

Language and Experience

by John Clark

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Language and Experience.

Therefore, behold, I will proceed to do a marvellous work among this people, a marvellous work and a wonder: for the wisdom of their wise shall perish, and the understanding of their prudent shall be hid. *Truth.*

What is the function of the human mind? What is our purpose? Is it a sign of self-awareness not to know what the self is for? No.

Every living organism survives by manipulating the environment in order to maintain and promote its existence. Putting this fact in a clearer mode of expression, a living organism consists of a number of environmental acquisition systems which must, with what it has acquired, produce that which maintains and promotes the life of the body whole. The environmental acquisition system called the human mind is no different. It has the same function, the manipulation of the environment in order to maintain and promote the life of the body. It does this through symbolic manipulation of the said environment. It can only do this when the content of the mind is true the environment itself. Therefore, is it a sign of intelligence not to know what truth is? Is it a sign of intelligence not to know when one is speaking the truth or speaking gibberish? Is it a sign of self awareness not to know if what one is thinking is rational or not?

No.

If one accepts *no* as the answer, then can people in Einstein's class be called genius or simply foolish? By the end of this essay, I hope to demonstrate an answer to that question—an answer that simply and clearly demonstrates the irrationality of so called non-Euclidean Geometry based on the metaphysics of language itself.

Is there a factual, a biological benchmark, that determines if the human mind is, in regard to reason, functional or not? I claim that there is and not only that, the distinction was stated a long time ago.

"Socrates: And this is the distinction which I draw between the sight-loving, art-loving, practical class and those of whom I am speaking, and who are alone worthy of the name of philosophers.

Glaucon: How do you distinguish them?

Socrates: The lovers of sounds and sights, are, as I conceive, fond of fine tones and colours and forms and all the artificial products that are made out of them, but their mind is incapable of seeing or loving absolute beauty.

Glaucon: True,

Socrates: Few are they who are able to attain to the sight of this.

Glaucon: Very true.

Socrates: And he who, having a sense of beautiful things has no sense of absolute beauty, or who, if another lead him to a knowledge of that beauty is unable to follow, of such an one. I ask, Is he awake or in a dream only? Reflect; is not the dreamer, sleeping or waking, one who likens dissimilar things, who puts the copy in the place of the real object?

Glaucon: I should certainly say that such an one was dreaming.

Socrates: But take the case of the other, who recognises the existence of absolute beauty and is able to distinguish the idea from the objects which

participate in the idea, neither putting the objects in the place of the idea nor the idea in the place of the objects, is he a dreamer, or is he awake?

Glaucon: He is wide awake.

Socrates: And may we not say that the mind of the one who knows has knowledge, and that the mind of the other, who opines only, has opinion?

Glaucon: Certainly." **The Republic** by Plato

Plato is making a distinction between two fundamental psychological types of human beings. This same distinction is found in elementary Set-Theory, which itself, is a shadow of the Two-Element Metaphysics that Plato was working with. One important part of this distinction is that one class of humanity can never understand no matter how many words one uses—technically, they are dysfunctional. The division between men is a functional distinction. And as Plato noted, there will not be that many people, compared with the totality of humanity, which can understand what I am going to write. Those who comprehend and manipulate synonyms and metaphor, because they rely on definition, and those who cannot is one highlight of the psychological distinction between these two types of individuals.

Same and Different.

How many transformations of the same idea can be given for one understanding—the only two abstractions one can make from anything?

The fact that given any two terms, they can either be asserted to be equal or denied equality evolved even to the foundation of Set-Theory. For it too is derived from the very definition of a thing, a things form, which is not a difference, and the material difference which is in that form. Same and different—a binary. At the foundation of elementary Set Theory is the fact that there are two and only two, methods of constructing a set—another way of saying this very basic understanding:

“Membership in a set may be specified in two distinct ways: (1) by giving a formula for determining set membership, such as “the set of all red books” or “the set of all even numbers,” or (2) by enumerating one by one all the members of the set, such as the set consisting of the Empire State Building and the poem “Kubla Khan.”” **Contemporary Intermediate Algebra** By Charles J. Merchant

The two distinct methods are called *definition* and *enumeration*. One should be aware of how indistinct Merchant’s presentation really is.

If one can do the synonym transformation, definition is to ideal as enumeration is to individuals, one can then understand how far back the elements of what is called Set-Theory goes—it is not, as is claimed, a recent topic of interest;—

“there is not a third man or horse besides the ideal and the individuals.”

Metaphysics by Aristotle

If one can understand that the word *set* is a synonym for the word *thing* then they can start to understand the Two-Element Metaphysics. There are two, and only two, methods of constructing any thing. In the ancient Two-Element Metaphysics, these elements were called by many names, but fundamentally, *form* and *matter*.

Synonym Table

Form.	Matter.
Definition.	Enumeration.
Universal.	Particular.
Same.	Different.
Is.	Is not.
boundary.	material in a boundary.
Limit.	what is between limits.
point.	part.
Eternal.	Corruptible.
Finite.	Infinite.
Unchanging.	Changing.
True.	False.
Absolute.	Relative.
Order.	Chaos.
One.	Many.
Judgment.	Memory.
Ideal.	Individuals.
0	1

The two elements of everything are that things form and the material difference in that form. In order to construct anything one has to bring together *form* and *material difference*. This means also that one must bring these two together, in the mind, for understanding. The human mind functions when it can craft from the elements of reality.

This distinction is binary, and as Aristotle pointed out all one can do in logic, from its foundation is either assert or deny—it is the first axiom which has sometimes been called the Law of the Excluded Middle—there is no *third man*;

For it is impossible for any one to believe the same thing to be and not to be, as some think Heraclitus says. For what a man says, he does not necessarily believe; and if it is impossible that contrary attributes should belong at the same time to the same subject (the usual qualifications must be presupposed in this premiss too), and if an opinion which contradicts another is contrary to it, obviously it is impossible for the same man at the same time to believe the same thing to be and not to be; for if a man were mistaken on this point he would have contrary opinions at the same time. It is for this reason that all who are carrying out a demonstration reduce it to this as an ultimate belief; for this is naturally the starting-point even for all the other axioms.

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There are some who, as we said, both themselves assert that it is possible for the same thing to be and not to be, and say that people can judge this to be the case. And among others many writers about nature use this language. But we have now posited that it is impossible for anything at the same time to be and not to be, and by this means have shown that this is the most indisputable of all principles.—Some indeed demand that even this shall be demonstrated, but this they do through want of education, for not to know of what things one should demand demonstration, and of what

one should not, argues want of education. For it is impossible that there should be demonstration of absolutely everything (there would be an infinite regress, so that there would still be no demonstration); but if there are things of which one should not demand demonstration, these persons could not say what principle they maintain to be more self-evident than the present one.

We can, however, demonstrate negatively even that this view is impossible, if our opponent will only say something; and if he says nothing, it is absurd to seek to give an account of our views to one who cannot give an account of anything, in so far as he cannot do so. For such a man, as such, is from the start no better than a vegetable.

Definition, then, determines predication and it is by definition that one can determine of all the so called possible geometries, Euclidean Geometry has been the most correct. One only has to master “is” and “is not.” The lack of judgment originates in our understanding the two elements of which we can abstract from anything. If the mind cannot make the abstraction, judgment cannot be effected—fantasy ensues. The question remains, can we let go our fantasies?

Absolutely. A Refutation of Non-Euclidean Geometry.

Introduction.

Every communication is aimed at an audience. The audience can be general or very specific. This paper is aimed at a very specific and rare audience. It is said that extremely intelligent people process information differently than even a normal genius. Let me demonstrate the division by Elementary Set-Theory concepts. It is known that there are two, and only two methods of constructing a set, enumeration and definition. Very rare people process information in accordance with definition. Even normal genius's do not or not very well. Normal people may desire to think they can understand what I will write here, but genetics is against them.

Processing that relies on rote does not recognize synonyms for the same abstraction nor does it understand metaphor—both of these depend on class mechanics, which is based on definition.

It has been asked, not a few times, how can one tell which Geometry is true? One can generalize the question by asking ***How can one tell if any grammar system is true.*** One must first recognize that the question itself is expressed by an ellipsis.

Definition: Truth is the state of being true.

Definition: Two or more things are said to be *true* when by some means of measure, no difference is found between the measures.

True to what? is the question one must ask in regard to any grammar system, common grammar, arithmetic, algebra, geometry. If one were an Einstein, one might be completely unaware of the definition of what *true* means and simply state:—

“human thought which is independent of experience”

which amounts to saying that digestion is independent of food, respiration is independent of air, hearing independent of sound, etc. How is it that one can make a statement that human thought is not based on experience but on ignorance and get away with it?—because someone is not thinking at all. Now, the mass of man might hail Einstein's statement as a unique revelation in the realm of intellectualism, but I am not of that mold. I make a distinction between intellectualism and mysticism. I would not say that we simply *accept* axioms as true, but that if we do understand an axiom, it is because we have abstracted knowledge of it from the environment. And, as one should be able to understand, the starting point of any grammar, any logic systems, is that difference and no-difference is abstracted from the two elements of any thing, that things material difference and that things form. If we learn by example, if in accordance with the principles of every environmental acquisition

system there is no example of an axiom, it follows that we could never have knowledge of even the word *axiom* itself. *Axiom* does not mean *self-evident*, as if we are thinking self-referentially, but it means *things give us evidence of themselves*.

The fundamentals of language are either true to reality, or evolution is effected by mysticism. Every environmental acquisition system of a living organism has evolved to manipulate the environment, things in the environment, to the advantage of that life form. Therefore such statements as—

“As far as the laws of mathematics refer to reality, they are not certain; and as far as they are certain, they do not refer to reality.” ***Geometry And Experience*** by Albert Einstein.

are definitely not statements made by anything resembling genius, for at the foundation of any grammar system is a convention of names, and there is no process, theory, thought, statement, that is true to the principles of grammar that violate the original naming convention which employ *assertion* and *denial*. This is one of the foundations of Logic.

It would perhaps help one understand what true is, if one take the expression $A = B$, and read it not as A equals B, but as A is true to B. True is the lack of difference between *two* things. One cannot say that one thing is, in of itself, true or not. Thus, one should eventually conclude that if a grammar system is true, it must be true to something and its principles and abstractions follow though a serious of tautologies. As it is the function of every environmental acquisition system to manipulate the environment to the advantage of that life form, the tautology which must be attained is between reality and language and between language and human will. Perception determines conception, conception determines will, or in an old metaphor, The Father (teacher), the Son (learner) and the Holy Spirit (will) are One.

But then this poses a problem for those who believe that a grammar system and reality do not have such an equitable arrangement. For those in this state, which resolves to evolution being driven not by reality but by fantasy, one can never answer—to them, again, this essay is pointless. I am going to target a very specific thing for demonstration, non-Euclidean Geometry.

A Quick Path.

This path is useful if one cannot automatically start with first principles—but can parallel from a given point. Let me start with the foundation of Set Theory. I start here, because the Set Theory is a shadow of something much more advanced and a great deal more ancient, a Two-Element Metaphysics. The Two-Element Metaphysics was coming into fruition around the time of Plato, but suddenly seem to have died and was forgotten.

Let us approach it from the emaciated modern view first. It is a given, in Elementary Set Theory, that there are two, and only two methods of

constructing a set—enumeration and definition. Let us take the notion that definition determines class membership, and that enumeration only provides one with a heap. If definition determines class membership, then, de facto, definition determines the principles of predication, i.e. assertion and denial. It is the foundation of even the simple sentence.

Let us take the same idea once again. What then determines if a geometry is a geometry or just a heap? Once again, by Elementary Set Theory, definition. But how?

If one will recall that Arithmetic could not exist without the definition of unit, then the same would seem to be true for geometry—both are grammar systems—and there is one, and only one reality we wish to grammatically manipulate. So, let me start there.

Although many people have various ideas of where Euclidean Geometry went wrong, Elementary Set Theory tells us exactly. When it was stated, and this is an embarrassment¹, that Geometry is effected by only the straight-edge and compass, what was done? The foundation of geometry was *enumerated*. However, that enumeration still resided within a definition. So, most correct or not, it put what is called, and errantly so, Euclidean Geometry not as a singularity of truth—not as the One, but simply as one among many, in a heap of possibilities. It does not matter, because of this, if it is exactly true, it is put in the class of the false from its very foundation.

Let us correct that, and base it on the concept of a standard unit in this wise:—A geometric tool is that tool which provides one and only one difference between two points. Now, one does have a straight edge, and a compass—and something more, the ellipse. The fact that an ellipse provides one and only one difference between two points has been known for centuries. One can view these tools as providing the unit of discourse, the universe of discourse, and every ratio between them. We now have what has been called “a closed system.” Virtually, it means the one and only.

Since these tools can only produce one given set of processes, by convention, one cannot derive more than one geometry from them. *The language one chooses to pair with the figure does not determine an alternate geometry.* There is no other geometry founded upon such a definition. To state otherwise, would be to claim that there are several basic arithmetics, and be reduced to confusion asking which of them are true—and not know true to what.

Arithmetic eventually became corrupted due to the lack at comprehending even it, but that is another story about logic. Without the concept of unit, things have gone very strange in that discipline also.

¹ For it was said to originate with Plato, one of the most competent thinkers in history, someone who should have known better since he often stated that one did not know a thing until one knew it by definition.

Another Quick Path.

The above will be insufficient for many people who are not able to make the connections and so we look at another quick path—still far from first principles. This path involves identity—which also has everything to do with definition, however in a more involved way that is transparent unless one go into involved examination.

There are geometric figures which demonstrate the four basic operations of arithmetic. One of them I have never seen demonstrated outside of my own work—in fact, all I have researched it seems it has never been discovered before. It provides both multiplication and division of any two line segments—each one representing a number, if you will—it works because one must first define the unit, which is also a part of the figure, this makes it more exacting than arithmetic itself. This is because arithmetic is a tautologic, while geometry is a relatiologic. Such a figure demonstrates something very important. Since Arithmetic often can not give an exact answer with a given unit, this is not the case in Geometry, for any given unit, one will always get an exact answer². Rationality is specific to a given grammar system and only means that one can derive, within the grammar system, a name which complies with the original naming convention. What cannot be named in Arithmetic, which is a tautologic, can be named in Geometry, a relatiologic.

