

Section 1: The Requirement: A Vigorous Philosophy for a Vibrant Life

Vigorous Philosophy: To be vigorous, a philosophy must mutually integrate, mutually correlate, the principles of five hierarchical sub-concepts:

- **The Root: Reality:** "What defines conceptual reality?" **Plus: Knowledge:** "What defines conceptual knowledge?" These constitute an inextricably intertwined pair.
- **The Trunk: Ethics:** "What defines good individual judgment?" The corollary principles of ethics must be rationally anchored within the root principles.
- **The Branches: Politics:** "What defines good social judgment?" **And: Esthetics:** "What is beautiful, worthy of admiration, worthy of emulation?" The corollary principles of both politics and esthetics must be rationally anchored within the root and trunk principles.

Section 2: Reality: "What Defines Conceptual Reality?"

Objectivism's Three Axiomatic Concepts: Observe that: Existence, identity, and consciousness are the three most fundamental, directly observable, human facts. And any able individual can easily, immediately, directly observe these three axiomatic facts: existence exists; existents possess identity; consciousness identifies existents. By one's own rational-work, one will *soon* discover that: It is not possible to rationally refute these three mutually integrated axiomatic concepts:

- **Existence:** Existence exists; non-existence does not. Observe that: Existence, reality, is all-inclusive, fully integrated, persistent, and progressively knowable.
- **Identity 1:** Identity is existence, but observed from a differentiating perspective. Observe that: Each existent possesses a unique identity that differentiates it from each other existent: from existence and non-existence are distinctly different to any two within context thoughts of an individual human are distinctly different.
- **Identity 2:** Cause-and-effect is identity-in-action. Observe that: Effects can only be caused by existents, and that particular kinds of effects can only be caused by particular kinds of existents: from only fundamental force existents can cause the coherence of our Big Cosmos to only human minds can cause concepts.
- **Consciousness:** Consciousness is identification. Observe that: Consciousness, lively awareness, exists only within living organisms. It first functions to identify existents. Then, by its integrated body and consciousness work, an organism is able to cause rearrangements of fundamental natural existents, but it is unable to ever cause them to exist. Also, within natural limits, and when rationally employed (humans only), consciousness functions only to support the organism's life. Thus, consciousness resides within, is subordinate to, existence. These rationally irrefutable facts validate Objectivism's Primacy of Existence Corollary.

Section 3: Knowledge: "What Defines Conceptual Knowledge?"

1. Percepts: Percepts are the exclusive type of original raw data presented to consciousness. Percepts are identifications of extra-conscious existents that are generated by automated, naturally existing, perception functions. Localized sensations (pains to pleasures), diffuse sensations (hunger to satiety, lethargy to vitality, agitation to tranquility, etc.), and emotions are automatically identified, and presented to consciousness, for observations and evaluations, by internal perception functions. Therefore, these and other such types are also perceptible extra-conscious existents. Rawly perceived, percepts just are, and they do not possess concepts, words, names, or values. They are nothing but a mind's view into extra-conscious objective reality. Other higher-animals also experience and rearrange percepts, but not concepts.

2. Concepts: Rational-work, non-contradictory integrations of percepts and concepts by logical reason, identifies differences and similarities amongst any percepts, post-percept mind-process observations, or preformed concepts. That work might then integrate certain similarities into a category, define it, and name it with a symbolic word. A new concept is formed. Formulated exclusively from percepts, a concept is simple; otherwise, it is complex, and might identify a vast conceptual hierarchy. Concepts are stable and intermingle. Definitions evolve. Words evolve.

3. Percept Range: A mind exists in isolation. Percepts constitute the exclusive media for inter-mind communications. Sounds and gestures are the primary media for direct communications. Written languages can communicate across space and time. Other forms of indirect communications, from primitive to modern, can also variously do so. Crucially, an individual human mind can become profitably turbo-charged from civilizations' rich intellectual legacies of knowledge communications.

