

## Appendix

### 1. The Critical Articles of Faith

1. God exists.
2. God created human beings and the temporal universe and did so for some divine purpose.
3. Human beings are a reflection or image of God.
4. Faith takes priority over belief.
5. Human beings make their own necessities. Therefore, if any transcendent absolute necessities exist they exist because God makes them so.
6. God values never-ending striving for perfection.
7. God values humility and so humility is a virtue.
8. God values freedom.
9. God is a supreme and supremely sublime benevolent leader.
10. No human being can thwart a divine purpose. If his actions are in opposition to a divine purpose, they serve it mediately by serving as provocations for actions by others that do agree with it.
11. Divine purpose is fulfilled by humanity overall, not by individuals, and finds its expression in divine Community.
12. Every person unchosen for membership in divine Community has unchosen himself.
13. Every person makes himself the person he chooses to become.
14. Life is an apprenticeship for afterlife. Its lessons of virtue and morality are necessary preparations for afterlife *Existenz* by a being possessing free will.
15. Faith in the Dasein of afterlife is necessary if human life is to have any purpose or meaning.

### 2. Religious Definitions

1. Afterlife means the continuation of a person's *Existenz* after this *Existenz* ends on earth.
2. Sin is moral transgression in the form of any deed contrary to reciprocal duty in regard to the situation of others.
3. A sinner is a person whose personality habitually conflicts with divine Community.
4. Charity is the voluntary giving of necessary aid to those in the civil Community in need of aid to overcome threats to their health, safety, security or ability as citizens to fulfill their Duties to the civil Community.
5. Bigotry is obstinate or ideological attachment to a particular party, sect, faction, opinion, or dogma with excessive prejudice. Bigotry is a violation of the principle of citizenship.

**3. Maxims of Civic Conduct**

1. Commit and attend to civic Duties in accordance with the Community's social contract;
2. Commit to an *obligatio externa* of assisting and participating in the providing of civic education for every member of the Community ;
3. Do not engage in uncivic social interactions or activities;
4. Engage in and express cooperation with other members of the Community;
5. Engage only in civic competitions.

**4. Maxims of Anthropology**

1. Make acting with charity for those in the civil Community a categorical imperative of civic Duty. (principle of *psyche-teleology*).
2. Make civil disobedience of unjust laws a categorical imperative of Duty and tolerate no unjust institution to be perpetuated. (principle of justice)
3. Make it your maxim to employ your skills and talents in communion with others when by your shared contributions Progress with preservation of Order can be realized or when Order in the civil Community must maintained. (Principle of *Anordnungsvermögen*). This is the Critical meaning of κοινονία (communion, association, partnership).
4. Make it your maxim to hold bigotry in every form to be a moral crime when it is intentional or a moral fault when it is unintentional, both in your own person and in others in the civil Community.

**5. Maxims of Approval of Taste**

1. Make it your maxim to always be interested in institutions of the Community and actively participate in the moderating of incongruent special interests to help convert these into congruent special interests.
2. (maxim of empathy) Make it your maxim to try to understand the situations of others that affect their Duties-to-themselves before you make judgments of their motives and characters.
3. (maxim of comprehension) Make it your maxim to strive to make your comprehension of humanity more complete by means of on-going educational Self-development of your Self-discipline, cultivation, prudence, and morality.
4. (maxim of common interests) Make it your maxim to always seek for a common interest as a ground upon which satisfaction of your special interests can be brought into coherence with the special interests of other people.

**6. Dialectic Theorems of Afterlife**

1. There is an afterlife for at least some persons.
2. Afterlife is seriated with grades of Community.
3. Afterlife does not imply immediate reunion with God.
4. Afterlife requires bodily resurrection.

5. People's afterlives are individualized by merit and virtue.
6. There is no hellish afterlife.
7. Divine Community occupies the quadrant of corporate personality centered around the catalytic reactive axis.

## 7. Animating Principles of Corporate *Personfähigkeit*

1. Each person accepts and attends to specific civic Duties, for the performance of which he can be justly held accountable by the Community;
2. The Community provides an institution of means for the civic education of every member, by which each member can further develop humanity in his own person and participate in perfecting humanity in the Community; participation in this educational Self-development is held to be a civic Duty;
3. Each person has a Duty to refrain from uncivic social interactions and misuse of his tangible power within the Community; and
4. In both leader's actions and follower's actions, each person's activities are to be directed toward the generation of bonding relationships and elimination of antibonding relationships with other people within the Community.

