

Part 5: The Page: A One Page Incisive Definition of Objectivism

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

Vigorous Philosophy: For a philosophy to be vigorous, it must thoroughly integrate a logical hierarchy of five principal 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 principles of ethics must be integrated corollaries of the root principles.
- **The Branches: Politics:** What defines good social judgment? **And: Esthetics:** What is beautiful, worthy of admiration, worthy of emulation? The principles of both politics and esthetics must be integrated corollaries of 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 root facts upon which each human conceptual mind evolves. And each able individual can easily, immediately, directly observe these three root facts: existence exists; existents possess identity; consciousness identifies existents. By one's own careful observations and rational-work, one will soon discover that: It is not possible to rationally refute these three mutually integrated, well-defined, 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 thoughts within an individual human mind are distinctly different.
- **Identity 2:** Cause-and-effect is identity-in-action. Observe that: Effects can only be caused by existents, and particular kinds of effects can only be caused by particular kinds of existents: from only fundamental natural-force existents can cause the coherence of our Big Cosmos reality to only human minds can cause concepts.
- **Consciousness:** Consciousness is identification. Observe that: Consciousness, lively awareness, exists only within living organisms. Consciousness 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 is unable to ever cause them to exist. Also, when rationally employed (humans only) and within natural limits, consciousness functions only to support life. Thus, consciousness exists and functions only within limited parts of 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, identifications of extra-conscious existents, are generated by automated, naturally existing, perception functions. Localized sensations (pains and 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 or words. Percepts are nothing but a mind's simple 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 generalize certain similarities into a coherent idea, define it, and name it with a symbolic word. Thereby, a new concept becomes formed. If formed exclusively from percepts, a concept is simple; otherwise, it is complex and might identify a vast conceptual hierarchy. Concepts are stable and intermingle. Words and definitions evolve.

3. Percept Range: A mind exists in isolation. Percepts constitute the exclusive media for inter-mind communications. Sounds and gestures are the principal 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 identify *limited 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 must remain open to new discoveries. For good life, rational-work shuffles symbolically named memory files to pack, unpack, and repack evolving concept definitions, constituting concepts as prodigiously powerful tools that can endow 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 percepts and concepts. We selectively direct and focus our extrospective observations, our introspective observations, and our reasoning skills. Our observations can be direct or, if rationally trusted, indirect (a crucial and 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. Free will is 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: Conceptual ideas are valid if independently integrated (rare) from, or honestly back-traced (common) to, objective reality. They will be definitely valid within well-defined contexts (~rare), provisionally valid within degrees of certainty (common), or invalid (often). If such stretches are well-understood, ideas that stretch objective reality will be valid and *might* be valuable (fantasy, fiction, speculation, humor, etc.). Though possibly valid within others' conceptual contexts, if one borrows ideas, does not honestly validate them, and then advocates them, then they just spew arbitrary parrot talk: often manifested in batches of ill-defined *squawks*.

7. Just Knowing: Memory factories spew turbulent clouds of *smoke and fog* (fears, angers, 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, prophesies, revelations, etc.).

8. Language: Rational-work is performed exclusively in introspective language. And language is primarily a tool of reason, only secondarily of communication. For a significant hint concerning these facts: Count words you think vs. words you speak, hear, or read. If used to non-conceptually name things, words constitute proper nouns.

