

# The Platonic Idiom



**Samuel Louis Dael**

*The infirmity of western civilization*

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This book is dedicated to Socrates, and to the world which suffers from modern education's lack of Socratic discourse. It is not written to those who look to modern authority, but to those who look far back in time to the authority of antiquity that had the mind to understand, ears to hear, and eyes to see.

## **The Platonic Idiom**

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## Preface

The *Platonic Idiom* by Samuel Louis Dael is a book about the meaning of words. More particularly, it is an epistemology of meaning, which makes it the first of its kind.

When the *Platonic Idiom* came to my attention from a friend who demanded that I “read it,” the first thing that caught my eye was not the title of the book, but rather the audacity in the subtitle that read, “The infirmity of western civilization.” Ever since my early days in college, it has been assumed, even without any serious discussion that I can recall, that western civilization has grown more imminent from the time of the first Greek philosophers. According to Samuel Dael, western civilization has descended from its true Greek forum and embraces a great infirmity postulated by the mind of Plato. The infirmity is having the spirit of Socrates converse the words of an idiom contrary to the way of the master himself. Perhaps this is the folly of civilization—to change the mind of heaven.

This very claim pulled me into a book that has caused me to rethink everything I know with a discipline I have never had. Surprisingly, this is part of the western tradition that has yet to be reborn. The other part is a complete philosophy of responsibility rather than another positional thesis. This makes it timely and certain to impact the statesmen and the student. All things from the desert seem to have this potential, which makes the *Platonic Idiom* that much more impressive in that it has no ties to the academic world. It was written not for advancement but for impact.

The impact begins with the creation of a predicate epistemology and crescendos as it challenges the most influential minds and ideas in history with a series of five books to follow. The next to be published is the *The Einstein Illusion* and the last is a book Mr. Dael has asked that I keep to myself for now. *The Platonic Idiom* is the first and the foundation for all.

So how does one writer effectively challenge so many dominant thinkers and beliefs? It is done with an epistemology unique in the history of philosophy and known only by the masters themselves. Mr. Dael argues that philosophy has been so busy perfecting subjectivity on the one hand and objectivity on the other that the original intent of apparent action has been neglected. When Socrates labored to find meaning in words, he was searching for meaning in “right action” and was not toying with a wasteful debate between what is real and not so real. In this respect, *The Platonic Idiom* shows the failure of Platonism and instead delivers a philosophy of action and responsibility rather than another polemic position.

The problem with our so-called western civilization is found in splintered dichotomies that exist because we neglect to find equilibrium with reality. We have indeterminism vs. determinism, subjectivism vs. objectivism, the ideal vs. the real, liberalism vs. conservatism and even faith vs. reason. In today’s hotbed of polarization, the problem arises with each person thinking that taking a position is the key. Just as you cannot position faith as the pendulum opposite of reason, you cannot position reality in opposites. What is thought to be opposite must more likely be complimentary. This is why we need a third reality that gives agreement, proportion, and equilibrium rather than something that negates the other side. *The Platonic Idiom* reveals this third reality appropriately called the reality of predicativism.

When we negate the other side of a position, we are left with ideologists that talk of freedom yet avoid the responsibility required by the gift of agency. While the patriot positions himself on the side of freedom from the state, the ideologist

positions her philosophy within the force of the state. Neither side accepts responsibility and, instead, western civilization followed the Platonic dichotomy rather than the predicate act of responsibility.

You will find that *The Platonic Idiom* communicates an inclusive philosophy unsurpassed in its ability to define words free from contradiction. Mr. Dael challenges the Platonic and Aristotelian duality that has plagued western thinking, and he does this by applying the psychology of fear, the conservation of meaning, the law of invariance, the predicate axis of action, and through his epistemology tree I believe he will give birth to a western tradition that pangs to be delivered.

Mica Ron Thomas

Editor Vision Impact Publishing.

Quoting accepted authority in order to propagate a personal view causes one to question the intent. Many will seek for a myriad number of authoritative facts in order to avoid responsibility toward understanding.

Samuel Dael

## Introduction

Readers familiar with antiquity will find *The Platonic Idiom* a version of philosophy different in content and different from traditional views. The attempt is: To make philosophy less highbrow and give meaning more responsibility. This required a process that is for the most part neglected in philosophy yet considered paramount by Socrates and perhaps the prophets of antiquity. Plato is here considered the first to depart from not only Socrates, but also from sound thinking. Western Civilization continues to make the same mistakes as Plato.

In finding the academic forms of philosophy very strange, I have fallen back on the Socratic method and the meaning of words. This is not the form found in scholastic circles, but will make perfectly good sense once understood. This thesis is not a traditional scholarly work that simply references prior authorities. Rather, the maturation of this approach comes from the study of classical physics, the origins of classical religion, and also through a process of solving the paradoxes of modern relativity. Much of these views will be found in *The Einstein Illusion* and other books to follow, but they are referred to in this book because of their philosophical nature. This process was not without the development of an epistemological philosophy that requires that terms used in logic and reason must hold their meaning with more self-evident precision. The intellectual can argue rhetorically from any view he wishes, but making good sense takes a more classical, Socratic approach.

All meaning must be axiomatic or self evident and perceivable. Despite theories to the contrary, these concepts

support the foundation of philosophy. Classical philosophy has always depended on a proper approach of defining the terms axiomatically including the recognition of self-evident truth based on prior axioms. For this reason I would like to suggest that this book is an essay in epistemological philosophy. I do not mean philosophy as usually practiced today, but in the classical sense, a science investigating the principles of reality. This epistemological approach not only encompasses physical reality, but also places faith in axiomatic meaning at the predicate center of reality and does not dwell in the subjective or objective positions only. Axiomatic means to have an axis at the center of reality and does not position one side of reality over another in order that one might justify questioning the self-evident.

*The Platonic Idiom* not only provides a philosophy that solves the division found in modern systems but also injects a long overdue predicate reality to compliment the traditional subjective and objective positions. This altogether new method places the definitions of words such as conservation, freedom, and almost every important word into invariant relationships rather than accepting a relative concept based on traditional usage and precedent. Precedent is not always the best solution to a decision. Unless the classical invariant meaning of terms is sought after, an opinion will hold errors and perfect meaning will be avoided. The popular path is of tradition and conventional knowledge that changes only when authority allows it. We fail to seek after absolute principles. As you shall see, fundamental words are compared numerically and through other classical means and concepts. The entire method fixes words into such perfect form that the meanings are preserved rather than twisted for intellectual altering. Ultimately, sophistic decay can hopefully be averted.

The customary procedure of thinking follows a process of deduction from traditional meaning. In this book, however, truth is postulated first using induction or a process of inducing sound meaning before deduction begins. This type of thinking usually does not survive in the academic world because the

thought processes are conceptually slower and do not weather the quick acquiescence of fact. In the academic world, terms are assumed from conventional or authoritative knowledge and are not questioned. For this reason, the thoughts in this book come from the desert with literally no direct contact with the academic world. The approach, however, is not new. It is classical and begins with Socrates who probably learned the approach from a residue of Hebrew origins.

The attempt will be to formulate a proper explanation of philosophy without reverting to modern forms of positioning reality into a particular form as initiated by Plato. As historically recorded, Plato was the first to depart from the truly classical form. He separated the whole of reality and insisted that the subjective was the only true reality. Since Plato, the dichotomy of subjective and objective has pulled reality and philosophy apart. This was simply caused by sophisticated knowledge overshadowing sound meaning. We lost the classical means to define our terms. *The Platonic Idiom* will produce a sufficiently striking view for the religious, but a trial will certainly surface with the teacher of philosophy, if he or she has already found security in his or her own position.

Those who contemplate the use of this book should be warned that they will have to abandon the common prejudice that observed fact remains the soundest test of physical understanding. The basis of this conclusion comes from recognizing that *reason*, *observation*, and *objective fact* represent different parts of reality much the same way that the *subjective*, *predicative*, and *objective* represent different parts of speech. If we write in a precise way, should we not also think in the same manner? All ideas start with the thinking processes and therefore should be written in the same manner. The problem comes from the human mind rarely thinking in the predicate. Socrates tried to overcome this neglect and every time he pushed his opponent to define a word, the opponent simply changed the subject or brushed Socrates aside. This is how modern authority pushes the predicate reality under the rug. The predicate reality



makes us question our traditions and it requires that we accept responsibility for meaning.

Many will certainly ask, “How can the philosophy of Socrates be separated from Plato when we only know Socrates through the writings of Plato?” It is not much different than when a modern preacher talks of a view he claims as Christ’s and yet many know it not to be true. Reading Paul, for example, will give a slightly different color than Christ himself. A Cleric of Muhammad will certainly distort the original. I am sure that many a Rabbi will have taken the Law of Moses and turned it into idolatry—the worshiping of existing authority rather than something to study and live by. When you see a master defining the meaning of things and how it promotes responsibility, you can easily see the distortion when a student of the master introduces the need for a system to control the people. With skill, you can see it in every philosophy and you can see it in science. Even in modern times you can study the words of the American Prophet Joseph Smith and with the same skill note that Brigham Young, his prodigy, distorted the meaning of two key concepts and thus changed the future of this new American church. You can also see it in modern physics and you can see it in philosophy, education, and politics. If you have the skill to see the meaning change from the master to the student, you will have the skill to see the difference between Plato and Socrates. The key difference between how Socrates would define justice and how Plato attempted his form is clearly manifest between the *Republic* and other books of Plato’s earlier writings. How one obtains the skill to decipher change in meaning is hopefully illustrated in this book.

It is understandable that the student may take the master’s words differently when the master usually does not speak specifically. The master rather asks questions or speaks in similes or parables. Thus, the student never has the eye to see as clearly as the master and writes something different. This is the beginning of conventional knowledge—something the master never intended.

In depending upon meaning, I strongly encourage the creation of a third reality in which to place the act of observation and most of the words philosophy and religion have distorted since all the masters laid down the truth. Observation must retain power to show agreement between reason and fact and not try to become fact itself. It should have been concluded long ago that something must be wrong when observation creates paradoxical solutions or when fact and reason differ.

I take the position that the unspecialized thinker has access to basic questions which transcend technical proficiency, and that these basic questions can be approachable insofar as one resists getting sidetracked by philosophical muddle. We must maintain an awareness of a complimenting whole. *The Platonic Idiom* maintains this whole by explaining how the parts of reality fit together. Modern philosophy has been so busy perfecting reason on the one hand and objectivity on the other that the original intent of *right action* has been neglected. For when Socrates labored to find meaning in words such as justice, love or one's responsibility, he was searching for meaning in *right action* and was not toying with a wasteful debate between what is real and not so real. So, too, did Christ appropriately attempt to introduce proper action into the lives of His listeners. In this respect, *The Platonic Idiom* is a philosophy to better understand the workings of predicativism or right action and help one see the infantile thinking of isolated reality constructs.

Once Plato's terms become scanty, it can be illustrated epistemologically that the meaning of the subjective idiom he created affected unjustifiably all of philosophy. I will emphasize Plato's *Republic* and illustrate how it has affected all of political thought since. With a final view of our own vanishing republic, I will note that the thing most neglected in every republic and constitution is the method of taxation. This is because proper taxation yields to responsibility and the neglect of a good form of taxation leads to political control.

The most destructive philosophy preventing man from attaining the highest values is the egoism of Ayn Rand. Our

country thrives on the need of greed, but it is sequentially killing every opportunity for a new and better way. Plato started things in the opposite direction with subjectivity, and Ayn Rand is a pendulum in the other direction called objectivist epistemology. We have come full circle in order to worship objectivity and a false sense of freedom and yet we completely avoid responsibility in the process. The tendency to think that big brother should be the responsible source on the one hand or rely upon natural greed on the other destroys all responsibility within man. The result is a loss of freedom, legal lawlessness, hypocrisy, and corruption.

Since the debate between subjectivism and objectivism has lasted so long, many *isms* have come upon the scene of philosophy, but all walk a tight rope eventually falling to one side or the other trying desperately to find a compromise with such philosophies as Empiricism and Existentialism. Both of these philosophies may recognize reason and to some extent objective existence, but they seem to gloss over the need of a third reality with existentialism having the greatest avoidance. I will cover most every ism on record and compare it with predicativism. This does not mean that predicativism stands alone. It means that the verb of reality is a connector of all reality.

In searching back and trying to find the place where philosophy jumped track, I came to a psychologically based conclusion. There appeared to be certain benefits to shift the meaning of words and thereby position a word to one side of reality or the other in order to deny the predicate reality of responsibility. The benefit seemed to cloak the traditional image of both God and reality and thus avoid accountability. If one finds a wailing and gnashing of teeth, I mean no harm. The problem of philosophical positioning is born out of irresponsibility and has little to do with intelligent insight.

