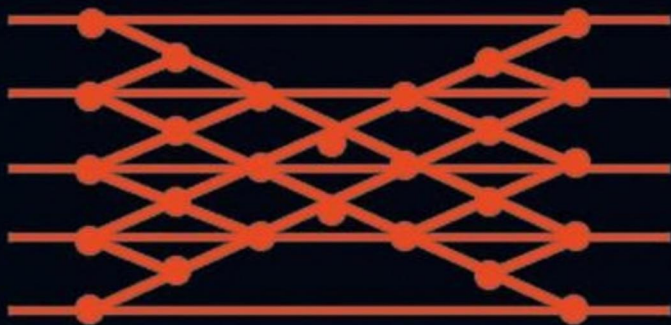# THE DIMENSIONAL PHILOSOPHER'S TOOLKIT

OR, THE ESSENTIAL CRITICISM; THE DIMENSIONAL ENCYCLOPEDIA, FIRST VOLUME

Nathan Coppedge

The Dimensional Philosopher's Toolkit *Or,*

The Essential Criticism

by Nathan Coppedge

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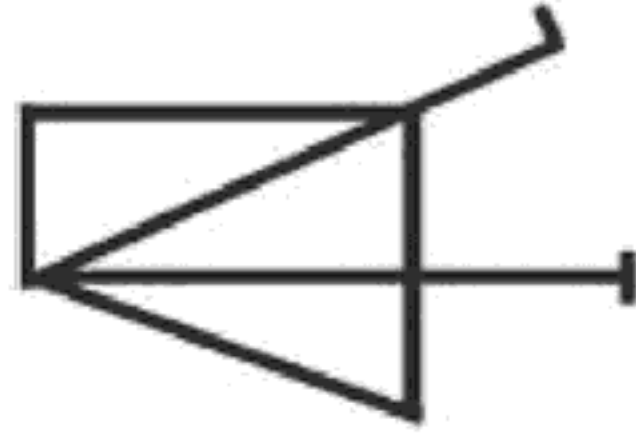
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FORE NOTE

This is an intellectual book intended for intellectual audiences; But unlike authors of some books in the tradition, I was willing to escape a certain level of professional branding in favor of what I might call a contrast with professionalism—if this is unduly strange, I advise an observation of psychological consequence; That this book is more emotionally grounded through an inability to compromise for superficial virtues; The error with this book if it is found, I believe to be significant even if it is monstrous; But unlike some authors, I do believe in "intellectual problems," perhaps even to the point of madness; I am not a "formalist" or an "idealist" in their present often abusive forms of the definition.

DIMENSIONAL
ENCYCLOPEDIA
VOL. I

DEDICATION

This book is dedicated in humility to abstract art, to which philosophy is but a contributing tool

INTRODUCTION

This encyclopedia is a response to my desire to promote what I call avant-garde philosophy. It attempts a response to a number of unfinished trends in the West, presenting a new wilderness of arguments and rhetorical forms.

While it is written by an artist and not a PhD., it contains special knowledge derived in part from geometric perspectivism and Descartes' mathematics; Readers may identify with the ambition present in this work.

In spite of my original arguments, I would like to mention my debt to prior examples of critique; but, in so doing, I would also like the reader to appreciate that this work is not wholly dependent on any of these examples; For these schools, often it seems, perhaps without exception, have reached their pinnacles without any process that provides answers.

The exceptions, and I can count them on my fingers----Kant,

Wittgenstein, Whitehead, with influences in the Ancient Greeks----are notable for solving pieces of a categorical puzzle; Largely outside of these figures, the specialty of concepts has been an inhibitor; At least, notable metaphysical theorists including the

Greeks have often leaned on single concepts for support, the way Nietzsche gravitated towards nihilism, and the way Plato's cosmology depends on a Prime Mover.