## 8. Glossary of Theological Terminology

For technical terminology of the Critical Philosophy see *Wells' Unabridged Glossary of the Critical Philosophy and Mental Physics*, 5th ed., available at no cost at <http://www.mrc.uidaho.edu/mrc/people/rwells/techdocs/>.

**accommodation:** modification of an existing structure to permit incorporation of a new representation or scheme.

**afterlife:** continuing *Dasein* of an essential part of one's identity or stream of consciousness after the death of the physical body.

**agent:** the object of a concept predicated to contain the cause of an effect.

**anthropological person:** the character of a person who participates in a community and undertakes processes of Community-building.

**appetitive power:** (1) the practical ability of an Organized Being to take an action and thereby be the efficient cause of the actuality of the object of that action; (2) the capacity of an Organized Being to be, through its representations, the cause of the actuality of the objects of those representations.

**article of faith:** any of the hypothetical dialectic speculations grounded in epistemology-centered metaphysics and pertaining to supernature which condition the system of Critical theology as the fundamental ideas of faith.

**assertiveness:** the way in which you are perceived as trying to influence the thoughts and actions of others.

**assimilation:** incorporation of a representation or scheme into a general structure.

**authority:** possession of the power of causing something to become greater, to increase, to be strengthened, or to be reinforced in some way.

**beauty:** the matter of composition in a reflective judgment presenting a feeling of a state of equilibrium.

**belief:** unquestioned holding-to-be-true-and-binding on the basis of a merely subjective sufficient reason.

**bigotry:** obstinate or ideological attachment to a particular party, sect, faction, opinion, or dogma with excessive prejudice.

**bigotry, institutionalized:** bigotry set up or established in the instituting of a system by means of common suppositions or speculations used as principles in the practice of the institute's functions.

**categorical imperative:** (1) in the practical Standpoint, the first, absolute, and unconditioned imperative of pure

practical Reason which acts as the practical transcendental scheme for the process of reasoning. The categorical imperative is the single grounding regulation of pure practical Reason. There is only one categorical imperative, and it is recognized as the fundamental law of acting unconditionally for equilibration in the overall *Existenz* of the Organized Being; (2) in the judicial Standpoint, the master regulatory formula of pure practical Reason defining conditions of expedience for every practical purpose; the formula mandates achieving a state of holistic equilibrium and a structure of universal law in the manifold of rules; (3) in the theoretical Standpoint, any tenet recognized without conditions placed on its application. Every theoretically categorical imperative when viewed from the practical Standpoint as a formula is merely a hypothetical imperative.

**categorical imperative of pure practical Reason:** the imperative is: all human actions unconditionally act to achieve and maintain a state of equilibrium in his overall *Existenz*. The categorical imperative of pure practical Reason is the first law of all non-autonomic human behavior.

**charity:** voluntary giving of necessary aid to those in the civil Community in need of aid to overcome threats to their health, safety, security, or ability as citizens to fulfill their Duties to the civil Community.

**citizen:** a member of a Community who accepts mutual Obligations to-and-with its other citizens and who accepts the performance of acts of citizenship as a reciprocal Duty he owes to the Community.

**citizenship:** the actuality of individual actions congruent with conventional general standards of expectations for civic actions.

**civic:** applying or pertaining to the conduct or behavior of individuals in civil social interactions.

**civic action:** an action operationalized by an individual that is congruent with his Duties under the terms of a social contract.

**civic conduct:** conduct that is not-hostile to the civic interests of another person in the Community.

**civic interest:** an interest not-contradictory to Duty and Obligation under terms and conditions of a civil Community's social contract.

**civil:** applying to the collective conduct or behavior of a Community as this conduct or behavior affects one or more individual persons in the Community.

**civil right:** any object defined by the civil convention that is regarded under that convention as an intangible property possessed by every member of the civil Community and expected as a benefit of citizenship in that Community.

**cognition:** (*Erkenntnis*) (1) an act of conscious objective representation; (2) an objective perception. Cognition involves two subspecies of representations, namely intuition and concept. A cognition always requires representation of an intuition; an intuition without a participating concept is a cognition in the narrow sense. That which is represented by a cognition is called its object.