A positioned reality is not a reality unto itself any more than one can stress position using a prepositional phrase without referencing the verb. It is the verb that delivers the ultimate solution. Subjective and objective positioning is destructive to the verb and misses the essential reality of philosophy. As did

Plato, those who negate one position for another, do so in order to bolster their own position. They play politics with meaning and truth. Platonic rhetoric will always emphasize authoritative control by taking responsibility away from the people and giving it to the state. On the other side is sophistic talk of more freedom from responsibility by keeping the state out of our lives. Neither side will talk of accepting more responsibility. It is like the liberal who negates the conservative in order to bolster his view rather than say to the conservative, “where is the right action that both of us are missing?” If we never reach agreement, we must be missing the predicate, the responsible thing, the ultimate solution, and the ultimate truth. As far as the state is concerned, the missing truth will be laid out in the last chapters where the intent will be to find equality and equilibrium between taxation and representation. This is what the founding fathers wanted, but our modern democracy has steered from it because of our need for Platonic positioning. It is imperative to understand the predicate because it will become the only salvation for our communities, states, nations, and the world.

Human beings take philosophical positions to satiate a personal acceptance formula rather than for the sake of humanity.

Samuel Dael

## 1. Understanding the Masters

Teachers of literature often fail in their dissemination of literary ideas by assuming that the masters can be interpreted by reading their works. When one writes to be understood, this is usually clarified with various examples and expressions of meaning that the masters used. We should remember, however, that the masters were not always writers to be understood but were writers to be heard. This was the case with Shakespeare. His venue was not the written work but the stage and the spoken word. To understand Shakespeare, one must listen to allow the inflections and interaction of all the actors to yield up the intent of Shakespeare.

Other masters never wrote a word but spoke as one man speaks to another. We have their words only through the eyes and ears of followers. Out of antiquity and through the oral traditions come the thoughts of the masters and of the prophets. It is only through the writing of their followers that we know them. There was once a man named Socrates, the “acknowledged master of all the eminent thinkers who have since lived,” said John Stuart Mill.<sup>1</sup> We must be reminded, however, that everything we know about Socrates along with every piece of wisdom that he had given us comes to us second hand from his disciples and hearers of the word rather than by our hearing or reading the direct words of Socrates himself. Socrates did not write a book nor can we even find a jotting that has survived. All his ideas came to us in oral form. The only written form comes to us through Plato and other disciples.

Jesus was another master who had a following, but he did not put to pen his words of wisdom. If only we could have been there to listen and to watch the mood and inflections of a master in order to truly come to a better understanding. The hearing of the word was often not as important as understanding the word. For this reason, Jesus referred to this by asserting that those with eyes may not see nor those with ears may not have a guarantee of hearing. How much less would one who only reads the words second hand come to the proper understanding? And if another wrote an interpretation, how much more would true understanding fall to darkness?

When we try to understand the masters, the various disciples have injected some subtleties, of which we are unaware, into the dialogue. The further distant from the spoken event, when the words were eventually transcribed, the more we become suspicious of what was actually said. When Plato wrote his *Apology of Socrates*, the book came so soon after the actual event that distortion in substance would have caught the attention and aroused the criticism of the many readers of the *Apology* who were present. This was not the case with Jesus of Nazareth. It was many years afterwards that the disciples began to transcribe the words of the master. It is believed by many authorities that this posed a difficult problem especially when each disciple may have had a slightly different view.

Some words of the masters were written with the intent to be read and not heard. Such was the case of the Old Testament prophets. Their words were written in allegory and could not be understood easily. Consider the case with Isaiah.

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the LORD...

Isaiah 61:1-2

It was generally believed that only those who had the same gift as the prophets could reveal the meaning intended. Jesus made this very attempt according to Luke. Jesus was able to read the above from a scroll in the synagogue. He quoted the same as follows:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

Luke 4:18-20

Translations are apt to render things differently than written or even intended. Luke's use of the word 'poor' rather than 'meek' and adding 'recovering the sight to the blind' leads one to believe that Luke was injecting a point of view that was more Christian. Most authorities question the authenticity of the gospels because they were written so long after the oral word.

Slight variations should be expected when going from one language to another. Jesus did not read from the King James Version nor was the King James Version translated from the exact scrolls Jesus had read. In this respect, Luke could have been correct and the Old Testament we have today may not have come through the same language transformation as did the gospels. The two originals may have been the same and only what we have today is two completely different versions, including the Old Testament.

What was most unique about this reference from Isaiah came from the spoken words of Jesus when he said, "This day is this scripture fulfilled in your ears." Accidental change can be understood, but this announcement was consistent with other claims that Jesus had made in identifying his mission as something predicted by the prophets. It was as if Jesus was testifying of Isaiah and Isaiah was testifying of Jesus. This connection commands a certain degree of respect.



This transcending of time should teach us to consider more respectfully. Let me give another example from Matthew:

Jesus saith unto them, Did ye never read in the scriptures,  
The stone which the builders rejected, the same is become  
the head of the corner: This is the Lord's doing, and it is  
marvelous in our eyes?

Matthew 21:42

This is from Psalms 118:22 as beginning with: "The stone which the builders refused is become the head stone of the corner." The verses were essentially identical. These words would not offend some as feeding the poor and healing the blind did in the earlier reference, but Jesus again indicated in his own allegory that it would be fulfilled when he said:

Therefore say I unto you, the kingdom of God shall be  
taken from you, and given to a nation bringing forth the  
fruits thereof.

Matthew 21:43

Was Matthew making up something to justify taking the gospel to the Gentiles because the Jews had rejected His word? If not, then here were certainly words that transcended not only the past, but also into the future when Paul would be instructed to preach the Kingdom of Heaven to the Gentiles.

Here is another point: Even as recently as the 20<sup>th</sup> century writers were telling us that the Great Pyramid had a chief cornerstone that was rejected in its construction. The significance of this was had among the Masons who inscribe it onto U.S currency beneath the *All Seeing Eye*. This suggests that the Pyramid is a prophecy many centuries further back in time than the prophets. For something to transcend the beginning to modern times is very enlightening indeed, especially when the Master himself was the focal point of this prophecy and one who claimed to be the God of Abraham by saying, "Before Abraham was I Am."

Following a concept through history helps us to understand the original intent. By not making the links, one will follow some form of conventional knowledge initiated by

later interpreters. The allegory simply sounds poetic and could be almost anything tradition will put upon it. Linking through time makes for the most powerful words. Masters that have so little linkage from the past to modern knowledge were either misunderstood or were never truly masters. Words cannot be just traditional; they must not diminish the past. Rather they must be meaningful and eternal.

Muhammad the prophet must here be mentioned. Unlike many masters who were submissive to the enemy as were Socrates and Jesus, Muhammad had a history of being unmerciful. He was painted by many as a poor sage in the desert who died with only the clothes on his back. It was even said that his education was limited and that he could not write. Yet traditions say that he wrote the words of the Koran as given to him by the angel Gabriel. It is not unlike the Christian attributing the words of Paul to Christ simply because Christ talked to Paul from heaven. We therefore attribute every word from Paul as the word of Christ.

Like Jesus, we interpret the words of Muhammad more through the writings of tradition than directly from Muhammad. We rarely realize that words change through each generation—especially through transcription and translation. If a cleric wants control, it is natural to overlay wisdom with rigid doctrine. It is almost sinister to make the master the author of new traditions, but it happens in every generation. We often shudder to think that Christ was the author of the crusades, but the originators of such seemed to indicate that they were following their master.

Muhammad's claim to knowledge comes from the Koran. The following reference mentions Gabriel as perhaps giving Muhammad some kind of authority:

Say: Whoever is an enemy to Gabriel—for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,

Koran 2:97

A more descriptive account follows in detail—seemingly at a far later time. This suggests an embellishment:

Endued with Wisdom: for he appeared (in stately form);  
While he was in the highest part of the horizon:  
Then he approached and came closer,  
And was at a distance of but two bow-lengths or (even)  
nearer;  
So did (Allah) convey the inspiration to His Servant—what  
He (meant) to convey.  
The (Prophet's) (mind and) heart in no way falsified that  
which he saw.  
Will ye then dispute with him concerning what he saw?  
For indeed he saw him at a second descent,  
Near the Lote-tree beyond which none may pass:  
Near it is the Garden of Abode.  
Behold, the Lote-tree was shrouded (in mystery  
unspeakable!)  
(His) sight never swerved, nor did it go wrong!  
For truly did he see, of the Signs of his Lord, the Greatest!  
Koran 52:6-18

Despite the above, Muhammad taught that authority was a vice and to this day Islam does not have clergy or authority. All look to Allah as the only authority. Here is another verse of interest:

Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)."  
So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.  
(Our religion is) the Baptism of Allah. And who can baptize better than Allah. And it is He Whom we worship.  
Koran 2:136-138

All were prophets from Abraham, and from Moses to Jesus. If any of them go amiss it is they who turn back and not Allah. Who is going to determine which prophet turns back? Allah, of course, but who tells us what Allah says? Evidently Muhammad claimed some sort of perfect authority when he evidently dismissed authority in others. Muhammad often condemned the prophets of old for turning back and advised those reading the Koran not to look back to the “ancients” as he called them. This kind of process destroys the link of truth out of the past from reaching the present and prevents truth from arising in the future. Truth is not a byproduct of only one prophet. Rather it weaves in and out of history without someone negating the past simply to get control. To condemn all of the past in order to justify your personal view and yet claim to be the only true authority is as much darkness as medieval Christianity distorting the words of their master. The atheist does the same by negating all that has passed before.

Muhammad was concerned about idolatry and the worshiping of authority, but nonetheless put himself up as the ultimate authority. “We should worship Allah (God only) and no other,” says Islam, but I know no other nation that pays tribute to the authority of the tribal clerics than the Muslims. Rather than following the Koran, idolatry in worshiping clerics and even militant leaders overshadows the mind and breaks the very thing Muhammad was trying to establish. When no one speaks as one having authority, it is like taking any form of scripture you can find in order to justify any action that will fit your view with lust, power, and control. If we consider the Koran as the words of Muhammad, how are we to decipher them from the words of Allah? It really takes more than one prophet to decipher the truth. It is essential that we read between the lines of a disciple in order to extract truth from the manipulation manifest.

Muhammad was a merchant who traveled extensively. He most certainly understood Christianity, and his view is expressed as follows:

The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!

They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah. There is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him).

Koran 9:32-33

To worship but one God was not only the salutation of Muhammad but also of Christ. This God we owe allegiance to has the makings of the most nebulous concept in philosophy because we know this God or Allah only through the writings of prophets. It is like we are damned if we follow prophets because they might lead us astray and we are damned if we do not follow them because there may be some truth in them. The problem that needles Moslem, Jew, Christian or atheist is the prophetic authority that is implied in an opponent's choice of prophet. When a prophet comes along, sees a vision, and writes all his words that are original and different from all previous masters, this says something about the twisting of meaning and of the truth. But when a master fulfills the words of a previous master and also predicts the words of one yet to come, that is prophetic authority that cannot be dismissed. Prophecy has a thread in it that seems eternal to every generation, and when a prophet comes along and says that all the old should be done away with, he or she is either wrong or something prior has been lost through darkness. Christ wanted to do away with the old wine but sought for things lost before the law. You have to pull something out of antiquity in order to measure truth against the backdrop of change. The Law of Moses was a change from the past and perhaps was needed to manage ignorance, but you do not dismiss things altogether as did Muhammad.

I do not intend to doubt Muhammad's visit of Gabriel or of Moses speaking face to face with God, or even Joseph Smith's testimony of receiving visitors from heaven. I do not care to doubt the experiences of heaven that Emanuel Swedenborg had. I only doubt the words of the Prophets who do not clarify reason and nullify tradition. And when they demean the masters that preceded them or attempt to change the original, I am there to challenge them with every form of rationality possible. This is the problem with tradition. It changes the meaning of things. Just as Muhammad said that he had no authority, so also did Paul the apostle say, "I speak of myself and not by commandment"<sup>2</sup> and again "I speak not by commandment, but by occasion of the forwardness of others..." Even Christ made it a point to stress the important difference between speaking of one's self or by commandment from God.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

John 12:49

Muhammad made it a point on several occasions to acknowledge the authority of Jesus Christ:

And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the apostle of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!"

Koran 61:6

This was used by Muhammad to give additional authority to himself rather than what was intended. "Ahmad" in the above refers to the second comforter that Jesus mentioned. Islam generally believes this to be Muhammad. Islamic people are Christians in this sense, only they do not believe Christ was crucified nor was He the Son of God, yet the Koran has 73 references to the day of Resurrection and that Christ will come and Judge the people. Many Islam writers criticize Christianity

with the same energy as the Protestants criticize the Catholics. They claim that Christianity has gone astray, yet they deny the words of the ancients altogether.

When tradition is mixed with truth, it becomes a horrific controller of the people. Jesus understood this problem when the Pharisees and certain of the scribes came from Jerusalem:

And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men.

Mark 7:2-7

When a disciple, cleric, or traditional authority talks of petty things such as the many traditions of Jewish law or the insurmountable superstitions of any religion (including Islam) that make God a God of meticulous habits such as one must pray a certain number of times or must repeat a particular prayer that tradition demands, all this simply indicates the need of control by the one in authority and the need of acceptance by the follower. Religious leaders following such traditions are in the gall of bitterness and teach for doctrines the commandments established by tradition. Even Christianity adds a multitude of traditions to satiate the need of acceptance. Essentially this breeds self-righteousness. God does not command in every detail. It is the hallmark of tradition and the way of dictators,

despots, and controlling clergy and clerics. The people follow because they cannot suffer rejection and they must feel accepted so a little meticulousness is a sign of doing the acceptable thing.

