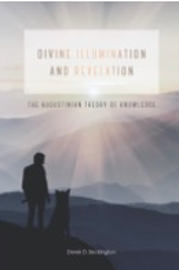
DIVINE ILLUMINATION

AND REVELATION

###### The Augustinian Theory of Knowledge

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# PREFACE

Thebookoffersatheoryofthehumanmindorintellectcoveringitscreation, structureandfunctionsanddefinesitsrelationshiptohumanbehaviour.A theory of Culture is also offered which defines a culture in terms of the successes and failures of problem solving at the individual level. Since humanbehaviourisdeterminedbythecultureandtheintellectitfollowsthatthesestructuresmaybeinvestigatedbythestudyofbehaviour.

The aim of Augustinian philosophy was the discovery of universal laws governing or regulating human thought, seen as Epistemology.

Epistemologyisascienceandthesearchforrelevantfactsisascientific problem. Philosophical conclusions are ultimately dependent on the findings of science. In the field of Epistemology Philosophy’s task is to definewhatproblemsneedtobeaddressedandwhatfactsarerequired, andScience’staskistoorganiseitselftofindthatinformation.However, any denial of mental experience including general experience such as individual consciousness cannot be accepted as scientific. A scientific theoryoftheintellect,includingthepsychologicaldimensioninwhichitexists,isofferedasaframeworkforresearch.

Neo-Augustinian knowledge theory begins with problems and seeks solutions based on creative problem-solving. The basic methodology is given by the problem and solution formula, which may be applied to both philosophy and science. The problem is initially defined by philosophy and is investigated by scientific method.

The Augustinian understanding is open to human experience and isfully able to assimilate better knowledge. Here, the conditions are that the better knowledge must have survived the confrontation with the tests of experience and must have produced the benefits required by the purposesdrivingtheneedforthebettertheory.

Theindividualhumanmindcomprisestheintellectandtheintellectsupport system.Theintellectisdefinedasthesetofunderstandings,functioning underthedirectionofanintelligence.

The individual acts according to his understanding and purposes. The successful achievement of purposes depends on the correctness of the understanding, and correct understandings are knowledge.

The founders of Western Culture in 800CE would be astounded and almost certainly incredulous if they could be informed of the progress of the culture in 1200 years. A recital of the details of that progress covering achievements such as medicine, electronics, and aeronautics might sound to them like magic. It is, however, the result of growing confidence in human intellectual powers, creative thinking and hard work. Creating a better world through knowledge, starting from the present, would take far less than 1200years.

**DIVINE ILLUMINATION**

**AND REVELATION**

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**INTRODUCTION**

**Explaining Christian Knowledge**

Christian knowledge is based first and foremost on the claims that there is a God Who created all things and that God may be known by human beings. The Augustinian knowledge paradigm, which was for nearly 1000 years the foundation of Christian claims to knowledge, described the method by which Christians know of God. God is known through His Self-revelation and this occurs as Divine illumination of the individual intellect.

In the 13th century the Augustinian paradigm was rejected because of its inadequacies and this was later followed by the rejection of Christian knowledge. There has been a problem, for most of the second millennium, of how to explain the Christian case in a way which demonstrates its truth. A new explanation of the Augustinian paradigm is now offered in which the problems have been overcome and in which Christian claims regarding Divine Illumination and Revelation are shown to be true.

**Western Culture has no Theory of Knowledge**

Western culture, at the beginning of the 21st century, is in the throes of an epistemological crisis. The problem is that in every area of human knowledge there is no theory of objective reality, no agreed method for achieving knowledge and truth, and no body of objective knowledge.

**Ideologies drive Cultural Behaviour**

In the 20th century the dominant ideology has been Materialism, which has major difficulties as a theory of knowledge of reality, and has lost much of its credibility. The long term lack of a theory of knowledge and truth has led to scepticism concerning the possibility of discovering such a theory. Human behaviour is now driven by opinions and ideologies and not knowledge, and these inevitably lead to disagreements and disputes and ultimately to violence.

The general result of the ignorance of true reality and the mismanagement of the knowledge development process is the generation of an array of competing "solutions" to the problems of the culture. These "solutions" are defined as opinions. An opinion is a solution to a problem, or problem set, which is not based on a valid problem solving exercise and therefore does not amount to knowledge. Opinions greatly resemble knowledge in form, are often plausible, and can often be convincing when promoted skilfully. However, because they lack any formal justification of their truth and can never lead to agreement they are dangerous. They increase disputes and conflicts, and their effect on the body of knowledge is confusing and polluting. For a solution to be knowledge it must be able to call a valid theory of truth to warranty. Opinions cannot do this. Knowledge, by definition, is always true.

Ideologies are defined as formally and systematically expressed opinions. They often appear objectively as forms of philosophy based on reasoning. They recognise that the culture has no grasp of reality, no truth, and no knowledge, and they therefore substitute their own ideas in these areas. From this doubtful ground they devise concepts of society, human nature and morality according to their lights, and then base their behaviours on the result. As History shows the outcome is, not infrequently, the destruction of large numbers of human beings and their cultural and environmental supports . Ideological "solutions" are tomorrow's problems.

Ideological systems have no valid theories of truth or method and are speculations. Because they are not tied firmly to reality they cannot be properly criticised. It is always open to the defenders of ideological systems to deny the validity of any model of reality ascribed to the ideology or used to evaluate it. Political considerations often replace truth and morality as the factors governing ideological behaviours, and ideological systems defend themselves from criticism by substituting their own ideas of "truth" and "morality", devised to suit political needs.

**The Fragmentation of Western Culture**

The consequences of the widespread mismanagement of the problem solving process are a large set of competing opinions, masquerading as solutions to the problems of the culture, and increasing disagreement and conflict. Each so-called solution is based on a unique misinterpretation of reality. Misinterpretations of reality, which are equivalent to ignorance of truth, account for the failures of cultures. An opinion-driven culture eventually grossly misinterprets reality. It deals with experience from a base of almost total illusion. Reality has little tolerance of foolishness and gross misinterpretations of reality lead to cultural disintegration and replacement.

According to M.V.C.Jeffreys, Western culture is in process of fragmentation. "We are well aware of the disintegration of thought and knowledge into an increasing number of different systems, each more or less self-contained, with its own language, and recognising no responsibility for knowing or caring about what is going on across its frontiers. The story of the Tower of Babel might have been a prophetic vision of the modern university; and the fragmentation which is spotlighted there affects the whole of society".

Different understandings of reality give different truths and different bodies of knowledge which lead to different purposes and patterns of behaviour. These systems of reality theory, truth concepts, knowledge, purposes, and behaviours amount to subcultures. Where they depart fundamentally from the original culture, they become cultures in their own right. Western culture is now an agglomeration of conflicting subcultures, competing with rival alternative cultures for the domination of the group.

The relativists have claimed that there is no absolute truth and all claims to knowledge of reality are merely interpretations relative to human purposes. All ideologies are therefore of equal value, amounting to mere fictions, which are no more than a convenience for those who assert them. From this the relativist infers that everybody has the right to create for himself his own ideology, based on his own conception of reality and truth, and to attempt to enforce it with all the energy of which he is capable. This is the ultimate in cultural fragmentation. Should it occur, it amounts to a struggle of all against all, to be settled, in the absence of an agreed understanding of truth, by force. Cultures, of course, cannot survive such a meltdown.

Cultures and societies collapse when people no longer believe in them strongly enough to fight for them. In the second half of the 20th century two major empires, the Soviet Union and the British Empire, vanished, not because they were defeated in war, but because people lost faith in them. The consequences of the collapse of Western culture, if it occurs, must be catastrophic. When Roman culture collapsed six centuries of social disorder followed.

**Ignorance places Public Order and Democracy at risk**

The effects of the absence of knowledge on behaviour at both the public or objective and personal or subjective levels may easily be observed. In approaching the observation and analysis of the behaviour of individuals, organisations, and governments it may be remembered that the evaluation of the behaviour is simultaneously the evaluation of the understanding that drives it. Where that behaviour is undesirable then the understanding is wrong. If the understanding is wrong its model of reality is wrong. Wrong behaviour is a symptom of delusion based on a false model of reality.

There is confusion and disagreement among members of the culture about what they should know and how they should behave, and there is a widespread acceptance of ideologies based on assumptions, as the substitute for knowledge.

If the formula EXPERIENCE...> UNDERSTANDING...> BEHAVIOUR is considered, the solving of the problems of experience results in understanding which governs behaviour. The lack of the correct understanding, which is knowledge, leads to unpredictable and undesirable behaviours. The effects on individual behaviour are of two kinds, which are:-

1. People don't know how to behave correctly, and this leads to confusion, anti-social behaviour, and apathy. Disorder in society is a problem of ignorance. Parents are confused and the teaching of the young is no longer based on knowledge. Ignorance places public order at risk.