**Community:** a voluntary association of people who join together for some common purpose. A Community is either a civil Community or a non-civil Community.

**Community, civil:** an association of people sharing a civil convention (a civil association) having common civil rights and civil liberties with a common system of governance.

**Community, divine:** the Ideal of the highest order of civil Community, i.e., the Object of a perfect institution of civil Community, in afterlife.

**Community, non-civil:** a Community in which the association does not involve a civil convention, civil rights or civil liberties.

**community:** in social-natural science, a group of people living in the same district, geographical area, etc. under the same laws.

**compete:** to take action such that the actions of two or more persons are in mutual real opposition to one another (*Entgegensetzung*) so that the effect of each action wholly or partially negates the effect of the other. Two persons whose actions compete are called competitors.

**context:** (*Zusammenhang*) the sphere of concepts, combined by judgment with the concept said to have the context,

which delimits the applicable scope involving that concept in Reality.

**cooperation:** collective behaviors of a group of interacting people within a leadership dynamic in which each individual acts from a basis of Duties according to his personal and private moral code but in such a way that he interacts congruently with the Duty-determinations of the other people. To congruently interact in this context means that satisfaction of Duty by one person in the group does not thwart satisfaction of Duty by another person in the group.

**creed:** the specific authoritative formulae of a particular religious faith. A creed is not a theology.

**crime:** (moral) any intentional transgression.

**criminal:** a person who commits a crime.

**cult:** (from the Latin *cultus*) a species of theology which contains a special object of ethics.

**Dasein:** existence in the context of that-which-exists.

**defer:** to make yourself go along with the wishes, opinion, or governance of another through respect.

**dharma:** 1. in Buddhism, the idea of cosmic law and order; 2. in Hinduism, truth, righteousness, duty, law, and justice.

**divine archetype:** a synonym for the theological archetype.

**Duty:** a concept of a necessitated and objectively practical act in accordance with an idea of objective moral law that excludes all personal inclinations from serving as the ground of the action.

**duty:** (*Verpflichtung*) a necessitated action connected in a formula of obligation corresponding to a form of Duty. A duty is composition (matter) for the *nexus* (form) of obligation.

**Duty and contrary to Duty:** (moral category of) the contextual determination of what a duty asserts and does not assert in its meaning implications.

**epistemic faith:** faith in which a person's religious views are shaped by an epistemology-centered theology.

**epistemology-centered metaphysic:** a system of pure rational knowledge through concepts based upon a theory of how human knowledge is possible.

**episylogism:** a descending inference of reason from condition to conditioned.

**equilibration:** the process of synthesizing a balance between generalization and specialization; specifically, synthesis of a balance between assimilation and accommodation.

**equilibrium:** (1) a closed cycle of activity in which there are no innovations; (2) complete negation of the intensive magnitude of *Lust per se*.

**essence:** the first inner ground of all that belongs to the possibility of a thing.

**evil:** the Object of practical Reason by which an object is represented a negative and necessary object of appetitive power. Evil is a practical representation of the power of Reason and refers to the choice to effect or maintain the non-actuality of an object of representation in judgment. The notion of evil is contained in the act of practical determination of appetitive power (as a means) according to a practical maxim and not in the outcome of the action as an object.

**Existenz:** existence in the context of the-manner-in-which-something-exists.

**faith:** holding-to-be-true on the basis of a subjectively sufficient condition with consciousness of doubt.

**fault:** (moral) any unintentional transgression.

**follower:** a person is a follower if the act of his Self-determination is stimulated by the actions of another person. That other person is his leader.

**freedom:** the capacity for one's Self-determination to take action.

**God:** the noumenal Object of the Idea of the theological archetype.

**good:** deontologically, the Object of practical Reason by which an object, called an objective good, is represented a necessary object of appetitive power. Good is a practical representation of the power of Reason and refers to the choice to effect or maintain the actuality of an object of representation in judgment. The notion of good is contained in the act of practical determination of appetitive power (as a means) according to a practical maxim and not in the outcome of the action as an object.

**grace:** unmerited divine clemency bestowed on a person by God.

**hell:** any hypothetical form of afterlife where *Existenz* is regarded as punishment, retraining by divine revelation, or merely neutral never-ending continuation of *Existenz* without purpose.

