

## Universal Metaphysics

The questions that I ask are not to be answered in reference to current practices of anybody or everybody. I am asking questions in reference to what is true in order to effect language, and the purpose of language, itself. It is designed to make a student of metaphysics aware of just what it is they should be learning in metaphysics. One can use it for an introduction to Plato, to Euclid. For an introduction to the Scriptures I would suggest an ordered approach to Lucid Dreaming—and many years practice.

Is the title of this paper grammatically correct?

What is the purpose of the human mind—to daydream about a next life, the previous life, or to keep us alive during this life?

Do we use language to accomplish that goal?

Can we accomplish that goal if language were not true to reality?

Do we name what we know or name what we do not know?

Is it possible to name what we do not know and comply with the convention of names?

What is God?

What determines if a string of letters is a name or not?

If names are conventional, are names that only appear to be names but do not comply with convention names at all?

Where does the responsibility lay for the convention of names, with the name itself or with those who choose to use it?

How is it determined, by the principles of grammar, whether a string of letters are a word—a name?

In communication, if one of two parties knows the convention for a given name, and the other does not, is communication possible using that name?

Does the human mind acquire information through the body, or by some other means?

Is knowledge what is has been known or what has not been known?

If the human mind acquires information through the body, is there a difference between the systems which must acquire from the environment in order to survive and those which are only supplementary?

How many life systems that acquire directly from the environment does the human body have?

If one were to use the definition:

That human body system which must acquire something from the environment, process that which it has acquired for a product that sustains and promotes the life of the body.

how many systems can one discover by definition?

What is a general definition of a thing from which the human bodies acquisition systems abstract from?

What are the abstractions determined both by definition and by biological fact of the human body?

How does the definition of a thing determine how many primitive categories of names are possible?

How do the biological facts of the human body determine how many primitive categories of names are possible?

What does abstraction determine as to what predication is?

What does predication determine as to what definition is?

What does the convention by which names are associated with abstraction determine what description is?

If language is a tool which aids in effecting human will, and one cannot abide by the conventions of grammar, can language then be used to accomplish our intentions?

If one cannot abide by the conventions of grammar, can they be civil?

If one cannot abide by the conventions of grammar, can a person manufacture anything needed for survival?

What does the definition of man have to do with human behavior?

Is sanity determined by the minds ability to comply with the conventions of language, or by a complete disregard for order?

Is the use of drugs to “alter” the human mind sane?

Are drugs that inhibit linguistic functionality—mind “expanding” or actually mind “contracting”?

Is the deliberate attempt to confuse the naming convention—civil?

Is the demand for the eradication of the convention of a name indicative of language growth or decay?

Is the use of “old words” in “new ways” the preservation or destruction of the naming convention?

How many classes of primitive names are there?

Which classes of names can be defined and which cannot?

What is a description for?

How does one maintain the convention of names?

What is the Law of Predication?

What is the Table of Permissible Predications?

Is it being taught about things—when the things are not given by which the abstractions needed to comply with the convention of the names is not given?

Can a legitimate sentence or statement be constructed that contradicts the naming convention?

What are the two methods by which contradiction of the naming convention occurs?

If a thing is any material in any form, how many fundamental categories based on this definition of grammar or logic are there?

Does freedom of speech cover grammatically incorrect statements?

Does the drivel that passes for commercial radio and television support the function of the mind, or inhibit it?

Does a chimpanzee care if it can speak or not?

Can that which is pre-linguistic comprehend or promote correct linguistic structure?

Is the claim for a separate language as a means of cultural preservation actually only a declaration of civil discord in disguise?

What is language?

Do not read beyond this point until you have made your best effort to answer the questions in the preceding section.

## **Appendix A**

### **Answers to Universal Metaphysics**

Is the title of this paper grammatically correct?

Technically, no—tautology.

What is the purpose of the human mind—to daydream about a next life, the previous life, or to keep us alive during this life?

Definition: That human body system which must acquire the experiences from life and abstract from them forms of behavior that sustains and promotes the life of the body.

Metaphor: Name of the Beast, 666: The shutter that turns the past into the future and the future into the past. Alias: Judgment. Alias: Spirit of Truth.

Do we use language to accomplish that goal?

Yes.

Can we accomplish that goal if language were not true to reality?

