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# The Principles of **REALITY**

by Wilfrid Boisvert

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Photos taken in cooperation with

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Editing, Cover, Illustrations by Gordon Smith

PUBLISHED BY GORDON SMITH

**Library and Archives Canada Cataloguing in Publication**

Boisvert, Wilfrid, 1904-1998

The principles of reality / by Wilfrid Boisvert ; photos taken in cooperation with Adrien Boisvert ; editing, cover, illustrations by Gordon Smith.

Includes bibliographical references and index.

ISBN 978-0-9864828-0-9

1. Dialectical materialism. 2. Knowledge, Theory of. 3. Logic.  
4. Aesthetics. 5. Ethics. 6. Political science. 7. Motion--Philosophy.  
I. Smith, Gordon, 1955- II. Title.

B809.8.B645 2010

146'.32

C2010-904086-4

Photographs taken in cooperation with Adrien Boisvert  
Editing and Foreword – Gordon Smith

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Printed in Canada

ISBN: 978-0-9864828-0-9

10 9 8 7 6 5 4 3 2 1

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## FOREWORD

Prior to his death in 1998, I promised my grandfather, Wilfrid Boisvert, that his book, *The Principles of Reality*, would be published.

My grandfather was an independent scholar who quietly dedicated most of his life to the research and writing of this book. With my uncle, his son Adrien, he spent many of those years developing the photographic technique that would support his claim around the discontinuity of motion, a central discovery that provides empirical support for the philosophical claims made in this book.

During that time he wrote two smaller books on his physical experiments alone, *The Discontinuity of Motion* (1973) and *The Mechanics of Motion* (1988), but the photographic demonstrations were generally dismissed with no explanation, or as “light effects,” and the books inspired no significant interest.

Wilfrid Boisvert had always presumed that the simplicity of his experiments would guarantee prompt recognition and consensus from the scientific community. He believed that once his experiments had been corroborated, the support for the publishing of this book would follow soon after. However, both Wilfrid and Adrien died before seeing their experiments given even a reasonable review. In light of this, I have decided to push forward with publishing *The Principles of Reality* in the hope that presenting this book, with its entire exposition of dialectical method and the supporting photographic evidence of the material dialectical process, will convince the scientific community to review and substantiate his physical demonstrations.

The photographic demonstrations of the mechanics of motion in *Chapter VI, Physics* are key to a deeper understanding of the material dialectical process, first theorized by G.W.F. Hegel and Karl Marx, but now validated as a physical law in these experiments.

I do not believe my grandfather started out thinking he would uncover a fundamental principle of nature, nor be in a position to validate Marxist philosophy.

However his strong grounding in western philosophy during his years at Jesuit college and University of Alberta, and later, his grasp of the strict scientific methodology associated with Marxism, honed his early skills as a logician. Boisvert was especially intrigued by the scientific method behind Marx’s writings, and the concept of method itself, which

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he believed was not fully understood by other philosophers, and had not been fully analyzed by Marx himself. The natural methodology behind material dialectics became the focus of his studies.

This research and writing would consume his entire life, and culminate in the 1600 page, type-written manuscript I would be charged with publishing after his death.

It is difficult to fully convey the motivation and depth of conviction of these two men, except to say that they were absolutely convinced that what they discovered will change our understanding of nature and the way we view ourselves as members of the human species. Sharing this new information was their ultimate goal, and this book is their gift to humanity. I am fortunate and appreciative to present it on their behalf.

What then, you may ask, *is* material dialectics?

As my grandfather explained to me when I was younger, “Material dialectics is simply a ‘dialogue with nature,’ where we let nature speak to us; not the other way around.”

That, in its simplest terms, is what this book is about.



In preparing *The Principles of Reality* for publishing, I have tried to fulfill my grandfather’s wishes to maintain the structure, flow and intent of his original manuscript. I have performed only minor clarifications and corrections to inconsistencies in punctuation and sentence structure. Much of the book, completed in the mid 1980’s, referred to world events in the present tense; these have been changed to past tense. In accordance with his wishes, the photos and text from his previous book, *The Mechanics of Motion*, are incorporated into this book, in *Chapter VI, Physics*.

At the time this foreword is written, Wilfrid Boisvert’s discoveries still await recognition and verification from mainstream science. I have no doubt that progressive scientists will follow my grandfather’s steps to produce better photographs and develop improved methods for demonstrating discontinuity in nature.