What this means is that the form is a given in tautologies and material must be supplied, while in a relatiologic, the material is a given and the form must be applied. The same thing is made in either case—providing the original naming convention is not violated, however, like the construction of a thing, one pairs one form of logic with another to construct a **Formal System**. The Greek call for constructability was based on the foundation of Metaphysics itself. If a *Formal System* is something, it must conform to the definition of a thing—therefore it must pair one relatiologic with one tautologic. *Form* based logic with *material* based logic.

Here I will get very advanced. A tautologic is an Absolute Logic. A relatiologic is a Relative Logic—however, only when the principles are understood, can one comprehend that both logics, when exercised in accordance with the principles of Metaphysics, say the same thing. This is due to the original naming convention being set in a one-to-one correspondence between the name of a thing and the thing, name of that things form with that things form, and the name of that things material difference with that difference. Since there are two primitive branches of logic, *Absolute* and *Relative* (form and material), and since they only depend upon which is a given and which is conventionalized, and since by the definition of a thing they both must say the same thing, then it should be seen that Euclidean Geometry, as a relatiologic, was the first

² See Appendix

formal *Theory of Relativity*—and if one does understand Metaphysics, the Theory of Relativity can not produce anything that The Theory of the Absolute can, or what was once called, The Theory of Forms. *The distinction between the two theories is not earmarked by their product, but by their givens.*

Now, one can do everything in Geometry that can be done in Arithmetic—and more, and since every advancement in mathematics must maintain the principles of simple arithmetic, to negate Euclidean Geometry negates Arithmetic and all other mathematics because they are derivatives, leaving no mathematical correlation for non-Euclidean Geometries. More importantly, it can be demonstrated that since Geometry is exact while Arithmetic will yield results which are not rational to the grammar, that Geometry is Universal, while Arithmetic can only obtain a subset of it. This means that all advanced mathematics which must claim Arithmetic as part of it, also must be a subset of Geometry—formerly, Euclidean Geometry.

This should be the easiest to understand, however, there are many who can not comprehend the implications.

What may be more comprehensible and incomprehensible is the fact that Geometers have never been able to demonstrate the four basic operations of Arithmetic via Geometry—how could anyone go off half-cock about Geometry while unable to do the math to begin with?

Exact Understanding.

The real answer to why non-Euclidean Geometries are false relies on the Metaphysics of a language itself. Geometry is a relational logic, which means that the only possible maneuver in that language is the assertion of boundaries, i.e. follows from a series of tautologies—*the material difference is a given*. Secondly, by the **Principles of Predication**, *predication is the inverse function of abstraction* nothing can be either asserted or denied of these two elements—all one can do is construct things from them. Any claim that time slows down, or that space bends, are statements made by someone who never understood the first principles of grammar itself, a being *no better than a vegetable*. Not a case of the blind leading the blind, but an ass being led by a carrot!

But none of these primeval elements can be defined; they can only be named, for they have nothing but a name, and the things which are compounded of them, as they are complex, are expressed by a combination of names, for the combination of names is the essence of a definition.
Theætetus by Plato

This means that there can be one, and only one, results, one and only one geometry. How could anyone believe that they supposed learned the first principles of logic, and yet now be able to determine if what they just said was right or wrong?—because they learned by rote, not by understanding. This leaves a step by step explanation to the approach of the Two-Element Metaphysics—reviving what was once dead.

Metaphysics Definition.

I had set my mind to writing something in the line of metaphysics, but having only a fuzzy notion as to what metaphysics was, for I had some belief that it had to do with first principles, I set out to acquire a formal definition and preferably one with some historic foundation. One of the earlier writers that state that one should always define their topic was Plato in *Phaedrus*. In the statement about the *rectification of names* Confucius was even earlier. In recent times it has become a call for well-defined terms in a formal presentation. This is needed so that everyone knows just what *precisely* is the topic. However, it may some day be realized, this approach is fundamental to any language—common or otherwise.

My first impulse was to use WordWeb Pro, the 2008 version. This is what I acquired:—

metaphysics: The philosophical study of being and knowing.

What on earth is “the philosophical study of” anything? I might accept “The study of being and knowing.” but how on earth does *study* take the adjective *philosophical*?

Now I have a problem with *the study of being*. Being what? I have no idea. Why not the study of things? I could reflect on Plato’s *Parmenides*, which was written to encourage the reader to abstract the principles of predication, and conclude that one cannot predicate of the predicator, but someone seems to have missed that altogether. To say that *John is*, is not a complete sentence. The study of *being* amounts to *the study of equality* which is not the same as *the study of equals*. If equality is a first principle, one can neither abstract nor predicate anything about it. So where is the study?

I have a solid problem with *the study of knowing* which amounts to *the knowing of knowing*—which is a self-referential fallacy, a grammatical error as one cannot abstract a thing from itself. Some nice tricks to start off my studies—nothing but one grammatical mistake after another.

Well, I suppose I should turn my attention to another dictionary, perhaps it will not use such a popular approach to saying nothing at all.

The American Heritage dictionary of the English Language, 3rd edition.

metaphysics n. Abbr. met., metaph. 1. (*used with a sing. verb*).

Philosophy. The branch of philosophy that examines the nature of reality, including the relationship between mind and matter, substance and attribute, fact and value.

The branch of philosophy that examines—oh my god! A blatant anthropomorphism turned by a self-referential fallacy resulting in an oxymoron! An examination of reality by the not real examiner!

The relationship between mind and matter? The mind is immaterial? In this case, I might agree as a heap of words do not indicate anything special in the way of thought. The rest of this is just as bad.

2. (*used with a pl. verb*). The theoretical or first principles of a particular discipline: *the metaphysics of law*.

What—is there no difference between theory and fact? What—not the first principles of things, but of disciplines. Discipline is a form of behavior, not a thing at all. If one take the other meaning of discipline, we get back to something self-referential, as metaphysics is a discipline! *the metaphysics of Law* is quite a nice abomination—a tangled mess of self-referential implications. Metaphysics, if it deals with first principles then law follows from it, it is not contained in it. Since metaphysics is presented via language and Law is a linguistic expression, we get nowhere.

3. (*used with a sing. verb*). A priori speculation upon questions that are unanswerable to scientific observation, analysis, or experiment.

Now this just makes metaphysics totally meaningless. What in the hell is *scientific observation* other than just another anthropomorphism? I can have visual observation, auditory observation, tactile observation, microwave observation, etc., but what in the hell is *scientific observation*?

4. (*used with a sing. verb*). Excessively subtle or recondite reasoning.

Another pointless string of words.

[Pl. of Middle English methaphisik, from Medieval Latin *metaphysica*, from Medieval Greek (*ta*) *metaphusika*, Greek (*Ta*) *meta* (*ta*) *phusika*, (the things) after the physics, the title of Aristotle's treatise on first principles (so called because it followed his work on physics): *meta*, after; see META- + *phusika*, physics; see PHYSICS.]

Maybe I should take a step back of a couple of days and see what Noah had to say.

A Dictionary of the English Language, by Noah Webster, 1872.

Metaphysics *n. sing.* [Gr. μετὰ τὰ φυσικά, after those things which relate to external nature, after physics. It is said that this name was given to the science by Aristotle, who considered the science of natural bodies, or *physics*, to be the first in the order of studies, and the science of mind to be the second.]

1. The science of real as distinguished from phenomenal being; ontology; also, the science of being, as such; philosophy in general.

The science of real as distinguished from phenomenal being, if one can get past the pseudo-intellectualism here, one can read it in Platonic terms, the distinction between reality and appearance. The difference is the same as that between the absolute and the relative. Our perceptions are relative, however, through the art of mensuration, that is standards, then one can attain to the absolute. The pseudo-intellectualism comes about to hide ones understanding, I think.

“Well then, I shall say, if you agree so far, be so good as to answer me a question: Do not the same magnitudes appear larger to your sight when near and smaller when at a distance?

They will acknowledge that.

And the same holds of thickness and number; also sounds, which are in themselves equal, are greater when near, and lesser when at a distance.

They will grant that also.

Now suppose happiness to consist in doing or choosing the greater, and in not doing or in avoiding the less, what would be the saving principle of human life? Would not the art of measuring be the saving principle; or would the power of appearance? Is not the latter that deceiving art which makes us wander up and down and take the things at one time of which we repent at another, both in our actions and in our choice of things great and small? But the art of measurement would do away with the effect of appearances, and, showing the truth, would fain teach the soul at last to find rest in the truth, and would thus save our life. Would not mankind generally acknowledge that the art which accomplishes this result is the art of measurement?

Yes, he said, the art of measurement.

Suppose, again, the salvation of human life to depend on the choice of odd and even, and on the knowledge of when a man ought to choose the greater or less, either in reference to themselves or to each other, and whether near or at a distance; what would be the saving principle of our lives? Would not knowledge?—a knowledge of measuring, when the question is one of excess and defect, and a knowledge of number, when the question is of odd and even? The world will assent, will they not?" **Protagoras** by Plato

Definition is a standard that determines class inclusion and class exclusion, this means that it determines predication itself, the same as a standard in measure, therefore the art of definition is part of the art of mensuration.

2. Hence, in popular language, the scientific knowledge of mental phenomena; mental philosophy; psychology.

I would agree that there must be an equitable relationship between metaphysics and psychology, however the building block is not the building. Number 1 might provide us with a lead if one can generalize what mensuration is.

Definition: Mensuration is the art of assigning arithmetic names via a given standard of reference.

If one can generalize what mensuration is, one should understand it as the art of names—Logic, it is the art of language itself. A number is no more than a name constructed using an ordered naming convention—yet every language must be founded on some naming convention—and a convention implies a standard.

And so, it turns out, that there may be a definition for the word Metaphysics which was once embodied in the words—"In the beginning was the Word."

It does not take much reflection to realize that the standardization of perception began with the birth of language. It is with the foundation of language itself that one must look for an understanding of Metaphysics.

One might then conclude that Metaphysics are the class of first principles in the standardization of experience through names. It is through this standardization that the mental manipulation of perception called language can be effected. By biological fact, all language is derived from the Two-Element Metaphysics—but how?

Metaphysics.

Definition: Metaphysics are the first principles in the standardization of experience through names. It is through this standardization that the mental manipulation of perception called language can be effected. This puts metaphysics as the foundation of psychology.

The approach to metaphysics that I will lay down was not invented by me, it was in fact being examined and used by such personages as Parmenides, Zeno, Euclid and Plato, mentioned by Aristotle and a shadow of which became Set Theory—it is a Two-Element Metaphysics. It is derived from the definition of a thing, and divides a living organism's environmental acquisition systems into two classes—one for each of these elements. Each of a living organism's environmental acquisition systems can abstract only one of the two elements of any thing. It must then supply the other element in order to construct something which maintains and promotes its existence.

From what we have of Aristotle's work, he tried to explain the Two-Element Metaphysics, however it is clear that Aristotle had no idea of what a predicate was—nor, apparently, did those who studied Aristotle seem to get any notion of what he was saying. The Elements of Euclid, however, was a development of the Two-Element Metaphysics.

“A point (form, boundary, limit) is that which has no part (material difference).”

As Plato points out, one can only name the elements, one can predicate nothing of them. The first definition given by Euclid was stated in the only way possible, and amounts to “The boundary is that which is not material.” It is the same, in form, as “the map is not the territory.” This is not a definition at all, but a description. These are the two-elements and the only thing one can say about them is that the one is not the other—a no brainer. And, if one can further apply what has been said, the statement itself contains no predicates. And if this is true, how we understand the simple sentence is gravely in error.

Being.

In terms of the ancient Two-Element Metaphysics a thing may be divided into two *parts*.

“Therefore a thing can be defined and formulated, whether it be perceptible or intelligible; but the elements of which this thing consists cannot be defined, since a definitory formula predicates some thing of some thing, and one part of the definition must play the part of that things matter and the other that of that things form.” (Adapted from Aristotle's *Metaphysics*.)³

³ “Therefore one kind of substance can be defined and formulated, i.e. the composite kind, whether it be perceptible or intelligible; but the primary parts of which this consists cannot be defined, since a definitory formula predicates something of

Aristotle was close, but his conception of predication was wrong—what he did is claim that a matter is predicated of a form, which is impossible—he was working without employing, and thus not making, his abstractions:—

“for the greater class is predicated of the lesser, so that all the differentiae of the predicate will be differentiae also of the subject.” Aristotle
Categories

this important idea, what predication is, which lay at the foundation of understanding, led to his general failure in comprehending logic altogether. I will correct his statement with the given elements—equitably—using Plato’s understanding of the **Principles of Predication**.

Therefore a thing can be defined and formulated, whether it be perceptible or intelligible (nouns and verbs); but the elements of which this thing consists cannot be defined, since a definitory formula predicates some thing of some thing, such that the name of a thing is equal to the names of that things forms and the various material differences in those forms. Thus predication is the inverse function of abstraction—by this identity is preserved.

Definition: The *elements* into which a thing is divided are the *form* and *that which has the form*;—i.e. the *matter* which is in the *form*”
(Adapted from Aristotle’s **Metaphysics**.)⁴

or

Definition: A *thing* is composed of two *elements*, that things *form* and that things *material difference*; therefore, neither *form* nor *material difference* is a *thing*.

If one can forgive the grammatical anomaly it may be said that every thing is composed of two very specific nothings. Some may protest that something cannot be made from nothing, however, that is precisely what is affirmed—and it is affirmed when we say things such as *a table is made of wood in a particular shape*, for neither the wood qua wood nor the shape qua shape are things.

Although it is a very expensive pastime of many researchers looking for the building blocks of the Universe, the smallest things from which all other things are made, they are evidently not aware that this is the most fundamental of logical errors—the self-referential fallacy—that things are defined by things. As Plato pointed out, the first two elements cannot be predicated of and definition comprises a composition of these.

something, and one part of the definition must play the part of *matter* and the other that of *form*.”

⁴ Part: “The *elements* into which a whole is divided, or of which it consists—the “whole” meaning either the *form* or that which has the form; e.g. of the bronze sphere or of the bronze cube both the bronze—i.e. the matter in which the form is”

All craft consists in bringing together *form* and *material difference* for the constructing of some thing. It does not matter if the craft is initiated by man, or other animals, or by natural processes of nature.