No.

Do we name what we know or name what we do not know?

What we know.

Quote: “We speak of that which we have known and testify to that which we have seen.”

Is it possible to name what we do not know and comply with the convention of names?

Description is a means of upholding the convention by which abstraction can be made. If the path to that which is describe cannot be traversed, or has not been traversed, the convention of names has not been upheld. No.

What is God?

I cannot answer this for anyone else, and what I do know, I know with caution.

What determines if a string of letters is a name or not?

Convention.

If names are conventional, are names that only appear to be names but do not comply with convention names at all?

No. The same string of letters can be a name or not—it depends on if the users themselves have and are complying with the convention of that name.

Where does the responsibility lay for the convention of names, with the name itself or with those who choose to use it?

Always with the user. The user of a tool is responsible for using that tool.

How is it determined, by the principles of grammar, whether a string of letters are a word—a name?

If the user shares in the convention by which that is named is named.

In communication, if one of two parties knows the convention for a given name, and the other does not, is communication possible using that name?

No.

Does the human mind acquire information through the body, or by some other means?

Through the body.

Is knowledge what is known or what is not known?

What is known.

If the human mind acquires information through the body, is there a difference between the systems which must acquire from the environment in order to survive and those which are only supplementary?

Yes. We live by abstractions from the primary systems. We could not live without these abstractions.

How many life systems that acquire directly from the environment does the human body have?

As far as I understand it at present; seven.

If one were to use the definition:

That human body system which must acquire something from the environment, process that which it has acquired for a product that sustains and promotes the life of the body.

how many systems can one discover by definition?

- 1) Digestive System.
- 2) Cardio-vascular System.
- 3) Vestibular System.
- 4) Procreative System.
- 5) Craft System.
- 6) Ocular System.
- 7) Judgmental System. (This system is the focus of Scripture, it is not functional at the present time in human history. Man is pre-linguistic. These are the focus of metaphor in the Scripture.)

The function of any of these systems is determined by its results. If it sustains the life of the body, its efficiency. It can be argued that the structure of "civilization" may actually be decreasing the functionality of the last—by the use of technology to substitute instead of enhance human ability. The same may be said of "dogma." If one uses it to substitute for human responsibility instead of enhancing it.

What is a general definition of a thing from which the human bodies

acquisition systems abstract from?

A thing is any material, any difference what so ever, in any boundary or form.

What are the abstractions determined both by definition and by biological fact of the human body?

Either a things form, such as in sight, or a things material difference, as in eating.

How does the definition of a thing determine how many primitive categories of names are possible?

Since a thing is defined as any material in any form, we have three, thing, material and form.

How do the biological facts of the human body determine how many primitive categories of names are possible?

Since we abstract form or material, and the sum of these is a thing, we have three primitive categories of names—names of things, names of a things form, and names of a things material.

What does abstraction determine as to what predication is?

Predication is the inverse function of abstraction. In other words, since predication is an equality, one has a subject and two predicates, or two subjects, or four predicates. Using “subject” to mean one naming convention and “predicate” to refer to the other naming convention.

What does predication determine as to what definition is?

Definition is the preservation of the social convention which equates the name of a thing to the names of its various forms and material differences.

What does the convention by which names are associated with abstraction determine what description is?

Descriptions are directions to construct, or to locate, that thing by which abstractions can be obtained—or they are the names of a things forms and material differences by which a thing can be constructed. Description is a means of maintaining the social convention of names. How often does one see that it has become a favorite pastime of so-called theorist to claim they have invalidated a definition, when in fact, they attacked a description? Demonstrating only that they do not know the difference. Or how many fallacious “proofs” are there where the theorist knows nothing of the convention, nor what a proof actually is? They are popular, cultural icons, a fool for fools.

If language is a tool which aids in effecting human will, and one cannot abide by the conventions of grammar, can language then be used to accomplish our intentions?

No.

If one cannot abide by the conventions of grammar, can they be civil?

No. The social contract is effected linguistically, therefore, language is the foundation of the social contract. The social contract is thus biologically

based derived from the impending functionality of the mind. Thus, to improve social order and advance the civil state of mankind, teach him to think—to the limits of his ability. Myth can be used to diminish the effects of mental disability.

If one cannot abide by the conventions of grammar, can a person manufacture anything needed for survival?

