidated understanding (of the rationale) with which to manifest an expressed outcome. By presenting only protocols, *outcome-based education* (which is, in reality, mind control or "programming") is the openly stated goal of public schooling, not general, *understanding-based education*. Our country is populated by the products of this policy of having "only" protocols presented and committed to memory. These "products" are *designed* to be obedient soldiers, pliable employees, imprudent consumers of goods and services, and otherwise uncritical servants of established corporate and statist interests.

In not being trained to think critically and creatively, students are programmed in reading and thinking only to the level of abiding to instructions (e.g., reading a procedural manual or slavishly following edicts from "on high" issued by so called authorities). Unfortunately, this is a mind numbing action which becomes insidiously habituated. To be under the rule of task masters; to be dictated as to what to think by others or via the media; to labor under the illusion of being a well informed individual; to become a stillborn adult, a life long adolescent - these are the results of our century old institution. The ideal of self-determination is trampled mercilessly and in its place grows self-alienation. In being aggressively indoctrinated not to think . . . that is, in being programmed against our very nature, is it any wonder most of us live in a constant state of low-level fear and are anxiously disoriented in an ocean of chaos without the ability to judge as to

what are appropriate and beneficial goods and values? Man cannot long live or maintain health without his primary means of survival; the exercise of his rational thought.

"What luck for rulers that men do not think"

Adolph Hitler

If one is trained in the use of the Trivium Method, not only can he learn topics on his own; deduce particular rationale from particular protocols (and, of course, the inverse); but also develop intellectual and value judgment of a high order. Through the efficient attainment of knowledge and understanding, one's intellectual capacities are awakened. He will be comfortable at all levels of intellect - lower, higher, and subtle. He can look at the world, or anything else, with clarity and discernment. Then he can act accordingly and with assurance. Said simply, he can *thrive* in the living of life. One of several tests to show if an individual is reaching this awakened state of education is when he can thoroughly and critically entertain various ideas without necessarily embracing them (i.e., he comes into possession of a truly open mind: he frees himself from his own opinions and prejudices). The nature of some other tests are quite surprising (those will be discussed elsewhere).

Again, as I have not read your book, I suspect you have articulated the current cultural problems regarding the topic of learning and all of its effects. Because of the universality of its application, the Trivium, as it has for the last six millennia (at minimum), provides its adherents effectiveness in responding to most questions and situations encountered in life. The following are some web sites you might find useful in exploring these concepts:

www.gbt.org/text/sayers.html [This is an especially cogent essay written in 1947.]
www.ashbrook.org/publicat/oped/moore/03/trivium.html

Of course, a word search of "trivium", "trivium schools", and "liberal arts" would be helpful.

I wish you all the best to you in your speaking career, and I hope these might be seeds for furthering the cause of Thought should you decide to research and write about them.

Warmest personal regards, / Gene Odening

I. (Continuation)

Addendum to letter above.

From the **NEVADA JOURNAL**

Prussia Education System

Are we teaching American Citizens or training Prussian Serfs?

from a speech by Senator Ann O'Connell

adapted by Diane Alden

How do we Americans begin to understand the problems we are experiencing today with our educational community and with our system of education? Oddly enough, the answer to this and other perplexing questions regarding education go back in history to Napoleon's defeat of the Prussian army in 1806. Because of the Prussian failure to defeat Napoleon, Germany took a long hard look at its institutions—primarily its school system. This introspection led to the conclusion that Prussian pride and power could only be restored by restructuring that system.

A strategy was devised in which the Prussian government would set up a forced government educational system which would turn out well disciplined students who would follow orders without questioning authority. To accomplish this feat, the goal of educating children became a national priority permeated with strategies adapted to turn out a national work force rather then an educated citizenry. Every step in the education process was calculated to offer authority figures the least amount of trouble and consequently train a well disciplined albeit docile citizen.