As such, his insights on dialectical materialism, based on a new understanding of the physical laws behind it, can be seen as new and important contributions to philosophical and scientific discourse. With this new

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understanding of nature's method, Boisvert's dialectics provides fresh insights into the philosophy of knowledge, reason, aesthetics and ethics. He offers a critical analysis of politics in the 20th Century, deriving lessons which can be easily applied to our increasingly volatile political situations in the 21st Century.

I trust the publishing of this book will provide the exposure and discussion his ideas warrant, and that he may finally be recognized as one of the great thinkers of his time.

*Gordon Smith*  
*Editor, Grandson*

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# PROLOGUE

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## PROLOGUE

This volume is presented as a new and comprehensive exposition of the basic principles of dialectical materialism. Not only are these principles brought within the reach of any high school student, but the material dialectical process itself is physically demonstrated through photographic illustrations, and becomes intelligible to anyone.

My immediate goal is to relate socialism to the objective procedure of civilization, and hence to provide a basis of consensus not only for the reunion of the socialist state but for the unification of all the progressive forces of the world. I present this book to the next natural leader of any socialist movement that may materialize in the near future.

First in socialist science, production, arts, sports, and military power, Russia was, for a time, the natural leader of the socialist world on the road of civilization. Why then did she falter? Why was she followed by a mere fraction of the progressive forces of the world? Why was she mistrusted by so many active revolutionaries? Why did she show no evident moral influence on the forces of aggression? Why was she considered just another big imperialist nation?

To effectively answer these questions is to set the basis of socialist reunification, and this is the main concern of this book.

A man who claims to have discovered the principles of reality can only be a fool unless he not only feels confident in his assertion, but also feels ready to prove it in a scientific empirical way.

We know reality through perceptive material dialectics, and not through mere imaginative logical dialectics. This means that what we really know, we know through perception and not through reason. Reasoning is the seeking of knowledge; it is theory. The achievement of knowledge is derived from the empirical practice induced by the theory.

This book has been devised as a planned procedure. It is therefore a logical sequence. The reader would be as ill advised to read any of the book's later chapters independently, as he would be to consider the conclusion of an argument before the premises. Each chapter sets a logical basis for the next.

The reader must first be warned that I had to use words over the significance of which there is still wide disagreement. This is why I start by defining my terms. These definitions are derived from material dialectics and not from pure imagination. The reader will judge for himself as to

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whether or not these definitions coincide with the circumstances of his own experience.

The definitions that may cause surprise at the start will become obvious later on. A second reading will then make the *Principles of Reality* very clear to anyone endowed with a real desire to know them.

Material dialectics are defined early in the first chapter. The material dialectical process is not only defined, but also physically demonstrated later on in the book. To thoroughly understand this process is to understand the basic principles of Marxism even better than Marx himself; the process does not, as Marx thought, only belong to human political development, but to all cosmic reality.

Political leadership does not become universally recognizable through the verbal claims of political dogmatists, but through the perception of moral, cooperative actions on the part of the nations concerned. There are so few of these actions performed today that political leadership remains almost imperceptible. This is why there is such slow international socialist progress; this is also why there is no socialist monolith, and very little advance towards liberty, the goal of civilization.

Civilization is not a static stage in human evolution, a stage that we may arrogantly presume to have reached already. We must understand civilization as a procedure, a progressive development of moral political knowledge towards a goal that we call liberty.

Liberty is not the freedom of the will of the rapist or of the criminal despoiler and destroyer, but the freedom of the will of man as man. A crime is not an action of man as man, but of man against man. A crime is a human self-contradiction.

The criminal is a man whose will must be coerced, not only individually but also nationally and internationally. Man is his brother's keeper, and this is why he must cooperate with his brother in his self-defence against rape and injustice. This is also why the socialists must unite, as Marx indicated in no uncertain terms.

Civilization is the procedure of the differentiation between immorality and righteousness. Immorality is the contradiction of liberty, while real practical righteousness is identical with liberty. To not be able to recognize flagrant immorality in both the national and international policies of the major modern capitalist countries, or to condone these policies or in any way submit to them, is to fail in socialist leadership.

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Before there can be liberty there has to be a real cooperative union of the righteous in the complete rejection and destruction of systematic immorality. This is why there needs to be found real political leadership, and this means real exemplary morality amongst the socialist nations of the world. This demands a clear sight of the goal of civilization, and a clear understanding of the method or procedure of reaching this goal. Marx already initiated this procedure.