9. Emotions 1: Emotion's three important functions are attachment, reporting, and motivation. By rational-work, we produce and eat grub. Then our words might voice our emotions as follows. Attachment: *Lub! Lub! Lub! Grub! Grub!* Reporting: *Belly Bulges.* Motivation: *Gobble! Gobs! Grub! Blater!* Emotions are devoid of concepts and *words!* They vitally inform and motivate our minds, but they are also devoid of objective causation power. By our emotions, we are unable to cause objective facts. If we were to persist *exclusively* in attempts to cause the objective fact nutrition by our emotions, then, no matter how ingenious our methods, we would soon die! Emotions are one of our evolutionarily endowed primeval attributes. And, if misjudged as knowledge, an emotion will transmogrify into Caint Think: the mutilator 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. By that, our minds cause our emotions. Our preformed value judgments, consequential subsets of our knowledge, can become well-informed and profitably turbo-charged by rational knowledge. Emotions are caused by observation/judgment match-ups, can be subjected to observations and rational evaluations, vitally inform and motivate our minds, but can never 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. (In battles, enemies enact the sacrifices.) Altruism is willfully irrational self-sacrifice. Evasions, willful refusals to observe and reason, are the roots of evil. From irrationality, human-generated tragedies ensue.

2. Judgment Tree: By incisive rational-work, the goodness of one's own life emerges as one's ever-enduring root standard of value. Virtues are principal moral 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. Important, life-enriching, and integrated aspects of rationality include: honesty, independence, integrity, justice, pride, productiveness, purpose, and self-esteem. By rational-work, additional virtues can become identified.

Section 5: Politics: What Defines Good Social Judgment?

1. Rights: Rights bridge ethics and actions within social contexts. Rights are *moral concepts* for social governance. Whether explicitly or implicitly, well-informed or not, as conceptual beings, human individuals *are* self-governed by moral concepts. Valid rights identify actions that individuals must perform to live: without abrogating others' individual rights, without forcing non-chosen duties or obligations upon others. By incisive rational-work, our ethically valid rights emerge as evil-force-free rights: to peaceably move-about, associate, and communicate; to peaceably produce, possess, trade, and dispose; to peaceably govern all aspects of one's own body and mind; to engage in necessary defense against evil-forces. Those who validly possess rights can voluntarily delegate them to others who are also able to validly possess them. Moreover, only post-birth live human individuals are able to conceptualize moral concepts and act accordingly; therefore, only they can validly possess rights.

2. Evil-Force: Evil-force is any act that significantly initiates, perpetrates, sanctions, or abets an abrogation of an individual right (violence, incitements, common crimes against persons and property, frauds, extortions, etc.). Evil-force acts are prohibited. In just-proportions, one self-abrogates one's own individual rights by abrogating non-self-abrogated individual rights of others, and one becomes subject to just-retaliations: one becomes responsible for all direct and indirect damages caused: life and property damages, collateral enforcement damages, disruptions of others' rights, etc. Only human-generated forces can abrogate rights, and humans often propagate good or evil forces via agents (individuals, organizations, governments, etc.). Nevertheless, human-generated forces can never abrogate the law of identity: $A=A$; a rose is a rose; a fact is a fact; one individual cannot be two individuals.

3. Government: A rational government presides only over specific territories, and it must be resolutely established upon an openly published rational constitution. Such a constitution establishes a rational government's primacy over coercive enforcement rights and restricts it from engaging in evil-force and intellectual discourse. A rational government's only purpose is to enforce individual rights through justice enforcement institutions: types to preempt, block, or retaliate against evil-forces and types directed towards *final* adjudications. Any individual who is not restrained by enforcement restrictions is free to voluntarily depart. Rational governments *are* constituted from voluntary delegations of individual rights and *are* limited in coercive purposes and methods. They are *also* necessary tools for human survival and well-being.

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, or motivate individuals within their own life-enriching pursuits. (Such pursuits *are* beneficial to others.) The individual human mind *is* the fundamental artistic canvas of human life.

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

- **Objective Reality Anchored 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.
- **Objective Reality Anchored Objectivist Principles** identify the valid conceptual roots of reality, knowledge, ethics, politics, and esthetics. Their vigorous trajectory is towards life-enriching pursuits. They are incisive, integrated, 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.
- **Objectivism** incisively identifies, defines, and explains the only known indestructible knowledge map to the vibrantly good life that rationality offers. Rightly understood, Objectivism is both necessary and sublime.