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The general scope of our inquiry is the following:

1) The demonstration that creative reason sets mankind apart from and above all other species.

2) That this creative reason, this potential, when developed, or as developed, is *sovereign*. That is, that all creative acts of discovery occur within the sovereign domain of an individual intellect. This includes:

a) the generation of a discovery.

b) the transmission of a discovery. (In order to transmit a discovery you must in some degree assimilate it—a generated discovery—and you must, in a sense, regenerate it.) Though the requirements are not as rigorous as they are for generation, the effected transmission requires a very significant amount of use of the creative powers of reason of the person engaged in nothing more than even apparently mere transmission.

## The crucial fact



*Nicolaus of Cusa (1401-64), in the portrait on his tomb by Andrea Bregno (Rome, St. Peter in Chains, 1465). This great cardinal of the Church and scientist, developed the concept of man in the Living Image of God. This means that in God's creation, man is the only species which in the Eyes of God has a self-subsisting reason for existence.*

c) the assimilation of this discovery, or this principle by the human mind for employment in practice or in reshaping, as if axiomatically, the practice of the individual who ingests this.

3) Although the sovereign individual act of creative reason is conditioned by a social context, ultimately, the primary relationship within society is a direct, as if to say *unmediated*, relationship between the individual person and all of past, present, and future historical existence of mankind.

The social aspect is twofold. The social aspect, in terms of relations to other people as if they were particles in a Cartesian space, is: This image enables us only to show that others are acting upon the individual to develop individual potential; and, it also shows that the individual is acting on others around him, so that there is a kind of radiation of an idea through transmission.

Nonetheless, the essential, efficient aspect of any discovery is its effect upon the potential rate of progress of the power to exist of the human species as a whole. This includes, as we have said before, the fulfillment of contributions from the past which are incorporated implicitly, or directly in the discovery. Thus, every action in the present, which is created, as opposed to non-created or deductive, acts upon the entirety of mankind's past. In the same way, but also in a different way, every truly creative act in the present, or the omission of such an act in the present when required, acts upon all future human existence, directly.

That is, it is not the communication that is mediated; it is what the communication transmits which affects the whole. That which is transmitted is what affects the whole; it is not the transmission as such which does so. That confusion, implied there, must be avoided: Communication is not knowledge. Communication is the transmission of a stimulation of a capacity within the recipient. It is that which is conveyed to creative reason, implicitly in this manner, which acts directly upon the universe; it is not the literal so-called message. *The medium is not the message, and the message is not the medium*, even though communication is essential. Those are preliminary conditions.

Since the existence of the species depends upon its creative capacity, two things follow. Since, if only for purposes of illustration, animals could be substituted hypothetically

for human beings, it is thus shown more clearly, that the propagation of human beings with this power of reason, is the most essential self-interest of the human species. The activation and development of this creative potential determines the potential, the relative potential of the human species to continue to exist.

This has many implications.

The human species is the only species which is in the Living Image of God, in the Image of the Living God, by virtue of being the only species which as a species, as well as individual members of the species, is creative, and verifiably so.

Thus, in that sense, the human species is its own reason for existence. That is not true of any other species.

That does not mean that man sets himself against God; that means, in God's creation man is the only species which in the Eyes of God has a self-subsisting reason, sufficient reason for existence. And that is God's love of mankind.

From this flows natural law in its entirety. Natural law consists of propositions which satisfy the so-called equation which we have just set up between the totality of human existence and the creative individual, the sacredness of the sovereign, creative potential for reason of the human individual.

This applies to strategy, in the sense that all proper conflicts in society involve issues directly pertaining to natural law as I have just defined it—that is the second general topic. Therefore, strategy and strategic issues represent conflicts between cultural impulses, which are effectively institutionalized cultural impulses, which are either more or less negentropic, or, more or less entropic as opposed to negentropic.

Thus, oligarchism, which is inherently entropic for the existence of mankind as a whole, as demonstrated, is the enemy of mankind; and, the weakness of mankind is the tendency to have less negentropy than mankind requires in its battle against oligarchism. Hence, republicanism versus oligarchism is the basis for strategy. Propositions which are not stated in those terms of reference are not legitimate propositions.

And thirdly, which we will concentrate upon in my next note in this Project A, is the map of the human mind as it pertains to knowing and transmitting scientific knowledge.