Leading nations must give a perfect example of both national and international morality, and this does not include mutual dissension and vilification, or collusion with systematic immorality. To know real morality implies the knowledge of the differentiating principles of reality in the first place. This, again, is the concern of this book.

*Wilfrid Boisvert*

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## Chapter I

# EPISTEMOLOGY:

## The Science of Knowledge

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## CHAPTER I: EPISTEMOLOGY THE SCIENCE OF KNOWLEDGE

### SECTION I – THE OBJECT OF KNOWLEDGE

#### (A) Appearance and Reality

**Appearance:** formal similarity of an object to another object.

The first object then appears to be the other object.

**Reality:** the determination of an object.

**Object:** that which can either be sensed or imagined.

Since sensation and imagination are the *only two* determiners of consciousness, we must admit that any object of which we are conscious has either been sensed or imagined.

The reality or determination of an object is dependent therefore on sensation or imagination. The object can be a real sensible object or a real imaginary object, and there is no other possible reality than this.

Humanity, through science, identifies an object *of necessity* as a real sensible object when the whole of humanity can sense this object. It identifies an object as imaginary when the object is not accessible to universal sensation, but is only accepted on credulity by those who wilfully or subjectively decide to accept it, without any *necessity* whatever to do so. Necessity and determination are the polar opposites of one identical relation.

Sensation is then the scientific determiner of universal human consensus, while imagination leaves free rein to dissension and strife within the species.

**Thing:** object undifferentiated in fact or in statement.

**Event:** that which begins, endures, and terminates.

An event can be nothing but an essence present or past, or any of the qualities of such an essence.

**Quality:** a sensible ultimate constituent of essence.

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**Essence:** the differentiable identity of an object as a functional cause.

An essence is an event that is not yet terminated.

**Fact:** the differentiable identity of an object as a functional effect.

A fact is a terminated essence, or event, that cannot therefore be properly defined as existing.

An essence is always a material quantum state in the process of functioning. It has therefore a determined or factual past and an undetermined future. A fact is wholly past and is therefore fully determined. This is why the statement of a presumed fact must relate to this fully determined past or it cannot be proven to be either true or false; it is beyond recognition as a fact.

**Matter:** the active-passive complex of sensible qualities.

An essence is a *material or sensible* object constituted of both active and passive qualities. All that exists is essential. A fact, *as fact*, is past and is neither passive nor active. It can neither cause a change nor be the effect of a change.

**State:** the passivity of an essence.

**Function:** the activity of an essence.

**Entity:** any existing object, be it a quality or an essence.

A fact is not an entity, because it does not function or exist.

### (B) Fate and Determination

**Fate:** the indetermination of existence.

**Fatalism:** the doctrine that existence originates or terminates independently of any necessary causal antecedent.

**Determination:** the efficiency of the cosmic method of action.

This method is known as the *material dialectical process*, where “dialectical” means sensible, or communicable to the senses.

Since determination is sensible, fate has to be imaginary.

**Determinism:** the doctrine that existence originates and terminates in the order of its necessary causal antecedents.

Determination derives from cosmic orderly function. This function *necessitates* a change in essences from an already established essential state (which is sensible and definable) to a new essential state (which is produced through an orderly step-by-step procedure).

Determination contradicts creation, or production from nothing.



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Creation is not sensible, and must therefore be imaginary, or only subjectively logical.

Determinism is a strict affirmation of causality, and fatalism a firm contradiction of causality. Fatalism is sensibly or dialectically contradictory to determination, and to say that determinism leads to fatalism is utter confusion; it is a patent contradiction in terms.

Determinism says that if I unite H<sub>2</sub> with O, I will have water and nothing but water. Fatalism says that if I am to have water, no matter what I unite I will not have water; and if I am not to have water, no matter what I unite I will not have water.

Determinism says that if I jump from a high cliff I will, according to experimental probability, suffer death or serious injury. Fatalism says that if I am to die, I will die whether I jump or not; and if I am not to die, I will live whether I jump or not. So I may as well jump for the sheer exhilaration or sport of it.

Determination is the doctrine of science and sensation—the doctrine of *logic* and *experience*. Fatalism is the doctrine of imaginative superstition.

A determined object is an object considered as sensibly factual, or as independent of the creative mind of a wilful subject. This means that the present state of an essence is known through a consciousness of its immediate past considered as not yet terminated. It can be known by all, recognized by all and be the *object of universal consensus*.