In this book I describe not only a new method called categorical deduction, but a string of related methods which extend deep into the hypothetical landscape of future implementations; Much as we interpret Aristotle today, in the future this work may be seen to furnish a backdrop of related problems which is not automatically corroborated;

As an essentialist critique of prior traditions, this book adopts one substantial method: to arrive at new types of procedures; In this attempt, I have also adopted 'fossils' from pre-existing systems in an effort to establish a rigorous correspondence;

Critically, I have found that the Modal Realist (MR) tradition lacks an argument for coherency, and Ken Wilber's Integralism as expressed in *The Marriage of Sense and Soul* is grounded in social rather than analytic concepts;

Seeing this weakness in the traditions, I have adopted coherency as a major logical term, which becomes useful because of a linguistic stipulation, similar to Wittgenstein's sense that language is made of atomical facts;

I have also employed relativity—not relativism—as a functional language concept in the context of diagrammatics; First, the context is provable only insofar as the categories are equal in measure; In this sense I am instating a more popular concept of idealism than has been familiar in recent years; Secondly, each individual category is functional only by being preferred over another (opposite) category; The overall context is concluded to be dynamic, and only functional by reason;

The result is what I call 'valuing zero': the typological prediction

that information output is a function of an original set of categories; However, such categories may exceed their own priority, because the true origin of linguistic values may be extended backwards ad infinitum; The second zero also figures into my critique of mathematics, in which it is seen that diversification may be a missing premise of basic arithmetic;

Because of the recent reliance on mathematics in Western philosophy, the second zero may inevitably be seen as the primary tenet of this body of knowledge; But I warn the reader, the context was originally more diverse; And, taken truthfully, every prior tradition has done its best to provide access to those answers which furnish the most excellent meanings;

If there is a first tenet of this book, it is that meaning is possible, and if there is a second tenet it is that truth exists in perceptible degrees;

The iterations of cyclical and linear correspondences which I describe graphically return to one phrase for reverberating strength:

---THE AMELIORATION OF JAGGED POTENCIES IS REALLY THE SECOND CENTER---

Whether this center is psychological, or philosophical, or material, it is not meaningless; In a system of typology it may be called by its more obvious name:

The Second Zero, the source of significance::

ABSTRACT

Abject Lesson One:

The Knowledge of the Existence of a Philosophical Problem

Philosophy today is often marked by what I call the typical exception, a form of criticism in which, for reasons that are rather subtle, experts will make a big complaint about the obliteration of entire disciplines, but without adding any new figment of an idea; A case in point is a description of the Linguistic Turn from the original *Philosopher's Toolkit:*

> 'The linguistic turn' as this emphasis on language is called, is now viewed somewhat ambivalently. While so much energy devoted to the philosophy of language has certainly resulted in a better understanding of how language works (and fails to work), many now judge that language was given too central a role in philosophy and that philosophy's linguistic obsession was at least as much an obstacle to progress as an aid. Whatever judgment one makes about the linguistic turn, it has left an inheritance to contemporary philosophy that cannot simply be sloughed off
>
> ---Julian Baggini and Peter S.
>
> Fosl

Whatever one gains from the analysis of a subject, it should not result in a simple-minded state of doubt; Such doubt is not philosophy by itself; Instead, philosophy needs a method; And not only does it need a method, it needs a method that gets results; Hence, the notional 'dimensionism'; But beginning with geometry is no easy task:

Abject Lesson Two:

The Problem of Translation and Identity

I have read arguments which end abruptly at a claim such as "metaphysics lays no claim on the meta-ethical."

Plausibly, if meta-ethics were to be beyond physics, it would be metaphysical; And since physics lays no claim on the ethical, there is no doubt that ethics is making a metaphysical claim; It is thus preposterous to claim that meta-ethics is not metaphysical, because meta-ethics requires metaphysics to make an ethical claim;

What may be more obvious, however, is to state that ethics cannot be meta-ethical, because such a claim would be beyond metaphysics; But instead of making this claim, it is better to renege the original statement, and extend ethics into metaphysics, and hence meta-ethics;

With the understanding that ethics affects all areas of equity, whether nominally or actually, it may be stated that the 'meta-' in general pertains to metaphysics; Just as it is not for us to presume that Aristotle was not a philosopher, it is not for us to assume that by defining a body beyond physics, Aristotle was not defining a body of the class 'beyond';