Knowing.

Every living organism must acquire things from the environment in order to survive. Calling a living organism a consumer may in one respect be true, but it is more apt to call it a crafter of the environment for the sake of its own life.

Definition: An environmental acquisition system of a living organism is that system of an organism which must acquire something from the environment and abstract from that thing which it has acquired and with that abstraction produce that which maintains and promotes the life of that organism.

I will use the given definition to list environmental acquisition systems of my own body and discover the rudiments of the Two-Element Metaphysics at work on a biological level.

Those Systems that Acquire Material.

- 1) The Digestive-System.
- 2) The Manipulative-System.
- 3) The Respiratory-System.

Those Systems that Acquire Form.

- 4) The Ocular-System.
- 5) The Vestibular-System.
- 6) The Procreative-System.
- 7) The Judgmental-System.

One will note that this list is naturally divided between those systems which abstract a things *form*, disregarding that things *material difference* and those which abstract a things *material difference*, discarding that things *form*. One may also note that the abstraction of form is non-destructive of a thing, while the abstraction of material difference is destructive. One abstraction is an identity and leaves an identity, one abstraction is of difference and makes a difference. It is important that one note this identity between word and reality.

Just by definition alone, one should realize that if an environmental acquisition system abstracts a things form it must *supply* some material difference to that form to make some thing that maintains and promotes the life of the organism. Likewise, if an environmental acquisition system abstracts a things material difference it must *apply* form to that material difference in order to make some thing that maintains and promotes the life of the organism. This is where geometry comes in, material difference is a given, form must be applied in order to construct something.

An environmental acquisition system of a living organism may abstract one of the two-elements of a thing—no more, no less.

If an environmental acquisition system does not function, then it cannot provide its share of life to the body whole. This is true of any of the environmental acquisition systems—even that which is called the mind. In a metaphor that is true, when the mind does not function in accordance with the truth of things, we may be very animated, but we are dead.

So far, one should be aware of an identity between things and perception which can be called environmental acquisition. That identity is the Two-Element Metaphysics.

Perception, Conception and Will.

I am not going to start my foundation on Axiomatics, I am going to start it before that. The axiomatic system can be seen as material difference—it can hardly be agreed upon which axioms to start with in any formal system. I am going to start with form—which is not a thing, i.e. use the environmental acquisition system categories themselves as a paradigm. The order of an environmental acquisition system may be said to be acquisition, processing and product. One can understand it as perception determines conception, conception determines will. We craft in order to survive. By this we do not start with anything at all but simply start crafting things with what we have abstracted. In other words, knowledge begins not with the concepts of axioms, but with perception. What is perceived for any environmental acquisition system is a things form or a things material difference. These have been called the Elements, and by tautology of abstractions derive The First Principles. From these we derive all concepts. These and these alone are the evidence of a things self—i.e. self-evidence.

As a things form is not a things difference, the abstraction of form provides us with abstracting the notion of identity—equality, etc., while the abstraction of material difference provides for the notion of inequality—difference. Bringing together form and material difference for the creating of things, gives us the notion of addition, while abstraction itself provides us with the notion of subtraction.

Language is a craft, however it is not the first craft that a living organism learns. The metaphysics of the craft of language are identical to every environmental acquisition system of a living organism. It is just as true to say that these principles precede living organisms themselves. Even in nature, one starts with elements to craft things. In the Two-Element Metaphysics, one starts crafting from these two elements.

Definition: An environmental acquisition system of a living organism is that system of an organism which must acquire something from the environment and process that which it has acquired for a product that maintains and promotes the life of that organism.

Those Systems that Acquire Material.

- 1) The Digestive-System.
- 2) The Manipulative-System.
- 3) The Respiratory-System.

Those Systems that Acquire Form.

- 4) The Ocular-System.
- 5) The Vestibular-System.
- 6) The Procreative-System.
- 7) The Judgmental-System.

Any environmental acquisition system of a living organism can abstract from a thing either that things form or that things material difference, from the digestive-system to the judgmental-system. There is no environmental abstraction system of a living organism which abstracts the thing in itself. Thus, it is not possible to know *the thing in itself*. We, in fact, know *of* things.

Two Branches of Logic.

The Two-Element Metaphysics gives one two elements which also provides us with two possible primitive branches of Logic. It does this by the example of a living organism's environmental acquisition systems. If *form* is a given, one must supply the *material difference* to construct *something*. If the *material difference* is a given, one must apply *form* to construct *something*. I, for lack of other resources, call these two primitive branches Tautologics and Relatiologics. What is important to keep in mind, that the difference between the two logics is not, and I repeat, not in the product, but in what is given.

Examples of tautologics is common grammar, arithmetic, algebra, etc. Examples of relatiologics is geometry, carpentry, metal-fabricating, etc.

Categories of Names.

These two abstractions, *form* and *material difference*, are called a things Elements and this is where one starts with names. One should go over this statement many times to form all the connections in concept that it contains;—

“SOCRATES: Let me give you, then, a dream in return for a dream:— Methought that I too had a dream, and I heard in my dream that the primeval letters or elements out of which you and I and all other things are compounded, have no reason or explanation; you can only name them, but no predicate can be either affirmed or denied of them, for in the one case existence, in the other non-existence is already implied, neither of which must be added, if you mean to speak of this or that thing by itself alone. It should not be called itself, or that, or each, or alone, or this, or the like; for these go about everywhere and are applied to all things, but are distinct from them; whereas, if the first elements could be described, and had a definition of their own, they would be spoken of apart from all else. But none of these primeval elements can be defined; they can only be named, for they have nothing but a name, and the things which are compounded of them, as they are complex, are expressed by a combination of names, for the combination of names is the essence of a definition. Thus, then, the elements or letters are only objects of perception, and cannot be defined or known; but the syllables or combinations of them are known and expressed, and are apprehended by true opinion. When, therefore, any one forms the true opinion of anything without rational explanation, you may say that his mind is truly exercised, but has no knowledge; for he who cannot give and receive a reason for a thing, has no knowledge of that thing; but when he adds rational explanation, then, he is perfected in knowledge and may be all

that I have been denying of him. Was that the form in which the dream appeared to you?" THEAETETUS, by Plato

We start with two abstractions—the elements, but since knowledge is of things, we cannot have knowledge of these two abstractions—we cannot define them, we cannot assert anything of them⁵, we can only name them. When we combine them and craft from them, then we perfect our knowledge.

One of the implications of the Two-Element Metaphysics, of biology in general, is that there are three, and only three, primitive categories of names.

Naming Conventions.

One can conventionalize names for the things from which abstractions can be made, and the name of its two possible abstractions, *form* and *material difference*. This, however, gives us two possible naming conventions. One can name a thing directly, or one can name a thing by the concatenation of the names of a things form and the names of a things material difference. Common grammar, working with both of these conventions, is not unlike simple arithmetic—and with proper understanding of Metaphysics can be just as reliable.

Preserving the Naming Convention.

Since one has two naming conventions for the same thing, they must be equal—a thing is not different from itself. This gives us definition simply by equating these two naming conventions.

Definition: Definition is the preservation of the social convention which equates the name of a thing to the names of that things forms and the names of the various material differences in those forms.

One has one more item, in regard to identity, and that is the *Law of Predication*. By now, it should be realized that I cannot maintain the traditional division of subject and predicate—I must redefine them. A subject is a name of a thing directly, while a predicate is the name of a thing constructed from the names of that things forms and the names of the various material differences in those forms. When one understands this, then one can understand the *Law of Predication*:—

Definition: Predication is the inverse function of abstraction.

That which is abstracted from a thing is that which is predicated of it—as in fact, so too in name. It is a simple identity—or one may say, an equation. One might see that the law of predication is simply another way of saying *definition*. It can also be realized that some simple

⁵ Aristotle's consistent mistake. Such mistakes would have been clear to Plato that Aristotle was the psychological type that could never truly understand philosophy.

sentences have no subjects, while others have no predicates. There are, in fact, three basic types of simple sentences;—

1) **Subject** = **subject**.

John is **running**.

2) **Subject** = **predicates**.

John is a **man**.

3) **Predicates** = **predicates**.

A **house** is a **home**.

in of themselves, assertion and denial do not indicate predication. Assertion and denial are universal—primitive abstractions—predicates are particular. One should also realized that one says not equal by more than the simple *is not*. However, of the three, only one has both subject and predicates—and it always has two predicates. Of the remaining three, called denial, we are not predicating. Also, assertion and denial is not the same as a predicate—the so called verb “to be” is not a verb at all—at least, not in reference to the sentence.

Since either by definition or by the Law of Predication, one should be able to build a permissible table of predication. From this, one can do a lot of damage to those who heap words together, but know nothing of predication other than by rote.

One of the most basic laws of a language, or logic if you will, under the category of identity is;

Law of the Preservation of Logic:—There is no use of a grammar system, logic system, which is valid that violates, or creates a violation of, the original naming convention.

Although this law might, in of itself, seem obvious enough, it is violated at the foundation of almost every discipline man teaches. This is the reason that man, in general, does not understand how to give and keep his own words. Psychologically, man is at odds with himself.

Participating in the Naming Convention.

One of the more basic understandings in language is the *preservation* of the naming convention. More basic, however, is *participating* in the convention. Only through participation, that is, by making the abstraction and associating that abstraction with an agreed upon name, can one participate in the naming convention.

“It is also clear that the loss of any one of the senses entails the loss of a corresponding portion of knowledge, and that, since we learn either by induction or by demonstration, this knowledge cannot be acquired.”

Posterior Analytics by Aristotle

One can logically transpose the above statement into;—

“It is also clear that the loss of any one of the sensed entails the loss of a corresponding portion of knowledge, and that, since we learn either by induction or by demonstration, knowledge by it cannot be acquired.”

By induction we acquire our elements, by demonstration we construct things from them.

Definition: Description is a method of facilitating a naming convention by leading a potential participant to that from which an abstraction may be made by which to associate with a given name.

One of the more difficult things to realize is the role that memory plays in the naming convention. We can store communications until a time has come when we have participated in the naming conventions required—thus understanding is often delayed by decades of an earlier experience—and often that experience is of another's words. Memory is quick, but understanding is slow.

It can be seen, as Plato asserted, that of the three primitive categories of names, only one can be defined—the other two may be describe but must be abstracted in order to fulfill the naming convention. In mathematical terms it would look something like;—

Given: $N = \text{Name}$, $f = \text{form}$, $m = \text{material difference}$.

Given: Predication is the inverse function of abstraction.

Definition: $N = f + m$. *Demonstration.*

Description: $N - f = m$ and $N - m = f$. *Induction.*

For example the so called definition of a circle is not a definition at all, it is a description. Historically, it has been copiously exemplified that men generally do not know the difference and more oft than not argue over descriptions—simply demonstrating primal ignorance and an inability or unwillingness to take the first step in language—participating in the naming convention. Note the non-sense over the so-call Euclid's 5th—a simple description.

From the example of history, and from the fact that one cannot know that which they cannot abstract, linguistic ability is individual—it does not matter how many papers one attain from institutions of higher learning or high one's I.Q. might be said to be.

Note that as definition is to *form*, description is to *material difference*.

Supply and Application.

The Two-Element Metaphysics provide us with two primitive categories of logics, which, for lack of knowledge of better names, I call tautologics and relatiologics. Here, again, I can not stress enough, that the distinction between them is not in the product, by definition of a thing, but in what is given and what must be either supplied or applied in order to make that product.

Since each form of logic start with one of the elements given and the other must either be supplied or applied by some convention, one should see why it has been found difficult to define what names are, being forms, they really cannot be defined, one can only provide a name, which is, as Plato simply pointed out, is *name*. One can squirrel around with synonyms like symbol, sign, digit, number, cipher, etc., but substituting synonyms is not a definition—it is simply a dog chasing its tail looking for something that cannot be caught. We can describe how we construct names, symbols, and signs and then associate them with an abstractable, but we cannot define them—it is physically and psychologically impossible.

Tautologics.

In a tautologic the form is a given and the material difference must be supplied by some convention. For common grammar, an alphabet provides a means for constructing these forms. For simple arithmetic, digits provide the same service. What is meant by the material difference must be supplied, though, can be very misleading. Certainly one can say that the name of a form provides one with a form associated with a form, but where is the material difference to the name of a form? It is certainly not in what is named—for that can be the name of a thing, the name of a form, or the name of the material difference.

Conventions are effected by conventionalizing some human behavior. Some people, like Einstein, believe that a convention is arbitrary, that being an oxymoron never occurs to them.

“it is desired to express the purport of objective relations without unnecessary conventional arbitrariness.” *Relativity, The Special and the General Theory, A Popular Exposition* by Albert Einstein

Material Difference for Tautologics.

The answer to where the material difference comes from for a tautologic has been given already,

“the material difference must be supplied by some convention”

and

“It can be seen, as Plato asserted, that of the three primitive categories of names, only one can be defined—the other two must be describe but must be abstracted in order to fulfill the naming convention.”

and a few days back in time.

“It is also clear that the loss of any one of the senses entails the loss of a corresponding portion of knowledge, and that, since we learn either by induction or by demonstration, this knowledge cannot be acquired.”

Posterior Analytics by Aristotle

The material difference that is supplied for any name is accomplished by the participation in the naming convention—making the appropriate abstraction and assigning a name to the abstractable itself. It must be clear that it is the abstractable which resides in a common environment which can be conventionalized, it is not the individual abstractions. This means that integrity of a naming convention resides solidly with the individual. The individual acts of abstracting and associating is the material difference that makes a tautologic something. The individual, by their very actions of participating in the convention is the difference needed—this fact alone denotes the major condemnation of what we call education today—the emphasis of learning by rote.

This association between forms and material differences means the difference between using words by rote and using them in accordance with definition. It means the difference between the appearance of language and the reality.

Thus, what determines if or not, a tautologic is a grammar system, and to what degree it is a grammar system, rests solidly upon a convention of names which must be participated in by each individual who uses any particular name. It can be seen by picking up any dictionary, by writers who do not know the metaphysics of a grammar to begin with, that this process is very much in its infancy. The greatest strides have been made by standards in weights and measures. What this means, is that man is not yet rational. As these standards are necessary for physical commerce, so too, are they necessary for intellectual commerce.