**hope:** Desire accompanied by expectation of or trust in its fulfillment.

**humanity:** the mutual sympathetic participation subsiding in unselfish behaviors by human beings by which people cooperate in ways that promote their general welfare, mutually provide for each other's safety, and promote the common good of everyone living in this human association.

**humble:** to act in a manner reflecting, expressing, or offering in a spirit of deference.

**humility:** the quality or state of being humble.

**hypothetical imperative:** a constructed imperative recognized as a maxim about maxims (precept of Reason). A theoretical hypothetical imperative is a concept of an imperative conditioned by a higher concept in the manifold of concepts. The formula expressed by a *practical* hypothetical imperative is conditional and is grounded by the categorical imperative of pure practical Reason. All imperatives regarded as categorical from the theoretical Standpoint are always hypothetical from the practical Standpoint. *See also* practical hypothetical imperative.

**Ideal:** an Object by which the Organized Being understands an Idea not merely *in concreto* but rather as an individual thing determinable through the Idea alone.

**ideal:** an Object that exhibits in its representation *in concreto* the most perfect instantiation of an idea.

**imperative:** the formula of a precept of Reason. *See also* categorical imperative, hypothetical imperative.

**inclination:** an habitual sensuous appetite.

**inference of analogy:** an inference of judgment by which marks of one object's concept are made part of the representation of the concept of another object.

**inference of judgment:** An inference produced through the process of reflective judgment by which *given* particular representations are subsumed under a general intuition which is re-cognized as an empirical general concept. It is by such an inference that new general concepts are produced for use in determining judgment (which always subsumes particulars under a *given* general concept). The three *modi* of inferences of judgment are ideation, induction, and analogy. Because inferences of judgment fall under the process of reflective judgment, all such inferences have only a subjectively sufficient ground (formal expedience) and not an objectively sufficient ground.

**inference of reason** (*Vernunftschluß*): an inference in which the judgment (conclusion) is derived by first subsuming a cognition (the minor premise as ground) under the condition of a rule (the major premise as the argument) and under regulation by a principle of pure speculative Reason.

**interest:** an anticipation of a satisfaction or dissatisfaction combined with a representation of the *Existenz* of some object of desire.

**justice:** the negating of anything that is unjust.

**karma:** moral action.

**knowing:** consciousness of having objective sufficiency for a holding-to-be-true.

**Knowledge** (*Wissen*): systematic and inalterable assertion of truth with consciousness that holding-to-be-true is grounded in judgments that have apodictic Modality with both objectively and subjectively sufficient grounds of understanding. The connotation of this term is that of an Object exhibited as an Ideal.

**knowledge:** (*Erkenntnis*) (1) in the wide sense, any conscious representation or capacity for making such a representation by or through which meanings are determined; (2) in the narrow sense, a cognition held-to-be an

inalterable assertion of truth.

**κοινωνία:** ("koinonia") communion, association, or partnership.

**Kraft:** (1) in the context of a human being, the ability of a person to Self-determine his own accidents of *Existenz*; (2) in general, the matter of an ability in terms of what the ability is able to do; (3) in many usages, *Kraft* refers to the ability of a person to do or to cause to be done something in particular that stands as the Object of that particular *Kraft*.

**law of Obligation:** a rule a person constructs in his manifold of rules structured in such a way that acting according to it is evoked as an imperative in the process of appetition.

**leader:** a person who purposively stimulates the Self-determination of another person to express an action congruent with the leader's purpose.

**leader action:** an action taken by a leader that stimulates a state of tension in a follower. Leader actions are either successful, unsuccessful or non-successful.

**leadership:** the reciprocal relationships between two or more people by which the Self-determination of action by followers (are) stimulated by the actions of a leader. The follower's Self-determination is a synthesis of transcendental topic with the mathematical form {integration, subcontrarity, transitive Relation, determination}. Leadership is a social dynamic and does not subsist in any individual but only in relationships between or among individuals.

**leadership action:** the entirety of actions by a leader and a follower such that a state of tension is produced in the follower which results in his taking some action.

**leadership dynamic:** the potential power of spontaneity in the reciprocal relationships between two or more people by which the Self-determinations of actions by followers are stimulated by the actions of momentary leaders.