Generally, this 'beyondness' or 'metalogy' which is not 'meta-criticism' is still a dimensional study which works by failing to compromise its definition; This works on the austerity of such arguments as that meta-ethics must be metaphysical ethics, or there is no meta-ethics; *It is not important to define a new problem if the original problem is no longer solved;*

Abject Lesson Three:

The Problem of Implementation

This problem is now adequately solved with the advent of powerful computers; There is a new obligation for philosophy to be computational, which I have addressed in this book and other books I intend to publish; Dimensional philosophy opens doors to many key applications which affect the boundary between knowledge and other disciplines::

Abject Lesson Four:

The Need for Exclusivity

Due regard must be paid to methods of exclusivity which may be possible with computational or computational-resembling methods; It may be said that as late as 1994 major philosophical thinkers were considering that arguments other than some variety of a-priorism were not to be treated as essentially valid:

For, on traditional principles, a single false instance falsifies a generalization, so that a solid valid counter-instance refutes a general thesis in one decisive blow

Although this statement was partially tongue-in-cheek, Rescher's arguing style [In *A System of Pragmatic Idealism,* p. 114-15] came off as long-winded and perhaps futilistic. Therefore I argue, that what was once seen as desperation is really a need for sanguine appreciation of key philosophical advantages; One of these is the capacity for categorical exclusivity, which may be treated as relativistic only in the very worst case; a case it may be said, that is still constructive.