Rather than disavow the ancient masters, we should disavow traditions that follow disciples who add in a new twist of terms. The Mormon religion made the same attempt as Muhammad during the eleventh hour of the 20<sup>th</sup> century. Mormon authority spoke often of not paying attention to the words of dead prophets, but to follow living prophets. This was an attempt to control the many wandering away from the church in order to practice polygamy. The dead prophet subtly referred to was Brigham Young, who taught the doctrine of polygamy. The Mormon Church, to this date, still has difficulty deciphering the difference between tradition added by Brigham Young and truth as intended by the master Joseph Smith. This problem will continue until they announce a better understanding rather than hold Brigham Young as a perfect prophet and in the same breath expect that we put away dead prophets, as did Muhammad.

It is important to root out tradition rather than condemn any great master, but traditional leadership and authority will not do this. Either they will disavow old authority or keep it and never separate ideas as one would separate the wheat from the tares. Prophets and all masters in science and philosophy are not perfect. The truth must be gleaned from their words and reestablished with long standing values while the errors of their ways are described simply as conventional knowledge of the time.

Einstein has been placed as a master of physics and one who comprehends the ultimate truth. Few will question the paradoxes of the Special Theory of Relativity. Instead, they say that only the best minds can understand it. This is no different than the special status given to religious clerics. Such denial is a manifestation of control by the disciples of relativity. Modern physics accepted every word of Einstein as truth and twisted the terms of reality into new terms that actually prevent us from perusing the ultimate in truth. This was due, in part, to



Einstein himself, but largely his contemporaries fostered a new contemporary knowledge or change in meaning about space, time, and mass. Modern science has not the skill to remove this new tradition and has thus allowed modern relativity to lead the people into the same kind of darkness that many disciples have done with various religions. Einstein tried on two occasions to correct the problem, but it was too late. The modern mind preferred magic to accountability. There is so much insight from Einstein that we tend to accept everything he stated and cannot separate conjecture from truth. We treat him as an absolute authority as did the disciples of Muhammad.

Even though toleration and diversity have eventually crept into our modern culture to justify different views, we are still very authoritative. The so-called diversity of liberal attitudes in education really does not create freedom from darkness because approval from the cleric is supplanted by approval from the professor. Nothing under any culture is learned about obeying sound principles of the masters and eliminating tradition or false ideas. Over time, the words of the masters will always be turned upside down. It is human nature and the goal of most every disciple.

An interesting analogy has surfaced as we change the meaning of terms. Consider the liberal as the liberating culture and the conservative as the traditional culture. We have none other than two divergent positions where both avoid responsibility and both muster a semblance of freedom. The liberal lacks personal responsibility and pontificates about the right for all to obtain a share. The conservative is guilty of a lack of social responsibility and pontificates the freedom to do as he wishes. The liberal sees social injustice and social inequality where the conservative denies that there should be any social concern and says that liberty is survival of the fittest. In Plato's *Republic* one can get the liberal position of government control. And by reading Aristotle's *Politics* we see a similar imbalance in conservative thinking. The conservative and the liberal both abuse freedom by defining it incorrectly. One is a selfish right to

take and the other is a selfish freedom to keep. The liberal seeks to gain power through government and the conservative seeks to gain leverage through capitalism. Neither maintains personal or social responsibility as taught by the masters. If one does not individually help the poor and if one does not encourage a local social structure to aid the same, then being a liberal or being a conservative is pride, greed, and simply a tradition, whether old or new, that continues to grind the faces of the poor. The nature of responsibility and how it is avoided defines the nature of many cultures. The correct meaning of freedom as well as faith, justice, and judgment inspires responsibility. Distorted meanings are buried in fastidious traditions. Ignorance becomes our bliss in order to avoid accountability and tradition inspires ignorance whether old or new. It is just our nature to twist the terms of the masters.

Every old or modern culture preserves its own type of darkness in order to say that we must follow the true and living way without having to do anything for the weak and the afflicted. The ultimate truth is avoided for this very reason. Truth requires responsibility and hard work. It is easier to perform a ritual to be accepted than consider another as one would think of himself. Those who do see the suffering see it in the world and not around them. For this reason they establish governments, organizations, and bureaucracies to fix things they are unwilling to personally attend to. They will go to the utmost length to raise funds to feed a social machine rather than give a personal touch to those in need.

Modern education in its most advanced form has also created a subculture establishing diversity of ideas as a form of freedom from ignorance. Our educational system simply develops its own hierarchy of authority that replaces cultural authority. Nothing is really accomplished because education does not teach one to define correctly. Higher education simply supplants religious control with the control by the degree holder. Its doctrines are relativity, the mechanism of evolution, the darkness of a programmed psychology, and the greed of

capitalistic concepts. The professionals do not select a profession in order to serve, but to get gain. One never becomes a teacher save he or she avoids defining reality and accepts the twisted terms given under some formal educational process. New cultures create new masters over time who will position reality into blind corners simply to avoid the responsibility of meaning that Socrates, Christ, and other masters taught through self-awareness of the whole of reality rather than a one-sided form of it. Nothing learned is ever absolutely new. Correct meaning was so important to the masters that they would die for it. Without this testament, any new authority is apt to foster traditions that work on the fear of the people rather than understanding.

Whenever the commandments of men ask us to consider the poor or forgive our enemy, we note that none will follow a prophet stating such requirements. If the prophet tells us to bow ourselves to God seven times a day, this we will do. If we are asked to take up the sword to kill the enemy, this we will do also. If we are told to hate someone who does not love God, this we will do. But to love our neighbor and care for the fatherless, this we will not do. We leave it to the few and to the government. We all have hearts of guile, for obedience proves our acceptance of those over us, but giving to the poor means only those less than we appreciate our good will. Men will do evil and even sacrificial things to be appreciated by those above or by the masses, but no one wants to be appreciated by the least in the kingdom. The scriptures we accept and reject are only to satisfy our acceptance formula and maintain our prejudice. We lie to ourselves because we do not understand the intent of the masters.

Like Plato, the wisdom of men concocts special reality theories to position us into a corner far away from accountable action and the predicate reality of responsibility. Every culture provides its own idiom to establish tradition, acceptance formulas, and the denial of true meaning. It is this meaning of things that the masters wanted us to consider while it is the traditions of the disciples that keep us in darkness by injecting false meaning. The attempt by Plato to twist the meaning intended by Socrates has

caused such devastating results that few can wade through the proverbial traditions and see what Socrates intended. Plato was guilty of the same crime as Muhammad, Christians and Jews who talk of the masters but change meaning to fit their own views. These differing views cause divisions and war between cultures. Because of term twisting, the proponents of freedom offer no more of a solution to peace than the despot. We are in darkness because no one will sit down and define things clearly in order to remove the hold tradition has upon us.

We continually say how evil idolatry is, but we practice it daily within a culture we have come to relish as true. Our social acceptance and our denial of death become the driving force for our belief and anyone who suggests we discuss the meaning of things becomes the enemy of our tradition. The problem is a psychological one and has little to do with a philosophical debate. A predicate philosophy of meaning can remove our scarecrows, but too many condemn philosophy because they prefer psychological darkness rather than the light of meaning and understanding that transcend from time immemorial and on into the future.

The motive of authority is to maintain ignorance among the people in order to limit questioning minds. We know this problem exists with religion but we fail to recognize that it is also found within philosophy, science, and politics.

Samuel Dael

## 2. Philosophical Motive

It is not in the nature of man to understand the masters. Humanity prefers to accept only that which will support a particular philosophy based upon a psychological motive such as popular acceptance formulas that satisfy common worldviews. Consider that history gives us a common worldview that describes the sacrifices of many religious origins in which early saints went through great difficulties in order to worship according to their own dictates. Generations after will never attempt some of the trials that their ancestors suffered. This particular worldview of our ancestors is quite different than our worldview for our own generations. We seem to apply different worldviews for the early Christians than we do to ourselves. What we do not understand is that these trials were byproducts of rejection and prejudice. The Jews in Germany were a perfect example. Also the Tibetan Monks and Mormon pioneers suffered similar forms of persecution. There seems to be a tendency for those once persecuted to be eulogized for their sacrifices. I am not talking of sacrifices one does for another, for a principle, or for the poor; I am talking about the persecuted that are forced to find freedom from persecution because of their beliefs. They do not choose to sacrifice but are forced into it because of their rituals and beliefs.

Ever since Moses led the children of Israel out of Egypt, religious trials were never one's choosing, but were thrust upon the people. When we look back, we do not do as they did because it is now a choice and not a necessity or something forced upon us. In a sense, they were no different than we are today, for how can you judge the early saints as more righteous if it was forced upon them?

If we too were forced, perhaps we would become as the saints of old. We cannot assume that there is a difference between a former generation and a modern one. If we do not volunteer to sacrifice, perhaps we may eventually be forced to suffer. The worldview of sacrifice has been misapplied to all people who are forced to adjust their lives. Sacrifice should really mean that we do unto others as we would like to be treated. Thus, we have two types of sacrifice. The one is a responsible action and the other is forced suffering. We must ask, "Why do people accept trials by force, but do not place a burden upon them voluntarily? Humanity hangs onto its beliefs at all costs, even to give up one's very life, but they will not sacrifice for the poor or the fatherless. Even the homeless and the widow are neglected. Sometimes, under catastrophic duress, you will find many pitching in to help, but as soon as the storm is over the volunteers go home and still neglect their neighbors.

Regardless of the culture, every man and his family are pretty much economic islands unto themselves. What they do have in common is a belief system. They fall in line to some authority and to various systematic rituals. You find that they have a strong need of acceptance, but rarely will one love his neighbor as himself. This need of acceptance will actually cause class divisions over time. It will cause prejudice and self-righteousness. It will eventually generate poor and rich. When we volunteer to help some distant crisis, but fail to help our own neighbor in need, are we not doing it for the acceptance and the notoriety of the world? For some reason we feel more immortal helping in a catastrophic situation than we do simply giving to a poor neighbor. It is this feeling of exhilaration and immortality that we seek and we do not look to the least in our communities.

The Jews eventually found their own state, but do they care for one another any more than one American does for another? They wanted a state to practice their beliefs. Those who fight for freedom of religion can be honored, but those who fight for their own religion usually care less for the rest of humankind. They are imprisoned by their belief. I suggest

this in part for the Jews but with great disgust for the Muslim extremist. Even the Mormon has similar tendencies to the Jew. Individually they do not “cleave one to another”<sup>1</sup> except there is a reward of honor in it. Even families in the world do not care for each other past the generation of the parents. What appears as caring is superficial at most.

Where are the principles aside from social ritual and family tradition, and where are the human values for the community? Each community still has rich and poor, gossipier and prejudicial icon, social dictators, and obedient followers. Their principles are in their rituals, but not in their behavior toward one another. Why do we believe so strongly in a doctrine, but cannot live the way Christ taught and lived? Even our politics is muddied with prejudice as we stand strong to a belief system but care little for those on the other side. We are downright fixed on a tradition and not on principles for all.

I am sure at some time in history the Jews may have expressed the same spirit of prejudice as the Muslims. Certainly the Christians felt their belief was paramount during the Crusades. It is all done in the name of a belief system. But once the system is finally in place, there is little concern for the weak, the poor, or the downtrodden. It is not for principle that these people sacrifice their lives; it is for acceptance by those who get power over them, or for freedom that they obtain to control those under them. This cultural process requires that the poor politically work to the top of the prejudice ladder rather than be a beneficiary of compassion. It is often not for humanity or for principle that people espouse a religion and make a sacrifice. It is for personal acceptance. Many say they do it for God, but they lie. It is a problem of psychological motive to them and they do not know it. You do not give up your life to your God. He doesn't need it. If you think he does, your view of God is that of a fundamentalist or extremist, having little social value. You give up your life for others. Thus the expression: When you do it unto the least in the kingdom you do it unto God.



Families are cohesive to a lesser or greater degree, but when it comes to one family and another it is the survival of the fittest. If it were not for government and laws, families would destroy each other economically through prejudice and pride. The community is the pulse of goodness because it is voluntary, but when the government or church does well for its people, it is not voluntary. If you find rich and poor, drug addict and dealer, socially accepted and socially rejected in a community, you have a people who do things only for themselves, their church, and their social group, but nothing for the least in the community. Many will come forth with good ideas, but they want funds and power to fix a sick community. The bureaucracy they build only increases the problem. The problem in any government small or large is the search for power where many will come forth saying, "Give me the funds and the power and I will show you what great works I can do." What does happen when the people give power over to others is that they eventually suffer more corruption, a greater division of rich and poor, more restrictive laws and a higher cost of government.

Regardless of the religious convictions and the sacrifices made in the name of religion, every cultural community will eventually fail when it does not care for the least. Because of this we have big government and the principles espoused by the religion are a hiss and a byword. This whole problem is a psychological dilemma and not a moral or ethical problem. Human beings are basically ethical, but their psychological baggage and the false meanings are killing the community. Consider that it is a psychological problem that causes one to gossip, shoplift, exalt himself, become destructive, seek for power, intimidate others, establish his own image, or push others out. This problem is a problem in every community and even though all worship the same God and believe the same things, we are sick with motive. It is this sickness that is the subject of this chapter. This sickness does not go away with reasoning or education. It is there because individuals have not been taught

proper meaning, such as in the case of sacrifice. They have instead been fed false meanings in everything from faith to grace and also about the truth in helping the least in the kingdom. The whole lot of Christianity has shifted in meaning from its origin toward hypocrisy and guile.