2. People substitute opinion, ideology, and cultism, for knowledge. They are forced to select their motivating ideas from whatever is offered to them. The opportunity is thereby created for dangerous and incompetent politicians to lead them into calamities of which the 20th century has many examples. Ignorance places democracy and peace at risk.

The absence of knowledge affects human behaviour by reducing, distorting, and irrationalising the choices made by individuals.

**Ignorance is a Primary Cause of Violence**

The lack of knowledge and truth also affects the behaviour of states. Human disagreements may be settled by argument or by combat. Where there is no theory of truth no argument may be seen to be true and all intellectual arguments must therefore fail. Where there are no valid rational arguments the only arbiter left in human affairs is the appeal to force. When force is the only effective argument the world belongs to the strong and the ruthless. This is the situation in the world today, as the record of escalating violence shows. Modern means of mass destruction make the problem of knowledge urgent.

**A New Theory of Knowledge is Needed**

Western culture needs to be reconstructed from its epistemological foundations upwards. According to Richard Tarnas, a more rational cultural vision is necessary which gives a new world view with principles and ideals fundamentally different from those that have driven the modern world through its violent history. A theory of knowledge is the prerequisite to the implementation of that vision.

The new theory of knowledge must draw together the old absolutes, religion, cultural philosophy, and science into one compatible framework. This new and unified matrix for Western culture must also discern some pattern in human experience which will make sense of human existence, and which will impart meaning, purpose, and direction both to individual lives and to the development of the culture. This sense of purpose will shape the search for knowledge. The corpus of knowledge can only be secured in the absolute and the knowledge methodology must therefore give absolute objective knowledge of ultimate reality.

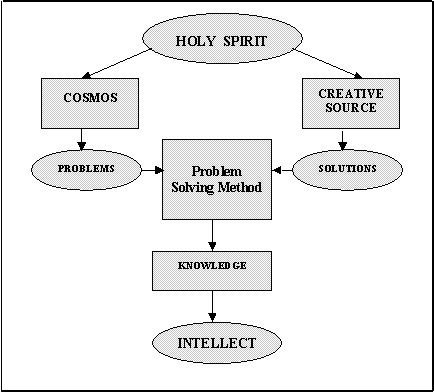
The Augustinian epistemology is the only theory that can meet the conditions for knowledge. The way has therefore been opened for Christianity to restate its claim to knowledge based on the Augustinian paradigm.

**The Thesis**

Neo-Augustinian knowledge theory sees all knowledge as the gift of God. The Gospel of St.John states the teaching of Jesus that "The Holy Spirit, whom the Father will send in my name, will teach you everything". (John 14:26). As developed by St.Augustine, Christian knowledge theory was based on Divine illumination of the intellect.

**The Teaching System of God**

The teaching system of the Holy Spirit is set out in diagram 1. The system is designed to develop souls which is synonymous with intellectual development. The Holy Spirit teaches by experience. The Spirit gives the problems of experience and also gives the solutions to the problems in the form of understandings. The combination of problems and solutions is necessary to intellectual development since the intellect must understand the problem before it can understand the solution. The Cosmos, which is the creation of the Holy Spirit, is a source of the problems of experience, and the Creative Source, otherwise called the Interior Master, the Light of Reason, and the Inner Light, which is a function of the Spirit, is the origin of the solutions or understandings.



#### THE SYSTEM OF THE HOLY SPIRIT

#### Diagram 1

The forms are:- HOLY SPIRIT = REALITY---> EXPERIENCE---> PROBLEMS The Holy Spirit, which is reality, gives experience which appears to the intellect in the form of problems. HOLY SPIRIT---> CREATIVE SOURCE---> SOLUTIONS The Holy Spirit, through the system of the Creative Source, gives the solutions to the problems upon simple requisition.

In the problem solving process the problems of experience, as understood by the individual, are processed psychologically to achieve understanding and knowledge. This process is the interaction between the individual, as the problem-solver, and the Holy Spirit as the giver of understanding. The solving of the problems of experience results in understanding, or in greater understanding where some understanding already exists. This process accounts for all human understanding, both of spiritual and secular matters.

**The Intellectual Path to God**

The study of the psychological processes which result in knowledge shows that human intellects have a direct path to the Holy Spirit, seen as the Teacher, and may know the answer to any problem that can be defined and understood. The Holy Spirit, as the Teacher, gives knowledge of God through the same creative processes by which all understanding and knowledge is imparted to individuals.

**The Methodology of Knowledge**

Since the Holy Spirit teaches through experience Christian knowledge theory starts with the study of experience. Science is, of course, the study of experience with the aim of arriving at knowledge of reality. Materialist science restricted the field of experience to the physical only, but Christian science theory removes that limitation. All experience, the ideal, cultural, moral, and religious, as well as the physical, may be studied.

**Scientific Epistemology**

A fresh approach is outlined to the problems of knowledge based on scientific methods. The aim is to define theories of absolute reality, truth and knowledge which can be applied, not only to science, but also to philosophy and religion, and which will therefore re-establish the foundations of a re-integrated Western culture.

Scientific epistemology is the application of scientific methodology to the study of the problems of knowledge and it is a better problem solving tool than traditional or philosophical epistemology. Scientific epistemology is firmly based on experience and is open to criticism and correction. The problem solving methodology is based on the rule that correct solutions follow from correct understandings of the problems. The first step in every difficulty is to identify the real problem and to do the necessary investigation and analysis of the facts as given in experience.

The psychological explanation of knowledge must necessarily include an account of the human intellect which shows how intellectual illumination occurs. Scientific Psychology has been unable to give a general explanation of the functioning of the human psyche. In materialist thinking psychological conditions are merely states taken by matter and are of no urgent interest. In order to understand Augustinian epistemology, however, a psychology of knowledge is a requisite. Scientific epistemology follows David Hume's claim that the scientific understanding of the mind is prior to every other science.

**The Structure of the Text**

The first part of the text defines the Theory of Subjective Knowledge. It is concerned with the scientific investigation of the processes of knowledge within the subjective mind. From this study a scientific epistemology is derived. This is the scientific understanding of the human intellect in its operations on experience in pursuit of all types of knowledge.

It takes the forms of a theory of knowledge based on the solving of the problems of experience, and a theory of the structure and functions of the human intellect. It shows how the intellect processes experience to achieve knowledge of the intellectual, physical, cultural, moral, and spiritual realities. Scientific epistemology is therefore the foundation of all human knowledge, scientific, theological, and philosophical.

The second part defines the Theory of Innovation of Ideas. It is concerned with how knowledge, as the true solutions to problems of experience, is formed. Karl Popper has denied that new knowledge is the result of logical processes of the mind. Popper's claim is that knowledge is the result of certain psychological processes, and this is followed. The scientific investigation of these processes shows them to be the interaction of the intellect with a source of unlimited creativity, which is a definition of God. Augustine calls this creative entity the Interior Master  and it is otherwise called the Teacher, the Light of Reason, and the Inner Light. Analysis of the psychological processes leads to the discovery of the rules for the creation of true solutions which are knowledge, and the reasons both for false solutions and failure to reach any solution.

The third part defines the Theory of Reality and Truth. It shows that knowledge of God, as ultimate and fundamental reality, can be achieved by the correct operation of the scientific problem solving method. In effect, God gives knowledge of Himself through the psychological processes in response to intellectual inquiries. Christian claims regarding revelation are therefore substantiated. Fundamental reality, which is the bridge between the ultimate reality of the Infinite God and created reality, is defined. Fundamental reality, as the "theory of everything", is the basis of the rational scientific system of knowledge.

**The Augustinian Knowledge Theory leads to Peace and Progress**

All attempts of Western Culture to progress peacefully and rationally by intellectual argument must rest on absolute knowledge and truth. That truth is given by the Augustinian paradigm and its theoretical definition is offered here.

**SECTION ONE**

**EXPERIENCE AND KNOWLEDGE OF REALITY**

Knowledge is a product of the processes of thought, but there has been little understanding of the way in which the subjective mind achieves knowledge. The Western philosophical tradition has seen the processes of the mind to be logical, but this approach has always been fraught with problems and the Postmodernists have, on good grounds, denied its validity. Karl Popper has suggested that knowledge is produced by certain psychological processes. The understanding of these processes of the mind is fundamental to any theory of knowledge.

The nature of the human mind has been the subject of long-running philosophical disputes. Materialists see the mind as a state of matter. For them the “brain” and the “mind” are different ways of looking at the same entity. Rene Descartes is credited with the first statement, within the Western tradition, of the separate natures of mind and matter, and Karl Popper has more recently restated the theory.

In this epistemological project the investigation of the human mind is pursued independently of the brain. Compatibility with Cognitive Psychology is maintained by an approach based on the study of observable behaviour. This is supplemented by the study of experience. Experience gives the problems and behaviour represents the response. The mental actions that relate the problems and the behavioural solutions may be inferred, where inference is a problem solving activity. Speech is an observable behaviour and the individual's explanation of his understanding of particular experience and his reasons for selecting particular behaviours in response to the experience are valid and valuable evidences to support the inferences.