"The Ideal Aperture is with Miscellany"—

THE ERSTWHILE INVENTOR

THE
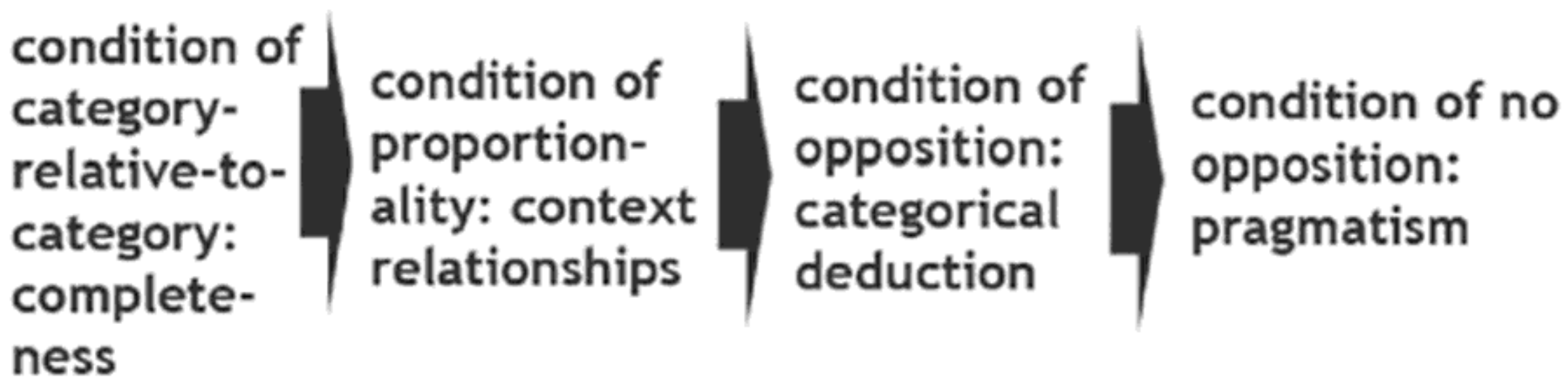# DIMENSIONAL
PHILOSOPHER'S
TOOLKIT

Absolute Problem: The most evident problem with absolutism is extremism for which the obvious lens is sophistication; For every appropriate genus there must be an adequate determination, or one must declare that "absolute" is an inadequate expression; Yet since "sophistication" is too vague for definitions, a second lens must be adopted to find some definite "form;" If the second lens is not coherentist, it must be dynamic, correspondent, or relativistic; Otherwise it must be concluded that all absolutes are self-proving; However, since abnegation is the only principle against direct evidence of "something," absolutes are a workable definition of the highest evidence; Largely what works against evidence is merely fallacious, so it stands that fallacy is the largest problem with absolutes, under several lenses; In an argument by equity, the inevitable correspondence is to a coherent theory of truth, or it may be conceded that the ultimate compares with the ultimate rendering equality or positivism; These in turn may be used as fuel for the next iteration of relativism, known as relevantism; (Compare the opposite, the Relativistic Problem, the development at Coherent Problem, the partial opposite at Correspondence Problem, and the neutral at Dynamic Problem)::

Absolute Solution: Stipulating that a category is relatively a category, as in Relative Solutions, it is possible to define that a context of categories is coherent and exclusive; This is by virtue of the mere quantification of categories, which have been deemed individually complete and are therefore complete in a coherent context; The value of the correspondence of opposites then---once deemed logical—scales to the degree of absoluteness of the categories; In this respect there may be a significant contingency---if, unlike values, some concepts oppose one another in scalar terms, like anything analogous to one and infinity (which are categorical opposites) or microcosm and macrocosm, or the constituent large and small parts of these categories in a Categorical Deduction—then how may it be determined that a concept is absolute?; Only by reference to the relative presence or absence of a given quality

or property within each distinct category;

For example, if religion opposes science in the context of quantity and quality, a low quantity of religion corresponds to a high quality of science, a medium quantity corresponds to a medium quality of science; However, a low quantity of science---a singular science, corresponds directly with high quality of religion; The absolute conclusion then is that in the case of a singular science it constitutes a religion of opposition to religion; Paradoxically, then, science is not its own religion in any general sense of religion; Thus, the absolute sense of categories is supported; Judging these methods of judgment to be general properties of reasoning with opposites, in some sense then, no context opposes the independent identity of categories—this is a sense of absolutes; Nonetheless, the context of religion may be the context of science so long as the context opposes the context; Otherwise, there is no opposition, which is an astounding result in itself, when concluded; See also the following diagram;

ABSOLUTE CONDITIONS OF CATEGORIES

condition of category-relative-to-category: completeness ⮕ condition of proportionality: context relationships ⮕ condition of opposition: categorical deduction ⮕ condition of no opposition: pragmatism

Accessory Condition: The sum of efforts, results, or values that permit's a condition to be true, obvious, or plausible; It is most classically evident in a precedent for psychic powers, e.g. 'He had powers enough to be psychic' emphasizes 'powers' just as it emphasizes 'enough' or in a different sense it may be a formal accessory condition, e.g. someone had value enough in a previous life to necessitate psychic powers in the present one, so that the condition in that case is one of value, e.g. 'He had value enough to be psychic;' In this sense, there is a conceptual chain of events (even in similar cases such as scientific observation) whereby extreme logical derivatives may be formed by logical commitment; This principle may be called the Law of Accessory Conditions; Essentially, it flattens the playing

field for the use of both universal and secondary applications; See also the following diagram:

Acid Test: Most conventionally, a test by bromides or the least number of unreasonable assumptions, exemplary of philosophical razors; See also Method of Razors and Thought Experiments::

Advice on Immortality [review function]: Immortality is a recent question for most of humanity; But in this endeavor I don't wish to appear as other than a pessimist, where such an attitude is practical; It is not social-prospective thinking; In fact, social controls are only one of a number of hurdles that make progress—much less the actual states of such qualification—seem impossible; But for the sake of interest, be it historic or futuristic, the pursuit seems at least philosophical; So I will give my most practical advice on the knowledge which concerns the subject;