Now the cause of this is primarily psychological. Man needs a feeling of immortality without responsibility. He will die for the feeling, but will not consider the poor. Whether one is religious or not, the need is the same. A daredevil performer gets a sense of immortality when he comes close to death in a challenging act and is exhilarated to a level of immortality when he comes out alive. Young people flock to a scary movie for the very same reason. The feeling of leaving alive is exhilarating. Competitive sports, hunting, gambling and other so-called recreational pastimes achieve the same effect. Each person chooses different means to accomplish the same psychological uplift. We do not have to be religious. In fact the atheist has a special psychological method. If he can attack prayer and God in any way, he accomplishes an unusual thing psychologically. It is not unlike the hunter out for the kill. If you can kill God, then you are above God. You are alive. Killing reminds those who are sick with the fear of death that they are still alive.

Escaping death is not as much a survival instinct as it is a psychological problem. The same is true of rejection. A teenage boy who feels neglected by his father may destroy property just to get the attention he is seeking. It is a denial of rejection. A twisted religion is the denial of death as are so many things in our lives. To justify our need to deny death and rejection we foster new worldviews that allow us to practice our psychological religion. The old religion has been given a new meaning just to allow us the freedom we want. If our religion asks us to sacrifice our lives for a cause, we will do it if the doctrine has been changed sufficiently to make us a hero. Perhaps the denial of death is more of a problem in some cultures than in others. In any case, we are warmongers because, like the daredevil, we can see how close we can come to death and live and if we die

we become immortal as we are honored as heroes. The need to be a hero is more important to us psychologically than helping someone in need.

The denial of death and rejection is what is driving us. The will to do something for others is a rarity. We are sick with a curse. The philosopher is not exempt. If a philosopher can change the traditional mind, it would indicate that he has been awarded a spot in immortality. The scientist may very well do the same. The need for honor is so important and stimulated by the need to publish that it is imperative to come up with something different to get attention. What really works best is if an idea can be somewhat rational and allow the hearer of the idea to benefit psychologically as well. It does not matter if the idea is true or not. It sells. If one comes up with an idea that would require more responsibility, it will be rejected. Einstein, for example, came up with relativity, but he did not get a Nobel Prize for it. Even though it has become popular because of its magic, the Special Theory of Relativity is still unproven. What Einstein did get a Nobel Prize for was his photoelectric effect. This demonstrated that light could be treated as bundles of particles, but we still consider light pure energy because it is more magical to see how energy can change into mass and back again. We follow the new traditions of relativity rather than a responsible view that light is bits of matter. We love changing the meaning of things to give us the mysticism we need to deny death and rejection. That is the philosophical motive each of us suffers from.

You cannot blame a lack of meaning in the lives of people because that is not the root cause. Sound meaning is only a long-term cure for what on the inside that sickens us. We all have some sort of moral or religious values, but we have found a problem in dealing with death. Something is wrong, but we cannot put our finger on it. We sense the hypocrisy in others, but fail to see the hypocrisy in ourselves. It seems that we are all somewhat sick and need something to believe in. This is the vacuum from which false ideas and false religious doctrines are created

modified and continue. It is the cause of false meaning and the inevitable destruction of a cohesive community. It seems that we need a cure or are looking for one. When we find it, most likely it furthers our destruction because we become sick when we see the responsibility needed. A rational scientist or philosopher when approached with a religious or intuitive concept will want proof or some logical explanation. I would say to them that they are in denial and cannot handle the truth. I heard a similar line delivered in a recent Ghost Whisper TV series in response to one wanting logic. The basis of the expression really originated from the movie *A Few Good Men*. It is mentioned here that the tables can be turned. Usually one would say that the believer couldn't handle the truth. This chapter and the need to deny death and rejection can just as well apply to the logician who wants proof. The truth may be that the logician cannot face the responsibility required if he had to follow his intuitive truth. The problem with logic and philosophy is that the meaning changes as much as it does in religion. This is all in an attempt to deny death and rejection in hopes of becoming immortal and rise to the hero status. What we cannot see is that philosophers are just as sick as we are. We cannot see through their mesmerizing rhetoric and the creating of so many philosophical positions for the truth. This alone should tell us that they are sick with motive.

The psychological sickness that all of us have is the anxiety about life and apprehension over our eventual death. Any doctrines that can sooth over this problem become the eventual doctrine of tradition and not true meaning. These false doctrines can come from religion, politics, education, and especially Hollywood. The terror of life and death will eventually cause extremism at both ends of the spectrum. That is what fear does. It divides the meaning of life into two corners. The more one pushes to the left, the greater the push to the right and, in return, a greater push to the left. Whether we are in a community of the accepted and non-accepted or in a nation of rich and poor, polarization is inevitable because of false meaning. The problem is that each individual will deal with

his problem differently either overtly or with silence. He either quietly works into power or becomes more overt about it. Power seems to be the natural propensity to deal with the anxiety of life and death. If we do not have power, we lust after those who do. How we do it is determined by whether we hold to the invert subjectivist method or the overt objectivist mode. We thus create two poles of false meaning to deal with our sickness of fear.

Now the basis of this psychology comes from Otto Rank—a contemporary of Freud. Also, the Pulitzer Prize winner Ernest Becker made note of this psychology in his book *The Denial of Death*. Neither talked of false doctrines or polarization, but they did discuss the need to deny the reality of death and rejection because, at our core, we are afraid. As Becker and Rank so eloquently established, all manner of sin is a byproduct of fear. For this reason they explained the need of sound religious principles. Otto Rank was the editor of Freud's writings and those of other psychologists. He had a broad view and a religious conviction and applied his fear-based psychology to legends, myths, and art and to all things created by man's lust to deny death. He did not study the neurotic in hospitals but rather the neurotic in life who are said to be normal. His own writings gave the correct answers that his contemporaries failed to see because they could not apply their theories to the sick community. Freud and others were overly focused upon the individual and personal trauma and not of the innate fear that is already present and only further traumatized by poor parenting and poor communities. There is no attempt here to demean the treatment of the individual, but unless we can treat the community with sound meaning rather than false meaning the treating of the individual will be an endless and expensive process.

Essentially, false meaning originates from the subconscious need to deny death and to deny rejection. This comes in religious forms that promise salvation in the next life and in youthful forms that require one to prove that he is not afraid. There are countless psychological methods in between.

The idea is that one is to write a great philosophy that, if accepted, makes one immortal. This may apply to art, music or anything creative. We do things more for the acceptance and denial than for the good of humanity. We have unconscious motive that drives our achievements and our behavior. The problem is not what we accomplish, but what we do with our worldviews and the meaning we attribute to our behavior. If others eulogize us, then they too are caught up in the false meaning and philosophical motive.

Sin satiates this same motive of denial, but the religious mind cannot sin so they attempt to introduce doctrines that solve their dilemma. It becomes important that they convince others in order to justify their beliefs and eventually their strange acts. This same psychology can be demonstrated among youth who satiate their fear of life and death by seeking out a horror movie. If the fear of death and of life begins to rise out of their subconscious, they seek the terror simply to consciously say they are not afraid. When they come out of the movie alive, they say, "I came close to death and lived." For this same reason, images of the sacrifice of Jesus upon the cross became more interesting to worshippers than the resurrection. We can walk in a church, look at death and then walk out alive. This is all a psychological need to deny death and rejection.

The real solution to the denial of death and life is to apply faith in meaningful principles. The spirit of motive will often confuse us, but we must stand firm with sound meaning—meaning that requires responsibility. Confusion comes from a misinterpreting of many principles. Take the meaning of Christ's statement:

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:  
John 11:25

John was telling the story of the raising of Lazarus. Jesus seemed to know and understand how the fear of death among the people governed their lives. He also wanted to teach them that there should be no fear of death because he would bring the

resurrection and they should have no fear of life if the people would but believe and really live what he taught them. Christ's whole mission was designed to teach us how to overcome. Christ's story provided the grandest scheme to overcome fear. Sin was not the problem, but a symptom. It was the fear of life and death that needed to be overcome. Sin was only a sign of the problem. Jesus cared little about one's sins for he associated with sinners teaching them how to overcome fear in order to sin no more. Man places too much emphasis upon the sinful act and not enough on its psychological basis. The Lord's anger arises more for meticulous doctrines than sin, for the endless doctrines become chains of denial that prevent one from overcoming the fears of life and death.

Religion over time has turned meaning around by pushing the act of believing into a subjective process rather than truly living the gospel of Christ. Part may be due to translation and part may be in the way Christ expressed the message. When people want to believe in the easy way they will, and if they want to take the responsible direction they will act accordingly. If we have ears to hear, we will hear correctly; but, if we cannot see the true meaning, we will take the easy meaning to cover our fear. We will even create new ideas as leaders to feed the needs of the psychologically sick. Leaders often give "gall to drink"<sup>2</sup> instead of milk because followers want malignity and bitterness to deny their fear of death. We are all sadists in degree. We watch the typical violent television series just to see blood, guts, and death. It makes us feel alive. For the same reason, we watch the nightly news.

As no one desires death, loneliness or oblivion, few want to admit they are afraid of such realities. The pride in us intimidates by saying, "The strong survive. If we are afraid, we are not strong." Human nature is forever attempting to bully away fear and never learning to overcome it. We do not overcome fear by denying it. We learn to understand it. We would rather avoid responsible action by talking more of fastidious cultural rules and of blind obedience. This is done specifically to give us a

false sense of immortality. All of us seek for special worldviews in order to feel liberated from reality. All of human nature to one degree or another does not consider what's really bugging them. No one is exempt from this dilemma save they reach the wisdom of Socrates and Christ. For, when we can accept death and life through concern for others, we have reached the pinnacle of faith. Faith is the enemy of this fear and of denial.

Intellectualism can be just as dark as dogmatic religious views and just as dark as a sportsman facing death in order to see if he can come out alive.

For life is at the start chaos in which one is lost. The individual suspects this, but he is frightened at finding himself face to face with this terrible reality, and tries to cover it over with a curtain of fantasy, where everything is clear. It does not worry him that his "ideas" are not true; he uses them as trenches for the defense of his existence, as scarecrows to frighten away reality.

Jose Ortega y Gasset<sup>3</sup>

Few will consider that the eternal nature of individual intelligence, through its evolutionary process from some preexisting condition, may be the precursor of such terror. If such is the case, Christ may have known this condition as he attempted to sooth the spirit as mentioned above in John 11:25. Within psychology as well as in biological evolution theory, preexistence is not considered. Therefore all things must be hereditary or environmental. This conclusion is so limiting that it explains why the denial of death and rejection is not taught as it should be. It just may be the same reason philosophy has never developed a predicate reality. These views may sound too religious, but consider that if preexistence dominates our behavior in any way, religious insight out of the mouths of the masters may have something more to say than we give it credit. It is not sufficient to be good, but one must overcome. Sin is only a means of denial of fear and not a product of a temptation to do evil. Temptation is the lust to do something to help us to scare away reality.



The different modes of religious or even political ideologies are nothing but positions of denial. Each thinks his method is that of God or some true form. Followers think a traditional leader knows all and the average mind cannot decide for itself. If individuals could learn to define more clearly, they could choose better leaders and make better decisions. Without clear meaning, we fall prey to an entire library of methods to push fear into the background.

Few want the responsibility of life, or to accept the laws of conservation in a physical existence. Too many bask in the magic of religion and various forms of psychological denial that defy some law of conservation. This is found in philosophy, economics, physics, religion and evolution. They do this in an attempt to prove to themselves that they are not afraid. Economics is the most fluent manifestation of denial and the avoidance of responsibility. We all understand equity, but most think that what we have becomes ours by some eternal right. Many seek for governments, kings, and dictators to care for their needs and, in so doing; they break the law of economic conservation. No one wants the responsibility to love his neighbor as himself, so we choose instead to believe in the power of religious magic and the strict, orthodox worship of a God of one fundamental theology or another in order to justify our neglect. Anytime a choice is made to soften or excuse personal responsibility, a serious error has occurred. The result leads to further denial, the justification of neglect and even mental illness. Almost all choose some form of idolatry by placing one human magically above another. We do not trust our own spirit and we do not trust in a God who must obey the same laws of the universe that we must obey. Everyone wants a God of magic, or they deny God altogether. Like philosophical bullies, we cloak our fear by saying, "There is no God."

Jesus wanted to teach something to Peter, James and John, but after three attempts he evidently considered that the time had passed. This was when he asked them to come and

watch him pray. They fell asleep upon three attempts. Jesus was 'exceeding sorrowful unto death' and in his prayer he knew of the Father's power and therefore admitted his fear of pain unto death: 'Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.' Though Christ did not abandon virtue, he did confess his fear. One need not think that facing death without fear epitomizes strength. In fact, one cannot face death without fear. If you think you can, you are in denial of the inevitable. Courage, then, cannot foster denial of one's fear wherein one brushes danger in defiance. An act of courage approaches death in light of fear. It overcomes by faith in a better outcome for all.

Like Peter, James, and John, man has fallen asleep to this understanding. We do not see the message. We will not awake and see that it is important to confess our fear and recognize it. Man instead cloaks it in denial. Pagan Christianity dresses death in mysticism and excuses a lack of virtue. All fail in understanding the core meaning of Christ's psychology. Few understand that all behavior more easily fosters some level of denial.