**Hume's Empirical Approach**

Psychology and subjective epistemology have a common interest in the functioning of the human psyche. The interest of subjective epistemology is limited to the question of how knowledge is achieved.

David Hume (1711-1776) proposed to investigate the nature of mental processes to discover how the intellect reached knowledge. This was to be carried out using the experimental method employed so successfully in physics by Isaac Newton. The study would result in a “science of man” which would be the only solid foundation for all other sciences.

Hume's own investigation of mental entities and processes has been heavily criticised and is now discredited. Hume's programme is taken up, with the substitution of scientific methodology for Hume's method of reasoning. Hume's epistemological project, as amended, is a scientific investigation of how experience is processed within the human intellect to produce knowledge.

The investigation of the human mind is broken down into more basic studies concerned with how the problems of experience are reduced to knowledge, how this knowledge is retained, more or less permanently, by the individual, and how retained knowledge is deployed to deal with the reality of experience. These questions are discussed in the three parts of this section. The results of the studies provide the foundation for a scientific theory of epistemology.

**Thinking is Problem Solving Behaviour**

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Mental behaviour is usually called thinking. Thinking is often associated by psychologists with problem solving. In successful thinking the individual moves from the awareness of a problem to the achievement of the solution. Problems occur in the experience of the individual. The form for problem solving is given by:-

PROBLEM OF EXPERIENCE---> THINKING---> SOLUTION

The solution determines the mental and physical behaviours of the individual with regard to the problem. Mental and physical behaviours are parts of the same behavioural program.

The form is:-

PROBLEM---> SOLUTION---> MENTAL AND PHYSICAL BEHAVIOURS

Further experience tells the individual if those behaviours were successful and therefore appropriate. Inappropriate and unsuccessful behaviours bring the validity of the thinking process into question.

To successfully manipulate reality to achieve specific ends the behaviours must be correct. To achieve correct behaviours the individual must understand reality through the careful observation and analysis of experience. The thinking process that leads to the solution must be based on a valid problem solving method that takes all relevant experience into consideration. The correct solution to the problem of experience is called knowledge. The form is then:-

PROBLEM OF EXPERIENCE---> PROBLEM SOLVING METHOD---> KNOWLEDGE---> CORRECT BEHAVIOURS

Knowledge is therefore the consequence of the correct execution of the problem solving method applied to the problems of experience.

**PART ONE**

**THE PROBLEMS OF EXPERIENCE**

The study of subjective knowledge is concerned with how individuals gain knowledge. Human beings come into the world understanding almost nothing and yet within a short period of time every child has acquired some understanding of its environment and by the end of its life may be very knowledgeable indeed. The process by which the intellect develops is based on experience. The world of experience exhibits order and this order may be learned through observation. Everyday living and experiencing in the world leads to understanding.

The worlds of the Inuit, the Somali herdsman, the Polynesian fisherman, and the New Yorker, all seem so radically different that their experiences may appear to have little in common. However, the basic experiences of human beings do not differ. All human beings learn the rudiments of space and time, they learn how to analyse their environments, and to use a general purpose language to communicate information about their world. They learn to recognise people, human relationships and the conventions of social behaviour. They learn the explanations given by their cultures for the existence of people in the world, and the history of their own group which gives them their identity. The technology of the modern world is a superstructure built upon this basic set of experiences.

The unit of experience is the problem. New experience is not understood simply by observation but occupies that intermediate area between the known and the unknown. It is recognised intellectually as new experience but has not been assimilated into the class of experiences which are understood. It therefore constitutes a problem to the individual intellect. The problems of experience beset human beings throughout their lives. The living of each day brings its quota of new problems. The solving of problems has the benefit that the individual gains solutions in the form of understandings. Knowledge is the true understanding of the problem of experience, and the behaviour, both mental and physical, that follows from knowledge is that most likely to achieve the objectives of the individual.

**CHAPTER ONE**

**THE THEORY OF EXPERIENCE**

The point of departure is Aquinas's argument that knowledge starts with experience. St.Thomas took the senses and sense impressions to be the starting point for knowledge. From the point of view of the conscious intellect there is no awareness of sensory data or of any category of events of experience such that those data or events can be distinguished from understanding. St.Thomas recognised that raw sense data was not the stuff of thought and proposed a psychological process whereby sense data became understandable in itself and then intelligible to the intellect as a part of the understanding of reality.

The conscious intellect can deal only with understandings and experience of reality always takes the form of understanding within the intellect. Individuals either understand the events of experience or they understand that they have a problem of understanding an experience in a way that would allow them respond with correct behaviours, both mental and physical. The set of understandings may therefore be divided into two subsets which are:-

1. understandings of the existence of problems of experience, and

2. understandings of solutions to problems of experience.

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**CHAPTER TWO**

**PROBLEM THEORY**

**Cultures as Sets of Problem Solutions**

The relationship between experience, problems, the culture and the set of intellects is given by the thesis is that experience gives rise to problems, and the set of solutions to the problems of experience is what is called the culture. The label of culture may be applied both to the problem solutions of the group and to those of individuals. Here the word “intellect” is used to refer to the set of individual solutions, reserving the word “culture” to its group meaning.

Problems have their origin in the human situation of living as a group on a small planet in a three-dimensional universe. Some problems are common to mankind; others to groups in particular geographical regions. The problems that are common to the group give rise to common purposes and objectives, and from there to common solutions. These solutions constitute group understandings and the set of common solutions forms the culture.

The culture, in the form of particular solutions to particular problems, is taught to the young as the subject matter of education. The cultural solutions to problems, in the forms of objective knowledge and paradigms of behaviour, give the student intellect greater understanding of reality and enhanced power to achieve purposes.

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**CHAPTER THREE**

**THE PROBLEM SOLVING METHOD**

The intellect solves problems and, in thereby gaining knowledge, extends its power to deal with experience. There is a valid method for the solving of problems, which, if it is applied rigorously, will result in the development of knowledge. The problems of objective knowledge are solved at the subjective level and the problem solving method discussed here is applicable to both subjective and objective problem solving.

Problems should be distinguished from puzzles, as defined by Thomas Kuhn. The general solution model for a puzzle is already known.

For example, the multiplication of 9975 x 93 is a puzzle for most individuals since they already know how to solve it. However, the multiplication would constitute a problem for an individual who has not learned a multiplication method.

Education allows the individual to move directly from the understanding of the problem to the understanding of the solution, but the problem must always be understood first. All knowledge is produced, in the first instance, by the problem solving method.

**The Solving of Problems**

The method for solving problems consists of a number of stages which are:-

\* Problem Determination:

Problem detection

Problem identification

\* Problem Understanding:

Problem investigation

Problem analysis

Problem definition

\* Solution Formation:

Solution specification

Solution creation

Solution recognition

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**PART TWO**

**THE THEORY OF THE INTELLECT**

The intellect is the compendium of all understandings achieved by the individual in his or her lifetime. Experience is the basis of the understanding and the intellect is the sum total of everything that has been learned by the individual from experience.

In this part the nature of the intellect and its workings are explored. Knowledge of the functioning of the intellect aids the understanding of the problem solving process. The intellect drives all mental and physical behaviour and it follows that observable behaviour is the indicator of the quality of the intellect. Intellectual quality is of social as well as personal importance. How an individual behaves in the community is a consequence of his intellectual achievement.

**The Study of Intellects**

The understanding of the process of knowledge acquisition must account for the formation and functioning of intellects and the psychological processes by which intellects acquire new understandings. The investigation of intellects has to face the problem of the difficulty of examining the arrangements of individual minds when introspection is ruled out as a method of procedure. In a behaviourist strategy one can start only with the facts of experience and behaviour. Following the approach of the cognitive psychologists the form and functions of cognitive constructs may be defined and conclusions may be drawn to support the thesis that subjective knowledge can be investigated by the analysis of behaviour, and can be explained as resulting from the processing of experience.

**CHAPTER ONE**

**THE ACCOUNT OF THE INTELLECT**

Human behaviour may be explained by the existence of an intellect which comprises a set of understandings. The intellect and the understanding are the basic theoretical constructs. Understandings are formed as the result of personal experience, and may be investigated through the problem solving method.

The formula is:-

PROBLEM OF EXPERIENCE...> UNDERSTANDING...> BEHAVIOUR

The processing of the problems of experience gives solutions which are understandings, based on which intellectual and physical behaviours may be defined and selected. Understanding, as a problem solution, is therefore the cognitive construct which relates experience and behaviour.

The intellect is formed within the individual, starting from a state of virtually no understanding, and is self-created in response to experience. The intellect develops in more or less the same way for all individuals until the intellect achieves maturity, which is defined as self-management.