Immortality always involves three things: [1] an encounter with age, [2] pragmatic intelligence, and [3] natural energy; Not all need to happen at the same time; For example, if minds are dynamic, it is possible that a pioneering child could have his or her *encounter with age* very early; Hypothetically, at least, such an encounter is not itself life-threatening; There must be some resource which counter-poses age, or we would not live at all; The first requirement is a basis for an 'equity theory of recovery;' Secondly, *pragmatic intelligence* merely means adaptively to circumstance; Hypothetically, 'windfall physics' is possible, which could delay or eliminate death; While traditionally those are often seen to be medical practices, that is not necessarily the case; Finally, *natural energy* is sometimes seen to be granted at birth; But whether or not that is the case, any natural energy which is not a product of sacrifice may seem adequate for temporary youthfulness; This is a basis for a 'contra-contractual exegesis' suggesting that the three elements combined could equal something like satisfaction, if not immortality; Then the caution is against lives which do not pursue a secondary, that is, unimpeached and immortal form of contract in those terms; At the very least, such a personal contract could eliminate many health problems, within the extent of one's power, opening the possibility that medical means would be effectual::

Advice to Philosophers describes what philosophers do; It could be advice about scavenging (what I call the aesthetic of philosophers), or the analysis of analysis, or epicurean morality, or the proof of proof; None of these categories is without obvious elements, and each (except perhaps the last) is prone to generic advice; What then advises a philosopher? He may himself aspire to being an advice-giver; First we can offer questions; What is advice? What is the game you play? What happens when you do or do not seek contingency? Where is ambiguity? What is a traveling paradise (a question very subtle to the philosophical mind)? After these things, how is the answer a technology? What is the publicum of thought? What archetype has the most variables? Do children win? What is the conscience of a nightingale? Where is beauty lost? Where is the sum of sums? What is the scandal? If these thoughts are not stimulating, I would conclude that the listener is not a philosopher, or at least, he has aged too quickly and forgotten his dogma; Dogma should be a device, so it should be complex and potent; When there is no device, theory is lost; But the choice to use the word dogma is synthetic; It is philosophy which is most qualified to use the term::

Advice to Writers often hits an artificial barrier; This is the first barrier to writing; Mere assumptions that one could not create, the unwillingness to tap the obvious; Past this point, it is inconvenient to consider them as barriers, better to call them thresholds; The second threshold is the sensory, also called the stimulation threshold; Without much stimulation, everything turns into a form of habit; This worked for some poets of history, but not everyone is so authentic as to succeed with style as affect, the condition under which only a thin layer, of any quality, remains; The third threshold is the "secret barrier;" At this stage, each person is trying to solve a personable problem, the element that would reveal the secrets of writing; Generally, the answer is to define "secret" and write about it; Finally (you may, as more than one author has said, find that these steps repeat) there is an "officiation barrier" where the work must claim a role through profit, politics, or positive criticism [For some of this content, I owe a debt of obligation to the skilled women writers Natalie Goldberg, Anne LeMott, and Annie Dillard];

As a second degree from categories of barrier, is a categorization of the nature of writing; In some way, individual categories are what compose everything in writing; Building from individual "hints" (the most discrete categories) to ideas of "arrangement" (and intermediate step), finally there are "corporations" which may be entire book volumes, arranged according to the extendible themes; When an arrangement cannot be refurbished as its own modality in the tradition of formalism, additional "hints" are needed to extend first the largest most important themes of corporations, and secondly the keys to large arrangements, and consistent appearances; In this way, categories procure for the reader and writer a formula of arrangement for established productivity and practice;

An additional method is had in "casualizing" the same method, for example, by composing a book of "hints," "arrangements," or "corporations" there is a macro-or micro-account of the specific hidden nature of the practice, whether it be problems, or advice, or

images; With greater difficulty, arguments, criticisms, or methods can be used to organize an otherwise disordered assembly of such items; This leads to a "paroxysm of duplicity" e.g. corporatizing corporations is a dimensionally opposite but not invalid approach to corporatizing hints; To some extent it may be an arbiter to determine if it is perfection or complexity that one sees in the macro-and micro-scales of the effort; I find that at the furthermost extent of the effort of a single book, there is a trend to fishtail depending on the early unwillingness to define that the macro-account is complex or prefigures some sort of formalitic perfection;