An object is real as it is determined by the efficiency of its function on universal sensation. The unreal is undetermined because, *as unreal*, it has no functional efficiency of its own to effect universal sensation and consensus. Its function is purely imaginary, and is only accepted wilfully and not necessarily.

For instance, a mermaid is not an animal but an image in the brain, which, when communicated to others, must be necessarily accepted by all as an image, whether or not it is also accepted as an animal. The mermaid is then determined as an image and is a *real image*. As animal, however, it is unreal because it is not functionally determined as an animal; it does not affect universal sensation as an animal, and only the credulous accept it as an animal, wilfully or subjectively but not necessarily.

An entity, or the fact of a past entity considered as either unwilful or independent of our consciousness, is always real and determined. We discover new entities every day.

**Nature:** the principles of the determination of an object.

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Nature is the definite complex of qualities that constitute the materiality of an object. The nature of a mermaid is the set of qualities that make it an image instead of an animal.

The nature of fact wholly consists of effectual or past qualities. The nature of essence consists of both factual and functional or changing qualities. Essence is an incomplete event, in the process of being completed. This process is function, or existence.

Essence is state *and* function, or state *in* function. It is therefore *identical* to changing state. Neither state nor functional existence can be mentally abstracted from essence because state is always functioning; if it is not it is instead fact. A non-essential state or a non-essential function is unintelligible. Essence is determinedly individualized; the individual exists, or, if it does not, it is not a functioning essence. It is not real.

Any process of change is causal, or definite and orderly. Cosmic evolution is not a disjointed, helter-skelter production of miraculous effects originating from nothing, but the orderly step-by-step process of change in sensible essences. To deny this is to deny science, or all possibilities of successful experimentation and factual knowledge.

### (C) Principle; the Cartesian Problem

**Principle:** a quality that ultimately determines the identity of an object.

**Identity:** an object differentiated from all other objects.

When Rene Descartes wrote, "I think, therefore I am," he thought that the first identity that a man can possibly differentiate is that of his own existence. The man knows this existence from the realization that he can think.

According to Descartes, thinking would be a principle of existence. Man exists because he thinks; he does not think because he exists!

Descartes was obviously wrong. Many things exist that do not think; existence cannot therefore be the logical consequence of thinking. On the other hand, nothing thinks that does not exist; existence must then be a principle of thinking.

In his statement "I think, therefore I am," Descartes was merely repeating himself. To say "I," even without "think," already implies his realization of his own existence. To say "I think" is to say "I function;" it is therefore to say "I exist." He was then stating an identical fact in three different ways, but was not giving any logical antecedent to the object of his statement.

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It is true, as we shall see presently, that the realization of self-existence is a logical consequent, or the object of reasoning. It is not, as so many philosophers claim, a primary notion, or an intuition, for it is not *necessarily* admitted *as such* by all. The very fact that Descartes thought that he had to prove his own existence to himself is a clear indication that he at least did not accept the fact of his own existence as a primary notion or intuition, whatever these terms are presumed to mean.

To claim that self-existence is a logical consequent is to claim that there is a principle of existence, a reason for which I must accept the fact of my own existence logically, yet necessarily.

There are ten—and only ten—qualities that can be predicated of all the things that exist or can possibly be sensed as existing. They are called the *ten transcendental qualities* and they are sensed necessarily as principles of all reality, and in a definite order which itself constitutes a logical sequence. This means that the first transcendental alone must be accepted without proof, for it itself constitutes the proof of all the others. Existence is itself one of the transcendentals, but it is only the fourth in line. Therefore, any of the first three can logically prove existence, but the third must itself be proven by the second, and the second by the first.

The transcendentals can be sensibly detected in their exact order of importance by anyone who will take the time to perform what is called the *sensitive experiment*. He will then sense the transcendentals in the following order: necessity, power, relation, existence, endurance, quantum, form, function, motion, and method.

Let the subject close his eyes, relax, and try to clear his consciousness of all thoughts and sensations. Let him then open his eyes and record his impressions *as* they occur to him.

First, he will realize that he cannot eradicate sensation from his consciousness, for no one can become voluntarily unconscious. This is the *necessity* of submission to the *power* of the environment.

There is no logical argument against necessity, for nothing can be reasonably decided against it. Necessity is the ultimate goal of logic, the terminal limit of all reasoning processes.