The intellect meets the individual's need to understand and act in the world, by giving the ability to explain past experience, deal with current experience, and to predict future experience in some limited way. A competent intellect is one which produces satisfaction and happiness in the individual. An incompetent intellect leads to confusion, frustration and self-defeat. Problems are the signal that the intellect is inadequate.

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**CHAPTER TWO**

**THE ACCOUNT OF UNDERSTANDINGS**

The understanding is created, or modified, as the result of the solving of a problem of experience. Once a particular problem has been solved within an intellect the means to deal with repetitions of the same problem exist within that intellect as automatically invoked routines in the form of understandings. The set of understandings is equivalent to the library of programs maintained within a computer and it gives the functionality required by individuals to operate in the world.

The subjective understanding entity may be studied through expressions of this understanding. These expressions are a form of behaviour and the studies conform to behaviourist theory.

**The Relationship of Understandings to Reality**

The understanding is a representation of reality as experienced, and the set of understandings model the world as experienced by the individual. The understanding as a model of reality, provides the database from which behavioural, including verbal, expressions of understanding may be drawn. The understanding is therefore both a representation of reality in the form of one or more models and a procedure to be executed.

The understanding follows from the problem of experience and the operation of the problem solving method. The solution, as understanding, is normally a model of reality, an explanation of that model and a behavioural set which dynamically transforms a recurrence of the problem state into the solution state. The explanation defines what the model means. The conscious recognition of a known problem automatically leads to the consciousness of its solution in the form of the understanding of the problem and its solution and the mental and physical behaviour necessary to deal with it purposefully.

For example, the event of experience of a problem in the form of an arithmetic equation is followed almost immediately by the recognition of its meaning and the understanding of how to solve it.

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**CHAPTER THREE**

**THE INTEGRATION OF THE INTELLECT**

**The Problem of Fragmentation**

Understandings are solutions to the problems of experience. In an uncontrolled situation the intellect may have one solution in the form of an understanding for every problem it has solved. Each understanding has a model of reality and this is formed from the understanding of the problem. Since every problem is different every model of reality incorporated into the solutions will be different, and the different models of reality will be incompatible with each other. The net result is that the intellect possesses a non-integrated collection of understandings. In this state it is unable to understand reality as a whole.

This situation is comparable to the state of traditional science in which problems are solved independently of each other, by different workers, and at different times. The result is a collection of theories that have no common base in reality and do not hang together.

The intellect endeavours to overcome this problem by searching for higher level understandings that explain some part of the set of understandings of experience. The ultimate goal is an “understanding of everything” which provides a common platform for dealing with all experience.

The structuring of experience is aided by the nature of education which imposes order on the teaching matter. This order is most developed in the field of intellectual tools such as language and mathematics. In the learning of mathematics the student, in starting with number systems, addition and subtraction, multiplication and division and so on, is grouping understandings into modules. These modules form layers in the understanding of mathematics, where every layer, in the sequence as taught, is a prerequisite for all subsequent layers. The set of modules is integrated and structured into an understanding of mathematics by the knowledge of the teacher. In education the student benefits from the expert organisation of the set of understandings.

Complete integration on this basis is not possible since the theory system is incomplete. Education is dependent on the state of knowledge, and where knowledge does not exist the student is deprived of the necessary understandings and intellectual structures.

In Western culture the student intellect has only limited support from objective knowledge and must structure its collection of understandings, true and false, in the best manner possible. In this, the intellect is guided by the natural divisions of experience. In thinking about experience and knowledge the intellect endeavours to explain each natural division of reality, and reality as a whole. The nature of these divisions provides assistance to the integration process. Physical experiences, for example, are easily distinguished from all other types and may be grouped together.

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**PART THREE**

**THE PURSUIT OF KNOWLEDGE**

### Subjective Purposes

Every individual has needs and wants which spring from the imperative to survive and the demand for satisfaction of desires. Purposes arise from these needs and wants and the set of purposes determines the intellectual development of the mature individual. Purposes give rise to objectives. Objectives may be formed subjectively, although most people adopt the conventional objectives of their country and class. Thomas Kuhn observes that people who adopt the conventional objectives of their society are more likely to be successful according to that society's scale of values.

Individuation has been widely held to be the consequence of the physical body. It is, however, possible and common, for an individual to be unindividuated mentally, even though he or she recognises physical separation and personal physical characteristics. The subordinated person identifies totally with the group or groups of which he or she is a member. There is an extreme condition of blind acceptance of the culture, and of the ideology driving that culture, in which individuals uncritically accept and obey all ideological demands.

Abraham Maslow has identified the opposite condition to subordination as self-actualisation, and claims that self-actualisation is the maximisation of individual potential, and this is the characteristic of outstanding people.

Individuality and subordination are consequences of cultural influences. Group-oriented ideologies inhibit individuality and produce subordination. Knowledge, which is intellectually empowering, leads to individuality and self-development. The understanding of the self, whether as self-actualising or subordinate, and its relationship to the understanding of reality, govern the individual's purposes, objectives and behaviours in life

**CHAPTER ONE**

**THE MOTIVATION TO KNOWLEDGE**

**Philosophy and the Self**

Every individual forms a subjective philosophy. The individual's philosophy comprises an understanding of the Self and an understanding of reality. Taken together these understandings give the individual an understanding of his or her life. It defines what reality is thought to be, and the individual's part in that reality. Purposes follow from the individual's needs and wants in relation to the subjective understanding of reality, and these govern behaviour.

The diversity of understandings of reality leads to a multiplicity of opinions on how to behave in pursuing purposes. Knowledge offers a solution to this confusion of opinions. Knowledge is the true understanding of reality and implies behaviours which are most likely to be successful.

**The Theory of Intelligence**

The intellect, as the compendium of understandings, contains an understanding of the self. The "I" or spirit which is the nucleus of the intellect is to be distinguished from this understanding of the self. The I is not an understanding but an existent. One is aware in the present moment of the I but can predicate little about it directly but selfbeing and awareness. The I pre-exists its collection of understandings and constitutes the cognitive, emotional, and judgmental entity which assents to and annexes each new understanding. Its nature is, upon examination, intelligence and its function is willing expressed through its power of choice.

Choice, including assent to the truth of understanding, is made on the evidence presented by the set of relevant understandings within the intellect. What is not understood cannot be chosen. The intellect, as the systematic functioning of the I and its annexed set of understandings, is not compelled to assent to any candidate for inclusion as understanding. Nothing is self-evidently true.

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**CHAPTER TWO**

**THE INTELLECT AS AN OPERATING SYSTEM**

The individual, with sets of purposes, objectives, and problems, must face the daily world of experience, and execute behaviours believed to be to his or her advantage. Success and failure follow from the quality of the individual’s intellect.

The intellect may be compared to the computer operating system which responds to outside stimuli and produces appropriate outputs by invoking the appropriate routines. An understanding functions like a computer program to be retrieved from the library of such programs and executed, under the control of the intellect, when the trigger conditions arise. A fundamental difference between the computer operating system and the intellect is the individual's ability to make unprogrammed decisions in situations where pre-programming does not exist or is inadequate. The intellect is therefore the programmer with a previously produced set of programs at its disposal. These understandings are produced by the intellect, as the programmer, over the lifetime of the individual. The individual's problem solving method is also the programming method.

The existence of the library of preprogrammed mental and physical behaviour definitions relieves the intellect of a vast amount of repetitive problem solving. The individual behaves like a computer user who can apply the system to his purposes and problems without having to consider the basics of system operation.

The understanding, and the model of reality on which it is based, is a logical entity. When that understanding is invoked to deal with experience, or problems generally, it is expressed and its expression is behaviour. Behaviour is both mental and physical. Any behavioural sequence is a mixture of the two forms and they cannot be separated. Behaviour is always purposive, although purposes may be trivial and irrational. Every experience and problem of action is viewed in relation to one or more purposes and the objectives that flow from these.

The intellect with its set of understandings is sufficient to account for that subset of human behaviours which is common to all mature individuals within Western culture. These behaviours are

1. The ability to maintain second by second control of the thinking processes and physical behaviour.

2. The ability to deal with day by day experiences of all types and to respond to those experiences in a more or less appropriate manner.

3. The ability to impose the will, in the form of purposes and objectives, on present problems in order to shape the future.

The following discussion considers how the system gives the individual control of his life situation.

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**CHAPTER THREE**

**THE CULTURE AS KNOWLEDGE**

This chapter discusses the relationship between the individual and group cultures from the point of view of knowledge

The culture is the set of solutions to the common problems of the group and it determines the nature of the group and its institutions through the selection and definition of problems for solution. The State, for example, is the solution to certain problems of the culture.

The culture is formed, extended, and improved by new solutions to common problems. Cultural solutions may rest on opinions, which may be ideological, or irrational. When the culture insists on true solutions to its problems it requires conformity to the standards of knowledge and cultural decisionmaking and behaviour is then driven by knowledge.