Many use tradition, popular assumptions, and a false sense of reason to defend their worldview. This is understandable, but claiming reason as part of their process is usually presumptuous. Reason too often is used as a dialectic process rather than a sound method of removing contradiction in false meaning. We often, in a subtle way, change the meaning of terms in order to curve-fit our own desires into the argument. Our meaning is often not the meaning of others, but if the many also like our change of connotation, we foster what is properly called conventional knowledge. It is knowledge based upon accepted tradition and not sound meaning. The intellectual is often so darkened by the twisting of terms that he or she can even distort reason itself.

If it were really possible to reason, we would do it better. Because of its problems, some religious believers think reason is not of God. Yet God himself said, "Come let us reason

together.”<sup>4</sup> I have countered professors of traditional theory with a different view and since I was nobody important, they simply dismissed my inquiry. Socrates had the same problem. People carry psychological problems about being wrong. It needles their immortality formulas and prevents them from really reasoning. Opponents tend to intimidate rather than rationalize. You can see it in political rhetoric more than anywhere else. The masses respond more to intimidation or the suggestion of a false assumption than they do to reason. Authority keeps their executive distance that they may never face the fact that they are ignorant about clear meaning. No one wants his or her worldview to be challenged because it represents all that they stand upon. Most teachers would rather captivate the ignorant student than face a challenging question.

Debates go on all the time, but few care to clarify their terms during the debate. Clarifying takes time, and the listener already has a false sense of the terms. If you attempt to clarify your opponent’s positions, you anger most of the audience. A debate can argue endlessly on differing ideologies because they have differing definitions. In fact, you can generally come to a conclusion as to what a person’s worldview is by finding out their meaning of God. In the extreme sense, atheists are more likely to be liberal and those who believe in a God of magic are apt to be superstitious. The conclusions are almost endless. It all depends upon what reality of God they prefer. For this reason there is no way to reason without first defining the basic words used. That is often an endless and fruitless task because we are not taught through open discussion. Rather we are taught to read authority and give them what they want. We may be diverse in color and nationality, but we are not diverse as to open expression inside the classroom. It takes too much time away from establishing accepted knowledge.

Some think mathematical logic can solve problems and give us a peek into reality. This is only if the terms in the equation are agreed upon. Mathematical logic provides terms that are often easily accepted, but may be incorrect. Take the

equation  $E=mc^2$ . Modern physics says that the equation defines the conversion of mass into energy, but that is not what the terms say. *Energy*, in all classical terminology, is proportional to the motion of a certain mass in which the greater the motion or mass the greater the energy. *Mass* has meant the resistance of motion, or in the subatomic sense, a compilation of bits collectively resisting motion or a push. *C* defines the velocity of light. With these terms you cannot convert pure mass substance into pure motion. Without mass there is no motion to measure the energy. Think of mass as angular subatomic particles orbiting at the speed of light. Once their bonds are released, some of these particles of light<sup>5</sup> are released into linear motion. The remaining ones recoil with the remaining mass, like a rifle that fires a series of bullets tells us that the rifle weighs less after firing. Is this a conversion of mass to energy? This is no different than an atom firing a photon particle. Just as the rifle and its bullets are composed of mass, so too is the electron and the light it fires composed of subatomic mass. Light and Mass are composed of the same thing. Twisting the term of light to mean energy or pure motion caused a seemingly irreversible problem in modern physics. This problem was nothing more than the twisting of terms and the twisting of meaning. Challenge a modern physics student with this and note his reaction. You had better have a clear understanding, because he will change the subject to relativity theory.

Aristotle developed rules for chains of reasoning that would, if followed, never lead from true premises to false conclusions. In reasoning, the basic links are pairs of propositions that, taken together, give a new conclusion. For example, “All humans are mortal” and “All Greeks are humans” yields the valid conclusion “All Greeks are mortal.” The problem with this traditional sample, used so often to illustrate logic, is that it has two assumptions. Of course everyone accepts the assumptions, but what if one had a different meaning of the word human or of mortal? Would it be so easy? Scientific results

come from constructing more complex systems of reasoning, but new ideas are always there to push old ideas asunder by changing the meaning of the terms. In his logic, Aristotle distinguished between dialectic and analytic. Dialectic, he held, only tests opinions for their logical consistency; analytic works should be deduced from principles resting on experience and precise observation. This is clearly an intended criticism of Plato who preferred the dialectic as the only proper method for science and philosophy. Often it becomes rhetorical rather than analytical. But often, the analytical follows a rhetorical path. This is paramount in politics. Whatever the process or the method or even the name you give it, meaning has to be at the foundation. A good speech of sounding brass that tingles our ears is not analytical in the sense of defining the terms clearly without contradiction. Few want to see clearly. They prefer the conventional knowledge they have been taught.

It would be nice to think the dialectic method would work for philosophy, but it does not. Consistent processes do not guarantee the truth any more than coincidence. Without a full understanding of every term, any consistency found will still be based upon one assumption or another. The analytic process assumes that experience will shed light on the truth. Experience is used too often to justify rather than confirm. What we experience is sifted into our preferred worldview and is not totally new knowledge because we assume certain terms to have certain meanings, which may not be true. Experience is nothing but conformance to conventional knowledge.

If truth could be reasoned, we would not be so politically divided from election to election. Every argument on both sides has presuppositions that are assumed to be true without first dealing with the assumption before starting any analytic process or debate. We need first to open discussion on the meaning of terms before we attempt to draw conclusions. People are afraid to do this because they are afraid of losing the audience, which prefers distorted terms.

An atheist may conclude that there is no God and I foolishly might ask, “What is your definition of God?”

Of course the reply would be something like, “There is no God, so why ask me the meaning of God.”

I would then stubbornly ask, “How do you know?”

He would reply after many back and forth arguments, “If there were a God, why does he allow so much starvation in the world?”

I would reply, “You have just given me your definition of God.”

“How,” he might ask.

I would reply, “Your definition of God is one who would not allow starvation to exist.”

I would continue, “Your definition is that God is a God of magic. Because there is no magic in the world, you then assume that there cannot be a God. Your assumed definition of God is your problem.”

If God were a very intelligent human with extensive powers but totally unable to break the law of conservation and totally unable to make something out of nothing, we have a meaning of God that can be reasoned more easily. The atheist’s problem comes from the traditional meaning of God by superstitious cultures. The atheist has accepted conventional knowledge without asking the right questions. When he felt the knowledge wrong, he dismissed God rather than correct the meaning of God.

This indicates the simple process of demonstrating that an atheist may have a propensity about starvation that drives his conclusions. Every person may differ as to his or her own propensity. If forced to define their terms, the psychological truth will eventually surface. It’s not much different than a psychoanalyst continuing questions in hopes that the patient will realize for himself what ails him. Most individuals will sense something and will cleverly avoid the questions thinking

they are talking to a stupid questioner. Their problem is denial and its many facets of fear manifesting death or rejection. The atheistic example reveals a probable fear of starvation and its symbol of death. Denying God masks the fear. Forcing others to deny their God proves their worth.

## **Conclusion**

Up to this point I have simply introduced psychological motive and suggested that faith in clear meaning is the way out of the human dilemma. I titled the chapter *Philosophical Motive* to illustrate that our worldviews are psychologically based. Motive does mean psychological and perhaps I should have titled this chapter *Philosophical Psychology*. From what has been said thus far we can come to four conclusions:

- 1. We do not understand the masters.**
- 2. There is no perfect authority we can trust.**
- 3. Our personal world views are psychologically motivated.**
- 4. We generally fail to define our terms.**

The first three are simply the result of the failure of the fourth. For this reason I will focus next on the Socratic Method and how it is neglected. Later, I will show how Plato curve fits meaning to his liking and uses Socrates' voice to lend authority. There is a lot that Plato wrote that did not question meaning. He instead brought us assumptions. We shall see that Plato most likely had a philosophical motive based on the desire for eminence.

### **3. The Socratic Method**

Socrates is only a name but the principle of discussion for which Socrates has been given credit deserves a place in epistemology. Christopher Phillips called it socratizing.<sup>1</sup> Philosophy, logic, and reason are founded upon the epistemological act of socratizing. Socratizing or the act of open discussion, gives terms more precise meaning. In formal education, many terms are avoided such as justice, liberty, and responsibility. Traditional meanings are implied in generalizations that avoid the intended meaning or proper origin of the terms. Currently, discussion is too structured in education, religion, and politics. In antiquity socratizing was informal and done only in oral conversation. Even numbers were used to fix the meaning of terms as Pythagorean theory tried to emulate. This subject will be dealt with in a later chapter. It is here that one needs to understand meaning from only two parameters. One is the meaning of a term from rational grounds and the other is a meaning from intuitive foundations. This represents both a masculine and feminine approach. Open discussion needs both of these views in order to justify sound meaning. You cannot rationalize meaning, but rather every one must contribute his own intuitive expressions that all may be edified with various possibilities. As the discussion proceeds, the meaning will come closer and closer to classical terminology.

Socratic thinking looks for deeper meaning and is both masculine and feminine in its process. It asks questions and is never satisfied with conventional knowledge or traditionally accepted parameters. “Just as philosophy is the foundation



of science, epistemology [*of meaning*] is the foundation of philosophy.”<sup>2</sup> Ayn Rand was right in a grand way. When one relates to the epistemology of the meaning of things it can also be said that intelligence could manifest the foundation of epistemology. Meaning thus requires intelligence and the ability to relate and seek deeper for original meaning, but we should keep in mind that anyone desirous should participate no matter in how a way small. When argumentation surfaces between two participators, it is a sign of alter egos rather than a search for meaning. The use of deeper or original meaning means only that terms change in use over the years. This would not be too much of a problem if valuable concepts were not left without words to reference them. You can see this in the developing youth who coin terms that can be understood among certain generations. Sometimes those terms transcend to older generations. Such is the case with the word *cool*. It is used in many contexts—all of which are implied to render superiority to the one addressed as being *cool*. In some cases it might describe a concept of helping someone, but this is very unlikely amidst the generalizations of the word. When a word becomes too generalized, it allows each person to fabricate his own personal meaning. When a word can describe the denial of rejection as in the clothes one wears to get accepted and also describe the act of coming to the aid of someone, you develop a real problem. Over time there is no word to describe certain acts of responsibility and many words are used to describe various forms of the opposite. Society eventually loses the concepts of real value. This is done by creating new words or changing the old ones. You ask a teenager what love or justice is and you will get distorted meanings or you might even get programmed or traditional connotations. Rarely will you get the meaning intended through classical epistemology.

Once the meaning of any word is changed there is no word left for the concept illustrated classically. The popular mind then grows up without the concept needed to generate responsibility. In other words, we do not know what it means to be responsible because all words that imply it have been changed

to mean something less responsible. There is a tendency to distort terms in order to differentiate our behavior from prior cultures. Essentially, we liberalize meaning. If we focused more on meaning, we would find that we can correct the hypocritical change prior generations have instigated. We then become more responsible. Meaning is not learning the acceptable, but understanding that which is lost.

Once the meaning is dissected and related through socratizing, each participant can learn, from another, certain ways to sharpen their definitions. Whether art as in intuition or a science as in reason, meaning really requires both to create a good harmonic meaning.

Socrates says that a combination of sobriety and madness impels the soul to philosophize, and I'm wondering if the same is true with art.<sup>3</sup>

On one side of the equation, challenging the status quo appears as social madness. On the other side, this madness is what makes one see clearly. After time, it appears that the status quo was madness and the challenge became the clarity of thought. The clarity of thought is what develops understanding, and dogmatism fades as the security of conventional knowledge disappears. Over many generations the once clear thought begins over time to be distorted into a conventional form, again losing a sure footing. Knowledge then must wait many more generations for what many will think as madness when an individual arises to protest the vice of darkness in order to expound the virtue of meaning. This new madness inspires those with a new spirit of understanding and the madness dies away only to once again lead the people astray into darkness by creating the status quo of some form of conventional wisdom. The only way out of this historical revolving door is open dialog in which every one can participate at every stage of life.

When Socrates was tried and convicted of heresy for impiety and for corrupting the youth of Athens, his prosecutors hinted that if he'd agree to keep his mouth shut they wouldn't put him to death. But Socrates said he'd rather die than quit asking question.<sup>4</sup>

So madness can be defined as when one tries to add value to life or take life away. It all depends upon your point of view. Such was the case with Jesus of Nazareth. The social status quo wanted conventional knowledge left alone. The reason a constant test of meaning is required is that each generation must question in order to learn. Since there are always some who have the gold and when the same wish to control, irresponsibility eventually develops in the meaning of terms. Irresponsibility manifests in the need to avoid ideas that upset one's power. Many are intimidated to comply because of their desire for acceptance of those in power. Those, like Socrates and Jesus, preferred death to a life of darkness and the madness of dogmatism. Who is really mad? Is it Socrates and Jesus or the ones killing the Socratic method of asking and answering questions?