**liberty:** freedom plus the ability to realize the action undertaken.

**liberty, civil:** liberty bound by deontological Obligation to participate as a citizen in a civil Community.

**liberty, natural:** liberty such that the ability to realize the undertaking of an action is constrained only by physical laws of Nature.

**life:** the capacity of a being to take action in accordance with the laws of appetitive power.

**Lust:** (pronounced "loost") *Lust per se* in its positive or attractive character of an adaptation towards making actual the *Existenz* of some condition of desiration that is judged as expedient for equilibrium.

**Lust per se:** the unity of *Lust* and *Unlust*; it is the fundamental property of adaptive *psyche* for determining adaptation to a state of equilibrium. *See also Lust, Unlust.*

**meaning:** the coherence of perceptions and activities.

**merit:** 1) the quality of an action whereby more good occurs from it than that for which the actor was morally responsible; 2) an action taken in accord with either *obligatione externa* or *interna* that is such that the action could not have been externally compelled in the measure to which it actually took place (an action said to be "above and beyond the call of duty").

**meritorious person:** a person whose action has the quality of merit and who consistently exhibits virtue in his attention to his Duties.

**metaphysic:** the way in which one looks at the world.

**mini-Community:** a civil Community constituted as a proper subset defined by the intersect of its members' societies.

**miracle:** an event that occurs or has occurred but cannot be produced by any known objectively valid laws of Nature.

**moral law:** an idea in the manifold of concepts of a tenet that is held-to-be a theoretically-categorical imperative of an individual's private moral code. A moral law is held-to-be-binding with both a subjectively sufficient reason and an objectively sufficient reason; therefore, the person holds it to be universally binding for all persons.

**moral secession:** the withdrawal of a citizen from a Community or Society *without transgression* that is justified by a perpetuation of injustice committed by the Sovereign through violation of the condition of the social contract.

**morality:** an idea represented in the manifold of concepts having a system of moral laws as its object.

**motivational dynamic:** the *nexus* of motive-determinations in the synthesis of judgmentation in general. The motivational dynamic is representation of the *Existenz* of the potential power to organize and regulate accommodation of perception (motivation). Thus it is the capacity in pure Reason to bring the *Lust per se* of *psyche* under the command of the categorical imperative.

**noumenon:** the Object of a supersensible idea.

**Object:** (*Objekt, Object*) that in the concept of which the manifold of a given intuition is united, which stands as subject of a judgment that can contain different possible predicates, and which has no opposite. The matter of an Object is the object; the form of an Object is the representation. The objective validity of the idea of 'Object' is practical objective validity as a schema of the organization of knowledge.

**object:** (*Gegenstand*) the matter of an Object; that which is a unity of concepts, in the concepts of which meanings are vested, and which is contrary to cognitions being haphazard or arbitrary. An object and its representation are epistemologically distinct but not ontologically distinct. The terms object and representation are epistemological opposites. From the judicial Standpoint an object is a thing-as-we-know-it.

**obligatio:** pledging that binds the pledger to fulfillment of a specific or specified obligation.

**obligatio deliberatus** (deliberate pledging): a form of pledging in which pledger and pledgee are one and the same person, the matter of duty is a duty-to-Self with regard to one's situation, and the obligation is an obligation-to-Self with regard to one's situation. *Obligatio deliberatus* is logically hypothetical pledging.

**obligatio externa:** (outward pledging) a form of pledging in which the pledgee is another person or group of persons. The matter of duty for *obligatio externa* is a reciprocal duty to oneself (the pledger) with respect to the situation of others. The form of *obligatio externa* is logically disjunctive, which means in this case that the pledger regards the determination of his duty as co-determined with a duty pledged to him by the pledgee that he can require the pledgee to fulfill.

**obligatio interior** (interior pledging): a form of pledging in which pledger and pledgee are both members of the same corporate person and the matter of duty is a duty to the corporate person with regard to its situation. *Obligatio interior* is what corresponds in a corporate person to *obligatio deliberatus* in a real person.

**obligatio interna** (internal pledging): a form of pledging in which pledger and pledgee are one and the same person, the matter of duty is a duty-to-Self with regard to one's own personality, and the obligation is an obligation-to-Self with regard to one's own personality. The form of *obligatio interna* is logically categorical pledging.