Secondly, he will realize that his sensations are all necessitated or determined by the *power* of the environment. He does not sense what he wills to sense, but what he is made to sense by the environment.

Thirdly, as the subject senses his own impotence as an uncontrolled passivity to an active power exterior to himself, he realizes *relation*

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or an active-passive situation involving two entities: the environment and himself.

It is only then that he logically realizes his own *existence*. He exists because he has been made to accept his own existence of necessity. He could not have been compelled to sense or to generally function if he had not existed.

What some philosophers call a notion or intuition is really the reasonable submission of the intelligence to a necessary situation. A man does not exist merely because he thinks or senses, but because he generally functions or senses of necessity.

The principle of existence is not therefore enunciated as “that which exists is that which thinks,” but as “that which exists is that which functions of necessity.” Necessity is the word of ultimate importance, for it replaces all wilful subjectivity by uncontrolled objectivity.

Next in line is the realization of *endurance*, in that the necessary situation is not an instantaneous flash of reflection, but a lasting impression—one that has a degree of permanence.

These five qualities are effective qualities, or qualities of passion. They are perceived first because the effect must be perceived before the cause as cause. A man must sense a blow before he can realize the cause of the blow; without the blow there can be no cause of a blow.

The first causal quality is *quantum*, or the undifferentiated thing. After the sensation, or after the blow, the cause of the sensation is realized as a thing before it can be realized as a definite or formal object.

Then the *form* of the quantum is sensed, and this may still leave an undifferentiation of object, a confusion of appearance with the reality of the object.

With the sensation of *function* the reality of the cause is established. A thing may formally function like another thing, or similarly to another thing; but nothing functions *as* another thing. An electron, an atom, a tree, a mouse, and a man, can only function *as* themselves and never *as* each other. The realization of function is the essential or functional differentiation of the object as a definite identity.

Then, if the form of the object happens to be in the actual process of change in relation to other objects, *motion* is detected.

*Method* is so difficult of perception that to this day it has only been vaguely suspected by relatively few philosophers, and roughly defined by the most convinced dialectical materialists. This is why the paradoxes

of Zenon have never been solved until now, and also why Einstein could never properly develop his Unified Field Theory. Only *method* clearly defined can give us the key to these problems, and the key also to the real nature of theory, the starting point of general scientific research; for method is *order*, the way things happen.

It is possible to know or recognize identities without understanding the principles of identification, which are the transcendental principles of reality. It is, however, impossible to understand reality itself, and get rid of all fantasies and superstitions, without understanding the transcendentals in general, and the material dialectical process in particular—a process that is identical with cosmic order.

Cosmic order has naturally to do with the order in which we sense the transcendentals. If the above sensitive experiment still leaves the reader unconvinced, he will have occasion in the next chapter to review the transcendentals presented as a logical chain, with a sensitive aspect of necessity firmly installed at both ends of the chain. Sensation remains entrenched as the sole basis of knowledge, and imagination takes its rightful place as the mere tool of research.

It follows therefore that since our sensitive capacities vary from those of other species, reality is known and recognized by us differently than by other species. Transcendental relation cannot be ignored as one of the unavoidable principles of reality.

### (D) Knowledge, Science and Philosophy

**Knowledge:** the power to recognize an identity.

We know a sensation if we can recognize it as an identity of sensation; we know a fact if we can recognize it as an identity of fact, and so on. To know is to be able to re-know, or recognize, the identities of objects. The science of knowledge, called *epistemology*, is concerned with the principles of identification and recognition.

Knowledge is concerned with reality and truth only insofar as they are themselves identities of quality. We know a statement if we can recognize the statement, whether the statement be true or false. We know the truth of a statement if we can recognize its truth. Statement, truth, and reality are three different identities, three different objects of knowledge. The sole function of knowledge is to recognize an identity.

**Science:** the wilful procedure of identification.

Identification can be purely passive or unwilful; but science is reasonable and is therefore the wilful and artistic procedure of the determination of

identity. It consists of theory and practice, which together create knowledge as the effect of the scientific procedure. This knowledge is itself used in new theory and new wilful determination of identity.

**Reason:** that which determines the motivation of decision.

**Theory:** a scientifically determined reason.

**Experience:** the totality of the passions of the self.

**Practice:** a habitual action determined by the success of either reason or theory.

**Practicality:** the sensible efficiency of an action in the determination of success.

Practicality is therefore the vindication of the reason for decision.