It also speaks volumes for the method of teaching that rely on rote—by the metaphysics of grammar itself, nothing is being taught.

A string of letters is not a name until the material difference by participating in the naming convention itself has been successfully supplied.

Form for Relatiologics.

In a relatiologic, the material difference is a given. What is conventionalized is the application of form, i.e. the grammar follows simply by a string of tautologies. If one indeed has followed the conventions of the grammar, one cannot acquire a difference—not through the application of its grammatical principles. This, and this alone, assures that two or more results will be had.

Thus, in Geometry, all one can do is apply boundaries for the differences given, called line, plane or space. One can predicate nothing of the givens and only apply a series of tautologies—boundaries, forms. This is why geometry, formulated and understood in regards to the

Metaphysics of Grammar, can be nothing but true. Thus, it does not matter how much is written of non-Euclidean Geometry, nothing can be changed. So very simple, a results that is equivalent to $A = A$.

The whole claim that a line is composed of an infinite number of points, i.e. boundaries, is equivalent to saying that I can create a salad by waving my knife in the air an infinite number of times. Those who cannot abstract the distinction between a thing, a things form, and the material difference in that form, can only imagine that a point is some kind of very small ball bearing. It does become revealing when they make these claims because it simply denotes the lack of any conception at all in their mind. This state of mind by Plato is called one who is asleep. By Aristotle a vegetable. By Scripture the dead. It is simply a biological fact.

Conventions.

It should be clear, that the conventions for both logic systems reside in the standardization of human will—but that this standardization itself has been abstracted from the things in reality. The conventions of language, which make a language, which makes the distinction between thinking and speaking gibberish, has been, is, and always will be funded upon the standardization of human will—and human will is effected for the manipulation of reality for the survival of man himself. These conventions are not in any degree arbitrary. A persons ability to be civil, to be rational, depends upon that persons exercise to achieve those ends. This fact provides the clarity in understanding the importance of the “beam” in one’s own eye.

Formal Systems.

A long time ago, in Geometry, there was a demand for constructability that eventually became ignored. The fact of the matter is, as the definition demands, a thing is created, crafted, by bringing together form with material difference. This is true of formal systems as well. One pairs a tautologic with a relatiologic.

Let us take a quote from Plato—

Socrates: But take the case of the other, who recognises the existence of absolute beauty and is able to distinguish the idea from the objects which participate in the idea, neither putting the objects in the place of the idea nor the idea in the place of the objects, is he a dreamer, or is he awake?

and transpose it;

Socrates: But take the case of the other, who recognises the existence of form and is able to distinguish the form from the material difference which participate in the form, neither putting the material difference in the place of the form nor the form in the place of the material difference, he is awake.

As noted by the transposition of the quote from Plato above, mistaking one grammar system for another and wreaking havoc upon it, then believing that it somehow, through some sort of guilt by association, bleeds on to the other is a fault of a sleeping mind. Grammatical mistakes in one grammar do not change the grammatical principles of

the other. In other words, no matter what you say about space, lines, or planes, etc, or where you claim you can draw them, has nothing to do with Geometry—Geometry is effected simply through the application of boundaries. Relatiologics start with material difference, and the only convention by which they can be used to construct things, by convention, is through the application of form—boundaries. Form is not a difference, and no matter how many you assert, no difference is added by the process. The statement that “A point is that which has no part” is only one member of a class denoted by;—

A boundary is that which is not a difference.

Some of those who never understood this, went on to imagine that they created alternate geometries, which is a physical, and logical, impossibility.

Judgment.

Definition: The environmental acquisition system of a living organism called mind is that system of an organism which must acquire experiences from the environment and abstract from those experiences which it has acquired and with those abstractions produce human behavior which maintains and promotes the life of that organism.

Metaphysics is over every endeavor of man, as can be seen through the environmental acquisition systems of any living organism—and through the definition of a thing itself.

From what has been given, I will affirm, as has been done long ago, that it is by definition that the human mind attains to judgment, to its function, as an environmental acquisition system, it is not, at the insistence of people like Einstein, through the disregard for definitions—standards. No matter how badly one desires to solve a problem, it cannot be solved through the violation of logic itself.

I am now going to demonstrate that perhaps the two extreme meanings of the word *metaphysics* is perhaps not extreme at all, but, in fact, one. That the foundation of science and religion may, in fact, be the same—cannot be but the same by the definition of man himself.

The Seals.

Even the questions asked during one's life is based upon their psychological foundation. How one may answer them to someone also depends upon psychological profiles. I will be referencing the Judeo-Christian Scripture—not because I am the least bit religious, but because what I see in the text is not in accordance with normal psychology. If I were normal, I would not have done any of this project. I have never, in my entire life, found anyone that I could communicate with on my level—with my interests. In fact, I am very familiar with the request not to speak at all.

Those whose psychological foundation leans towards memory will react to the material content, those whose psychological foundation that is based upon definition, judgment, will see the distinction between what is written in the Judeo-Christian text and pure scientific fact disappearing. If one is in the first category and become paranoid when their religious beliefs are disagreed with, this section is as repulsive, or more so, than my stand on language.

Lucid Dreaming.

I have during my life made some use of a school that not many have made use of—it is called today lucid dreaming. For most of the time, I had no idea it was a school, I believed that I was working with my own mind or simply playing in my dreams. I started my explorations of the

state some years before it started to become popular. I started in the late 1950's with a question, *can dreams be used to practice the modification of human behavior?* Not a normal question for an eight year old.

Numbers 12:6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

Along the way, I learned something of the language of visual metaphor and I have had just two visions—one, at least, of which saved my life from my own stupidity. That I am not the least bit religious but yet, by definition, a prophet seems strange to me. I had no idea of why anyone would want to be a prophet. There seems to be a distinction between being a prophet and a preacher. A prophet learns directly and may never have anything to say to anyone about it, whereas a preacher does not know anything but has more than enough to say. The desire to be a prophet, on the face of it, does not seem to have anything to do with simply learning how to live one's life. This attitude of mine was based upon what may be called the mythical definition of a prophet, for I was unaware of the Biblical definition. The Biblical definition only determines that one is in a particular learning situation—nothing more, nothing less. This makes a distinction between simply being a prophet, and a prophet *sent*. So, my distain, was imagining having a job I could in no wise understand—an anthropomorphic point of view;—

Job 14 – 18. For God speaks once, yes twice, yet man perceives it not. In a dream, in a vision of the night, when deep sleep falls upon men, in slumberings upon the bed; Then he opens the ears of men, and seals their instruction, That he may withdraw man from his purpose, and hide pride from man. He keeps back his soul from the pit, and his life from perishing by the sword.

On the third night, I started my lessons. Dreams are a language but just like one has limitations on their understanding of any grammar system, so too dreams. One may look at the process in this wise, in the waking state experiences are general—common to those in the environment, in dreams the experiences are particular to that person. How a person interacts and understands the dream, is probably very similar to how they understand and interact with common grammar. One things is common to both waking and dreaming—we learn human behavior through both.

As common grammar man has yet to master, the language of the dream is likewise *sealed*.

Sealed.

It is written that the Judeo-Christian Scripture is sealed to man's understanding, but that someday the seals would be loosened. How would it be sealed? By magic? By some secret decoder ring process? Or would it be sealed, like language is, simply by using the principles of language not resident in the mind, or resident but not used, to begin

with? These three methods indicate three stages of conceptual evolution. A book written about human judgment would be sealed by no other method than by using those principles of judgment themselves. Thus the work is a statement far more complex than a person could possibly unravel in a short time. One would not even have to hide the processes used—the reader, unable to use the processes would not, can not, respond to what is in plain sight.

I am not going to do much in the way of demonstrating what I have so far said, the text is there for the study, if the reader so desire. However, I would suggest learning in the lucid dream-state for many years, the study of the Platonic Dialogs, and the study of the exact sciences with a view to understanding language itself.

Isaiah 29:11 And the *vision of all* is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray you: and he says, I cannot; for it is sealed:

What is the *vision of all* refer to?

Mathew 11:13 For all the prophets and the law prophesied until John.

The reference is to the Judeo-Christian Scripture itself.

Revelation 5:1 – 5. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders says unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, has prevailed to open the book, and to loose the seven seals thereof.

Since the text is sealed from cover to cover, I will present an example from the front of the Book and one from the back. It will reveal where evil really is.

Two Stories

What normal people see is two stories of creation, a distinction often made between Genesis 1 and Genesis 3. It is said that the first story of creation is a blessing and that Genesis 3 is a curse. I have to ask some questions. Does how one say something change what is said? Can one's mood, one's intentions, or one's desire change the original naming convention? Can one establish a convention, or is convention involved more than one?

Law of the Preservation of Logic:—There is no use of a grammar system, logic system, which is valid that violates, or creates a violation of, the original naming convention.

Does it matter who says a thing? Can that change what is said?

SOCRATES: There was a tradition in the temple of Dodona that oaks first gave prophetic utterances. The men of old, unlike in their simplicity to young philosophy, deemed that if they heard the truth even from 'oak or rock,' it was enough for them; whereas you seem to consider not whether a

thing is or is not true, but who the speaker is and from what country the tale comes. **Phaedrus** by Plato

One can tell a person not to be a respecter of persons and to judge not by appearance but by righteous judgment, and they will often repeat those words, but they cannot use these principles as a method of processing information—no matter what level of intellectual competency they are acclaimed to have—Pope or pauper. The question is, if the Serpent speaks the truth, why, by that very action, is it said that he is evil? Does the truth deceive? Is ignorance preferred to knowledge? All of these questions can be embodied in a child's story through the use of metaphor. If a child evolves, grows, so too should his conceptions and ability to manipulate language in truth.

Let us reexamine the curse:—

Genesis 3:1 – 5. Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman,

Yes, has God said, You shall not eat of every tree of the garden?

And the woman said unto the serpent,

We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God has said, You shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman,

You shall not surely die: For God knows that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.

Who or what is the Serpent? Does one answer this question by appearance? By mythology? Or by Law?

What does it mean if someone speaks in the name of the Lord, what they say comes to pass and God confirms their words?

Genesis 3:5 For God doth know that

Genesis 3:7 And the eyes of them both were opened,

Genesis 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil:

It means that they are a prophet sent by God.

All of the blessings of Genesis 1 are in Genesis 3. The curse is the blessing. Man's life was increased, marriage was attained, man became like God, knowing the difference between good and evil—which is a mind capable of judgment and one that is not. A mind that recognizes standards abstracted from reality and one that cannot.

Let us now look at the Serpent at the end of the book.

The Number Of His Name

“The names of the Bible have been a favorite field for gematria.⁶ Most famous is the Number of the Beast, given in the Revelation of St. John (13:18) “Here is wisdom. Let him that has understanding count the number of the beast; for it is the number of a man and his number is six hundred three score and six.” In spite of the innumerable researches on this question

⁶ Gematria: a cabalistic method of interpretation of the Hebrew scripture based upon the numerical value of the letters of the word.

through the centuries it seems impossible to arrive at any definite solution. Clearly many names will have the same number. In the violent theological feuds of the Reformation it was a vicious stroke to write the opponent's name in such a way that his number became the fatal 666 of the beast.”

Number Theory and Its History, O. Ore © 1948

If the scripture is sealed to man's understanding, then only one person can solve the riddle—as was also written. That one man, is no other than the reader themselves. No one can see for another, think for another, or do for another. The real messenger of the lord, is perception. If one can, or cannot hear that message is individual.

Let us rely on the convention of simple Hebrew numeration, after all, we are bidden many times in the Scripture to have a single eye which means the same as to have a single measure in our purse, etc., I, therefore, reject the disregard for convention expressed in gematry and hold onto the simple numeric system of the early Hebrews.

Letter Name	Sound	Number value	Letter Name	Sound	Number value
Aleph	A	1	Lamed	L	30
Beth	B	2	Mem	M	40
Gimel	G	3	Nun	N	50
Daleth	D	4	Samekh	S	60
He	H	5	Ayin	'	70
Vav	V	6	Pe	P	80
Zayin	Z	7	Tsade	Ts	90
Heth	H	8	Qoph	Q	100
Teth	T	9	Resh	R	200
Yod	Y	10	Shin	Sh	300
Kaph	K	20	Tav	T	400

Numerology chart found in *From One to Zero*. by George Ifrah.

666

Tav	T	400
Resh	R	200
Samekh	S	60
Vav	V	6

400, 200, 60, 6. TRSV.

There is no word listed in the Hebrew Dictionary that I have. In fact T is an ending of a word. So, is the “the first shall be last and the last shall be first” telling me something. This is one time that one is told what order the letters go in. Let us look at another.

Revelation 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Who described themselves in the Bible using all three images?

Hosea 13:7 – 8. Therefore I will be unto them as a lion; as a leopard by the way will I observe them: I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion; the wild beast shall tear them.

The beast is described as God, but the text reveals that it is the name of a man.

Revelation 12:18 for it is the number of a man;

What is the relationship of God to man given in the scripture?

Genesis 1:27 So God created man in his own *image*, in the *image* of God created he him; male and female created he them.

For a second time one is being told to turn the letters around. Another statement is given here:—

Revelation 13:14 ... “that they should make an image to the beast...”

This is the third time one is told to turn the letters around.

Revelation 13:18 “Let him that has understanding **count** the number”

In other words, put the numbers in counting sequence—a simple arithmetic convention of counting. This is the fourth time one is told to turn the letters around.

I will simply reverse the order of the letters, 6, 60, 200, 400, or VSRT. Now what Hebrew word does “VSRT” make? “To shutter” (VSR) with the conversive ending (T, turning the past into the future and the future into the past.) Found in the dictionary written by R. Alcalay.

What does it mean “to shutter” something? In Scripture, they are a heavily used metaphor. Shutters, gates, doors, windows, valves—those things which regulate the coming and going of things. Now one can convert this simply as “To shutter so as to make the past into the future and bring the future to pass.” Or one can take the meaning of *to shutter* instead and acquire

“To regulate one’s coming and goings so as to make the past into the future and bring the future to pass.”