**Obligation:** (*Verbindlichkeit*) an overall orientation of judgmentation in the self-determination of appetites such that the action is necessitated by a practical moral imperative.

**Obligation, moral:** an overall orientation of judgmentation in the self-determination of appetites such that the action is necessitated by a practical moral imperative.

**obligation:** (*Obligation*) (1) in the narrow sense, the necessity of a free act under a theoretically categorical imperative of Reason; (2) in the wide sense, a ground for an act that originates from the manifold of rules of practical Reason through ratio-expression.

**obligatione:** legal liability.

**obligatione externa:** outward legal liability. A liability attached to any failure to perform some action the person has pledged to perform and for which failure others can justly hold him culpable and justly compel him to negate the injustice perpetrated by his deed.

**obligatione interna:** inner legal liability. This is a wholly subjective internal liability subsisting in a dissonance between a representation of a theoretical imperative in the manifold of concepts and a practical tenet in the manifold of rules in which either the concept of an action or cognizance of the result of that action after it is expressed provokes a feeling of *Unlust* in reflective judgment. Perception of such a feeling is called conscience.

**obligee:** the pledgee who has placed himself under some obligation to fulfill some duty.



**obliger:** a pledgee to whom a person has placed himself, by pledging, under some obligation to fulfill some duty.

**officium:** (1) the Object of unity of Duty and Obligation or duty and obligation; (2) that which one is bound to do in the service of obligations; (3) from the judicial Standpoint, an act of Critical Self-respect; (4) from the practical Standpoint, the combination of a matter of Duty-action (*Pflicht*) and a form of Obligation; (5) from the theoretical Stand-point, the combination of a matter of duty-action (as a *Verpflichtung*) and a form of obligation. Definition 1 is the root definition, definition 2 is the instantiating definition, and the remaining definitions are the term's epistemological explanations.

**ontology:** a constituted system of all concepts and principles related to understanding objects in general.

**opinion:** 1) in the wide sense, holding-to-be-true with consciousness of the absence of both an objectively sufficient reason and a subjectively sufficient reason; 2) in the narrow sense, an assertion of truth with consciousness of its alterability.

**opinion of will:** an action according to a maxim.

**outlaw:** a person who has not committed himself to reciprocal duties to the civil Community.

**perfect and imperfect Duty:** (moral category of) the determining factor representing a Duty as either involving a social Obligation (perfect Duty) or a private Obligation-to-oneself (imperfect Duty).

**perfection:** 1. the Idea of completeness in: (a) the determination of the subject with respect to all its predicates; (b) the derivation of the *Dasein* of things; and (c) the thorough-going connection of its whole. 2. the process of making something more complete (perfecting).

**perfection, human:** the completeness of a human being in regard to his (or her) powers, capacity, and readiness to carry out all and any purposes.

**permitted and unpermitted:** (moral category of) an act is permitted if the action is not proscribed by a moral maxim or law; the action is then said to be morally indifferent; an act is unpermitted if the action is proscribed by a practical rule limiting one's liberty to carry it out. Accommodating judgmentation of an unpermitted act must be carried out such that the modified action is no longer proscribed by any practical rule before the action can be effected.

**person:** an individual whose acts are attributable to his agency of psychological causality (causality of freedom).

**Personfähigkeit:** See power of a person.

**personality:** (*Personlichkeit*) (1) from the theoretical Standpoint, the entirety of the nexus of practical rules in the manifold of rules regulating a person's habits expressed by his physical and mental activities; (2) from the practical Standpoint, the capacity for freedom by which a person can be his own Self-determining agent in autonomy from being externally determined by factors outside of his Self.

**pledge:** (1) as the object of a noun, a pledge is an act of practical judgment constructed using the practical *momenta* of {intellectual appetite; validation; co-ordination of rules in a means; *bonitas moralis*}; (2) as the object of a verb, to bind oneself to fulfillment of an obligation.

**pledgee:** the person to whom anything is pledged.

**pledger:** one who pledges, i.e., makes a pledge.

**pledging:** the action of making a pledge.

**power of a person:** (*Personfähigkeit*) the organization of the capacities of a person for realizing or attempting to realize the objects of his appetites. Its 2LAR structure is: the person's physical power, which subsists in the capacities of his body (Quantity); the person's intellectual power, which subsists in his knowledge, intelligence and judgment (Quality); the person's tangible power, which subsists in his stock of tangible personal goods, fungible skills, and his stock-of-time available to him for using them (Relation); and the person's persuasive power, which subsists in his ability to sufficiently communicate his thoughts and ideas to other persons and thereby gain their consent, agreement or cooperation.