An action or an object is practical if it rewards its wilful producer.

**Reasoning:** the mental determination of a reason for decision.

To act wilfully is to first determine a reason for a conscious choice of action (a choice we term a *decision*) and then to perform the action as decided. The success of the action is then the vindication of the reason; the action may then be habitually repeated in practice without the need of further reason or decision.

**Speculation:** decision motivated by a purely imaginative reason.

Basically, reasoning is an instinctive active-sensitive process. In higher animality, this process becomes active-perceptive and often also purely imaginative—that is, purely active and therefore subjective and not at all necessary. Imaginative reasoning does not recognize the necessity of sensitive experience, and motivates actions that are not ordained to sensibly vindicate the reason to act, such as in credulity and prejudice. Imaginative reasoning is therefore *illogical* or unscientific—it does not reach transcendental necessity, the logical limit of the process.

The effect of reasoning is just as real as the effect of building a house. But the actual reason produced is, like the house, dependent on the materials at hand. In reasoning, these materials are the knowledge already possessed, and also the beliefs or the creeds that came to the agent from various sources. A reason is therefore determined or uncontrolled *as is* and *compels* decision when it is strong enough. Man does not produce the reasons he wants, but only the best reasons he can with the materials at hand. A reason is an effect, factual and determined.

**Certitude:** the motivating efficiency of knowledge.

**Probability:** the effect of the intellectual evaluation of the object of decision.

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**Faith:** the awareness of a probability.

**Confidence:** the motivating efficiency of faith or of credulity.

**Belief:** habitual acceptance of the words of man as true, on the sole basis of human authority.

If the acceptance is not habitual, it is then a matter of reasoned decision.

**Creed:** a particular object of credulity.

The functional difference between faith and credulity is that faith is reasonable, and credulity is habitual. In faith the confidence is in the object itself as intellectually evaluated, while in credulity the confidence is in the authority.

Theory cannot be determined by knowledge alone, since theory is itself the initial step taken in the wilful seeking of knowledge. Neither can theory be determined by creed alone, since creed is the complete acceptance of fact. Theory is then determined by probability, and certitude is reached when an awareness of a 100 per cent probability is acquired. However, even this probability may not remain permanently valid.

A new motivation may be determined by credulity alone, precisely because credulity is a *normally successful* habit; success then constitutes the reason for continued action. Little children and young animals of all kinds believe their elders instinctively, for the habitually accepted reason that their elders seldom, if ever, mislead them. Many individuals never lose the habit, and are eventually exploited by those who replace their parents in the control of their education.

Faith is the awareness of probability, the awareness that sometimes a thing is so, and sometimes it is not so. Faith is not necessarily the understanding of the fact that the probability is only a probability.

Certitude is perfect *reason*, perfect motivation, for it leaves no choice to decision. The object is perfectly identified, or known, and probability has reached its maximum. Faith never necessitates decision, and neither does credulity. A man who is motivated to give his life on faith or credulity gives proof of no fact other than that of extreme confidence.

On the other hand, a man is certain that he must open the door to leave a room if there is absolutely no other practical exit, and this certitude remains as long as, and only as long as, there is no practical alternative to it. Certitude is determined as uncontrollable identity of fact or entity *now* at the moment of decision; it is in no way concerned with the future, for identities are constantly changing.

**Experience:** all the sensations and perceptions that produce knowledge, or the power of recognition.

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**Experimentation:** a particular program of research.

Experimentation is wilfully sought experience.

**Experiment:** a particular object of experimentation.

**Research:** the deliberate seeking of the goal of science, which is knowledge.

A man acquires knowledge through all experience; he is a researcher or scientist if he deliberately seeks to identify things or objects through their function or effect on his senses. The one who merely learns facts from others is a student, not a scientist. Science is a procedure, and only those who go through the procedure are scientists.

Research is motivated by theory, and success depends on a theory determined to succeed. Determination means that any action, wilful or not, will produce an uncontrolled effect. Without this, experimentation would be futile, for any effect could be expected from any action.

It is not sufficient to desire knowledge to ensure its acquisition. We must use the right or successful method. This starts by a definition of the goal, which is knowledge itself. Then comes the definition of science, which is the process; and of theory, which is the start of the process. We must understand the principles of science, which alone make a theory scientific and differentiate it from a credulous motivation or a speculation.

Reason and theory will be further analyzed in the next chapter, *Logic*.