Of course the government's attitude towards ordinary citizens did not carry over to the aristocratic upper classes, about 200 families, that owned most of the property and controlled the purse strings in Prussia—and who were intent on keeping it that way. These families did not want their children attending school with the lower classes and in the course of things the new educational protocol gave the upper classes choice in deciding the kind of schools their children would attend, a choice it did not offer to the average German. [0.5% of the population were educated as to how to learn and think systematically; to see the "Big Picture". They were given a Liberal Arts education with particular emphasis on the Trivium. 5.5% were taught how to "partially" think by having only the grammar of subjects or disintegrated portions of the Trivium presented. These were prepared for the Servile Arts - occupational professions, trades, technical disciplines, and military / police duties. The remainder of the children, who were conscripted into the schooling system, had the instruction of methods of self-teaching and effectual systematic thought replaced by programming designed to produce uncritical servants of the state.

The Prussian system may seem familiar to Americans in that it demanded compulsory attendance, national training for teachers, national testing for all students (important because it

gave the government the ability to classify children for potential job training), national curriculum set for each grade, and mandatory kindergarten. Mandatory kindergarten was necessary because it served to break the influence of the mother over the child thus making the child more responsive to government influence.

So how did the Prussian system get from Germany to the United States and what reasons were offered for its adoption here? The Prussian system proved to be a success for that government's purposes. By the late 1800's men in the United States including Horace Mann, Barnis Sears, and Calvin Stove heard about the successes of the Prussian system. They traveled to Germany to investigate how the educational process worked. Upon their return to the United States they lobbied heavily to have the Prussian model adopted.

How it Used to Be

Up until the late 1800's a good education in the United States could be obtained without government interference or oversight. Surprisingly, 50 percent of a population of 3 million in 1776 were indentured servants and 20 percent were African slaves. Yet during that time 600,000 copies of Thomas Paine's *Common Sense* had been sold in the United States and had been read by countless Americans. By 1812, with a population of approximately 7 million, Pierre DuPont wrote in *Education in the United States*, "*...*that out of every 1,000 persons fewer than four can't read or do numbers." He attributed this fact to traditional dinner table debates over passages read from the Bible. In other words, children learned how to read with an understanding of what they were reading and they knew their numbers. All this education took place at home or in one room school houses, or "Dame Schools," primarily taught by women. The children who came out of these schools grew up to be self-reliant and individualistic, in marked contrast to the Prussian system which produced an obedient, collectivist trained populace.

Another development added to the growing furor and revolution in American education. In the early 1800's, what is commonly known as the Ph.D. did not exist in the United States. Then a well-connected American named Edward Everett went to Germany to take courses and returned to this country as the first American to receive a Ph.D. degree. Eventually, 10,000 of America's wealthiest families would send their sons to obtain the Ph.D. in Prussian universities. Ultimately, this development would affect the educational and intellectual make up of the entire education system from kindergarten through college. These German trained Ph.D.'s took over the educational establishment in the United States and anchored themselves in positions of political and economic power and influence. The substance of the course work in Prussian universities in tandem with the educational philosophy tended to be socialist and collectivist in nature. Consequently, the knowledge and mind set of the Prussian system were passed on to several generations of American intellectuals.

Implementation of the Prussian System

Implementation of the Prussian system was to become the goal of Edward Everett, America's first Ph.D. As Governor of Massachusetts, Everett had to deal with the problem of the influx of poor Irish Catholics into his state. In 1852, with the support of Horace Mann, another strong advocate of the Prussian model, Everett made the decision to adopt the Prussian system of education in Massachusetts. Unfortunately for the children and poor Irish Catholics of Massachusetts and elsewhere, the system produced a willing, cheap labor force with minimal reading and numbers skills. The Everetts of the world understood that people who could read

and understand are dangerous because they are intellectually equipped to find out things for themselves, thus becoming a threat to already established power elites.

Shortly after Everett and Mann collaborated to adopt the Prussian system, the Governor of New York set up the same method in 12 different New York schools on a trial basis. Incredibly, within two weeks he declared the system a total success and took control of the entire education system in the State of New York. In a "blitzkreig" action with no debate, public hearing, or citizen involvement, government forced schooling was on its way in America.

The Results of the Prussian System

The history of American education since the acceptance of the Prussian system is checkered with failure and elitism. From the time of John Dewey, who felt people should be defined by groups and associations and who believed that people who were well read were dangerous, to our own era, U.S. education has suffered. We have in this day and age the disheartening statistics showing 33 percent or our nation's college graduates can't read or calculate well enough to perform the jobs they seek.

