

# PROLOGUE

*Man is a bridge between the animal and the superman,  
a bridge across an abyss.*

*Friedrich Nietzsche*

**H**ow does one begin to summarize the plight of the human being? I suppose it would have to begin at the beginning.

Let's cut to the chase and be honest by admitting that man, at his very core, is an animal and this man could not speak. He could utter sounds and if associated with an object that could be conveyed to another, then that alone is the beginning of language. That doesn't make him human yet. He has to accumulate an immense vocabulary and begin to manipulate those words into sentences that begin to form images in his mind. Those images, when associated with other images begin to build a tower; a tower of intellect that enables him to become self aware. Now he has evolved into a human being, but not before all the aforementioned had been accomplished. How long, you might ask? Perhaps it took one-hundred thousand years or so. Who knows?

Along with this intellect he – and others – wanted structure beyond tribalism and so they developed the concept of civilization, a process of becoming civil. What this meant was they had to make up *what* they wanted to be and *how* they wanted to be. No more picking noses or doing-a-what comes naturally. Now it's covering up or changing how they appeared, denying their naughty bits and pretending they no longer were animals but, perchance, demigods?

This meant that the actual world they lived in had to become a surreal world – which they maintained *was* the real world. That *error*

has caused all the misery and grief in which they currently wallow. The resolution of this plight requires utilizing different words with different meanings and applying a different way of thinking to get at the root of things and turn it around and right side up.

That *error*, calling the surreal world real, is what needs correcting. But first it requires defining what a real world is and that requires developing a method and a technique that can illustrate how that's to be done.

## ABSTRACT

Two words, science and sapience, one familiar and the other not, yet these two words seek to span the entirety of life. Science is knowledge derived *experimentally* that affirms and denotes your outer world reality. Sapience is knowledge derived *experientially* and denotes wisdom of both the inner and outer world realities. In this work sapience will become the tool that affirms the knowledge that will define your inner world reality. Having two tools are surely more effective when attempting to construct a more meaningful view of what truly is.

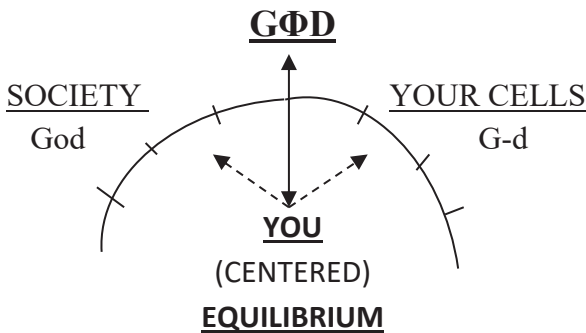
Human life is an enigma to most, and if not, then they are certainly deluded. No two humans experience life in the same way, nor is it interpreted by them equally; thus, the enigma. This intricate truth requires some means of reconciliation that leads to a need for a common storyline that will enable a congenial condition to exist between all of humanity. From out of this common tale that enables group cohesiveness, cooperation, coordination and collaboration, the bond becomes paramount and permeates the entire ethos of the community. Thus, the community eventually becomes more important than the individual. This leads to the individual becoming troubled by being placed in a controlled-subservient role. This, in turn, leads to a state of dis-ease within the individual which becomes a bane for the entire community. Resolution *requires* that an effort be made to balance the needs

of the individual with those of society: for as long as this unequal inequity exists, the human bond will always be strained, challenged and placed in jeopardy.

A case in point: Society had a *need* to collect rare animals and put them on display (for educational purposes of course). This need was balanced by having to feed these confined animals, thus satisfying *their need*: a quid-pro-quo. However, the inequity is as follows: society gets a momentary thrill and the animals get a meal and incarcerated for life. Today the same kind of situation exists between society and individuals. Thus a sapient mind shall always seek a parallel between society and the common individual. When no equitable parallel exists, trouble is afoot and all pay a terrible price.

### A PARALLEL

You are GΦD; the fulcrum, the center of the universe. On one side is the Lord God (*society*) who is the one who makes provision for you. On the other side is the Living G-d (*cells*) who is, was, and always will be, your creator. You are the servant of your cells; it is you who provides for them. You look after the wellbeing of your cells, and society looks after your wellbeing; or so the story should go.



*You are to society what cells are to you when in a balanced system. If you ingest more than your cells require of the wrong stuff, their system becomes clogged, sluggish and unhealthy. If your society does for you what you should do for yourself, then you become overindulged, resistant and slovenly. Is the current world a balanced system? Are society's representatives public servants? Should they be? Are you a cellular servant? Should you be?*

In *your* real world, cells work independently from you who are their servant. You, too, need to work independently from *your* servant. Owing to the cell, you, and society – all being *inadequate* when in their present circumstance and configuration – need a modicum of dependence to balance the system and place it in a state of semi-equilibrium. That's why, on occasion, they, the cells, depend upon you to acquire nutrients for them; fight for them; take flight to keep them safe; and secure a place to safely allow them to power down and regenerate; they *independently* do all the rest to keep you conscious and healthy. So, what is it that you require of society – your servant?