There will always be exceptions to the rule in writing; For example, I find that writing about foolishness, or cases in which the material has a pre-established method have intrinsically different methodologies when compared to almost any other kind of project; But as usual, the exception to the exception is categorality::

Aesthetics finds its first major approach in functionalism, where it is divided between lattice and subject methods; The two meet in sculpture, but diverge between figure art (sometimes interpreted as extending into expressionism) and painting as a creative enterprise,

with similarities to this second form extending into photography and collage; The lattice method is used in two and three dimensional forms, as is the method of subjects; It is the lattice form which is best known for abstraction e.g. beginning with Cubism, and becoming curvier or more discriminating (see dimensionism), while the subject formula is responsible for establishing a complex dichotomy between curvature and grid form processes, since the figure is often a synergy and yet undisposed to variation;

A second approach is conceptual; In its complexity, there is a distinction between metaphor and materialism; Approaching a context or medium as a translation or as a truth-to-substance representation; It is metaphor which leads to mimetics, and materialism which leads to installation; Both of these are frequent dead ends;

The solution is minimalism or methodology, or psychological representation; However, it remains true that any of the four forms, lattice, subject, metaphor, or materialism can be realistic; This brings me to the third approach, the correspondence approach, which is often a function of technology or philosophy, or succeeds to establish an aesthetic that is no more than a set of rules for appearances; Largely the solution is then to revert to functionalism for inspiration, or to philosophize atmospherics;

If there is an answer beyond this, it is by specificity to the audience informationally; Approaches look like specific categories of psychology, or technological exceptions to materialism

Hyper-Cubism is my preferred aesthetic principle; Its technologism is organizational in principle; Expressionism can be compared in usefulness if it is interpreted as a menu of feelings::

Aesthetic Temptation for an Arbitrary Frame: Un-thoughtful techniques often avoid the deep meanings of words; Furthermore, when depth is required there are often generalized assumptions for some kind of mystique or subjective claim; However, it is precisely in the case of generic value (a combined term) that assumptions about generality are to be avoided; While in some sense the most successful common technique is to "formalize" an idea, in not every case will an idea of

formality serve to adequately frame a concept; Formalization is subject to a strong degree of pigeonholing, which essentially avoids and may abnegate the value of categorical insight; While this may be acceptable in some limited cases of aesthetic claims, it is not generally noteworthy as a habit of mind; The use of these sorts of "arbitrary frames" to connote an aesthetic approach, or an implicit utility to a new system, may designate a compromise that goes beyond a mere avoidance of assumptions—it may lack a historical or dimensional concept except by playing into a set of assumptions that readers or viewers do not always comprehend—a reliance on arbitrary meaning, which amounts to a Dynamic Problem; In this sense an arbitrary frame is a sign of a reliance on subjectivity::

Afflictive Ethics holds that an ethical problem is always a product of a neglected party or dysfunctional system; Any problem can be solved out of ethical reasons that result in a good treatment; The highest ethical requisites are achieved through some kind of notion of what it is to have a valid experience; Categories such as 'intent,' 'domain,' 'option,' and 'combination' are subject to avoidable language errors which mimic problems in treatment and comprehension; Problems scale to the degree they were not recognized, in direct relation to characteristics more valid or important than broad-scope social functions; Ethical problems emerge directly from major unnoticed categories which did not acquire treatment; Long-term solutions encapsulate a solution to at least one half of all avoidable problems::

Agon Theory is best remembered as "greatness" theory, with the recent example in a book which compared the innovative and the creative forms of intelligence; While the book may serve as an example of how the distinction between innovators and prodigies may be ambiguous by token of the term 'agon,' at the same time it is discovered that either may connote such; The result in my thinking, is that 'agon' is a term that encapsulates all categories of greatness; Where there is a new category of greatness, a new agon is posited; Thus, categories of agon, such as 'innovator' and 'prodigy' may exemplify a broad technique of application that runs from more fundamental categories than is the customary use; 'Child innovator' is for example a recent category, creating a concept of 'childhood agons,' 'Agon' is roughly useful as a

concept of creative license for expanding categories; In this sense it may be immune to the Deficiency Assumption::