This is the job of a functional human mind. If one cannot manipulate time in this, the simplest expression, then one cannot manipulate time at all. The entire work, the Book, from front to back, is about human

judgment—a function of the human mind and how one understands it is directly related to the principles of language that are functional in that mind. For those who get all antsy about not being able to buy or sell unless one has the mark of the beast, I have to ask, what class does buying and selling fall into? It is a member of the class denoted by **The Law of Reciprocity**—the same as “do unto others as you would have them do unto you.” The Beast is The Spirit of Truth. The Beast 666 is not an individual, not about cults of personality, it is the future of man—a functional mind.

The Tree of Life.

What is the tree of life in the midst of the garden, and how many branches does it have? That metaphor should be obvious. The menorah has seven. The metaphor of a man being a tree is definitely no stranger in scripture. The seven environmental acquisition systems of the human body, the seven plagues of man, are the seven blessings of man. What they become, depend upon our choices, and our choices will be either rational or irrational. They are designed so that man can have life and have it more abundantly, but they are under the rule of one—his mind. When we are young, we do see information as a threat to us, we are, frankly incapable of dealing with it. That is what it means that we learn by experience. We must reject the corner stone before we learn to build with it.

Just How Far?

Since it is the job of the human mind, any mind, to

“To regulate one’s coming and goings so as to make the past into the future and bring the future to pass.”

is there any indication just how far the mind can be developed?

Isaiah 29:1 – 24 Woe to Ariel, to Ariel, the city [where] David dwelt! add you year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against you round about, and will lay siege against you with a mount, and I will raise forts against you. And you shall be brought down, [and] shall speak out of the ground, and your speech shall be low out of the dust, and your voice shall be, as of one that has a familiar spirit, out of the ground, and your speech shall whisper out of the dust.

Moreover the multitude of your strangers shall be like small dust, and the multitude of the terrible ones [shall be] as chaff that passes away: yes, it shall be at an instant suddenly. You shall be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

It shall even be as when an hungry [man] dreams, and, behold, he eats; but he awakes, and his soul is empty: or as when a thirsty man dreams, and, behold, he drinks; but he awakes, and, behold, [he is] faint, and his soul has appetite: so shall the multitude of all the nations be, that fight against mount Zion. Stay yourselves, and wonder; cry ye out, and cry: they

are drunken, but not with wine; they stagger, but not with strong drink. For the LORD has poured out upon you the spirit of deep sleep, and has closed your eyes: the prophets and your rulers, the seers has he covered.

[In another place, this is called a famine of the word—a long time when there would be no prophets, no lucid dreamers who learn.]

And the vision of all is become unto you as the words of a book that is sealed, which [men] deliver to one that is learned, saying, Read this, I pray you: and he says, I cannot; for it [is] sealed: And the book is delivered to him that is not learned, saying, Read this, I pray you: and he says, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, [even] a marvellous work and a wonder: for the wisdom of their wise [men] shall perish, and the understanding of their prudent [men] shall be hid.

Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who sees us? and who knows us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

[That phrase, of turning things upside down, because of the foundation of metaphysics will also be found in Plato.]

[Is] it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase [their] joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproves in the gate, and turn aside the just for a thing of nought. Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

But when he sees his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

This might give an example. Knowledge is like an upside down pyramid, resting upon a foundation. Remove the foundation, and the whole edifice collapses. That foundation is Metaphysics. The question then becomes, can men learn doctrine directly from whatever this "God" is? Is there some kind of inter-galactic school for budding intelligence? Or are the visions that guide our life pointless?

Dreams and Visions.

Numbers 12:6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

When I was in school, and the other children were reading Spot, Dick and Jane, I was reading Steinbeck. However, by the time I got to the six grade there was a known genius in the classroom, and the contrast between him and I perhaps seemed too great for the school authorities, for you see, it was believed that I was too slow for even normal schools. I was an under achiever to the point that it was determined that I should go to a school for the mentally challenged. In no wise could I learn by rote which means I was among the peculiarly stupid. Every thing for placing me within the doors of a *special* facility was going along fine, until the results of my I.Q. test, which was suppose to be my ticket for travel, came in. While taking the test, I had no idea why the tester had got so excited. From what I later learned, the test put me smarter than anyone in my class. The excitement quickly died down, for now no one knew what to do with me, and I was forgotten. This was fine for me because I do not like attention at all—especially the kind that a dog gets when asked to do tricks. My simple point here is that, the ability to learn by rote only expresses memory tricks—and the only one I knew was how to roll over and play dead. Even this, however, proved useful, if I could only have stayed in that school long enough, for it was eventually converted into a school for *special* children—even if they were on the opposite side of the bell curve.

This distinction between learning by rote and learning to abstract principles which to judge by is at the foundation of why the language of dreams is in fact a superior language. It is used by intelligence we are not up to par with.

When I started learning the language principles of the dream, and learning that it was a form of communication, for by this time I was asking and getting answers through dreams, I had to test myself—after all, I could simply be delusional—after all again, mental infirmity is not uncommon. The question I asked was not, however, out of my way in answering, for when I learned that I had a very high I.Q. I knew I had a choice to make. Having an interest in reading physics and theories, I came to wonder about their often ephemeral existence. Why is it that people did not know if what they said were true or not? Was there a way to effect language such that one actually knew if they were speaking and thinking in truth? I was already prepared for the question about the language expressed via dreams, for if it were true that I really had any understanding of an obviously more advanced linguistic expression, then it became clear to me that I should know, on some level, and express clearly, the principles of the simpler languages. One cannot claim to know the greater and yet claim ignorance of the less. A no brainer.

Answering the first question meant that I would not seek an intellectual career—that would end up in disaster questioning the very assumptions that path led to, I would have to become a common laborer. Much later in life I learned that Plato or Socrates came to the same conclusion—a gifted individual would survive longer while on the outside. This is a physical fact. Correct psychology envelopes emotion in the form of rationality for the construction of human will—when rationality is not known, one simply becomes a victim of passion—their own and of those around them.

It may seem that my point in this essay has been the demise of just non-Euclidean Geometry—isolating Einstein as a focal point, however that is not true. Einstein had a physical deformity in linguistic ability as the exhumation of his brain revealed. My point is actually Universal, points about relatiologics in general, for dreams are a relatiologic.

At the foundation of any grammar is developing the ability to, in a metaphor, say what one sees. In other words, it is the ability, just like any formal system, of providing a tautologic if a relatiologic is given, or to produce a relatiologic if a tautologic is given, and as has been demonstrated, all depends upon the functional ability of the abstracting system. This ability alone determines to what degree they will be able to understand and think in truth. This means, their ability, as the product is human will, to live and express their life in accordance with the definition of what they are—and this will is so that we may have life and have it more abundantly. I do not write this work to attack anyone, but as an exercise for myself in self-realization.

Perception determines conception, conception determines will. So, visual metaphor is the right place, on this account to learn language.

If one will recall the metaphysics of a relatiologic, that all one can do is assert boundaries, it should become clear that what one is practicing is how to be true—to exercise the Spirit of Truth within themselves. By its practice, we learn truth as a habit.

It should be clear, that public education should never have been about learning facts, but in learning the metaphysics of grammar and how to use the metaphysics as the foundation of all the languages we have to learn—at least one language commensurate with each of our environmental acquisition systems—the seven plagues of man, for to learn any subject is to learn first that it is a grammar and how to effect that grammar in truth. Our primary objective is, and always has been, to have life and to have it more abundantly. It has not been about the oxymoron of living through finding ways to kill our equals. Man is not different from man.

I will present a very short list of some of my lessons.

By Whose Will do We Live.

Early on in my lessons I became aware that I had a very deep emotional problem.

Lucid-dream-state (LDS): I was in a hallway, being pulled backwards into the abyss—into a darkness from which I would never emerge. While being pulled backwards past doorways, all of which were closed but one. I noticed my mother doing dishes at a sink in one of the rooms—not with her back to me, but parallel with me. There was no one in the hall to save me, no one I could call out to. I had to do something.

I reasoned, while being pulled backwards that the doorways themselves provided me something I, myself, could grab onto and stop myself from being pulled backwards. They were solid. If I let go, I would start to be pulled back again. I learned to take two steps forward, even though I would be pulled back one. I could move forward, under my own will, and by my will alone, even at the expense of being pulled back. My will had to be stronger than forces I could not see—that I was in fact blind to.

Now some may think my actual mother had something to do with my emotional problem. This would be a typically lame abstraction. All the other doorways were closed, just this one was open. A mother is a giver of life—a working mother at that. Being at the sink doing dishes, she was in fact simply doing her own work. This door represented my own mind. It was my responsibility to save myself by the use of reason—judgment and exercise of will. Every environmental acquisition system of a living organism is a giver of life—they are, metaphorically, women. Eve is a metaphor—the mother of all living.

Isaiah 4:1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

There are many metaphors about the sacred seven, the seven plagues of man, the seven mother's of life, the seven environmental acquisition systems of the human body.

Revelation 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

My deep emotional problem was really no different than anyone else's—it was not peculiar to me. Somehow, I was just aware of it—by my will I must learn to live—and it would not be easy.

I eventually learned that I could test my will by how easily I could fly in my dreams.

Lines of Communication.

It was a long time in my studies before I realized that dreams were a form of communication. The foundation of the conviction probably started with a recurring dream.

RLDS: I would be confronted with telephone wires in my path. No matter how much effort I put forward, I could not climb over them. I could climb and climb, but never get over them.

This recurring segment lasted years. Then, during one state, I finally realized what they were—I thought of them in terms of definition. Telephone lines are lines of communication. Lines of communication are not an obstruction they must be followed. For the first time I understood what they were, and how to respond. I had to follow the lines of communication. Duh! How stupid could a guy be?

I followed them until they entered the earth, then I followed them until they emerged again, Then I followed them into the air until I was free. Notice that this segment, again, was divided into a trinity. Both entering and exiting are in sight, but when in the earth, they are not, just like the mind.

One can view the environmental acquisition systems of a living organism as lines of communication. Ignoring them, instead of following them will leave one expending a great deal of energy to no purpose.

The Trinity.

I was in college, and wanted to see if Lucid-dreaming could be used to augment my lessons, if I could learn in the Lucid-dream-state.

LDS: I entered the Lucid-dream-state. I sat down on the floor in the lotus posture and started to concentrate. Just then, I became aware that I had to go to the bathroom to relieve myself. I got up out of bed, and started for the bathroom. Wait, I thought. This is not right.

A small voice, like a thought came to me, but not my own.

What?

The colors are all wrong.

Go back to bed and try again.

I went back to bed, got up again and started for the bathroom. I checked the colors of the walls, and even walked over to the hand painted lamp on the table by the bed. It was perfect, the walls were perfect, in regard to color. I started for the bathroom again, and thought wait, something is wrong.

What now? The small voice asked.

It is night time, and color is effected by darkness.

Go back to bed and try again.

I went back to bed, got up again, and checked the walls again, looked at the lamp again, and this time got past the door to the bedroom and looked down the hall, checking shadows of the kitchen beyond. Perfect, it was perfect.

I started again for the bathroom and stopped. This is still not right.

What now? Asked the voice again, but this time as if annoyed.

Everything is perfect. Colors, shadows, but I don't remember waking up.

There was a pause, for emphasis I think.

Okay, you win.

I woke up, for the first time and went to the bathroom. What did I win? Certainly freedom from embarrassment. It was decades before the conception of *perception, conception, and will* became part of my intellectual life and I understood the test. I was tested on the Trinity.

My question was, could I learn in the Lucid Dream-state, the answer was, we learn by experience.

One of the ways that we can say that we learn by experience is *perception determines conception, conception determines will*. In a metaphor, The Father (perception), The Son (learner) and Holy Spirit (will) are One. Simply put, we learn by experience.

Metaphor.

I had read a piece about a Jew who escaped Hitler's insanity and converted to Christianity. Now, I am neither Jew nor Christian—not a that, but a this. I am just a man. But I wanted to know if this man was right or wrong in what he was teaching, so I decided to ask in the Lucid Dream-state.

LDS: My first wife was at the kitchen sink, with her back to me doing something with something in her hand. She turned and handed me a potato and said:—

Here, have a tomato.

At this point, not doing one shred of reasoning, I had a temper tantrum. I don't want to be answered this way, I want plain and simple English! Someone dressed in a white pullover came to me and I followed, we came to a tree and I sat down. He spoke one sentence.

How do you feel about your progress?

That one sentence crushed me. I immediately woke up crying. I am a dumb-ass, a slow learner who has no idea where I am progressing to.

So, I examined the visual metaphor. My first wife I divorced under Madame X—it was uncontested. I did everything I could to forgive everything she did, but finally she asked me to go—she could not effect me in the way she wanted.

Simple English; A faithless wife would pass off something grown in the dark for something grown in the light. A vegetable for a fruit.

I actually checked scripture for part of this, the children of Israel are led by the *nether* path. Apparently there are destinies involved of which I have no understanding. I suspect that it has nothing to do with religion, but the two fundamental methods of processing information. Jews perhaps tend towards logic, while Christians emotion. They can, however, through conventions, perhaps attain to the same thing.

However, as to metaphor, I had to rethink my temper. It was clear, that plain English could be used in the lucid dream-state with the precision of a hot knife cutting not through warm butter—but air itself.

We use common grammar with given assumptions about the meaning of words and often react to what we never heard, what was never spoken. Visual metaphor, we have to do the work and think about

what is said by examples we have lived—or will live. One will note that several of my answers were time stamped, I would not understand them until I had learned by experience.

Purpose of Lucid-Dreaming.

Even after all my experiences and suspicions about my sanity, I still had to ask point blank. *Does Lucid dreaming have any real purpose?*

LDS: I was on a dirt road, in front of me was a sign, “Express C.M.” Behind the sign was a tall steal fence and behind that the White House. Most of these metaphors are fairly simple.

There is an expressed duplicity, visual metaphor and simple English.

A dirt road is one seldom traveled.

A tall steal fence, an obstruction to entrance keeping out the general population.

The White House: The seat of government, the human mind.

“Express C.M.” What in the heck does that mean? I pondered this question for three days with no results. All I could come up with was “Express the Common Market” I was at the point of giving up, believing that perhaps I got a useless answer. I knew nothing at all about the Common Market. On the third day, while at work, I decided to crack open one of those common red dictionaries in the foreman’s desk. I did not find Common Market, but “Congregation of the Mission.”

Now, if I knew nothing of the Common Market, I knew less about any Congregation of the Mission. Hell, one can not even get me in church.