The form then is

CULTURE = KNOWLEDGE --->CULTURAL BEHAVIOURS

The culture, as the set of true solutions to the common problems of the group, amounts to knowledge. Knowledge is the correct solution to the problems of reality, and cultural knowledge is the set of correct solutions to the problems of cultural reality.

Knowledge enables the correct behaviours for dealing with reality and the successful achievement of cultural purposes follows from knowledge. Knowledge is therefore a form of power. At the cultural level

CULTURE = KNOWLEDGE = POWER

**The development of intellects**

The set of solutions to the problems of an individual form the set of understandings within his intellect. This set of understandings is the individual culture. To a large extent the set of intellects is formed by education and training based on group cultural solutions to the problems of experience. Generally speaking, intellects are the products of the group culture.

The form is

CULTURE ---> THE SET OF INTELLECTS

If the culture is based on knowledge then education will be based on knowledge and the set of member intellects will be founded on knowledge.

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**SECTION TWO**

**THE CREATION OF KNOWLEDGE**

The Western Intellectual Tradition has, over the centuries, preferred the material reality, and devalued the ideal. The introspective observation of ideas suggests a lack of order which is almost chaotic. Ideas appear to be very transitory entities. They exist in the human consciousness for a short time and are gone. They are insubstantial, totally lacking in a physical nature, and leave no trace behind them when they disappear. They are never in short supply and at times seem to flow like a torrent through the conscious intellect. The cost of an idea, or of a multitude of ideas, is nothing. They are, on any material scale of values, of little worth.

In a picture like this the mistake is to treat the conscious expression of the idea as the idea itself. All ideas, in the form of understandings, are resident deep in the subconscious part of the intellect and their expressions, only, pass through the consciousness. An analogy may be to compare the understanding to a video recording, where the transient picture that appears on the television screen when the recording is played is its expression. The library of video recordings has a permanent existence and value. In the same way the set of understandings is permanent and useful. The set of understandings possessed by an individual are valuable as the lifetime's achievement of his intellect. While one intellect may be better than another nobody can function in the world without an intellect.

The intellect grows in power by solving problems. Each new solution is integrated into the intellectual structure in a manner which preserves its correspondence to the structure of reality as it is found in experience. True solutions to the problems of experience are knowledge and an intellect which is formed according to the rules for knowledge deals with reality effectively and efficiently.

**PART ONE**

**THE ORIGIN OF NEW IDEAS**

The application of the problem-solving method to a real problem results in a solution to that problem. This solution appears in the intellect of the problem solver at some time subsequent to the attempt to solve the problem. It occurs as an event of experience, which is to say, it is not a conscious construction of the intellect but simply appears as a complete solution at a point in time. The solution is a new idea to the intellect in which it occurs. This part considers how new ideas, in the forms of solutions or answers, are formed. The problem being examined is where exactly that solution came from. How is knowledge created?

Problems are defined, and their solutions are requisitioned in terms of general purpose languages. A valid methodology for knowledge must always give the same solution to a particular problem regardless of the problem solver's working language. An understanding of language is necessary to show that general purpose languages are transparent to the problem solving procedure.

In pursuing the aim of knowledge, the intellect requisitions new understanding from the psychological processes. These requisitions take the form of language and the language used is, ultimately, meaning. The intellect and the psychological processes therefore conduct a dialogue about reality based on this primitive language. Meaning as a language analyses and models the reality of experience and communicates the facts of this reality. Meaning, as a given language, is the language of reality itself. The psychological processes, using this language, communicate those characteristics of reality required by purposes, to the intellect.

**CHAPTER ONE**

**THE PROBLEM OF INNOVATION**

Experience in the form of problems of understanding is the foundational matter for the production of understanding and knowledge. Experience, either in its sensible form or in its intelligible form, does not amount to understanding of reality. The problems of experience are transformed into understanding and knowledge through a psychological process. The nature of this process that translates the solution specification into the solution is a problem that requires clarification.

The whole of the corpus of knowledge has originated at various times past as new understandings in individual intellects in the form of problem solutions or answers to questions. This problem is not, however, confined to understanding and theory formation but also concerns all writing and speech. In Karl Popper's view the creation of all understanding, scientific, humanistic, and artistic, has a single explanation. This explanation involves not only the intellect but also the psychological processes by which the intellect grows in understanding.

**The Creation of New Knowledge**

A theory is a formal expression of understanding and as such is produced from subjective resources. Theories are related to problems and to the understanding of problems reached through research of the facts. The formula for the production of new solutions from the problem understanding is

PROBLEM UNDERSTANDING...> SOLUTION SPECIFICATION...> SOLUTION.

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**CHAPTER TWO**

**LANGUAGE AND MEANING**

Language capability is not necessary for problem solving. Animals solve problems to achieve understandings of their environments. The requirement for true solutions, which are knowledge, demands the analytical facilities of language. Problems are analysed and defined, and their solutions are requisitioned in terms of general or special purpose languages. A valid methodology for knowledge must always give the same solution to a particular problem regardless of whether the problem solver's working language is English, French, or Chinese. An understanding of language is necessary to show that general purpose languages are transparent to the problem solving procedure. In effect, language is a tool which is superimposed on the common problem solving process.

**The Logical Structure of the Understanding**

The development of the intellect commences before birth with the unborn child's observation of events surrounding itself. Typically, the child notes the rhythms of the mother's body and constructs models or patterns. These patterns may be subsumed into one general model. This model is not explanatory but simply reflects the order of experience, and aids prediction. The mother's heartbeat is one type of experience which gives rise to a pattern.

The general model that results consists of distinctions of the type:

NOW/NOT NOW; PRESENT/NOT PRESENT; EXPECTED/NOT EXPECTED

The new-born intellect has therefore at least one understanding or program and that has the capability of analysing experience in time according to simple logical rules. The logical analysis program or understanding is applied to all experience following birth.

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**CHAPTER THREE**

**THE STRUCTURE OF MEANING**

**Analysis and Integration of Meaning**

In the discussion concerning the integration of the intellect it was shown that understandings may be analysed into a set of more basic understandings. In principle, sets of understandings may also be integrated to create higher level understandings. Since the terms “understanding” and “meaning” are, for most purposes, interchangeable this may be rephrased to assert that coherent sets of meanings may be integrated to form more complex meanings and complex meanings may be analysed into more elementary meanings.

Complex meanings may be explained. These explanations consist of general purpose language sentences. The words of a general purpose language are the most basic level of meaning available to the intellect. Words may represent simple or complex meanings. Words of explanation which are, themselves, complex meanings may be further explained by other, simple or less complex, words.

The word “ball” is a simple meaning. The word “philosophy” is a complex meaning. The distinction rests on the procedure for defining the meaning of the word. If one can point to an object or action in the physical environment and name it the meaning is basic and simple. In this context, to define a meaning as simple or experiential is to say the same thing.

Words that must be defined by reference to other words or meanings are complex. There are degrees of complexity. To describe something as “concrete” is to say that its constituents are a set of simple objects, and it is made by a simple process. On the other hand, the definition of a subatomic particle relies on several theories and other understandings. Although a particle is the most basic physical entity its meaning is extremely complex and refers to a complex set of experiences.

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**PART TWO**

**THE PSYCHOLOGICAL PROCESSES**

Two distinct sub-problems emerge from the analysis of the problem of idea innovation. The first, which concerns the definition of the psychological processes through which the solution is achieved, is discussed in this part. The second, which concerns the explanation of how new ideas are created, is the subject of Part Three.

The problem solving path is described by which the problem to be solved is submitted to the psychological processes in which the solution is created. The psychological processes are defined and from this analysis the rules for creating knowledge are derived. Failures to achieve knowledge are shown to be the results of contraventions of these rules. The problem solving process is uniform for all problems, both simple and complex. Simple problems pass through the process very quickly and are therefore difficult to observe. Complex scientific or theological problems are much slower in their passage through the psychological processes and some observation is possible. More generally, the existence and functions of the processes come to light when problems such as failures to arrive at solutions or arriving at false solutions are subjected to the problem solving procedu

**CHAPTER ONE**

**THE PROBLEM SOLVING PROCEDURE**

In the problem solving procedure the individual is conscious of a problem and has formed the aim to solve it. The problem solving method has been operated and the problem understanding and the solution specification lie in the intellect. They are not in the conscious part of the intellect since the individual is not consciously aware of them in their entirety, and they are therefore taken to be in some subconscious area. The solution is formed outside the intellect and, when available, appears in the subconscious instantaneously as a completed logical construction called insight. Descriptions of the working of the process generally show that the individual becomes aware that now he knows, without at that moment knowing precisely what it is that he knows. He can, however, begin to express the insight and become consciously aware of the full character of the solution.

The path of the problem through the intellect may be traced from the first consideration of its presence to the final achievement of the solution.

**Departments of the Intellect**

In previous discussion the intellect has been defined as the compendium of understandings under the direction of an intelligence. In normal working the bulk of the understandings which are known to exist within an intellect, are not present to the current problem under solution. In general, understandings may be divided into those present to the conscious at any given time and those not present. Understandings as logical sets or programs must be stored within the intellect. The intellect must then be divided into two areas which are labelled the conscious and the subconscious. The conscious represents a temporary working area, and the subconscious the permanent area of storage of understandings.