4. Concept Power: Percepts only identify aspects of complex existents in specific times and places, and that severely limits each higher-animal's ability to experience, rearrange, and communicate percepts. Concepts abstract away time, place, and immediately non-relevant complexity. Nevertheless, within high degrees of certainty, concepts must integrate all presently known facts and remain open to new discoveries. For life, rational-work shuffles symbolically named memory files to pack, unpack, and repack evolving concept definitions: constituting concepts as prodigiously powerful tools that can provision individual humans with life-enriching benefits.

5. Genesis: From start to finish, we formulate our knowledge by intermittent processes of logical and hierarchical differentiations and integrations (rearrangements) of observations and concepts. We selectively direct and focus our extrospective observations, introspective observations, and reasoning skills. Our observations can be direct or, to degrees rationally trusted, indirect (a crucially important and virtually unavoidable resource). All of that is naturally limited and much of it can be evaded, making concept errors both possible and probable. All of that also encompasses ground zero of our free will, conceptual choice, our uniquely human method of causation. Our preformed concepts constitute our present conceptual contexts. Crucially, we can each choose to turbo-charge our own conceptual context.

6. Validity: Concepts are valid if independently integrated (rare) from, or honestly back-traced (common) to, objective reality. Concepts will be definitely valid within well-defined contexts (~rare), provisionally valid within degrees of certainty (common), or invalid (often). Concepts that "stretch" objective reality, to the degree such stretches are understood, will be valid, and *might* be valuable (fantasy, fiction, speculation, *humor!*, etc.). Concepts *might* be valid within others' contexts, but if borrowed, honest validations are evaded, and they become advocated, then they just constitute arbitrary parrot talk—often manifested in batches of ill-defined *squawks*.

7. Just Knowing: Memory factories spew turbulent clouds of *smoke and fog*: anxieties, fears, desires, hopes; rearranged percepts; rational knowledge, preformed value judgments, traditions, ill-defined *squawks*; etc. By that, memory factories *subtly fuel* alleged forms of "just knowing" (instincts, intuitions, revelations, etc.).

8. Language: Rational-work is performed exclusively in introspective language. And language is primarily a tool of reason, only secondarily of communication; try this reason experiment: Count words that you think vs. ones that you speak, hear, or read. If assigned to identify specific existents, words only constitute proper names.

9. Emotions 1: Emotion's three important functions are attachment, reporting, and motivation. By rational-work, we sow, cultivate, harvest, process, and eat grub. Then, our words might voice our emotions as follows. Attachment: "*Lub! Lub! Lub! Grub!*" Reporting: "*Belly Bulges.*" Motivation: "*Gobble! Gobs! Grub! Blater!*" However, we are unable to ever force our concepts into our emotions. If we were to persist exclusively in attempts to force "no-hunger!" into our emotions, then, no matter how ingenious our methods, we would soon die! Emotions do convey vitally important information, but they are devoid of concepts and *words!* Emotions are one of our evolutionarily endowed primeval attributes. And, if ill-judged, those emotional "things" can transmogrify into Caint Thinks: mutilators of Able Reason.

10. Emotions 2: Vigorously, subconsciously, at lightning fast speeds, our minds match our variously directed, variously focused, limited observations with our preformed value judgments, and thereby cause our emotions. Our preformed value judgments, consequential subsets of our knowledge, can, by rational knowledge, become well-judged and profitably turbo-charged. Emotions are caused by observation/judgment match-ups, can be subjected to observations and rational evaluations, vitally fuel our lives, but are unable to ever function as rational tools. Emotions are not tools of cognition. Reason is the essential tool of knowledge.

Section 4: Ethics: "What Defines Good Individual Judgment?"

1. Irrationality: Innocent knowledge deficits, morally neutral but powerless, often become hijacked by irrational ideas. Primacy-of-consciousness axioms, false professions of knowledge, and sacrifices (willful trades of greater-values for lesser-values) are irrational. (Within conflicts, evil enemies enact the sacrifices.) Altruism is willful self-sacrifice. Evasions, willful refusals to observe and reason, are the roots of evil. From these and other such evils, human generated tragedies ensue.