Over time I did come to understand. My studies of Plato helped out in that detail. Initials themselves determine class membership—definition. Initials are a standard. The examples, Common Market, Congregation of the Mission, common multiple, centimeter, all have something in common—as initials are standards, so too these are about standards—a double metaphor.

The answer was not only the truth, it was prophetic.

Through the process of Lucid dreaming, one can eventually arrive at learning to think in accordance with the principles of judgment, it is a road that has been seldom traveled, and it is a difficult process getting through the iron fence of arriving at judgment—one must possess the key.

Visions

I have had but two visions in my life, both times I was engaged in something very wrong due to my own stupidity—one of the things we seem to have an over abundance of.

V1. My first wife and I got into an argument and she hauled off and tried to kick me in the gonads. She missed by about an inch. I lost it, completely lost it. The implications of such an act overwhelmed me.

Next thing I know, I am about six feet away watching the two of us fight. All I could feel was a sickly sweetness, a pure evil. I felt no anger,

no confusion, just simple clarity. I decided that I had to stop myself—and I did.

V2. I was in my car leaving a Wall Mart. In the front seat were me, my second wife and her grandmother. The exit was at the top of a hill compared to the road, and there was traffic backed up to get in. My vision of on-coming traffic was obstructed. The speed limit of the road was about 50 mph or so. Naturally, this was down south.

I could not just sit there obstructing other traffic wanting to exit, so I decided to wait for a break in traffic that I could see, and just go. Naturally the direction I was going was the opposing lane, and not with traffic—leaving me very vulnerable. As soon as I hit the gas, time stopped.

I found myself out in the middle of the road, some five-hundred feet, more or less, and could see my car with all three of us in the front seat. Nothing was moving, time was stopped. I could also see something from this point of view that I could not see from inside the car, I could see another car. Projected impact, my door. At the posted speeds, I would not survive this encounter.

I was confused, and amazed. This can not possibly be happening. It just could not be happening. I took my time, after all time was stopped, I had plenty of time to examine the details of my situation, how can I even be in two places at one time? How can time simply have stopped? I took a good look at the on coming car, there were two people in the front seat.

After I got my fill of examining things, I found myself back behind my own wheel, time still stopped, but obviously with a decision to make. Should I ignore what I just experienced—it was, after all, most improbable—and move along, or take a hint and try to avoid a disaster I could not see, even now, behind the wheel, I could not see the other car.

I decided to take a hint. As soon as I decided, time restarted, I started turning my wheel and hitting the brake at the same time. This other car swerved around my car, not even touching it. There were two people in the front seat.

At that moment, I got very angry. I knew that people could be saved. No one had to die horrible deaths, yet for some reason, my worthless ass was just saved from my own stupidity. I was very angry and I stayed angry for a long time. And, for a long time, for years, I lived in a state where there seemed to be a conflict in reality—it was simply not possible for me to correlate this event with objective reality.

It would be a long time to reach the understanding that the path to salvation was not in seeing for someone, thinking for someone, and doing for someone, the common myths of religion, that was not the path to salvation of mankind. The mind of man must some day awaken and man must live his own life in accordance with truth.

My original question that I asked as a child, *can man practice the modification of his behavior through lucid dreaming* I eventually understood came to be answered in the affirmative—but the path was

through learning and exercising judgment by which to effect his own will—no matter if he were dreaming or awake.

The distinction between human will, and doing what one pleases can be found in a work by Plato called **Gorgias**.

The true messenger of the Lord is not about cults of personality, nor about one man, but about the destiny of mankind, a work in progress. The messenger is perception itself—it is up to us to learn to understand that message.

About Dreams.

The approach to dreams by those who think that they are about serving God—in the anthropomorphic sense, or learning about the future, instead of removing the mote from one's own eye are gravely in error. One cannot assume what is said, one must learn it.

Seeing Into the Future.

There was one point in my training when I could, while awake, ask a question and get an answer about things to come. All I had to do is close my eyes and I would see the visual metaphor. Early on, I made a judgment call, I live by what I can see and I became disinterested in the practice. We do, however, use language to turn the past into the future and bring the future to pass. We do use it for the addition and subtraction of human will—but without understanding we have no will.

There are those who believe, that all visions and dreams are about the future, which amounts to saying that all conversations are about tomorrow. One will only understand a very small portion of their dreams. Language is primarily to effect human will in accordance with principles commensurate with the purpose of the human mind. And when we learn of things to come, it falls in the same category not as a grammatical tense error, nor in magic that the future is the present, or time lines, but that someone has told us something. It follows from the definition of sentience itself—not mysticism, even if stated in the guise of science. The future does not exist, it is something we have to build.

The human mind is to effect human will and this is done through language. To say that dreams and visions do not have a linguistic foundation is to assert that the mind is different from itself.

I will do some real reaching now. The Universe is timeless—containing intelligence which is god-like compared to us. Hell, we just dropped out of the trees. This being the case, there must be an established order—a minimum standard of sanity—a minimum level of rational ability—required before, in a metaphor, the heavens open up. I do not expect that to be any time soon. If I had a house, I certainly would not keep the doors open to creatures who are quite content to spread madness and mayhem wherever they went.

If a person cares in the least about what they do, they must demonstrate that care through the study and learning rationality. People

like Einstein can be forgiven, those whose affliction come about because of lack of care. . . . well, that is a question that is not up to me to answer—until they demand my life at their own pleasure. The one reason I cannot be a Christian is I cannot believe that Christ died for our sins, quite the contrary, he died because of them. Nor can I be a Jew, chosen of God, because in the end, I and I alone, am accountable for what I strive to be. I am just a man who is not a respecter of gods or men, but must strive to respect truth—I fail quite enough at that.

A = A.

There is one, and only one, definition of mind. It has one, and only one, purpose—to promote and maintain the life of the body. It can do this in only one way, when

John 3:11 We speak of that which we do know, and testify to that which we have seen;

A person who speaks of his golf clubs is more honest than a man who speaks in the stead of a God he has never known.

Given.

What one should realize, there is no difference between logic systems in regard to its product—there is one, and only one reality, the difference is only in the givens. If one say or think in disregard to reality, the fault is not the grammar, it is in the user of that grammar. We can learn just as well as being awake as in lucid dreaming.

Not Magic.

I am not a believer in magic. Dreams and visions I see as a form of communication—the only difference is not in the method, but in the receiver, if they be awake or sleeping, which means that telepathy is something very real. It is so powerful, it can even alter one's conception of time itself. The strength of mind involved, be it by a living organism or even technologically effected, is very great. Man is certainly on nothing resembling a psychological parity with the source. Since we speak so badly with our lips now, speaking with our mind is considerably distant in our future. Learning does take place via dreams and visions, both by the same process, but as one cannot understand the principles of common grammar, I don't see much hope in learning this language for very many people.

The so called first coming was about the cornerstone of truth, perception. The so-called miracles of Christ were not about him, nor about magic, but simply saying what was seen. The current ideas about space, time, and reality itself, testifies to just how much that cornerstone is rejected by man. Enough of a hint of that was given in the texts. Yet, our technology, the things that work, say just the opposite, we embrace it. We speak against ourselves with a pitiful net result. The so called

second coming is about mind. The last will be about human will—but it is something man has to do.

As an environmental acquisition starts and evolves through the history of an organism, so too can the history of that organism be divided.

Closing.

I have been very direct in this essay, however, so much more is implied—so much, in fact, I could not possibly have the time to note it all. In the end, not even some of the so-called brightest people in history could not but contradict themselves;

All that is necessary to avoid contradictions is to choose the remainder of (P) so that (G) and the whole of (P) are together in accord with experience.

Geometry And Experience By Albert Einstein.

Transposing we have;

All that is necessary to avoid contradictions is to choose the principles of grammar in accord with experience.

There are two approaches also to grammar. Enumeration and definition. The first approach is the lack of awareness of definition, the first principles. One simply keeps trying to say something hoping not to be caught in a lie, because they do not know better. The combinations of errors become endless. But, if one starts with first principles,

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people.

starts from the only two abstractions possible, things might be a great deal better—there can be, as there is one reality, one results.

The Tree of Life in the midst of the Garden—the Tree of Knowledge in the Garden, are us. As children we grow as a species until someday we reach the age of responsibility.

Basic Arithmetic in Geometry

Introduction

A concise outline of basic arithmetic moves in Geometry.

A primary mechanism required for language is the ratio. And it is on a biological level first. On a conscious level, one must understand that as things are to each other, so too our mental manipulations of things must be to each other. This identity between reality and mentality is called rationality. It then follows that people who habitually lie, being aware of it or not, are not rational. On a religious level, when one says that God is Truth, they are enunciating a standard in rationality—of judgment.

Cardinal and Ordinal Operations.

These techniques are primarily focused not on ordinal operations but on cardinal. An example of an ordinal operation is Euclid's Book 1:1. The operations here depend first upon the unit.

Contents

The Unit	Technique 1
Addition Subtraction	Technique 2
Number Construction	Technique 3
Unit Ratio	Technique 4
Fractions.	Technique 5
Ratio Two Numbers.	Technique 6
Multiplication	Technique 7
Division	Technique 8

Basic Techniques

Technique 1. To construct a unit.



With a given line, assert two points.

$\overline{A0B1}$ is the unit by convention.

Every formal logic starts the same way—Arithmetic with the definition of the unit, so too in geometry. Craft is all about standards in construction and one starts by constructing our first standard.

Geometry is a *relatiologic*, which means the material difference is given, and the geometer only asserts boundaries. The material difference in geometry is unspecified, of no concern to the geometer. Thus geometric grammar can be used for any material difference, as Galileo indicated in his *Two New Sciences*. In a *relatiologic*, one can neither add to, nor subtract from difference, one can only make things by asserting boundaries to the things created.

The construction of a unit is understood in this wise:—Between two assertions there is one and only one difference.

Note: Preserve both naming conventions, Geometric and Arithmetic.

Technique 2. To a given unit add another.



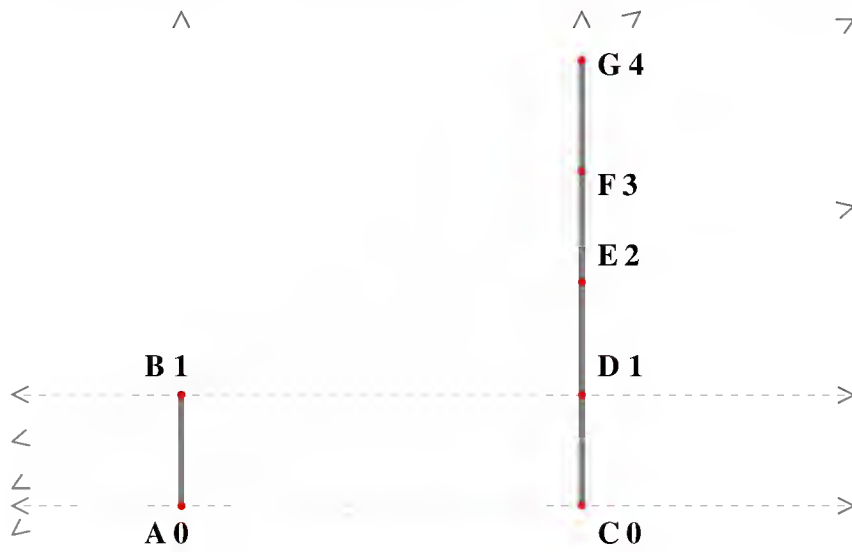
To a given line, Let $\overline{A1B0}$ be the given unit and to it, simply add another. Construct $\odot B1A0$.

$\overline{B1C2}$ is the required addition.

$1 + 1 = 2$ and $2 - 1 = 1$.

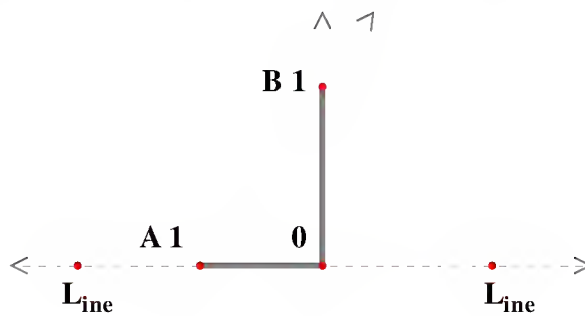
One need not drag this out for subtraction.

Technique 3: To construct a number of equal things.



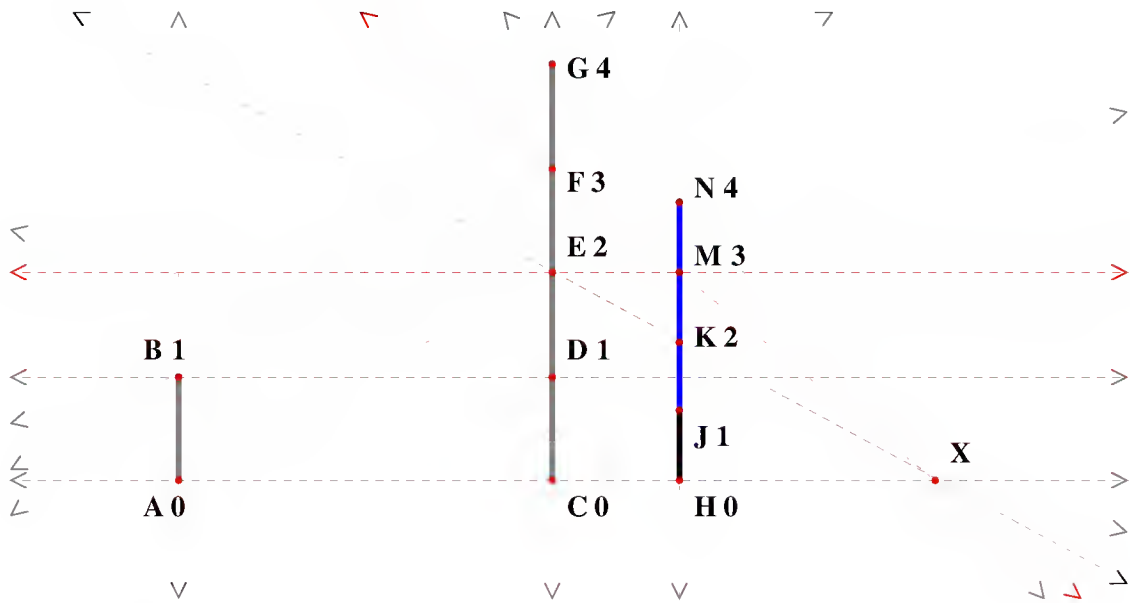
Given $\overline{AOB1}$ as our unit and 4 the number we are to construct, etc.,

Technique 4. To construct a ratio between linear units.