Formal education once inspired minds to discuss, ask questions, and search for truth. That is no longer the case. The demise of socratizing has been to the detriment of our society. We now learn what to think and when to think it, and we have lost our way in how to think. The cause of this demise is the irresponsibility of those in power. They avoid discussion because everyone expresses the desire to escape the faith needed to apply axiomatic meaning to life. Too many prefer darkness rather than light. They look to the beyonds of others and the vanity of authority to determine what we learn rather than the sovereign responsibility everyone must learn—how to think.

Insanity is the child of neglect and also of intimidation. If the truth in us wants to come out, the world around should clap with joy rather than look upon us as simply mad. Because of intimidation we all seem to prefer the dogmatism of darkness rather than the beauty of meaning. We suppress our intelligence rather than glorify it. The desire for beauty mirrors the same appreciation and concern that we have for the afflicted who need expression. Darkness is a denial of faith in meaning and also of the afflicted. True madness is darkness. Socrates was considered mad, but it was those who considered him foolish that were really the mad ones. It was the vigilante keepers of the

status quo who have always been mad in their own conventional knowledge. Putting one to death on false pretences is real madness. The epistemology of meaning and the responsibility it engenders produce more value than the status quo and even life itself.

The Socratic method of questioning with the intent to find meaning helps us gain a better understanding of ourselves. There are, however, many who question everything and sustain nothing as to meaning. This method is designed to be intimidating and is not honest with the intent to define. We never come to the point of making better choices because we do not follow a good process in discussion. If there were more open discussion, there would be far less stupidity and the need to learn from radio personalities, broadcast television, Internet blogs, viral emails, and print media to tell us what is up and what to think. If we become emotionally disturbed, we might end up in group therapy trying to discuss the meaning of ourselves. This represents the neglected honest discussion we should have received. Those who think that Socratic discussion is not needed probably harbor self-reliant methodologies that are selfishly independent, dishonest and corrupting. There is a great need of Socratic discussion. It will make greater leaders and it will sharpen the mind. Laying out the meaning of words can be used like a game board of philosophy. No one really loses and everyone wins. The epistemology of words becomes an exercise program in removing true madness from our lives and puts traditional status quo hypocrisy and guile behind us.

There is no definitive proof that Socrates ever existed. Socrates never wrote a word as far as we know. The same was true with Jesus. Plato's dialogues provide us with the only hard evidence. Despite this, Plato revealed Socrates without correctly understanding him. Plato was more of a dramatist and poet and therefore took liberties with what Socrates truly meant. Many a scholar has said the disciples of Jesus did the same. Instead of trying to depict the wording of Socrates, we need to establish his emphasis on meaning, for the meaning intended can filter

through all the over dramatization ever written. It is this ideal persona or ideal meaning that makes Socrates immortal to our minds and which should be of the greatest concern of the epistemologist. Plato did get the importance of ideal meaning, but dismissed the real and thus the harmony of meaning. Plato injected false meaning to muster his controlling view about the ideal state.

Science leads us to believe that things immeasurable cannot be studied. The Socratic Method does not demand this criterion. The method of measurement in philosophy is a broad-based perception of the meaning of words. When intuition is incorporated with reason, one can study things such as justice, love, sacrifice, and other words neglected by traditional education. This includes a far more feminine aspect and suggests that intelligence can lay hold of concepts without a so-called step-by-step logic. As this intuitive process continues to define more clearly in order to remove contradiction, a rigid epistemology can approach the realm of axiomatic self-evident meaning just by gradually removing contradictions. Intuition reaches high and reason brings things closer. The harmony between the two is truly an art more than a science, with a continual retouching until we grow in perfect understanding.

The Socratic Method can be humbling, and exhilarating, as well as perplexing at times. It seems that you can never stop putting those finishing touches upon the process of meaning. The more we begin to see our own contradictions, the more it becomes possible to face the scarecrows of reality. In time, group discussion on the meaning of things will eventually exalt us and cure us of the black hood of insanity. Like Socrates, we must delve into the depth of our souls. Everyone goes away richer save he who prefers tradition more than meaning.

To philosophize is to exercise the mind and prevent the social diseases of fundamentalism, economic conspiracy, and foolhardiness. We must be quickened to our own sense of value rather than expect others to accept us. He who accepts death and rejection through applied purpose can live with a true knowledge

of understanding. We must learn to force open ourselves rather than be intimidated into the force of others. Socratizing forces us to confront our own worldview that we have used to flee from responsibility. Sometimes we have to embrace our own demise in order to escape the darkness of dogmatism. We must always question and never assume our meaning of things is as secure as we think. The more questions and the sharper our definitions, the more sure we become. This sureness is not rigidity, but rather peace.

The Socratic Method requires us to search out the meaning of things and not to accept the traditions of authority. We must know for ourselves. This process must be repeated with each generation, for when each grows up with the honest ability to ask questions, it may appear threatening to the social schemes, but youthful honesty clarifies and prevents conventional knowledge from becoming the status quo. We must consider that we are feeding the young mind with personal wisdom and understanding that can be added to the next generation. It is essentially remixing the feminine and masculine attributes of intuition and reason in order to procreate enlightened wisdom for the next generation rather than to instill the conventional wisdom of those in power.

Philosophy is one of the greatest liberators of man. It saves him from folly, prejudice, and confusion; it guides him into a richer and more stable world. Without philosophy, man's life and thought are in bondage to dark forces from which, with it, he can become free.<sup>5</sup>

Edwin A. Butt

Each generation must come to its own, for what joy there is when we read the words of an honest philosopher and notice that our own ideas have matured to the same conclusion? Those who do not agree will treat philosophers as fanciful and picayune. To demean the value of philosophy is to escape the reality of responsibility. Each generation should not be of the same mold as the prior generations. Each must create a better mold with the tenacity to understand and agree rather than

simply conform or diverge. When everyone repeats the same conventional mold with the same verbalization in order to give a false sense of security, everyone becomes truly dishonest to himself and to others. This form of rubber-stamping builds robots for society without the ethics required to add quality to our lives. This is what is meant to really be alive.

Asking good questions facilitates and impels the Socratic Method. Poor questions come from two methods. First, the loaded question expects or intimidates an acceptable answer, and second, most questions require several previous meanings to be settled first. When one calls attention to these two errors, we can better understand that someone is covering up. As we shall see, this covering up is neglecting a reality that the history of philosophy fails to include. In other words, terms misaligned usually belong in the predicate and are moved either to the subjective or the objective. The classical example has come down to us through religion as each authoritative generation has taken the word *faith* (an active word) and moved it into the subjective as thought by magic you can do anything just by thinking hard about it. Modern positive thinking is a byproduct of this error. Science, on the other hand, has taken relativistic concepts such as time and pushed them into the objective, as they also take a subjective concept referred to as space and push it into the objective. Moving any word, especially out of the predicate action intended is a sign of atheistic meandering that covers one's fear of insignificance.

When we explore the predicate more deeply, we will find that our ethics, values, and morals become more dynamic rather than the usual static form that occurs under conventional authority. The predicate is also where religious concepts are better defined. The predicate reality is neglected for the sake of expediency because the terms are difficult to define for academia. For this reason, predicate terms are pushed into the subjective as relative concepts lacking any form of firm meaning. Religious institutions neglect the true predicate by mystifying meaning as metaphysical.

We should keep in mind that meaning can be placed in three realities. They are intelligent reason or logic, quality action or value, and finely objective terms. Has anyone ever said, "That definition places the word in the incorrect reality?" This has never occurred because philosophy has argued that all meaning is subjective or all meaning is objective and never considered that some meaning is subjective, some objective, and some predicative. The two sides have been fighting for centuries like politicians, never considering that reality comes in three parts. If we communicate with three parts of speech we must also think in the same way. When one is trying to establish his own worldview he most likely wants to elevate one reality at the expense of another. He does this because all meaning in one reality makes it possible to dismiss the other.

Most philosophies jump track from the subjective to the objective or back again, skipping the greatest wealth in the predicate. Hashing out reason and then jumping to scientific objectivity misses the most important ideals found in the world of right action. Ideals are sapped to the subjective and never allowed to mature.

True axioms begin in the predicate and religion more aptly originates there also, but religious institutions seem to avoid the true predicate as much as atheistic science. Defining the more difficult words requires a predicate connotation such as faith, justice, mercy, love and patience. Some words in science have predicate connotations such as time, velocity, and energy. Seeking the correct meaning and asking the right questions require a holistic, across-the-board reality. When the action is defined clearly without being antagonistic to reason or objective fact, clear meaning becomes an axiomatic, self-evident or *a priori* concept. It is not statements that are axiomatic, but the meaning of words. Once they are properly fixed, reason can be used suitably in combining words in a statement.

Socratic questioning and meaning work very well with young children for it is most natural for them to attempt to define. They should not only be taught to question, but to



answer with their own hearts rather than what seems expected of them. We have philosophy classes that teach young students to learn historical facts, dates, periods and ideologies rather than to learn meaning and values. No wonder the youth are a rebellious generation. There is rarely a class available to teach meaning through questioning. The curriculum follows a preset list of conventional facts rather than teach the exercise in insight. You cannot teach insight and understanding like you can teach math or history. You must learn understanding from a methodology of questioning in groups, allowing all to have an equal opportunity to speak. This is not a dialectic process controlled by one that intimidates others. It is also not a debate. It is a discussion of meaning.

Religious groups should allow the Socratic Method as a necessary part of instruction. The values learned would be far more implemented in the individual's life than the conditioning and intimidation that normally come from religious leaders. Likewise, political debates could foster more insightful discussion and the concept of positioning should be put aside. In the case of politics, instead of asking a candidate what he will do, ask him what it means to lead, what it means to conserve, what it means to protect, what it means to be free, what it means to be responsible, what it means to be equitable, what it means to be rich and what it means to be poor. By the time he gets to the poor, you will have a pretty good idea how he looks at things. There is no end to questions of meaning and, if asked, our leaders would truly be exposed to our understanding. We avoid questions like this because few think in active predicate values. We prefer objective questions that position our thinking from an opponent and do not seek for self-evident truth.

How one thinks is only a product of how one defines reality. To be political about meaning means one is avoiding the epistemology of meaning and the responsibility that it engenders. Public schools are the biggest culprits of avoiding the Socratic Method. High Schools and colleges teach us what to think so we can have an ignorant labor force that will not

complain. Higher institutions teach us when to think so the market is overflowing with professionals. No one learns how to think. For this reason, professions carry conventional terms to wash away the real ones that may develop insight. The so-called liberal education has gone astray for lack of Socratizing. The high schools have so many extra curricular classes and activities and these periods are so short that there is no chance for even the wisest of teachers to create a discussion of questions and answers about the meaning of things. The university wants to cram so much data into young minds so that they know what to do when they are sent into the world. This added knowledge only makes them more deceitful, money hungry, and puts them on the road to power with a desire for honor. These minds spread throughout the world and mingle with all men, but they do not cleave one to another or even care for one another because they have no meaning in life other than what a professor conditioned them to think. Yes, we have lost a liberal education and in its place we have built a liberal mind without meaning. The modern mind finds difficulty in the real world for it only has ideals planted there void of honest discussion. Graduates find their way comfortably into government, education, communications, and religion. They cannot survive in the real world unless they become dishonest, political, and lust for power. The young liberal is frustrated and sees the imbalance, but does not understand the solution. He would rather start a revolution that will only replace the old with a new dogmatism and never come to the knowledge of the truth that man needs to define, conserve, and measure, and then define again. The Socratic Method can only do this by asking honest questions and allowing all to answer again and again and again.

Philosophy comes from the basis of defining. Philosophy also means to draw a distinction.

A philosopher is a strange man. He draws distinctions where nobody else sees any need of them and is puzzled by problems that are problems to none of his fellows.<sup>6</sup>

Within this drawing of a distinction there is implied an honest need to ask honest questions and speak honest answers. Free speech has spawned a much-distorted version of honest speaking. Instead of the expression of meaning, it has become a cesspool of degradation, dogmatism, and extremist idealism. This sort of reconfiguration comes from modern cultures without values. This includes religious factions as much as any part of the culture. Religions may share the greatest blame along with parents of children who tell youth what they should think and never encourage self-expression or conversation. You can follow the life of any despot, any warmonger, any extremist, and any dishonest politician or business man and you will see the level of intimidation coming from parent, culture, religion, and even the job market that conditions the mind to follow a certain path, to never question and to join the mood of politicizing rather than socratizing. We have come to believe that this is the true American way and have forgotten that true socratizing was the way of the founders of liberty in all free countries. We, as parents, want the most for our children in this new world, so stepping over others to get to the top is acceptable. We intimidate our children to conform to social values yet expect them to be deceptive as adults. It is like an unwritten rule. Those minds who see that something is wrong will become idealists wanting big brother to solve all the world's problems. Those who succumb to this new tradition aspire for power, honor, and prestige. The young of this modern generation learn methods of politicizing for gain rather than socratizing for meaning.

Some young minds had parents who often discussed things. If the parents did not try to control the lives of their children, they would turn out to be truly honest people. The religious factions think that modern life lacks religion. In general, dogmatic morals may be a good schoolmaster for many youth but if they are very intelligent and do not get more meaning, they will become terrors or be terrified themselves and end up in institutions. So many good minds are wasted for a lack of

Socratic meaning. It has been religion's responsibility to provide this natural process, but it does not. We have only a few wise parents and it is those who are saving the world, if it can be saved.