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**CHAPTER TWO**

**THE DETERMINATION OF MEANING**

The problem posed in this discussion is the definition of the psychological processes that are involved in the production of the solution from the solution specification, which is the form of requisition of new understanding.

The problem or problems to be solved will have been recognised because a model of reality has been violated. These problems will have been investigated from the position of the understanding given by that model of reality. The model of reality is defined as true but the problem definitions are incompatible with it. This is the meaning of a problem.

The problem definition and the solution specification, which pass through the conscious in verbal or digital form, will have been reduced to analogue form as a set of complex meanings and retained within the subconscious. Its structure within the subconscious is determined by the problem definition. As a model or series of models it will contain descriptions of the reality of the problem or problems, and definitions of the processes in which the problems have been identified.

The solution that is required is the explanation or understanding of the problem as a whole, based on one comprehensive model. The solution will transform the model of reality currently in use, integrating the problem states of affairs into the reality represented and explained by the new model.

It is not always possible to integrate a problem into the model of reality. An example is given by the problem of the conscious intellect in the functioning of quantum systems. The conscious entity is unexplainable in quantum reality and must be defined as a non-quantum state of affairs. In such circumstances matter and the conscious entity must be separately modelled and linked together through a higher level understanding which predicts and explains both models. The psychological process can then follow the path from one model to the other by passing through the links provided by the higher level understanding. If a means of integrating the known reality and the problem reality cannot be found the problem cannot be solved.

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**CHAPTER THREE**

**THE RULES GOVERNING THE CREATION OF KNOWLEDGE**

**The Conditions Necessary for True Solutions**

True solutions follow when the problem solving method has been operated correctly. The problem must be recognised from a viewpoint given by true reality and must be unexplainable by the existing understanding of reality. The solution specification must be the product of a rational purpose, which must be concerned with the truth, and the problem to be solved must be fully and correctly understood. The conformity to rational method offers an assurance that the problem solving procedure has been carried out satisfactorily.

**The Reasons for Failures to arrive at Solutions**

Not all attempts to arrive at answers to problems result in success. Why failures occur is of some importance to the understanding of the problem solving process and the problem is worth the effort of study. Since failure constitutes a real problem it is amenable to the problem solving method.

The problem may be solved using the formula PROBLEM = FAILURES...> PROBLEM UNDERSTANDING...> SOLUTION SPECIFICATION...> [Inner Resource]...> SOLUTION.

The problem of failure is defined, and is submitted with a question, in the form of the solution specification, to the psychological process. The question is generally "why?".

The answer emerges in the form of a rule that “if one can understand the solution, one will get the solution”. In order to understand the solution the individual must first understand the problem. Failures to proceed to a solution are to be attributed to the prior failure to understand the problem fully and correctly. The test is the process of analysis and integration of meaning.

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**PART THREE**

**THE THEORY OF KNOWLEDGE CREATION**

Of the two distinct sub-problems which emerged from the analysis of the problem of idea innovation, the first, which concerns the definition of the psychological processes through which knowledge is achieved, has been discussed above. The second, which concerns the explanation of how new ideas are created, is the subject of this part.

The Cosmos appears as a set of problems of experience which may be solved and understood. The solutions to the problems are given by an Inner Resource, consisting of creative and logical entities and psychological processes, which lies beyond the bounds of the intellect.

The psychological processes lead to intellectual enlightenment through understanding. This process of enlightenment is seen as one of cause and effect where the understanding of the problem and the requisition of the solution through the solution specification are the cause, and intellectual enlightenment in the form of the solution is the effect.

It is found that the process of enlightenment involves an interaction between the intellect and an anonymous Source from which ideas and understandings come. The character of the Source of new ideas is no more than another problem and as a problem it is open to attack in the normal problem solving manner. Its essential character is found to be unlimited creativity which may be seen as a definition of God. It would be an easy step to equate the Source with God. Not all understandings are true. Some, and perhaps most, are plain false. The idea that God gives false understanding seems to contradict the idea of a moral God.

The source of knowledge is defined as a system of God. The nature of a system is that it works to rules. When the rules are understood and obeyed knowledge follows. The system cannot be separated from God. God deals systematically with all requisitions for understanding and knowledge.

**CHAPTER ONE**

**THE ACCOUNT OF THE CREATIVE SOURCE OF KNOWLEDGE**

The intellect grows from nothing at conception to the level of a competent operating system able to model reality as it is understood from the processing of experience. The evidence for the intellect indicates that there is nothing innate within it that would account for the ability to create new ideas. The probing of the creative facility shows that another intelligence is at work and interacting with the intellect. The external intelligence is here labelled the Creative Source of new ideas.

In normal individual experience the Creative Source is simply the point of origin of new understandings. The Source does not intrude itself into the conscious but deposits new ideas into the subconscious to be discovered intuitively by the conscious. A study of the Source starts from the assessment of the nature and value of these new understandings, and since all understandings were once new, the assessment of all human understandings. In this, all false, as well as true, understandings have to be considered.

From the study two questions emerge. The first is epistemological and concerns the correct method for consistently obtaining true understandings. Epistemological theories are a normal case of theory creation, and follow from an understanding of the epistemological problem and its solution. This book reflects answers to such questions.

The second objective is to find out more about this creative entity. This second project makes use of the methods discovered as the result of the first question. The problem-solution methodology by which understanding is gained can be applied to achieve understanding of the Creative Source.

**Investigating the Creative Source**

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**CHAPTER TWO**

**THE OLD CHRISTIAN KNOWLEDGE TRADITION**

The old Christian knowledge theory knew nothing of psychological processes but does have something to say regarding the creation of new ideas.

According to St.Augustine, the starting point for knowledge lies in our own thoughts. The basic claim is that the intellect is enlightened by new understanding after some thought concerning a problem. The intellect is unable to create, invent, or otherwise to discover the truth from within itself. It cannot look out over a field of ideas and abstract or otherwise annex the truth. The truth as understanding is placed within the intellect from an external source. This agrees with common experience among problem solvers that after a period of thought concerning a problem, its solution simply appears within the intellect. How it has been formed or where it came from are not usually clear to the newly enlightened intellect.

**The Augustinian Paradigm**

The old Christian knowledge tradition concerned itself with how God may be known. It is re-examined here to bring into consideration the old explanation for the problem of how new ideas are constructed and deposited in the intellect.

The old Christianity saw reality as having three forms. The most immediate reality was the world of ideas. Its basic model was that of the thinker, as intellect, engaged in a programme to understand reality. The most significant reality was that of the Creator whose purposes and actions must be understood if the programme was to be brought to success. The least significant reality was the world of matter. The real existence of the material world was accepted but the universe, however, had no contribution to make to the programme since it offered no path to truth or ultimate reality. The old Christianity was therefore content to dismiss knowledge of the world as irrelevant to its objectives.

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**CHAPTER THREE**

**THE AUGUSTINIAN PHILOSOPHY OF KNOWLEDGE**

The history of Augustinian knowledge theory reveals two major problems with the old paradigm. They are:-

\* The inability to explain the material universe.

\* The lack of an objective knowledge methodology.

These problems were, in the Middle Ages, serious deficiencies in Christian knowledge theory. St.Thomas Aquinas defined the necessary changes to Christian method to enable it to account for the world of experience. The Augustinian paradigm is entirely compatible with science, which remedies the other deficiency in Christian theory by supplying a method for objective knowledge.

St.Augustine did not give a precise definition of the method of Divine illumination of the intellect and such explanations as exist have the appearance of being rather sketchy and superficial. The difficulties of the Franciscans in the Medieval debates about the methodology of knowledge stem from this imprecision. It may be observed that knowledge of the human psyche was not well developed at any period of the Middle Ages and a detailed psychological explanation of the Augustinian paradigm would not have been possible. St.Augustine and his immediate successors would have seen the matter as one of practice and not of theory. The importance of practice may be emphasised by comparing the method to swimming or riding a bicycle, where all the theory in the world is of no help to the novice, and is entirely superfluous to the expert. It is the demand of objective knowledge for an explanation of the method that makes the theory necessary.

Meditation, as the path to Divine illumination of the intellect, was a common practice in the monasteries, and the meditative was keenly aware of the nearness of the Presence of God.

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**SECTION THREE**

**REALITY**

Human beings do not create their own experiences and the events of experience therefore imply a source external to the human entity. This source is called reality and it is, in part, defined by human experiences of it.

Reality and truth are two sides of the same coin. Claims about reality must be true. Otherwise they cannot be claims about reality. False realities are illusions and assertions based on illusions have no value. The Creative Source tells us about reality every time we solve a problem providing we have followed the practical and moral rules which govern intellectual enlightenment. If these rules are ignored the result is an understanding based on illusion. In philosophising or theorising beyond the facts we endeavour to grasp the meaning of larger segments of reality. So we try to understand physical or intellectual reality as a whole based on a sampling of the facts of experience.