**practical hypothetical imperative:** any currently unconditioned rule in the manifold of rules.

**precept:** an action grounded in an objective principle.

**precept of Reason:** the representation of an objective principle so far as it is necessitating for a will.

**prosyllogism:** an ascending inference of reason from conditioned to condition.

**racism:** belief in the superiority of one race over another, regardless of what definition is used for the word "race."

**Reality:** the Object of Rational Theology; Reality is the transcendently necessary universal context in which all ideas of real objects cohere as limitations. The phrase "all-of-reality" is a synonym for Reality.

**reality, condition of:** the condition of reality is sensation.

**reality, empirical:** objective validity in the conscious representation of objects.

**reality, notion of:** (*Realität*) one of the categories of Quality in Kant's primitive notions of understanding.

**reality, noumenal:** everything that is positively presented in one's understanding.

**reality, objective:** specific transcendental affirmations and negations that delimit an object within general Reality.

**reality, phenomenal:** everything that is positively presented to one's senses.

**Relation reciprocally of one person to the situation of others:** (moral category of) the *nexus* of tenets of action held-to-be-binding in the context of a social contract.

**Relation to personality:** (moral category of) the *nexus* of tenets of action pertaining to a person's Self-respect.

**Relation to the situation of the person:** (moral category of) the *nexus* of tenets of action pertaining to how a person deals with the contingencies of external Nature so far as these contingencies affect his own well-being.

**religion:** faith or belief in supernatural entities with contemplation of moral law as divine precept.

**respect:** a self-produced affective perception of consciousness of the determination of one's will through a rational law without intervention from other influences of sense.

**responsiveness:** the way in which you are perceived when expressing your feelings when relating to others.

**rule:** an assertion made under a general condition.

**rule of commission:** (moral category of) the Quality of a moral maxim, precept or law holding that it is congruent with its moral context if the action is effected and incongruent if it is not.

**rule of exception:** (moral category of) the Quality of a moral maxim, precept or law whereby in some contexts congruence of the rule subsists in an act of commission while in other contexts congruence of the rule subsists in an act of omission.

**rule of omission:** (moral category of) the Quality of a moral maxim, precept or law holding that congruence with its moral context subsists in not taking the action and incongruence subsists in taking it.

**Sache-thing:** an object regarded from the empirical reflective perspective as a thing-in-the-world.

**Self-respect:** the first and pure *a priori* interest of practical Reason to act for the practical perfection of the structure of the manifold of rules in absolute coherence with the formula of the categorical imperative.

**self-respect:** (*Achtung*) the representation of a value prejudicial to self-love in the determination of appetitive power.

**sin:** transgression in the form of any deed contrary to reciprocal duty in regard to the situation of others.

**sinner:** a person whose personality habitually conflicts with divine Community.

**slavery:** the imposition of impediments of coercion by any person on another person that deprives that person of liberty to determine his own actions independently of the inclinations of others.

**social compact:** any agreement between individuals pertaining to their association with each other in a state of Community.

**social contract:** a specific social compact entered into by all members of an association by which each member pledges himself to specific terms under a specific condition.

**spirit:** the inner principle of animation for a living being.

**spirituality:** the non-corporeal and non-physical Quality of human Self-determination through affectivity.

**Standpoint:** one of the three subjective perspectives for evaluating philosophical concepts with regard to the three higher capacities of the phenomenon of mind. Standpoints are perspectives of Critical epistemology, and thus are 'higher perspectives.' The theoretical Standpoint evaluates with regard to the power of understanding (faculty of knowledge) and is the Standpoint for ontology properly so-called. Its concern is with empirical objects of Nature. The practical Standpoint evaluates with regard to practical Reason and the appetitive power of a human being, and is the Standpoint for a human being's power to act spontaneously as an agent. Its concern is with intelligible objects inasmuch as these objects are causes as grounds necessary for the possibility of experience. The judicial Standpoint evaluates with regard to the power of judgmentation in general and the feeling of *Lust* and *Unlust*, and is the Standpoint for a human being's power of self-organization in harmonizing objective and subjective knowledge, i.e. for organizing experience.