Working against the concepts and principles the Founding Fathers provided in the Constitution, the Prussian system has produced a gradual but statistically provable decline in literacy and intellectual capability of typical Americans. We can track the five different stages that American education has gone through: 1750-1852—The idea of government controlled schools was conceived; 1852-1900—It was politically debated in state legislatures; 1900-1920—We had government controlled industrialized factory modeled schooling; 1920-1960—Schools changed from being academically focused to becoming socialized; and 1960 to the Present—Schools became psychological experimental labs.

In the year 1941 the Defense Department was preparing for World War II. In testing 18 million men between 1941 and 1944, the Defense Department found 96 percent of those tested were literate. During this same period, among African Americans who were tested—the majority of whom had only three years of schooling—80 percent were found to be literate. By literate we mean that Americans, both white and black, could read with understanding.

During the Korean War the Department of Defense tested three million men for service and only 19 percent were found to be literate. In less then 10 years there had been a 500 percent rise in illiteracy. Perplexed, the Defense Department investigated and found that the same test had been used during the two wars and the only difference was that those men and women tested during the Korean War had more schooling—at a significantly higher cost.

Twenty years later, around 1970, the same test was used at the time of a new war. Among the Vietnam draftees and enlistees who were tested for literacy only 27 percent were found to be capable of reading with understanding the material which they needed in order to serve in the armed forces. Again the major difference between American soldiers in the 1940's and the 1970's was more schooling for the latter group at a higher cost to the taxpayers.

Consider that the billions of taxpayer dollars were spent over the time period from the 1940's to the present increased by some 350 percent with totally unacceptable results despite all the increased spending. In 1996 statistics prepared by the National Association of Education for Progress showed that some 44 percent of African Americans can not read at all. The same set

of statistics shows that illiteracy among whites has quadrupled. Incredibly, educating Americans continues to cost massive amounts of taxpayer dollars to achieve unacceptable and devastatingly poor results.

Conclusion

The cost to America can't be measured in just dollars and cents. While the economic cost is monumental as indicated by the $30 billion annual Department of Education budget and billions more spent by local communities, the lack of results for the dollars we spend is catastrophic. We are paying billions to maintain a system which is ineffective and dangerous—because it is not teaching people the critical intellectual skills which are crucial to making economic and political decisions for themselves. [Currently, most of this spending is not going to teacher's increased pay or toward efforts at better teaching standards. In the enormous, centralized corporate enterprise which has grown to be public schooling, the great majority of tax-raised income is purchasing new buildings, campus-site real estate, and ancillary physical facilities - buses, metal detectors, computers, and the like - in which funds can potentially be diverted and spread among those involved in the procurement process (education bureaucrats, local and state politicians, and contractors). To compensate for the lack of finances for other perceived needs of socializing children - like band uniforms, field trips, and other extracurricular activities - which finances have been diverted to the interests just named, school children are transformed into peddlers of sundry products to raise money for these resources under the guise of developing personal independence and responsibility ... how ironic.

What is the answer? While the privileged class may choose to send its children to private schools, most Americans have only one option, public education. Public schools are the country's largest employer and the largest mediator in contracts.

Unfortunately, the public education establishment is so powerful it can outlast public outrage. Consequently Americans face a dismal educational future unless we insist on parental choice. Until then there is little likelihood that a Prussian inspired educational system will change and deliver the desired results - a literate, intellectually capable citizenry.

An American hero, Abraham Lincoln, was very outspoken against the Prussian idea that ordinary people should not be taught the same way as the privileged class. He said such a concept was un-American - that this country was built by its common people. God created all men as equals and they deserved to be educated in the same manner, rich and poor alike.

Ancient India (4th and 3rd Millennia BC, or possibly earlier) appears to be the birthplace of the institution detailed above as the Prussian model. Even the ratios of population specialization were derived from the Indian system of social *castes*. The Indian Brahmanic System specified four hereditary castes in descending order of "cleanliness" (their term . . . read - *importance*). In fact, the entire system was based on varying levels of education.