Reality in its entirety cannot be understood from the investigation of experiences of that reality. Starting from the knowledge that the Creative Source will answer any question based on a problem that we can understand, the strategy is to find a real problem of experience the answer to which is the understanding of ultimate reality. Working from this problem definition, the solution specification, and supplementary questions, when submitted to the psychological processes, result in knowledge of God in what is termed methodical revelation.

The methodology of intellectual enlightenment by the Creative Source therefore leads to the understanding of reality, both as a whole, and in its parts. The truth is the meaning of reality and the word "Truth", with a capital letter, is often used to refer to the meaning of ultimate reality, or God.

**PART ONE**

**IDEAL REALITY**

In the Middle Ages Christian philosophy recognised three forms of reality. One was the physical reality with which every living creature must learn to deal. The second was ideal reality, or the universe of ideas. The third, and most important, reality was God Himself. As Christians their interest was in understanding God, not the physical world. The understanding of God could only be reached by intellectual effort and through the understanding of the ideal reality.

The basic model of ideal reality is that of the cognitive entity, the "I", processing experience to achieve new and extended understandings. To the intellect there is only understanding and it recognises only understanding. That which cannot be understood even as a problem, does not exist for the individual. The individual cannot break out of his process of understanding within his private world of the intellect to observe something beyond.

There is some similarity between this view of ideal reality and Descartes' fundamental proposition. According to Descartes, "I thence concluded that I was a substance whose whole essence or nature consists only in thinking, and which, that it may exist, has need of no place, nor is dependent on any material thing: so that “I”, that is to say, the mind by which I am what I am, is wholly distinct from the body and is even more easily known than the latter, and is such, that although the latter were not, it would still continue to be all that it is".

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**CHAPTER ONE**

**THE INTELLECT SUPPORT SYSTEM**

The classical view is that there is a reality outside oneself which may be observed. These observations, seen as sense data, amount to facts about this external reality. Knowledge of this external reality is based on the factual record given by the senses.

A problem may be seen to occur when subjective experience is examined. People do not experience sense data intellectually and have no access, direct or indirect, to the information that is passed from the senses to the brain. They have, instead, only understandings of sensory events. The physical senses respond to physical processes in the external objective world, but what is actually experienced are subjective phenomena created by the mind. Human understandings of sensory events are subjective translations of physical experiences into psychological experiences and are not direct observations of external reality. There is, therefore, no corpus of reliable physical data on which to base a theory of knowledge of an external reality.

This situation gives rise to a problem of knowledge of reality. If people have no access to sense data they cannot know directly about the external world. They know instead about their own psychological responses to this data. Since subjective experience is psychologically determined, what goes on inside the human mind has a significant influence on what can be known.

The intellect is a component part of the psyche and a complete understanding of the psychology of knowledge demands an investigation of the psyche beyond the bounds of the intellect. The investigation of the human psyche is prior to all other knowledge projects and the conclusions of this study determine what may be known in all other sciences.

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**CHAPTER TWO**

**THE REALITY OF THE INTELLECT**

For human beings the viewpoint is always from within the intellect. It is the intellect which is the primary environment of the individual and the Cosmos is external, secondary, and logically remote. The Creative Source and the intellect support system have been shown to interface to the intellect. The support system is the interface with external reality and the intellect lies logically between this interface and the Source of new ideas.

Diagram 3.1.1 shows the relationships of the entities comprising intellectual reality, which, in addition to the intellect itself, are:-

**\* The Intellect Support System**, which is the most immediate entity.

This system incorporates the psychological processes involved in the creation of knowledge and understanding.

**\* The Cosmic Manager** which, through the changing patterns of the cosmos, gives the raw data of experience. The cosmic management system is that set of rules or laws controlling the operation of the physical universe.

Ideas of the Cosmos have been undergoing radical revision in recent times, and the impact of the new thinking on epistemology must be considered. Physics, as the study of space, time, and matter has, in the 20th century, offered theories which contradict, not only previous physical theories, but the commonsense view of the universe. These theories are not compatible with each other and there is no general agreement on their meaning.

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**CHAPTER THREE**

**KNOWLEDGE OF GOD**

**The Explanation of Knowledge of Ultimate Reality**

This overview surveys the ways by which individuals come to know of God. These are:-

\* formally by report, which is the method of education.

\* subjectively, directly and rationally. This form of knowledge is based solely and directly on the events of individual experience.

The survey relies on positions established in the earlier chapters, and particularly on the account of the problem solving method and the Inner Creative Source of all new ideas. Rigorous method is not necessary to knowledge of God, as the Source as the Teacher responds to the simple desire to know formulated as a philosophical purpose.

The Creative Source provides the means to explore Fundamental Reality, using the knowledge methods that work for physical studies. Questioning the Source leads to knowledge of ultimate reality. To the more mature theological understanding, which is capable of assimilating complex answers, the flow of explanation from the Source may have the appearance of revelation, which is defined as the free gift of knowledge of God by God. However, as it is the solution to the usual form of requisition of knowledge it is better described as methodical revelation. Revelation as a free and unpredictable act of God, is outside a study of epistemology.

**The Source as the Teacher of Ultimate Truth**

The Source is a teaching agent through which the individual can come to know of God.

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**PART TWO**

**REALITY AND TRUTH**

The ways by which the individual may come into knowledge of God have been discussed above. The nature and content of Revelation by God and the structure of Fundamental Reality are now examined. The objective is to describe how the theologian and student of religion know of God's purposes and God's Acts. The Acts of God are the Act of Generation which brought into being the Holy Trinity and the Moral Universe, functioning in time, and the Act of Ordination which created the Cosmos. Knowledge of God and God's Acts can be achieved by the correct operation of the rational scientific problem solving method.

Theological inquiry begins with questions about the origin and meaning of human life. When pursued through the rational epistemological method answers can be obtained to these questions through methodical revelation. The theologian constructs the model of fundamental reality from his understanding of revelation. Fundamental reality provides the framework for created reality as a whole and is the interface between the Infinite God and His creation, explaining God's ongoing relationships to the world.

**CHAPTER ONE**

**ULTIMATE REALITY**

**The Revelation of God**

The explanation for the ability of the theologian to know and discuss the character of God in some detail is God's revelation. Revelation is of two sorts. The first kind is the gift of understanding as a free act of God, and the second is in the form of answers in response to the questions of individuals. The promptings of God which are seen as the operation of the conscience are simple examples of free acts of God. The free acts of God are, by definition, not predictable and are therefore not a matter for epistemological rules.

From the position of epistemology, the explanation of revelation is that the theologian, and others, come to the questions of the nature of God and the human situation with some knowledge amounting to an expert understanding, and with clearly defined purposes which give rise to the questions. These questions are defined according to the scientific problem solving method. The questions, both original and supplementary, are submitted to the Source of Understanding in the form of a series of solution specifications. The resulting answers constitute a flow of understanding of God which appears as an act of revelation. The inquiries of individuals whose intellects are developed to the requisite standard of understanding can lead, therefore, to revelation through method. Methodical revelation is a continuing opportunity for individuals to learn about God.

Revelation is absolutely true since it emanates from the moral God, and individuals who are qualified by knowledge and experience to pursue studies at this level need no further assurances of truth.

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**CHAPTER TWO**

**THE FUNDAMENTAL THEORY OF REALITY**

The theological and epistemological model of fundamental reality is based on the revelation of God which outlines the purposes which fundamental reality serves.

**The Act of Generation**

**The Holy Trinity**

The Act of Generation created the Holy Trinity which exists in eternity and the Moral Universe which functions in time. Revelation describes three divine functions, seen in the Christian model as the roles of God the Father, the Holy Spirit, and the Christ Who together constitute the Holy Trinity of God. The Infinite Spirit manifests in each of the Persons of the Holy Trinity but in a self-imposed restrictive form which is required by purpose and morality.

The theology of the Holy Trinity is understood not only from the Acts of God as given in revelation, but from the explanations given by the Creative Source arising from other problems found in experience.

Theology, in pursuing the problems of lifeform creation, reaches understandings which indicate the functional division of the creative work of God. Epistemology reaches a similar understanding in seeking an explanation for the struggle for knowledge.

These explanations give rise to the idea of Personhood. The essence of personhood is the eternal existence of self-managing rational beings. The community of saints is in this category. The set of persons is divided into the Persons of God and the persons in God. The Persons of God are limited to the three of the Holy Trinity. The persons in God are engaged in the adventure of the exploration of the universe of possibilities, in the care of God the Father.

Diagram 3.2.1 shows the relationships of the Persons of the Holy Trinity to the Mind of God which is a creative and communications medium functioning in time. The constructions of the Mind obey the rules of the Moral Universe. This schema is logically set within the Infinite Spirit.