Like the Sophists of Socrates' time, the modern traditional authority thinks that philosophy may corrupt the young mind and turn him away from cultural traditions and make him disobedient to law. It is more a lack of understanding coupled with dogmatic trends that create disobedience and corrupt the youth. Cultural traditions can be minimized in the mind when we come to understand better value and it is that value that causes us to be more law abiding, honest, fair and giving. The modern Sophist is more afraid of seeing the truth than allowing a new mind to see and understand. We protect our scarecrows. We dress them up and keep them in good condition just so what we fear will be driven away. This is the beginning of prejudice and dogmatism and it is not from any words of the masters.

What does it matter that a new young mind gets a slightly distinct picture of reality than a previous generation? The net epistemology of meaning and human values will grow and grow in clarity with each subsequent generation. They will increase in faith and values while authority and dogmatism will become less and less a controlling factor. What does society have to lose? Let us put philosophy back into the schools and into our churches and into our families. Let business participate and the political method change from positioning to understanding. In time you will find that every religion, every institution, and every culture will eventually want to be called by this new process. If you are afraid of losing your view, you probably will, but it will be gradual and without force. It will come by way of better and better understanding. You will eventually put away childish scarecrows and make peace with your enemy. Try it in your family and in your Sunday school. Try it in your classroom and in your social club. You will see for yourself and certainly recognize that the Socratic Method has been missing in modern life.

It is a simple process. Begin by seeking words with implied action and try to find meaning that yields that action. Avoid magic, intellectualism, and set aside tradition. It does not matter if some put forth strange meanings; there will be plenty of voices to pull things together. If there is no freedom of expression, there will be no improvement. Like Mill said, “the silencing of discussion is an assumption of infallibility.” Eventually ideologies will fuse themselves into axiomatic words through discussion. If anything, the method should be practiced in the teaching of philosophy. Instead, philosophy has been moving away from its inherited birth right of epistemology and the processing of distinctions. Philosophy has lost the intent and traded her inheritance for a pot of opinions amongst a dichotomy of two realities. Philosophy has fared no better than a religious tradition or political ideology. Philosophy needs to return to method rather than trying to state some sort of position. Philosophy should stick to defining and building a strong foundation of epistemology.

An epistemology tree will be introduced in a later chapter as a guide to discovering meaning. If what I have to illustrate is too complex, I can highly recommend Christopher Phillips’ “*Socrates Café*” that tells you how and why the questioning style of Socrates works with children and adults.

## 4. The Platonic Position

When one thinks of philosophy, it conjures up a complex view that is relatively difficult to position for the average mind. One can read Plato or Aristotle and understand the intent and the beginning of classical concepts, but contemporary philosophers and their injection of complex issues do not approach philosophy with the same process as classical philosophy. Every authority goes through an extensive dialectic process trying to express the evolution of philosophy with concern only for those who have the vocabulary for such dissertation. When the philosopher uses the words subjectivity, objectivity, and even the word philosophy itself, the average reader often feels alienated. But when I introduce the word predicativism to a philosopher he will look at me suspiciously as a common person would look at a philosopher. The reason for this comes from the use of a word in a particular way not found in a professional philosopher's vocabulary. Likewise, when common folk hear words not in their vocabulary, they will react strangely. It appears as if each philosopher desires the process of thinking up sophisticated words that those in the field will understand. To get attention, each philosopher coming on the scene will position himself at some point in the full spectrum of philosophy much the same way that a politician positions himself or herself in a position that will satisfy his constituents. The politician has an ulterior motive, and perhaps the philosopher's motive is also manifest. Somewhat psychologically driven, a philosopher establishes himself at a slightly different position from the norm to maintain his importance.

Writing about a field of science has a catalog of various words designed to depict discovered criteria, but philosophy does not develop words out of discovery. Philosophy does not discover—it defines. The added words are only depictions of a philosopher’s corner and where he stands much in the same way as a politician. What I find interesting is the positioning and not so much the philosophical views of philosophy. Just as in politics, you can generally label a philosopher as a subjectivist or an objectivist with many finding a different middle ground. This positioning tells us more about an individual’s world view than what they say. When modern philosophers use words such as ‘subjective activity’ or ‘sense perception’ I would rather use the realm of the predicate to position these expressions. They define an active process rather than ideas or objects. Also the expression ‘objective reason’ does not lend to a better understanding of objectivity, for reason fits better in a subjective context. Historically, philosophy has used the two realms of subjectivism and objectivism to determine the nature of knowing or of being. I have added a third I call predicativism. It is not a compromise, but an actual third reality. The origin of this concept came by obvious selection.

There are such an extensive number of theories in determining knowledge that one wonders why it should be so difficult and why each philosopher has positioned himself or herself to a particular idiom. The use of three realms rather than two makes it possible to define terms more precisely and thus avoid extensive dialogue to position one’s idiom above another. Clarity of definition and the placing of terms in the proper reality can improve communication and simplify discussion. This process will be introduced in a later chapter, but first one will need to understand the dichotomy that philosophy has upheld for two thousand years and more. Within this dichotomy philosophers position their thinking like a pendulum to one side or another with sundry variations in an attempt to claim the middle ground. The true process of knowing is really predicative activity of agreement between subjective reason and objective existence in order to determine truth.

Writers who think they understand the dichotomy given them by the history of philosophy tend to see some sort of progress taking place. They tend to give credence to more experience, existential thought, and ever-increasing dialectic dialogue. They fine-tune their position totally neglecting responsibility that pivots on a predicate axis. The continued debate between knowledge as a form of prediction of objective events or the flux of so-called subjectivity continues. What is needed so desperately is a predicate reality that shows agreement between the subjective and the objective rather than the selection of only one or the other.

Another way of looking at the traditional dichotomy is to understand that philosophy generally gives nature a deterministic path and the mind a perceptible form of indeterminism. Determinism gravitates to an objective position with three basic requirements. The first is the ability to obtain complete prediction of all events in nature; the second is the ability to reduce causal control to objective laws, and the third is that these laws can be validated by objective reason. The problem arises with the third. Reason is not objective. Indeterminism, on the other hand, says that objective thought cannot explain change and therefore follows a more liberal and sometimes vague, uncertain methodology. Indeterminism gravitates to the subjective. Philosophy is like a tightrope of reality trying desperately to gain experience sufficient to walk the rope of true knowledge. Most humans do not attempt the difficulty and prefer a pragmatic approach to things. Pragmatism sounds like some middle realm, but negates one of the most important predicate aspects of faith and responsibility. Whatever the pragmatic approach, it will never have sufficient experience to reach a perfect conclusion as to the knowledge of things. Occasionally one must act and choose based upon intuition. Intuition may never become the sole source of knowledge, but gut feelings often evolve into great truths. Intuition, unlike pragmatic experience, follows a base principle of responsibility. With intuition one often asks, "Is this right?" The pragmatic approach only asks, "Does it work."



Whether one positions toward indeterminism, determinism or even pragmatism, responsibility is always avoided. This is a psychological process that the philosopher avoids in order to claim an intricate examination of useless levels of knowledge. Psychology motivates this philosophical pendulum in an attempt to legitimize ideas. Ideas are only products of a world view driven by a desire for eminence. It is not the idea that makes a man great; it is the things he does for humanity that change the course of events. We quote many a president for wonderful ideas, but often note that they have failed in implementation. Ideas, implementation, and measured results require a holistic approach and thus greatness requires the same. Such should be the road map of philosophy and not just some beautiful idea that someone may quote some day because it sounds good. Great sounding ideas do not always work. This is because we intuitively do not ask if it is right.

Plato's position in the whole spectrum of philosophy was with ideas. To him ideas were more real than sense perception of objective things outside. Plato introduced his analog by telling a story of a cave dweller who saw shadows on the wall from his cave fire within. Plato compared these shadows to objective reality. When the cave dweller went outside and saw so much more in full color detail under the light of the sun he was amazed at the greater accuracy of things. This Plato compared with a subjective definition of things as being more real than the thing itself. The analog reminds me of the same type of thinking that is supposed to explain curved space. In both cases, the storyteller uses a two-dimensional analog to represent common experience and a three dimensional analog to represent what the writer is trying to promote. Neither analog really works because each plays havoc with intuition. Intuition is what Plato despised and intuition is what the relativist dismisses. Without intuition, true meaning will not surface. Instead we are allowed to change the terms to suit a personal worldview where intuition wants to make better sense. Without intuition new concepts change the meaning of things and leave an intuitive concept without

a word to describe it. Over time science and philosophy evolve with new ideas that intuition cannot fathom. If Plato had just said that the definition of an object can be more accurate than the object itself, this could be understandable, but to deny objectivity altogether was inexcusable. Plato's original concept of the ideal eventually became a philosophy of subjectivism. The Sophists of Plato's time believed in real things and thus laid the foundation of objectivism. Philosophy has been doing this tug of war between the ideal and the real for thousands of years. Science naturally followed objectivity, but philosophy continued to play games with reason, logic, and other ways of knowing things that in many respects were contrary to intuition. Science treated reason as objective and the subjectivists often questioned reason altogether. Though philosophy gave birth to science and the predictability of determinism, there remained a psychological need to uphold many indeterminate philosophies. Even modern physics, although born of objectivity, has moved into uncertainty and indeterminism by some writers. Some have called upon the indeterminate philosophy of Eastern mysticism to explain the paradoxes of relativity. It does not matter what you read, there is a full spectrum of positions with each writer generally falling to one end or another. One can find this not only in philosophy, physics, economics and politics, but also in religion.

Dichotomies of left and right are prevalent. They neglect finding equilibrium with reality. As mentioned, we have indeterminism vs. determinism, subjectivism vs. objectivism, the ideal vs. the real, liberalism vs. conservatism, and even faith vs. reason. The problem arises with each dichotomy by thinking that a position to one side or another is the key. Just as you cannot position faith as the pendulum opposite of reason, you cannot position reality in opposites. What is thought to be opposite may more likely be complimentary. This is why we need a third reality that gives agreement, proportion, and equilibrium rather than something that negates the other side.

Plato was looking for the eternal nature and the absolute. This he deemed as the love of truth. He attributed the forgetful person not having a good memory as destructive to the attainment of true understanding.

And there is an absolute beauty and an absolute good, and of other things to which the term “many” is applied there is an absolute; for they may be brought under a single idea, which is called the essence of each.<sup>1</sup>

This essence of which Plato was referring to was what he called intelligible rather than visible. He condemned the Sophist for relying upon the sense experience of observation. Plato had no use for images. He preferred ideas:

There are two subdivisions, in the lower of which the soul uses the figures given by the former division as images; the inquiry can only be hypothetical, and instead of going upward to a principle descends to the other end; in the higher of the two, the soul passes out of hypotheses, and goes up to a principle which is above hypotheses, making no use of images as in the former case, but proceeding only in and through the ideas themselves.<sup>2</sup>

Putting words into the mouth of Socrates, Plato distinguishes the cognitive processes where ideas are apprehended. He illustrated that geometricians are not required to reason the objects they study and never do they question whether the circle they study actually exists or not. They rely on visible images of circles that are physically drawn for their investigation. In contrast, dialecticians who study the ideas of a circle depend on no such physical images to test their hypotheses. Dialecticians do not take for granted the existence of the ideas they investigate. Geometrical objects differ substantively from the idea of each geometrical object, which are apprehended by the faculty of reason. In essence, Plato was saying that the idea is the meaning of the thing and not the thing itself. When Plato had Socrates hold up three fingers—a little finger, a second finger, and a middle finger, a point was made in that some objects invite distinction. Each finger appears as a finger regardless whether seen as a small, medium or large finger. Regardless of the distinction such as thick or thin, soft or hard, a finger is a finger

all the same. Once the objects reveal a distinction between one and another, it invites the idea of a finger as a more universal term for various types of fingers. Objects that are uninviting do not form a distinction according to Plato. Under normal conversation a man is not compelled to ask the question, “What is a finger?” The eyes see small and large, thick and thin but the intuitive intellect comprehends the meaning of finger.

Out of all that Plato had written, the concept of an ideal object rather than a real object was a great contribution to philosophy, but he did not need to negate the objective. This ideal was the beginning of subjectivism although Plato did not call it such. A more appropriate word from Plato’s vocabulary would be intellectualism or the ability to decipher. Essentially this came from the mind and the traditional sense perception referred to the objects or as objectivism. Objects were relative in dimensions and size, but the definition of a particular type of object was absolute, as a definition would be absolute. Therefore, idealism became the foothold into philosophy that never let go. Science took mathematics, geometry, and astronomy in one direction, and philosophy took idealism in another. Even before this split, Plato suggested the difference when he said through the character of Socrates:

Yet anybody who has the least acquaintance with geometry will not deny that such a conception of the science is in flat contradiction to the ordinary language of geometricians.

They have in view practice only, and are always speaking, in a narrow and ridiculous manner, of squaring and extending, and applying and the like—they confuse the necessities of geometry with those of daily life; whereas knowledge is the real object of the whole science.<sup>3</sup>

Modern technology suffers the same dichotomy when the engineer draws up astounding things to satisfy daily pleasure without as much as a single consideration of the meaning of things. The meaning of things “will draw the soul to truth, and create the spirit of philosophy, and raise up that which is now unhappily allowed to fall down”<sup>4</sup> to technologically meaningless levels. Thus science has failed to keep the vision that philosophy

once had and philosophy has failed to continue the meaning of things as ideas became anything one could subjectively imagine rather than simply distinguish. Today philosophy is a highbrow club of intellectuals that are stuffily academic. Better philosophy has come from non-philosophers of other disciplines than philosophy could ever produce from its own kind.