Your servant, in the surreal world, needs to be on the same wavelength as you, in the real world. You, like your cells, independently need to do most everything you can for your self. Once a need arises, you must first inquire of your self if it is something you really need to do for your self? Only if you are disabled and can't, should you solicit help from outside your self. When your cells send you a request for food (hunger), do you react by asking, "Do you really need *me* to do it now?" Likewise, you wouldn't expect your social servant to drag their heels when you need (want) assistance. But they do! Don't they? And so do you!

You have a *right* to expect a positive response from society, but only after you independently have done all you can do to maintain your self. Only when you are unable to feed your self, unable to get away from an oppressor, or when without a shelter, should you look to society for succor and solace. God (society), by social contract, is obligated to assist you; as are you obligated

to assist your cells. Your cells have need of you because they've done all that they can do and that is no longer sufficient to keep you going or conscious. Cells, you see, have no words to make excuses. For them it's all or nothing, life or death. Only when living in a surreal world are expectations unreal.

Society can never be the agency used to address this problem because society can only be satisfied when being in the dominant role. However, modest effort has been made by society to enhance the *illusion* of the self's significance and importance. That ruse seems to have reached its limit, so something else needs to be tried. That something must be the individual self – of the self, by the self and for the self.

*The Sapientific Method was developed to center your mind between society and your cells. Only by so doing can you obtain true balance and equilibrium.*

Before a self can ever hope to meet such a challenge, it requires a different education system – having a different way of looking at things – one that is self-centric as opposed to being socio-centric; at least until the self has acquired a sense of equity – if not equality – within its own mind. This will prove to be problematic because the current socially centered education system has done just about everything short of destroying a healthy concept of one's self – one in which the self can stand on equal footing with society. In some instances, the self must be seen as being even greater because the self is a living being and society is just a coagulation concept where numbers trump individuals.

In order to achieve such a seeming impossibility, it *must* be recognized that every human, due exclusively to language, exists in two different worlds; the outer world of others and the inner world of self. These two worlds have set up the imbalance mentioned above. Therefore, through the use of language, a third world – where language plays no part – will be introduced to help reconcile this imbalance for the benefit of all humanity.

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The *outer world* just is what-it-is and each person interprets it in their own specific way; yet under society's influence and guidance. There is also the ignored and disregarded *inner world* that is as-it-is and, for all intents and purposes, void; and this also under the influence and guidance of society.

This work will focus on the self – at the expense of society – and the only reason is to reintroduce balance into lives that have been almost totally void of the understanding as to what the self's primary role is in life. Society (others) have been the not so subtle focus of the education system and it has become increasingly so in these modern times. Therefore, focusing on the self is little price to pay for all the time, money and effort that has been given to society and all that it has accomplished to date from time immemorial. As a reminder, society could not have accomplished a thing without individual selves, and selves would not have risen to the task without society being led by its movers and shakers.

Additionally, each individual has been given copious explanations as to what this life is all about and to date each has been given a storyline either from religion, science, or humanism. Scientists have demeaned religion over the question of faith and how to handle it. The message that religion has to give, in many ways, is more significant than that of science. Science offers baubles, bangles and beads – as well as relief from pain – if not ever lasting life. The humanistic message is that science and religion is passé and no longer popular: “*We are the ones that we've been waiting for*”.

Religion offers a detailed explanation as to what life is all about – expressed in such a way – that science has had a field day degrading it. Belief is the element so fundamental to religion that without it, it seems ludicrous on its face. The Sapientific Method is an attempt to explain, in common sense terms, what religion has not; as-well-as what science has missed, and humanism refuses to face.

Having this in mind, each person is at liberty to ignore society's influence and delve into their own inner world to see for their self if anything of value is there worth exploring. For the venture to succeed, different standards, expectations, materials and equipment will need to be developed and acquired in order to judge what is discovered once there.

There also needs to be a method to guide exploration through this unfamiliar territory; other than society's direction, manipulation and persuasion. A new way of seeing things will help illuminate the darkened terrain of the inner world; which just might give new life to the old one being lived under society's "loving" – but dominant – authority.

The Sapientific Method was developed so that discovery of this inner world might be undertaken for one's very own self. Without this selfish perspective, a successful investigation into one's self is dubious at best. Much lies within, yet to leave empty handed and disappointed would certainly be a significant opportunity lost.

When others have said to you, "You've got to get to know your self and discover just who you are", The Sapientific Method, or a derivative thereof, might just show you how it is done.

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NOTE: There are words herein that may be new or have different definitions assigned to old words or phrases; these will be in **bold** print and explained in the glossary. **Bold** – used in this way – does not apply to chapter titles, subtitles or subheadings. Further, it is recommended that before delving into the rest of the book, do a cursory examination of the words listed in the glossary as it will be extremely helpful by familiarizing you with the mindset necessary to get the most out of this subject.