1. The **Brahmin Caste** - Those born into the holy priestly / judicial / teacher caste were the ultimate *authority* figures in society and directed its courses of action. This caste was taught the full manner of systematic learning and thinking; the precepts of the integrated trivium. Because of this training, they were the only people in their culture who had a view of the society's "Big Picture". About 0.5 percent of the general population belonged to this caste (!).
2. The **Kshastria Caste** - Those born into the heroic king / warrior caste were the figures of *power* and were the force behind the dictates of the informed, authoritarian caste. The

warrior caste was always considered potentially dangerous to the authoritarian caste because the warrior's primary focus was physical coercion. This coercion could easily be turned on the caste of authority to assume total control of society if it (the warrior caste) so chose. For this reason the 'holy' caste taught the warriors only the means to partially think, as in the case of the 19th century Prussian System. That is, perhaps one or two of the precepts of the trivium were emphasized; or all three were presented, but out of sequence or as subjects unto themselves and without the integrating aspects of valid systematic thought being stressed. About 5 or 6 percent of the general population were members of the warrior caste - the "royal" executive, police, and military branches of political society.

3. The **Vaishya Caste** - Those born into the commercial agricultural / merchant / artisan caste were nominally in charge of the *material wealth* derived from economic activity. They co-ordinated the business, the trade, and the employment of productive society. The members of this caste were taught only the grammar of thought - the specialized materials (the servile arts) of their various vocations - in order that they be politically uncritical, rote functionaries in society. Approximately 4 to 5 percent of the general population belonged to this caste.

4. The **Shudra Caste** - Those born into the menial caste provided the *servants and laborers* to the other three castes. This caste was not given any formal instruction (the members not being "Twice Born" - or initiated into their life's station in adolescence after their periods of education [we signify this today by a ceremony called "graduation"] - as were the three upper castes). About 87%, or almost all of the rest of the general population belonged to this caste. The very small percentage of the population that were born into the lower spectrum of this fourth caste were labeled *Untouchables,* and performed either the very unsavory tasks of society (sanitation work, etc.) or were the common beggars. Interestingly, after coming to a comprehensive understanding of the hierarchical structure of their social order, a number of this group of Untouchables later became the international bands of traveling societies which are known as the ROMA or Romani people. They are most commonly known to us as "Gypsies".

These basic divisions in society have manifested in various cultures throughout the ages. Some more westerly examples:

Ancient Egypt developed priestly and warrior castes. To cope with the potential problem of a rebellious warrior caste, the priests selected their titular leader, their Pharaoh, from among the warrior caste itself. Once selected, this leader was initiated into the Mysteries of the knowledgeable priestly caste ... the centerpiece "Mystery" being the integrated trivium, most likely. Of course, the deeper Mysteries were pharmacologically communicated.

European society in the Middle Ages was divided into *oratores, bellatores, and laboratores.* 1] The Church was the dwelling of the oratores. These were the men who had been given the sequential instruction from grammar, to logic, and on into becoming accomplished rhetoricians and orators. European authority stemmed from skillfully applied rhetoric. 2] The bellicose men of society were the kings, princes, and various noblemen who executed aggressive actions on their own behalf if in concurrence with the guidelines of the Church and , at times, acted as coercive auxiliaries of the Church itself. 3] Laboratores were composed of farmers, merchants, tradesmen, artisans, serfs, and freemen laborers and servants who lived under the authority of the Church and at the pleasure of the various (bellatore) Monarchies. (In France, these are called the Three Estates. The Fourth Estate, added later, is the press/media.)

In his very readable works titled Republic and Laws, the Greek philosopher Plato thoroughly describes the intricacies and implications of these social divisions. By studying these two works

- these dialogs - one can see that the contemporary world is still structured in this manner although under different names and in veiled guises.

SECONDARY SOURCES

1. **TRIVIUM RESOURCES:**
    a. Teaching the Trivium: Christian Homeschooling in a Classical Style - a book by Harvey and Laurie Bluedorn.
    b. There are at least three very informative audio lectures, in the form of podcasts, at the Bluedorn's web site -   www.triviumpursuit.com - as well as some other valuable teaching/learning aids. The podcasts are titled: "Teaching the Trivium" #1 & #2, and "The Bare Bones Basics of Debate".
    c. **Caveat - the materials available from this site contain much value and wisdom. Please exercise patience with the presence of religious fundamentalism here in order to extract the full measure of this wisdom.**
    d. Well-Educated Mind - a book by Susan Wise Bauer.