**stereotype:** an abstract model used as a classification for other people. A person conceptualizes a stereotype in order to better facilitate judgmentation of appearances involving persons so modeled or classified.

**stereotyping:** the process of forming judgments about people based on abstract models that a person makes for himself. The model is called a stereotype.

**sublime:** the quality of an Object when one cannot grasp it in its entirety in a sensible intuition.

**sublimity:** the feeling of *Unlust* (pronounced "un-loost") produced in aesthetical reflective judgment when the synthesis in sensibility is unable to concentrate its apprehension all in one intuition.

**supernatural:** pertaining to supernature.

**supernature:** the totality of supersensible things and their relationships for which their ideas contain a notion of causal agency ascribed to a problematical willpower or essence that cannot be ascertained by any experiment or other scientific labor human beings can carry out.

**taste:** the aesthetical capacity for judgmentation of an object or mode of representation *through* a subjective satisfaction or dissatisfaction in which there is no *objective* interest.

**tension:** an object referred to by a feeling of *Lust* or *Unlust* subsisting in the motivational dynamic with 2LAR structure {expression of interest, affirmation of reevaluation, enforcement of law, groping for equilibration}.

**theologian:** a scholar whose special field of scholarship is a doctrine constituting a system in accordance with a principle of a disciplined whole of religious faith.

**theological archetype:** the cognizance of a highest of a singular highest essence which: (a) rejects every deficiency; (b) contains all realities in itself; and (c) is regarded as the practical highest good. The Object of the theological archetype is called God.

**theology:** a doctrine constituting a system in accordance with a principle of a disciplined whole of religious faith.

**thing:** (*Ding*) an object when regarded in terms of the possibility of actual or necessary *Existenz* independent of the human being who represents that object in concepts. Representation and thing are regarded as being ontologically distinct. The highest non-transcendent concept of a thing is the idea of a *noumenon*.

**Toynbee proletariat:** (1) in Toynbee's history terminology, any social element or group which is in some way *in* but not *of* a given Toynbee society at any period in that society's history; (2) in social-natural contexts, any group of former citizens who have morally seceded from their former Community or Society and reverted to outlaw status with respect to those still belonging to their former association.

**Toynbee society:** a community of nations interacting with one another and in which are found common cultural features upon which are based a convention of definition naming them as composing a cultural unit.

**tranquility:** a state of mind that results from being sufficiently satisfied in relationship to one's general state of life and desiring nothing more or different in this relationship.

**transcendental Ideal:** a noumenal entity in which the Critical Ideas of perfection are all contained. It is the practical object of the regulation by Reason of thinking which, in regard to a *nexus* in Reality, serves as the practical *a*

*priori* standard for the perfection of knowledge (theoretical Standpoint) and of happiness (judicial Standpoint).

**transcendental Ideas:** the system of pure *a priori* principles of Reason for organizing, orienting, and regulating mental acts.

**transgression:** any deed contrary to duty.

**treaty:** an arrangement or agreement made by negotiation.

**trust:** reliance on the character, ability, strength, or truth of someone or something.

**unjust:** anything that breaches or contradicts the condition of a social contract.

**Unlust:** (pronounced "un-loost") *Lust per se* in its negative or repulsive character of an adaptation towards abolishing the actual *Existenz* of some condition of desiration that is judged as inexpedient for equilibrium.

**unreal:** lacking objective validity or lacking congruence between the object and its concept in some particular context. This term is always relative to context and so it is never correct to try to use this term to express an absolute. The idea of "absolutely unreal" is transcendent and self-contradictory in any ontological usage. The phrase "absolutely unreal" is correctly understood as a phrase synonymous with "objectively false."

**Unsache-thing:** an event; a "happening." The *Unsache*-thing is an object regarded in the empirical reflective perspective as a change-in-Nature. Whereas a *Sache*-thing is regarded as a thing-in-the-world (substantial thing), the *Unsache*-thing is not regarded as "a thing in the world" but rather merely "a natural happening or occurrence." It is an "unsubstantial thing."

**Versatility:** willingness and ability to make temporary adjustments in one's assertiveness and responsiveness social styles.

**virtue:** an individual's constant disposition (unwavering attention) to carry out his Duties.