$\overline{OA1} : \overline{OB1}$ Is what was required.

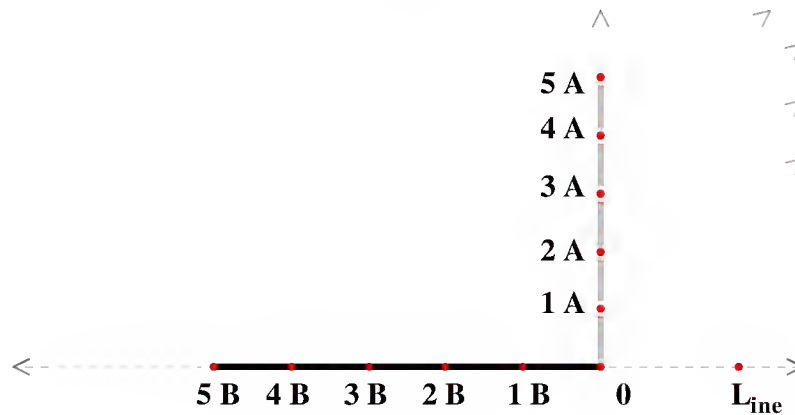
Technique 5. Construct a fraction.



Let $\overline{A_0B_1}$ be our given unit, and $\frac{2}{3}$ the fraction which we are to construct.

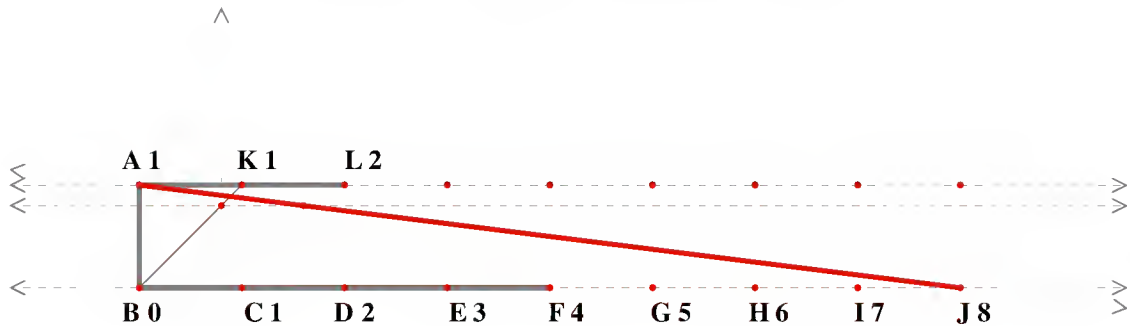
$\overline{H_0J_1}$ is $\frac{2}{3}$. Furthermore, I say that $\overline{H_0N_4}$ is $\frac{4 \times 2}{3} \dots$

Technique 6. Provide a ratio between numbers with two different units.



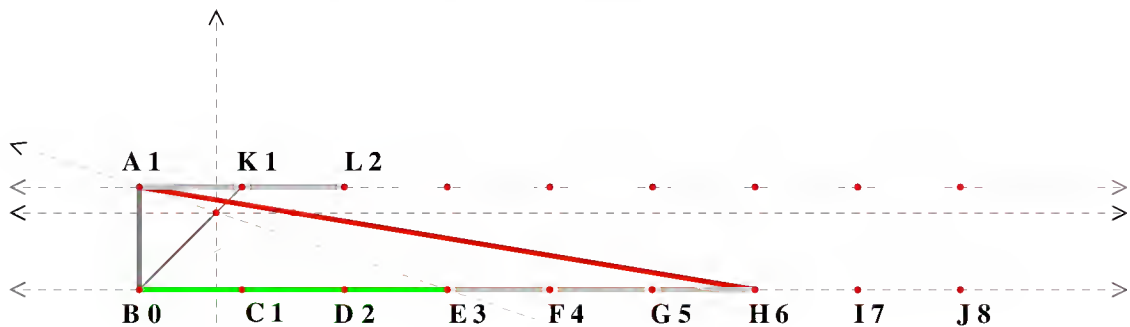
Let the numbers be 5 A and 5 B. Then $1A:1B :: 5A:5B$.

Technique 7. Multiply two numbers.



With the given unit $\overline{A_1B_0}$ multiply 2×4 .

Technique 8. Divide two numbers.

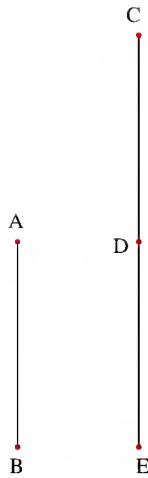


With the given unit $\overline{A_1B_0}$ divide 6 by 2.

Explanation.

I am going to try to explain how to multiply and divide a line by a line in Geometry. One might note, that addition and subtraction are enumerated processes as determined by the *mechanics*, but multiplication and division will be *defined* operations also as determined by the *mechanics*. This means that in multiplication and division the process yields one, and only one results. This is one of those *esoteric* thoughts.

If I were given two lines, and asked to compare them, I would look at them and say;



well, AB is shorter than CE. I mean, what can you do with two lines anyway? Reminds me of when I was a kid asking my mother what could I do with seven cents, realizing early on I was three cents short of a dime. If I were Euclid I would subtract one from the other and find that $CE - AB = CD$, or if you're a top down programmer, $CE - AB = DE$. If I move CE off a ways,

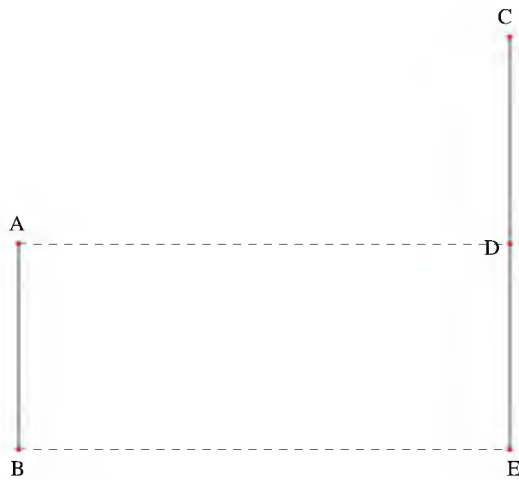


I would say that $CE - AB = CD$, or DE whichever you choose. Non-Euclidean Geometers, like Einstein, claim that this equality, this simultaneity, is not true and that at some point of moving AB and CE apart, as if it were part of the equation, does mysterious things to these segments. It amounts to a thief's logic—moving CE off sufficiently will make AB infinitely greater than CE 'cause we exact a kind of tribute on it and subtract that tribute as we go. It amounts to constructing a square say, of 25 square inches or so, and claiming if we repeat it enough, well, it just plain disappears—we wore it out. While on the other hand, there are those who claim that if I assert a point an infinite number of times, I can create a line. You know, like waving a knife in the air an infinite

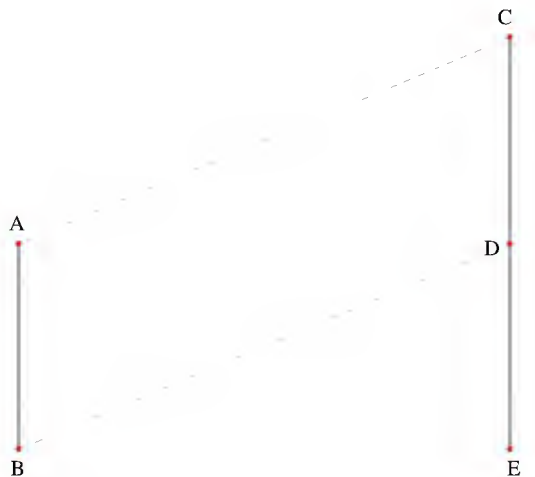
number of times and making a salad⁷. This is the kind of mentality that makes credit card lenders rich. As I said, non-Euclidean Geometers are really crooked bankers in disguise—or really lousy cooks. A basic fact of abstraction, when you really know that a boundary is not the difference (a point is that which has no part), a form is in fact absolute, you know you can never attribute difference to that form, the form is applied as a boundary to any given difference—material. The cut is not the cutted! Wow, that was trashy!

Or, if *the point is that which has no part*, then the relative difference between boundaries can not be asserted of either boundary—one of the points Plato tried to make. Einstein's seem to be of a contrary opinion.

Now if I had AB, and wanted to construct CE from it.



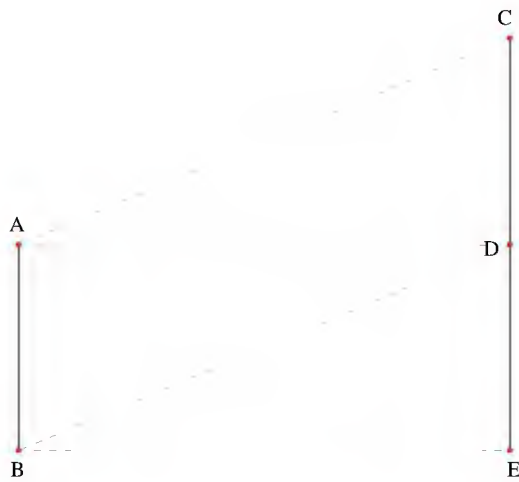
I could transfer one segment at a time



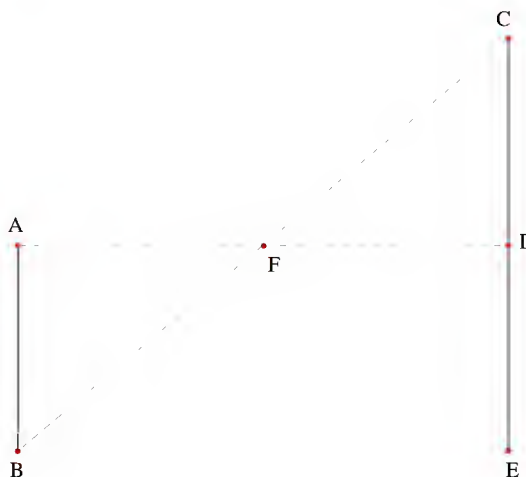
⁷ For those of you who feel put out because I have said this more than once, it is revenge for having to put up with all the times one reads that a line, plane, space is composed of an infinite number of points—at least one can eat a salad.

using parallel lines, but this is not multiplication, it is multiple processes, or simply addition. Parallel lines gives us the ability to do multiple additions, which is again not multiplication. One sign of that is that we have to assert each unit point in constructing CE. We have to assert each unit point just to do the parallels. Duh!

One of the things our ancient quibbling buddies, the Greeks, did tell us is that in order to multiply and divide, we have to have a unit. This is just part of plain simple Arithmetic. And they also said that when dealing with numbers in multiplication and division we were dealing with square and oblong (rectangular) numbers. Keep these ideas in mind. A square, an oblong, and a unit. Euclid drew a number of them. We will have need of them. For the moment let us learn what they did say about ratio, which we will also need. Now, if in constructing CE, we stayed up too late;—

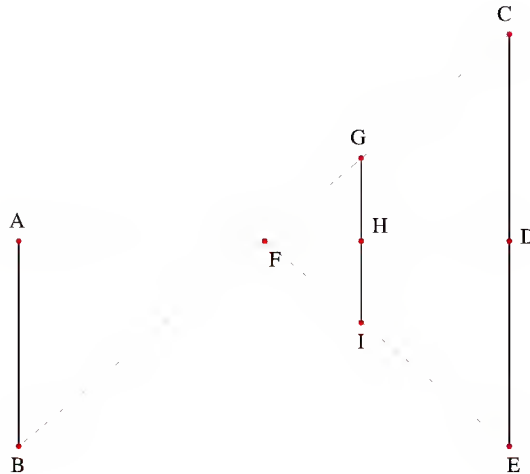


and made a mistake in drawing—or were simply dyslexic;



we would discover the ratio. As AB is to CD, so AF is to DF. And by George—(if you remember, he too was a hairy fellow and curious), One

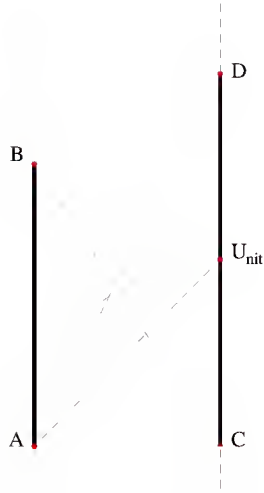
learns how to take any multiple and divide another segment of any length by the same multiple. From multiple addition, we have a kind of multiple division, but it is not division, it is still just a plain ratio, of another segment.



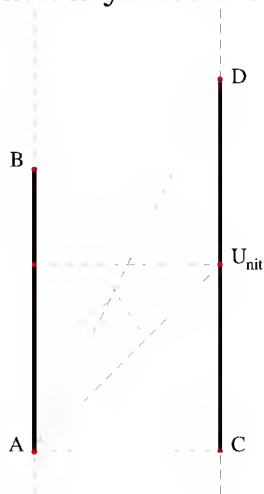
Now, as AB is to GH, so to DE is to HI, etc., etc. This is all fine and good, but, we still have not really learned how to multiply and divide. That is because these ratios work regardless of the notion of unit, or square. Unless you are a crooked banker or a non-Euclidean Geometer, or a bad cook, this relationship is always true. There is one, and only one, difference between two points.

We are building our ideas up, one standard at a time. Intellectually, we fail, at the point we cannot abstract and use a standard—or what Plato called **form** because a boundary is not a difference and by definition (not a difference) always true. The divergence of language itself, starts with the inability to establish a standard even for a name. Many linguists call it the “growth” of language when meaning changes, but then they are non-Euclidean Geometers at heart also. What do they say of a government that has got its constitution saying exactly the opposite of what is written? If you want to reduce them to rubble, ask them outright, *Why can one word be or not be predicated of another?* Or again, if definition is conventional, and meaning can never be conventional, what in the heck does meaning have to do with definition? or even language? They will either get a funny look on their face mumbling to themselves, or start babbling non-sense to you. I have some books by the gods on that topic also. It is really simple, . . . but not here, not now.