Plato was a student of ideas more than meaning, although his base argument that he learned from Socrates was to define. When it came to particular views on how we should live in a state, he missed the mark by neglecting the definition process. This is primarily what all of philosophy does. It says what should be, but does not define the terms used in the argument. In reading the *Republic*, one should note the avoidance of the meaning of *justice* in the beginning only to subtly thwart its classical meaning into Plato's new worldview of state control. I do believe that it was Socrates and not Plato who gave the grander first principles of finding meaning. Plato elaborated in his own subjective world trying desperately to become greater than Socrates.

Plato used Socrates as his main character in the *Republic*. This was done either out of respect or out of assuring acceptance. Plato needed Socrates. The motive of Plato is perhaps a psychological one, for his ideas fostered control over man. This demonstrated feelings of inadequacy and a lack of faith in man's being able to govern himself through solid first principles of clear meaning. This is why Plato avoided the Socratic Method in defining justice. Plato just assumed a meaning to be what each man must do in his ideal state. Plato twisted the term to justify control. If Plato had used the word *control* rather than the word *justice*, he would have been rejected. For the same reason, had Plato used himself rather than Socrates, he would have been rejected. This is the main reason that Plato has to be distinguished from Socrates and why Plato really did not fully understand the Socratic Method. This may be debatable among some authorities. I only wish to establish two things. Plato had a psychological motive in creating the ideal State and he avoided

the Socratic Method by assuming the meaning of justice. Actually, Plato distorted the term to put across his ideal state. Plato negated the way of absolute meaning, which Socrates taught, and which all of philosophy since should have done. Every liberal subjectivist will start with some ideal to demonstrate how things should be, but straightway shut up intuitive meaning in exchange for deterministic state control. This process is in the nature of man and the ideas are manufactured to deal with one's lack of control.

Ideas should not originate without first establishing the meaning of words or the concepts they establish. Ideas do not define things simply because they are stated as ideal. Ideas must be based upon self-evident principles, right action and conservation before they can suggest implementation through individual responsibility. Each word must be defined with the goal to remove every contradiction in meaning with the prime intent to avoid personal reality formulas that satiate some underlying psychological need. Equilibrium and agreement between words are needed more and thus meaning of words must be laid down first. If not, then ideas must be intuitively *a priori* rather than pontificating jargon.

There is nothing wrong in seeking for something absolute about the meaning of something, but that does not deny the objective aspects independent in the world in which they exist. Things vary from observation to observation, but the ideal meaning is fixed and can be considered absolute. Keep in mind that it is the object that receives the action of the predicate "is" as being equal to the ideal meaning or definition. From this point, the epistemology of meaning should and can be established to prove the objective, but this is not a subjective process as Plato and others have tried to demonstrate. Meaning is predicated upon the verb of equality. A definition incorporates the verb "is" as its central axis. Both a chosen subject and a chosen object are related by this predicate or harmonic axis. Predicativism and the meaning, or definition, of words is holistic and not subjective only, as Plato implied, or objective only as the Sophist might have stated.

Epistemology is the true foundation of philosophy and not the dialectics of Platonic rhetoric. Intelligent subjectivity, as one might call it, really does not work from the subjective only. True meaning is a relationship. It is the meaning of something objective that helps us come to know. Meaning is paramount, and increases knowledge. Better put, knowledge and wisdom are harmonics of reason and intuition. Reason seeks for meaning and intuition already has a sense of it. Reason is guided by the intuition in us to make sense and not to alter meaning to gain psychological control. A writer or any philosopher can carry an argument step by step in the most careful dialectic fashion, but will often reveal his motive when the terms are not clarified. Terms are often assumed without explanation. In most cases, the nearly all-important issues are missed. For example, in Plato's *Republic* there is no mention of how the people will be taxed. It was a travesty for Plato to think that the ideal State had no method of taxation. Plato talked of all living in common, but this sort of idealism does not work without a specific economic plan of taxation for funding. A method of legislated force generated by ideals does not work. It only generates political bureaucracies. When people share, there has to be a form of taxation based upon one's existing wealth and not by a nebulous byproduct of labor. As will be shown later, this takes the bureaucratic force out of the system and places the responsibility in the hands of those who take more out of the system than others. Plato brushed over his taxation within his communistic concept in one paragraph and spent pages and pages on marriage, sex, and having children in common. In a certain way, Plato wrote what sells. The reader would say, "The state will save us and we will have no personal responsibility." One having the propensity to control the people will never mention the responsibility of budgeting such an endeavor. This is the propensity not only of the liberal of antiquity but of modern times—there is no personal responsibility to conservation. They mistakenly think that the state brings about equity and justice and not the individual or community.

The need to mask one's responsibility with idealism camouflages personal fear. The best way for the intelligent to bring an end to death, poverty, and desolations is to find a way to control the objective world that causes their anxiety. Such was the intent of Plato and his *Republic*. It has been the same intent of dictators, religious dogmatists, and political parties. This idiom of claiming the world of the subjective and controlling the events of the objective seems to contradict reality when the subjective becomes absolute and the objective is now relative. The two worlds do not agree and therefore the ideal is wrong.

As one traces the history of philosophy, the turning of things up side down is strange indeed. One is only left to see an underlying psychological motive rather than a desire for seeking truth. It is like turning away from the objective world because it is painful to look at while trying to control it from the subjective without any responsibility.

The human mind is a complex entity and perhaps needs more study in this regard. On the one hand, the subjectivist or indeterminist cannot look at death so he turns from it and wants the government to make it right through determinism that he does not espouse. The objectivist or determinist, on the other hand, is willing to face death in the face and say that injustice is overcome by survival and natural greed. We are free to take advantage, as we will. Both the subjectivist and the objectivist abhor responsibility. To say it in a simpler form, both the idealist and the realist do not foster responsibility. In modern times the conservative is guilty of lacking social responsibility and the liberal is guilty of lacking personal responsibility. The liberal wants the government to make things right as did Plato, and the conservative demeans any community responsibility—we are on our own. The liberal wants to tax the rich to pay for the poor and the conservative wants a flat income tax so the laborer pays for everything. No one ever accepts the responsibility for paying equally according to their wealth and according to what they possess. One's total possessions represent that what he pulls out of the economic system is greater than what he needs. A



proper taxation structure encourages both personal and social responsibility. The reason Plato did not resolve a method of taxation was that no one wanted to hear the subject. Still to this day, every one talks of freedom and rights but no one wants to take upon them economic accountability.

A compromise between Plato's Subjectivist Ideal and perhaps the modern Ayn Rand's Objectivist Epistemology does not solve the problem of personal and social responsibility. Various philosophies since Plato have made many attempts to clarify the subjective, to defend the objective, and perhaps to find some middle ground reality. This is none other than positioning one's view to a particular setting in the same way that the politician positions his or her speech. We need a holistic reality that includes the subjective, the predicative, and the objective. We should place reason and perhaps the dialectic process in the subjective as did Plato. We can discover consistent meaning only when it lies at the predicate axis of reality where agreement becomes the way of understanding. We can then determine if the objective receives what the predicate defines and agrees with the subjective. That is the whole statement of reality.

The verb used in the sciences is the axiom of equality as in the case of mathematics, geometry, and physics. As we shall see, there are other axioms such as distinction and proportion. The sciences have used proportion as a way to understand the elements and it behooves us to apply it to philosophy. Proportional thinking seeks more than the so-called pragmatic process. Proportional thinking is more intuitive. It sees the distinction in things rather than simply asking, "Does it work?" It asks for understanding about how things work. There are many poor philosophies in science, psychology and especially politics and religion. They all push reality around without any effort to define the terms and consider motive. They assume meanings and neglect the predicate process of agreement. The next chapter will cover a view of objectivity. The attempt will be to come to some considerations which science have not yet resolved. Again, I think this is a psychological problem similar to the problem that the atheist harbors.

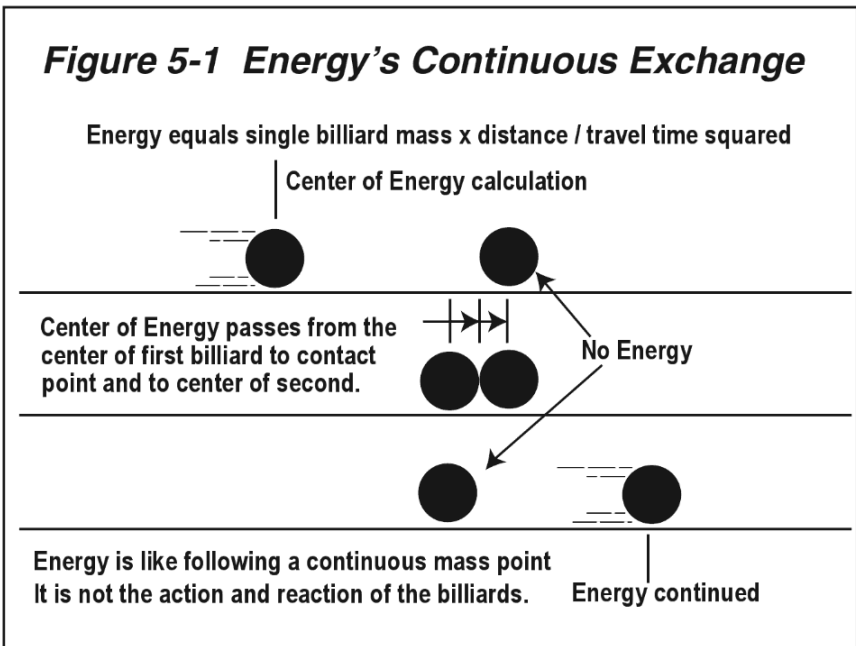
## 5. Objective Reality

Reason and logic are not aspects of this chapter but will be reserved for the next. The attempt in this chapter will be to define an all-inclusive objective reality that satisfies a unified field theory. Also, objective reality has to begin with a foundation concept as if all things are composed of some basic substance. This would include metaphysics, if things beyond physics were composed of substance that we cannot see or measure. This does not include any mystical ideals or the concept of right action other than found in physical conservation. Since matter is so nebulously compared to energy, a more appropriate base is needed. I will first attempt to find that basis here.

In antiquity, the philosopher attempted to explain three components of objective reality such as earth, fire, and water. This may have served well in the beginning, but as time progressed, with science paving the way, this depiction was not all-inclusive. One can always ask, “Is there anything outside of earth, fire, and water that depict something different and distinct and that can also demonstrate in an obvious manner something that exists either dynamically or statically along side earth, fire, and water without intermixing or exchanging roles? Also, can earth, fire, or water be divided into smaller components? These questions I am sure were asked many times by many philosophers, but we must rethink the process in order to determine if anything was missed and consider the possibility of something broader and more inclusive than the typical physical properties of the earth’s proximity or what the physicist can measure.

The philosopher might attempt to include another type of liquid than water with a different viscosity. To include such introduces the meaning of liquid, solid, and gas. This trilogy depicts exchangeability and therefore denies distinct roles. It also discloses that earth and water might be exchangeable. Nuclear physics of course shows this to be so. We also know that fire can be both a mixture of light and perhaps gas. The gas portion depicts exchangeability with earth, and light under modern physics is exchangeable with matter and thus earth also.

We need to draw a distinction in our investigation of objective reality by discussing the difference between the concept of light and energy. Physics often mistakenly equates them, but as to reality they differ as a verb differs from an object. Energy is a mathematical center of mass point that moves from one point to another at a constant velocity. If we take the impact of one billiard upon another we actually measure the energy passing from the first billiard to the next. Keep in mind that substance does not pass; it is the concept of action that passes. **Figure 5-1** illustrates this concept.



The first billiard carries the action or total kinetic energy. Upon impact the first billiard stops and the next billiard instantaneously takes up the action. It is as if the center of action (or mass that is used to calculate the total energy) moves from the center of the first billiard to the contacting edge and then to the center of the receiving billiard in a continuous non-accelerating motion. Each billiard decelerates or accelerates but not the action or energy. Energy has a constant motion excluding friction, but the particular mass does not. Because energy describes a certain type of mathematical action that is constant and the billiard describes a quantity of mass that is also constant in existence and quantity, but not motion, we need to separate the two as different realities or as an action verb (energy) differs from the objective noun (mass). Energy and mass are separate realities, but modern physics meshes them into one objective exchangeable reality. It is true that energy cannot exist without substance because energy is the action of substance in the same way that an object receives the action of a verb. The verb disappears in mind when there is no object to receive the action. Despite the association of mass and energy, their realities differ.

## **The Field Concept**

Once energy is separated as it should be, then light can be better understood as a field concept that carries energy *linearly* and can be measured in terms of kinetics; while mass is a field concept that contains *angular* energy that can only be measured gravitationally. The conversion is from angular energy to linear energy and not from one reality to another. This conversion occurs in the same way linear momentum is converted from angular momentum. The conversion is from one type of field arrangement to another and not from one reality to another. Just as light is an electro-magnetic field relationship so too is matter. Light and solid matter differ in geometrical concepts as