2. Judgment Tree: By incisive rational-work, the goodness of one's life emerges as one's ever-enduring root standard of value. Virtues are principal judgment values that identify important, life-enriching, and integrated aspects of that root. Virtues constitute the trunk of one's judgment tree. Subordinated values, laws, rules, and options constitute one's progressively numerous and conditional branches and leaves. Then, within one's present conceptual context, one chews one's own judgment tree, in well-judged degrees from-root-to-leaf, for good judgment guidance: "What is the value of this or that? What shall I think about or do? Whom shall I associate with, befriend, or love? What, why, and how shall I communicate? Why am I doing this now? *Shall I persuade? Or shall I just bury my head? Etc.*"

3. Virtues: By incisive rational-work, our principal virtue emerges as: *rationality*. Principal integrated aspects of rationality include: honesty, independence, integrity, justice, pride, productiveness, purpose, and self-esteem. By further rational-work, further principal integrated aspects of rationality can become identified.

Section 5: Politics: "What Defines Good Social Judgment?"

1. Rights: Rights bridge ethics and actions within social contexts. A valid right is a non-contradictory individual (undivided living entity) human right that identifies an integrated aspect of each individual's natural right to live—without forcing non-chosen obligations upon others. By incisive rational-work, our ethically valid rights emerge as evil-force-free rights to act or not to act: to move about, associate, and communicate; to produce, possess, trade, and dispose. Group rights are derived exclusively from voluntarily delegated individual rights, from individuals who must possess them. Each individual ever-possesses the natural right of necessary just defense against evil-force. However, in just proportions, one self-abrogates one's own individual rights by abrogating non-self-abrogated individual rights of others.

2. Evil-Force: Evil-force is any significant physical act that initiates, perpetrates, sanctions, or abets the abrogation of any individual right of any other (indirect forms: incitements, frauds, extortions, etc.). Only evil-force can abrogate individual rights, and only individual humans can enact evil-force—often acting via agents (individuals, organizations, governments, etc.). However, force is unable to ever abrogate the law of identity: $A=A$; a rose is a rose; a fact is a fact. Each evil-force act is prohibited, and each evil-force actor becomes subject to just retaliations. In just proportions, each such actor is responsible for all direct and indirect damages caused: life and property damages, collateral enforcement damages, disruptions of others' rights, etc.

3. Government: A government presides over a specific territory. It must be resolutely established upon an openly published rational constitution—by that, it becomes restricted from engaging in evil-force and from engaging in intellectual discourse. Its only purpose is to enforce individual rights through justice enforcement institutions: types to preempt, block, and/or retaliate against evil-force acts, and types for *final* civil adjudications. Those not restrained by enforcement restrictions are free to voluntarily depart; otherwise, a government's judgments stand. A government *is* constituted from voluntary delegations of individual rights, and it *is* restricted in both purpose and methods. It is *also* a necessary tool for our survival.

Section 6: Esthetics:

"What Is Beautiful, Worthy of Admiration, Worthy of Emulation?"

Artistic Purpose: A fine artist selects, emphasizes, elaborates, and weaves artistic insights, with optional contrasts, into perceptible and understandable objects of beauty. The purpose of a rational fine artist is to objectify heroic values that affirm, inspire, and/or motivate individuals within their own boundless evil-force-free pursuits of survival, prosperity, and happiness. The individual human mind *is* the fundamental artistic canvas of human life.

Section 7: The Delivery: A Vigorous Philosophy for a Vibrant Life

▪ **Reality Integrated Logical Reason** is the only possible razor for validly cultivating knowledge, values, judgments, and actions. Lazy reason razors nothing, cultivates nothing, of fundamental value or importance.

▪ **Reality Integrated Objectivist Principles** identify the valid conceptual roots of reality, knowledge, ethics, politics, and esthetics. Their vigorous trajectory is towards boundless evil-force-free pursuits of survival, prosperity, and happiness. They are beautiful, incisive, integrated, noble, and stable. And, by any able individual's own rational-work, they can *soon* become well-understood. Within all of human knowledge, no other such rational philosophy exists. For these and other such reasons, Objectivism is necessary.

▪ **Objectivism** incisively identifies, defines, and explains the only known indestructible map to the vibrantly good life that rationality offers.