Books listed above are available from amazon.com., unless otherwise noted.

2. **INTERNET RESOURCES:**
    a. The Lost Tools of Learning - An essay by Dorothy Sayers
        www.gbt.org/text/sayers.html
    b. John Taylor Gatto
        i. Against School - an essay:
            www.spinninglobe.net/againstschool.htm
        ii. Dumbing Us Down - an essay:
            www.johntaylorgatto.com/bookstore/dumbnblum1.htm
        iii. YouTube - John Taylor Gatto - 01 The Elite Private Boarding Schools This is the first of a 19 part series on education, including a segment on the Prussian School Model, an Underground History of Education (#12), and the Politics of Power (#18).
3. **QUADRIVIUM:**
    The Quadrivium - consisting of the four subjects that are integrated by Number - has not been properly presented to the Western general public since the time of the so called Age of Enlightenment in the 17th century. There is a series of very unique booklets published by Wooden Books in the United Kingdom which, in concert with using the internet for specific clarifications, explain the four subjects in the classical fashion; i.e., in the way that these subjects should properly be introduced. One must experience these books before an appreciation of their distinctive method of communication can be fathomed. All of the titles listed below as pertaining to the Quadrivium are Wooden Booklets.
    a. **Mathematics / Number in Itself - exists Outside of Space and Time**
        i. Sacred Number; the Secret Qualities of Quantities - by Miranda Lundy
        ii. Useful Mathematical & Physical Formulae - by Matthew Watkins
    b. **Geometry / Number in Space**
        i. The Golden Section - by Scott Olsen
        ii. Sacred Geometry - by Miranda Lundy

      iii. Platonic & Archimedean Solids - by David Sutton
      iv. Symmetry - by David Wade
      v. Q.E.D. - by Burkard Polster
   c. Music / Harmonic Theory - Number in Time
      i. The Elements of Music - by Jason Martineau
      ii. Harmonograph - by Anthony Ashton
   d. Astronomy / Cosmology - Number in Space & Time
      i. A Little Book of Coincidence in the Solar System - by John Martineau
      ii. The Compact Cosmos: Journey through Space & Time - by Matt Tweed

(Since this bibliography was originally composed, a compendium titled The Quadrivium has been published in one volume which includes Sacred Number, Sacred Geometry, Platonic & Archimedean Solids, Harmonograph, Elements of Music, and Little book of Coincidence, at an extremely reasonable price.)

All of these booklets have been made available at amazon.com , or they can be ordered directly from woodenbooks.com in the U.K.

Additional Internet Resource Thread:
http://www.redicecreations.com/radio/2010/07jul/RIR-100722.php
http://www.constructingtheuniverse.com/

  4. MYSTERY SCHOOLS:
    a. Critical Path - a book by R. Buckminster Fuller
    b. Grunch of Giants - a book by R. Buckminster Fuller
      i. This title can also be downloaded from:
        www.pdf-search-engine.com/dr.fuller-grunch-of-giants-pdf.html
    c. Qabalah: The Mystical Heritage of the Children of Abraham - a book by Daniel Hale Feldman
      i. The entire text, complete with illustrations, can be found at:
        www.workofthechariot.com
          1. Pay particular attention to the concept of the Small & Vast face of God, and the distinction between the Perfect Tree and the Working Tree.
    d. The Cipher of Genesis: The Original Code of Qabala - a book by Carlo Suares
      i. Related material can be seen on Inet at:
        www.psyche/suares/cipher_intro.html
      ii. The Secret Teachings of All Ages - a book by Manley P. Hall
          1. The text and illustrations of this book and many other texts can be found at: www.sacred-texts.com
    e. The Alchemist's Kitchen - another small Wooden Book by Guy Ogilvy
    Keep uppermost in mind, read this book as an allegory, not literally!!
  5. INTERNET RESOURCES:
    a. The Tree of Life
      i. www.ifdawn.com
      ii. Qabbalah - Tree of Life
        www.crystalinks.com/qabbalah.html
      iii. YouTube: Thinking Allowed - The Sanskrit Tradition: A 3 part interview with Sanskrit scholar Dr. Dean Brown.