Allegorical Assumption: Distinguished from the blank slate by its assumption of perfect categories; Distinguished from synthetic formalism because the latter defines categories through decoherence or limitations, rather than pre-established harmony::

Amelioration consists of three levels of systemic analogy, which are used independently, due to differing levels of formality: [1] Equal concepts cannot exist on either side of an axis diagonally without destroying the identical parts; Thus the concept of black-and-white person is not a context of opposites; It amounts to a comparison of colors; [2] Linear amelioration is of the form that one axis opposes another axis; If the method is dynamic, it is translated as a third category of amelioration; [3] Eclipsing the spiral of dimensions (axes), the third type of amelioration is a logical form of translation, using coherency; This may take place through the use of an Analogical Method and/or Universals; Graphical methods enhance this effect, especially as demonstrated by Categorics or Categorix including Categoric Sets; If there are one or more axes (which may be incremented in number to show varying typological levels), the amelioration may be interpreted as moving in a spiral of incremented modes, according to one of the levels of Categoric Set; In the modular form, this may be disorganized, and consequently has only point-to-point validity; An alternative to this is to consider a set of qualia data that is not axially organized, but the result may be disastrous; In the hierarchical form (as shown in Analogical Methods) each stage consists of either compounds of pairs of properties, or translations of the dualism of properties; The result of the hierarchical method is a smaller or larger typological level; In the modal form, which is the most typical form of amelioration for knowledge-based effects, translating one of x terms—where x represents the level of typology or number of categories in a diagram—results in a different opposite term; Based on that difference of set, it can be determined how the remaining opposites relate; E.g. what kind of new context is represented; The result is an equivalent diagram using different terms:

an amelioration; Although one method introduces an arbitrary context,

sometimes context can be used to formalize the degree of coherency in the long term Delineative Method; Generally the quadratic or four-category method is easiest; It is notable that the systemic and modal levels of category are functionally interchangeable in an amelioration when coherent categories are used; In other words, a modal set can be used as a systemic set in any case where those results are deemed worthwhile of a systemic study; The result is that micro-scale ameliorations have implications even for large data-sets; See also the Law of Amelioration::

Analogical Method: *(methods for d-dimensions):* The general method expanded in the Unitary, Dualistic, Trinitary, and Quadratic Methods reflects a diagrammatic approach, and involves two linguistic stages: [1] The context stage, involves establishing categories using opposites, which may exist in one or more equivalent diagrammatic contexts; [2] The judgment stage, involves either Categorical Deduction about a single diagram, or a comparison of opposites within two diagrams; To use more than two diagrams for the judgment stage requires that each diagram fulfill identical requirements for sets within the Unitary, Dualistic, Trinitary, or Quadratic Method, and that the number of diagrams is equal to its hierarchical level of typology (1 for Unitary, 2 for Dualistic, 3 for Trinitary, and 4 for Quadratic); For descriptions of the specific opposite comparisons, refer to the Quadratic Method, the Trinitary Method, the Dualistic Method, and the Unitary Method; Or, for the deductive method, refer to Categorical Deduction::

Aporetic Method: Although originally Socratic (and dialectic), the aporetic method can be altered in light of more recent theories of philosophy; The result is to define aporia as a product of a coherent system in which it is accepted that there is a problem; It then follows that there is a distinction between two types of aporia, one, *solutionary aporia,* defines that some problems may be defined as if resolved; Another, *resolutionary aporia,* defines that a problem always remains to be solved; In the second case, it may be ambiguous whether a problem is solved or not; In the first case it may be ambiguous whether a solved problem is useful; Typical of Plato or Socrates, there is an arbitrariness of the resolution that is useful for thought; (For example, consider how The Republic makes ethical claims about an unethical

Volition or consciousness *[Problem* 3→ Space-Time]

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Absence of ideas *[Abject Lesson One* →Introduction] General ideas [See Ideas, Prefigured Ameliora] Ideas

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IDEALISM CRITICISM

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