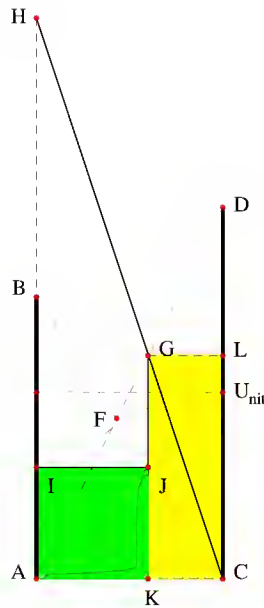
Multiplication and division rely on a standard in unit. So lets add that and see where we go.



At the outset the figure is very shy and unassuming. If you saw it laying in the street, you would hardly be pressed to pick it up. We have placed our segments the difference of our chosen unit apart, and we do have a square. No offence to Descartes who tried to find what I am doing, we don't have a number line, but a lined number. First time I ever seen a studious use of cross hairs actually miss the target.

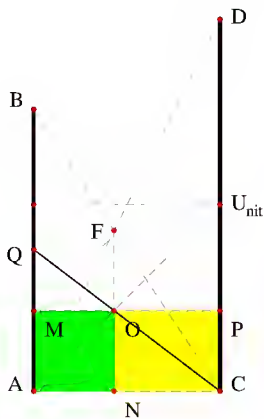


It don't look like much, but it can not only multiply and divide, one can use it to do much in the way of exponential manipulation as well. Let us take a closer look as to what the figure tells us.



$$\frac{(\text{Area } \triangle BAC)}{(\text{Area } \triangle ADC)} \cdot \frac{(\text{Area IJKA})}{(\text{Area KGLC})} = 0.00000$$

This is how we perform multiplication. Given AC as our unit, $AB \times CD = AH$. In order to see this using the Arithmetic Grammar system, We divide AC by AC and get 1, our Unit. We then divide AB by AC which gives AB in terms of our unit. We then divide CE by AC and acquire that in units, and again for AH. We will find that by using the notion of Unit, Square and Oblong Numbers, which is incorporated in the idea of ratio, we can Multiply. And we can do what no binary calculator will ever do, we do it exactly. What about division?



$$\frac{(\text{Area MANO})}{(\text{Area ONCP})} \cdot \frac{(\text{Area } \triangle BAC)}{(\text{Area } \triangle ADC)} = 0.00000$$

Wouldn't you know it, there is a triplicate ratio in the figure! Right under our pencil. Didn't Euclid write that it was the hardest thing to do in geometry? Well, I have never taken geometry in school and set out to comprehend the triplicate ratio, guess I got somewhere. Going through

our steps as before, we find that $AB \div CD = AQ$. Each of these steps is proven individually in Euclid. I suspect he was like Plato and wanted to see if his readers were smart enough to add and subtract ideas. And again, no binary computer will ever be up to Geometry, as Geometry is exact.

One can do a whole lot with this figure, through various projections. One can do a lot in the way of exponential manipulation. Try that with cross hairs! Some of the methods one will find in those unpublished books I was talking about. (and please, don't mess up a joke by taking me seriously at the wrong time) I don't know how long the gods will let me work on them, in fact, if it were not for Them, I would have been killed over thirty years ago. Imagine that, I am a walking contradiction, a living dead man. At any rate, I hope you have fun playing with the figure.

Now this is not the place to show the solution to the Delian Problem. I do that in a novel I call *The Delian Quest*. My god, if one is just learning the simple four, by adding multiplication and division to our list of addition and subtraction, it may be too difficult realize a revolution in Euclidean Geometry based upon a standard long ago recognized but left unemployed—just like these. I will put the idea in the Geometer's Sketchpad file.

I hope I have made it clear that through multiple addition and subtraction, one leads into the understanding of ratio, just like Euclid did, but they are still a step away from multiplication and division. Those depend upon a respect for, and understanding of a standard in definition. We learn to add, and subtract. These teach us ratio—it is part of them. We learn about the units which is taught by them also. This then leads to multiplication and division and our primary four are thus established.

Multiplication and Division In Euclidean Geometry.

I had decided to try and solve the Delian Problem, having solved at least one impossible problem before. Along the way I came across a figure that I played with and wrote a little on in the Delian Quest by which one could multiply and divide a line by a line. I did not give it much thought because of the simplicity of the figure. It was some time before I became aware that no one was able to do multiplication of a line by a line in geometry. How absurd! How very very absurd! Why in the world would one be looking how to divide and multiply angles, or do exponential manipulation when one could not do the four basic operations of Arithmetic in Geometry!

I eventually solved the Delian Problem, but how can I expect anyone to understand the solution when they have never been able to do the simple arithmetic moves to begin with?

So, here is the figure by which, given any two line segments, one can multiply or divide one by the other. Just like in common math, the Unit must be part of the figure.

johnclark8659@hotmail.com

Multiply and Divide a Line by a Line.



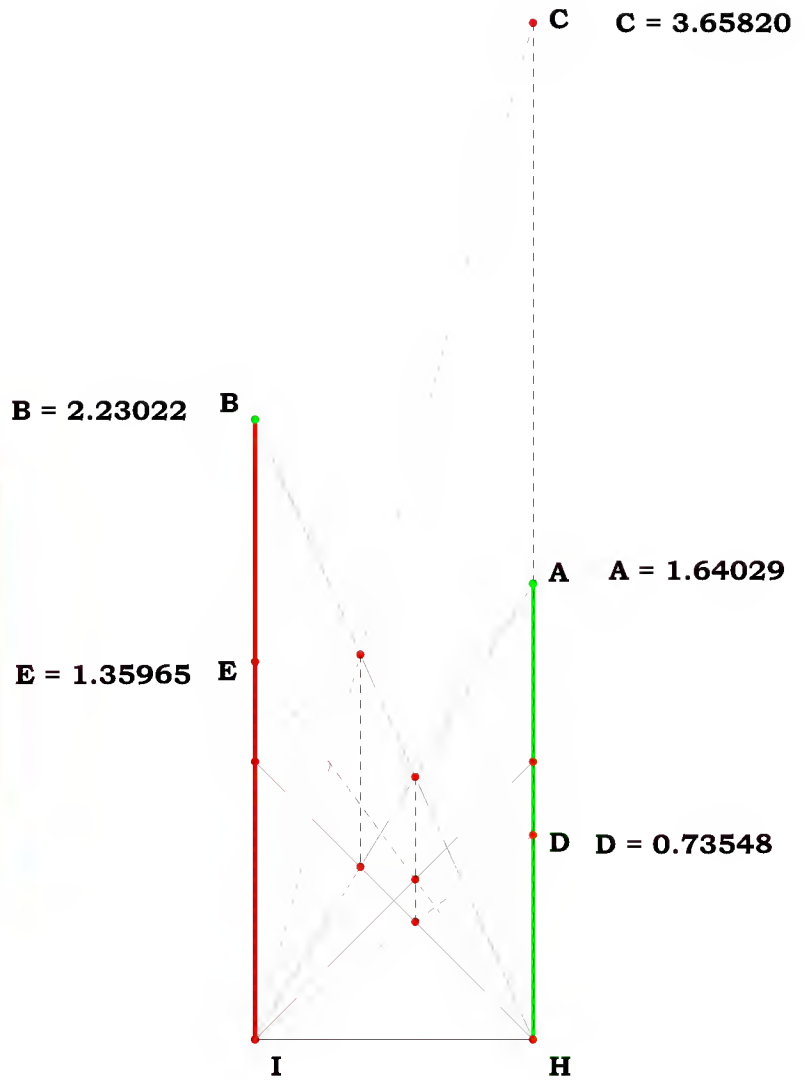
$$A \cdot B - C = 0.00000$$

$$\frac{A}{B} - D = 0.00000$$

$$\frac{B}{A} - E = 0.00000$$



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Multiply and Divide a Line by a Line.

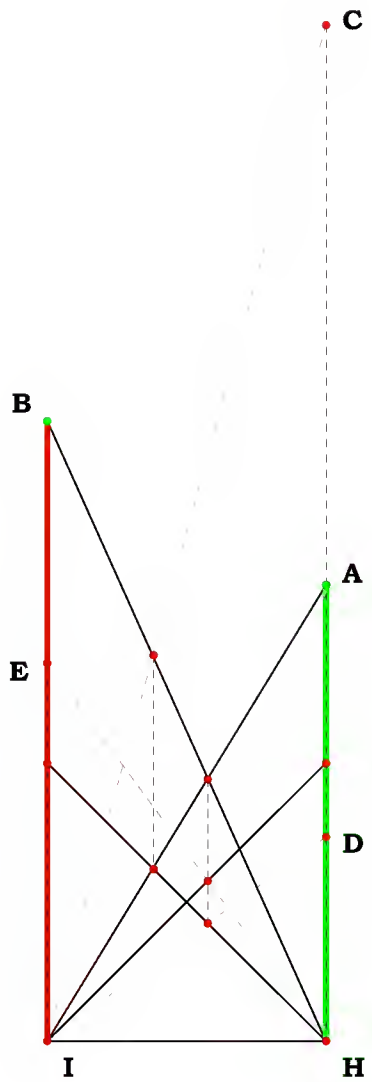
John Clark

$HI := 3.67771 \quad \text{Unit} := HI$

$N_1 := 4 \quad N_2 := 3$

$AH := N_1 \cdot HI \quad BI := N_2 \cdot HI$

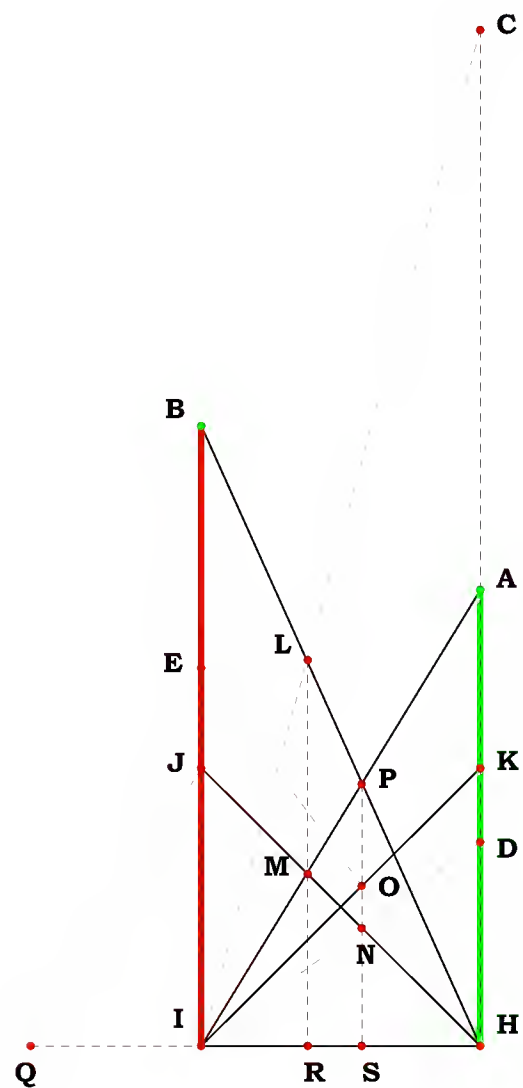
$JI := HI \quad HK := HI$

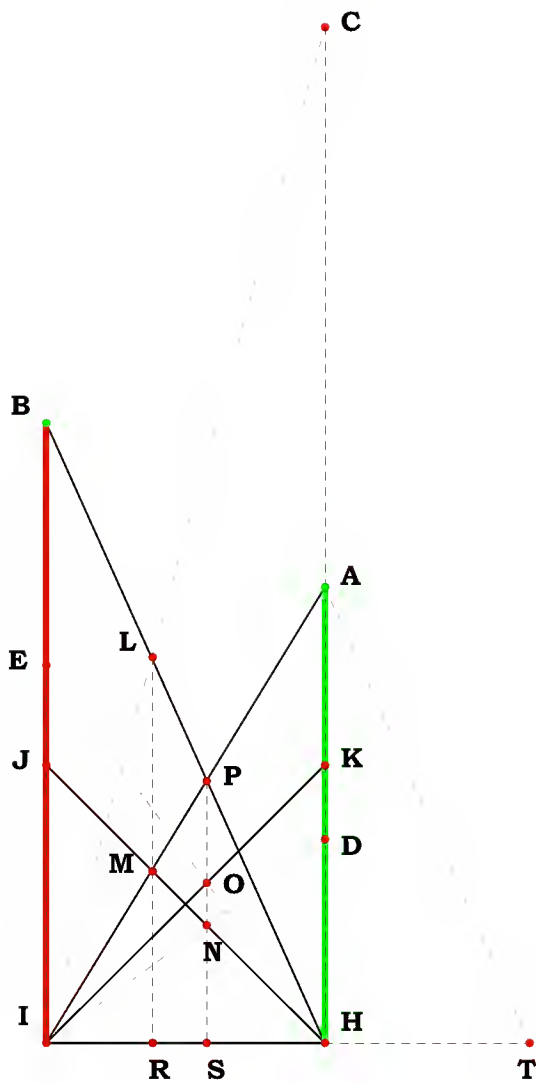


$$IQ := \frac{HI^2}{AH} \quad IR := \frac{IQ \cdot HI}{HI + IQ}$$

$$LR := \frac{BI \cdot (HI - IR)}{HI} \quad CH := \frac{LR \cdot HI}{IR}$$

$$N_3 := \frac{CH}{HI} \quad N_1 \cdot N_2 - N_3 = 0$$





$$HT := \frac{HI \cdot AH}{BI} \quad HS := \frac{HT \cdot HI}{HI + HT}$$

$$NS := HS \quad IS := HI - HS$$

$$DH := \frac{NS \cdot HI}{IS} \quad N_4 := \frac{DH}{HI}$$

$$\frac{N_1}{N_2} - N_4 = 0$$

$$OS := \frac{HK \cdot IS}{HI} \quad EI := \frac{OS \cdot HI}{HS}$$

$$N_5 := \frac{EI}{HI}$$

$$\frac{N_2}{N_1} - N_5 = 0$$