**Philosophy:** the mental organization of the knowledge, faith, credulity, instincts, and habits that determine the wilful function of an agent or of a group of agents.

Philosophy is not a totality of unrelated objects in the brain, but the mental organization of the wilful function of the ego. This organization is made on the basis of the *intelligence* and *imagination* of the self, and changes as knowledge and faith are acquired. The credulity, and the other instincts or habits, only enter the picture as reaction or resistance to this mental organization and to reason in general.

The function of philosophy is to motivate the wilful activity of the ego in general, and each wilful action in particular; for reason is not determined by one fact, but by the whole conscience of the self. All animals as individuals or as groups or species have their philosophies.



## (E) Identity, the Sole Object of Knowledge

**Identity:** object differentiated from all other objects.

It is scientific defeatism and a contradiction of logic to claim that there are functionally undifferentiable identities in existence, for identities are necessarily sensed through their function. It is, however, perfectly logical to claim that there are existing entities yet undifferentiated. The fact of the lack of differentiation only proves our ignorance—it does not prove our incapacity to know, or the supernatural qualities of the unknown. There is no logical sequence between our present ignorance and any capacity to know.

**Recognition:** the realization of identity.

**Realization:** the feeling of certitude.

Realization is passive, not active. It is therefore determined as an effect. It is the feeling of subjective impotence in the face of the necessary acceptance of an identity.

**Necessity:** the determination of quality.

A man does not control his own knowledge, his own power of recognition. He may pretend non-recognition to uphold a prejudice, but pretension is only further proof of the fact of recognition.

A man cannot make an error of identification, for identification is a matter of fact. There is identification or there is not; there is recognition or there is not. Any error is an error of judgment, not identification, for in the case of error there is no identification. This means that knowledge is not subjective, or a matter of judgment, but objective, or a matter of realization.

Knowledge is *only* the power of recognition *because* of original identification; it is not the power of clairvoyance, a guarantee of universal immutability, or an insurance against the possibility of error in the future. Its efficiency, called *certitude*, is a practical necessity of acceptance *now*, in the present circumstances of decision.

“To believe” to be certain is to not know what certitude is. For example, to be certain of God’s existence when one can live as if there is no God is to misunderstand the nature of necessity, certitude and knowledge. It is to confuse confidence, the efficiency of either faith or credulity, with certitude, the efficiency of knowledge.

When classified according to reality or functional characters, identities are of three kinds:

1. **Qualities**, the constituents of essential function.

2. **Essences**, the material causes of function.
3. **Facts**, the material effects of function.

The word “fact,” from the Latin *factus*, means made or done. An essence is then a fact if considered as an effect, but it is not a fact if considered as existing or functioning—that is, as a cause of yet undetermined effects. Existence, or function, is perceived as the present progressive accumulation of fact. Perception itself is a fact of immediate past.

For example, the world is an essence, because its functioning or existence is determined as a fact of perception or of immediate past that can be stated as a fact: “the world exists,” but this existence also implies an undetermined future.

Essential state is factually perceived through its function on our senses. *Function is therefore the main determining principle of the identity of essence. No essence can function otherwise than it does without a yet undetermined alteration of state.* State must change before it can function differently.

There are two kinds of essences:

1. **Individual material quantum**: organized individual group of qualities.

As transcendental quality, quantum is a determiner of the identity of essence.

2. **Action of an individual material quantum**: a change in a general state of essence produced by the power of this material quantum.

**Power**: the capacity to originate or sustain a definite change.

An essence is then a material quantum of the action of such a quantum. Whatever is neither quantum nor its action is not an essence but an imaginative fantasy accepted on credulity only, and not on determination or necessity.

If state were identical with inaction, there would be no state, as nothing perceivable is inactive; inaction only occurs as relative inaction, the non-production of a specified effect.

State is the capacity for definite passion, or for being affected in a definite way by the action of another essence or of the essence itself. An essence is then passive to its own action, and this is why man can learn through his own actions.

An action is itself an essence or state in function. It functions because it accomplishes something, and it is a state because it is itself affected by other actions. Motion is not a state but a fact; it is the effect or terminal limit of action.

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Matter is not a substance, or something that presumably holds qualities together. We do not ever perceive this something—we only imagine it. To perceive it would require that it be itself a quality or mode of function. Substance, therefore, does not submit to the principle of existence.

Matter is then the organizational complexity of active and passive qualities in essences. Only matter can be perceived; only matter is not purely imaginary.

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