No. Everyone seems to have some level of literacy. Language has two branches, tautological and relational. (Form given material supplied, Material given form applied.)

What does the definition of mind have to do with human behavior?

The definition of mind determines all true moral, ethical, social, and personal expressions. How well it can perform determines how well it expresses itself. Metaphorically, the mark on the mind determines the expressions of the hand.

Is sanity determined by the mind's ability to comply with the conventions of language, or by a complete disregard for order?

The degree of functionality is directly related to its linguistic ability—tautologically and relationally.

Is the use of drugs to “alter” the human mind sane?

No. The ability of the mind is enhanced through learning.

Are drugs that inhibit linguistic functionality—mind “expanding” or actually mind “contracting”?

Debilitating and contracting.

Is the deliberate attempt to confuse the naming convention—civil?

No. Those who refuse to engage in the convention of names as a means of argumentation are not clever, their uncivil.

Is the demand for the eradication of the convention of a name indicative of language growth or decay?

Decadence. Decadence often disguised in pretty words, “the growth of language and art.” Try building a house, growing and decreasing the common measure at will.

Is the use of “old words” in “new ways” the preservation or destruction of the naming convention?

Destruction. Language is as a means of preserving pathways of experience. Destroying the path is not a wonderful and beautiful thing.

How many classes of primitive names are there?

Three. Names for things, names for a thing's form, names for a thing's material difference.

Which classes of names can be defined and which cannot?

Names of things are defined in terms of the names of that thing's forms and material differences. Neither form nor material differences can be defined,

they must be abstracted. This means that a correct dictionary has yet to be produced.

What is a description for?

Descriptions are a means of providing pathways to comply with the social convention of names by leading the reader to that thing by which an abstraction can be obtained. However, as one can lead a horse, so to the convention cannot change biological facts in regard to dysfunction. Many a celebrated theorist has been celebrated solely on their dysfunction.

How does one maintain the convention of names?

By acquiring the abstractions, and using the abstractions in accordance with the name of the thing the abstractions have been derived from. Conventions of grammar are two. Names are conventionalized socially, how those names can or cannot be manipulated grammatically are determined by the things themselves, by reality. The convention is then a social convention and a reality convention. One can say that a correct proof is a reality check.

What is the Law of Predication?

Predication is the inverse function of abstraction.

What is the Table of Permissible Predications?

A table that demonstrates how names may be predicated.

Is it being taught about things when the things are not given by which the abstractions needed to comply with the convention of the names is not given?

No. This says a great deal about why our educational systems are inefficient, producing more paper trained fools than one can count.

Can a legitimate sentence or statement be constructed that contradicts the naming convention?

No. The naming convention itself incorporates the first convention, the reality of things.

What are the two methods by which contradiction of the naming convention occurs?

When the abstraction needed to know what a name names has not been complied with, or when the association of name and the names of that things forms and material are predicated contrary to convention.

If a thing is any material in any form, how many fundamental categories based on this definition of grammar or logic are there?

Two. One where the form is a given and the material of that form must be supplied. Examples, common grammar, arithmetic, algebra, etc., The other where a material is given and the form must be applied to that material. Geometry, carpentry, metal-craft. Etc. Equations demonstrating, for example that light is a wave and others that it is material, when in fact neither form nor material can be predicated of existence (as only things exist) demonstrate not a failure in math, but a failure in comprehension.

Does freedom of speech cover grammatically incorrect statements?

No. If the convention of names is not upheld, it is technically, and factually, not speech. A heap of words does not constitute speech. Thinking that speech is just a heap of words, kind of makes 'you shall know the truth and the truth shall set you free' rather pointless and unmeaning.

Does the drivel that passes for commercial radio and television support the function of the mind, or inhibit it?

Does a waste of time inhibit constructive instruction?

Does a chimpanzee care if it can speak or not?

As a chimpanzee cannot imagine a psychology different from his own, neither can that which is to become a man.

Can that which is pre-linguistic comprehend or promote correct linguistic structure?

Probably not.

Is the claim for a separate language as a means of cultural preservation actually only a declaration of civil discord in disguise?

Emphatically, yes.

What is language?

A means by which the mind performs its function of sustaining and promoting human life. In the Beginning was the Word.