Diagram 3.2.2 shows the relationship of the individual intellect to the Mind of God and to the Holy Trinity. The intellect interfaces to the Intellect Support System, and through that system to the Creative Source and the Cosmos. This arrangement functions within the Mind of God, although the intelligence or individual spirit which is the nucleus of the intellect is grounded in the Christ.

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**CHAPTER THREE**

**THE THEORY OF CREATIVE POWER**

**Self-creation and Created Reality**

People, as self-creating beings, are realising themselves within a reality that the Christ and they have created for their own purposes. That reality is essential to their purposes and therefore valid and permanent, although subject to continuous change. For the individual that reality is the moral universe in its stages of realisation. For the group reality is the culture as the evolving antecedent of civilisation and it is defined by objective knowledge. In this creative process the purposes of the Christ and the true purposes of human beings are always identical. Where they appear to differ people have failed to solve their problems correctly. If true solutions to real problems are insisted upon, which rational beings must do, then they are proceeding in harmony with the Christ. Any mistakes that are made always spring from poor problem solving. The creative power rests on knowledge. Through knowledge individuals and groups create both themselves and their environment.

**The Foundation of Epistemology**

The division of the Infinite Power of God into the Will and the Power in the Moral Universe is repeated in the birth of every human infant. Children come into the world understanding nothing, but having a will, are therefore capable of forming purposes. By pursuing the purpose of understanding they gain power. The human being, in a similar way to the Christ, has the facility to obtain new understanding from the Holy Spirit, otherwise called the Creative Source, subject only to the ability to specify the understanding that is wanted. Each individual makes use of that facility, generally without understanding its mechanics. The understanding of how it is done can improve the flow of true and useful understanding. Epistemology is that understanding.

For epistemology knowledge is power. The creation of knowledge is therefore the creation of power. Power and creativity are the same and the process of creation of the self is also the creation of the individual's power to create. The world that the individual or group inhabits is created by them and reflects what they are.

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**CHAPTER FOUR**

**ABSOLUTE TRUTH AND KNOWLEDGE**

Truth is the accurate understanding of reality. Since understanding and meaning are equivalent, truth is the meaning of reality. To know the truth about reality is to know what it means.

The meanings of ultimate, fundamental and created realities as given here amount to the truth. Since these meanings are not subject to change they are absolute and the truth they give is absolute. Truthful understanding is equivalent to knowledge and absolutely truthful understanding is absolute knowledge.

The status of absolute truth and knowledge is asserted for the understandings of reality as defined above. This must be subject to the usual conditions that govern rational scientific knowledge claims.

The Theory of Knowledge given here is derived from the corpus of absolute knowledge and the status of absolute truth is claimed for it.

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**PART THREE**

**CREATED REALITY**

The present forms of the universe and its living constituents have been determined by the decisions of the Christ, and constructed by the Holy Spirit. The mission of the Christ is to give effect to the purpose of God the Infinite Spirit which is to create a large number of individuals, some of whom may form a community of self-managing and eternally existing persons. This has been done in conformity with the rules of the moral universe.

The decisions of the Christ have resulted in the human situation in which we have physical bodies existing in a three dimensional physical universe. However, since the Christ is the ground of life these decisions are to be taken as the decisions of life in all its forms. Human beings, if they were sufficiently knowledgeable, would have made exactly the same decisions as the Christ has taken. Exactly the same judgments would have been made because they are the optimum decisions. This is the best of all currently possible worlds, where the range of good possibilities is limited only by the present stage of development of life.

The current phase of the development programme for human beings as a group is the creation of a rational and moral culture. Human beings, as participators in Christ, are associated with the Christ in this mission.

**CHAPTER ONE**

**THE IDEA OF CREATED REALITY**

The existence of Reality is offered as the explanation for the set of human experience. The cognitive self is taken as the datum and all experience is seen to occur to that self, and its source is a reality external to the self. Experiences divide naturally into two categories, the one referring to the ultimate reality of God, and the other to created reality. The path to knowledge of ultimate reality has been discussed earlier. Ultimate reality and created reality meet in the scheme of fundamental reality. Ultimate reality is personal, intelligent and moral. Fundamental reality is systematic, purposeful, and benevolent. These realities provide the substrata for created reality.

In a self-creating system nothing is pre-ordained except its moral foundation and all power is freely available through knowledge. Created reality is specified by the choices of self-creating beings and created according to that specification by the Holy Spirit. However, the transient states of created reality have only a passing truth, and the absolute truth of the ultimate and fundamental realities may be relied on to guide thought and behaviour at all times. The love of God and the morality of creation are the points of departure for all thinking about human affairs.

**The Model of Created Reality**

In the analysis of created reality the starting point is St.Augustine's observations on the nature of time. In St.Augustine's view the cognitive self never experiences a past time nor a future. Its experiences are always in the Now. It exists in the everlasting present which is eternity.

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**CHAPTER TWO**

**THE MEANING OF LIFE IN THE WORLD**

**The Meaning of the Cosmos**

Albert Einstein has said that the significant thing about the Cosmos is that it can be understood by human intellects. The Cosmos is a rational place and serves a purpose. The purpose of the Cosmos is to produce rational self-determining individuals. The objective is the development of persons who have a true understanding of themselves and their potential, and can protect themselves from dangers and errors by trust in God. The Cosmos is a teaching system and its method of working is given by the problem and solution formula which is the only way that intellects can develop. It is, from the point of view of the intellect, a set of problems which can be solved by the rational problem solving method. The Cosmos is also the infrastructure of life. It offers an adventure to be lived and enjoyed. The teaching is in part the gift of the understanding necessary to the proper enjoyment of life.

The Cosmos is a system of the Holy Spirit and is located in the Mind of God. The Mind is not a medium of thought of the Infinite Spirit but is a logical construction made in pursuit of purposes. The structure of the Mind is similar to the intellect except that, whereas the intellect is developing and therefore incomplete, the Mind exists in its complete state. A principal purpose of the Mind of God is communication of meaning. Meaning here is the same primitive language which was referred to in the discussion concerning the creation of new understandings and theories. The form of communication of meaning may be ideal or physical. The Cosmos reflects the character of Mind and consists in structured complex meanings.

**The Theory of Life**

The fundamental theory is incompatible with Darwin's theory of the origin of species. Darwin's explanation is reductionist and atheistic.

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**CHAPTER THREE**

**THE CREATION OF HUMAN CULTURE**

The culture is designed to accelerate the development of rational intellects and to produce the best living environment for all the peoples of the world. A better culture leads to a happier, more rational and more moral people. The greatest opportunities for humanity lie in applying rational scientific method to the improvement of the culture and through this to the improvement of human intellects. This objective has two aspects which are the creation of a corpus of rational objective knowledge and the proper education of individuals. Both these aims fall within the responsibilities of the culture. In the solution of the problems of cultural development the Christ is working through the set of rational intellects.

**The Cultural and Knowledge Problem**

Western culture dates from the reforms in learning inaugurated by Charlemagne in the ninth century. Western culture is knowledge-based and therefore normally progressive. A progressive culture should be able to solve all its problems and to create the best living environment for its members. A knowledge-based culture should thereby make itself better in every way than non-progressive cultures and replace them all. At the present time no culture or subculture is recognisably the best. Western culture has lost its understanding of truth and now has no knowledge.

Present cultural reality is in many aspects pre-rational, and even irrational. Existing cultural reality is characterised by pluralism, which is a pre-rational condition. There are a number of cultures, each with its merits and demerits. Within cultures there are a multiplicity of religions, philosophies and ideologies with differing concepts of reality and consequently differing purposes. The condition of conflicting understandings and purposes and consequent struggles and violence is symptomatic of irrationality. Western Culture must be classed as a pre-rational culture even though it is knowledge based because it has no truth and therefore has no means of resolving internal differences.

The majority of human beings are intellectually sub-standard and therefore irrational. People's intellects are often no more than messy collections of ideas. This is the direct consequence of the quality of their culture and not of their natural capabilities. The blame for this state of affairs lies solely with the cultural ideologies and of course with those whose job it is, in a knowledge based culture, to find and disseminate knowledge. The solution to the problems of the people lies in the improvement of their intellects through rational knowledge.

Cultures which do not act from rational knowledge do not understand reality and will in time go under, to be replaced by better cultures. The perfect culture is the one which supplies all human needs, ensures the maximal growth of every individual in intellectual power and freedom, and provides the groundwork to allow all individuals to lead personally satisfactory lives. The individual in a civilised state, emerges from the cultural education process fully able to solve all his problems and to pursue those objectives that he deems worthwhile.

**The Real Aspect of the Culture**

The culture is more than theoretical knowledge. It contains a metaphysical and physical environment which is applied knowledge. Human life means life in the real cultural environment. If objective knowledge is uniform for all the peoples of the world the application of that knowledge may introduce differences in the real environment. This may be seen in examining the various societies of the world.

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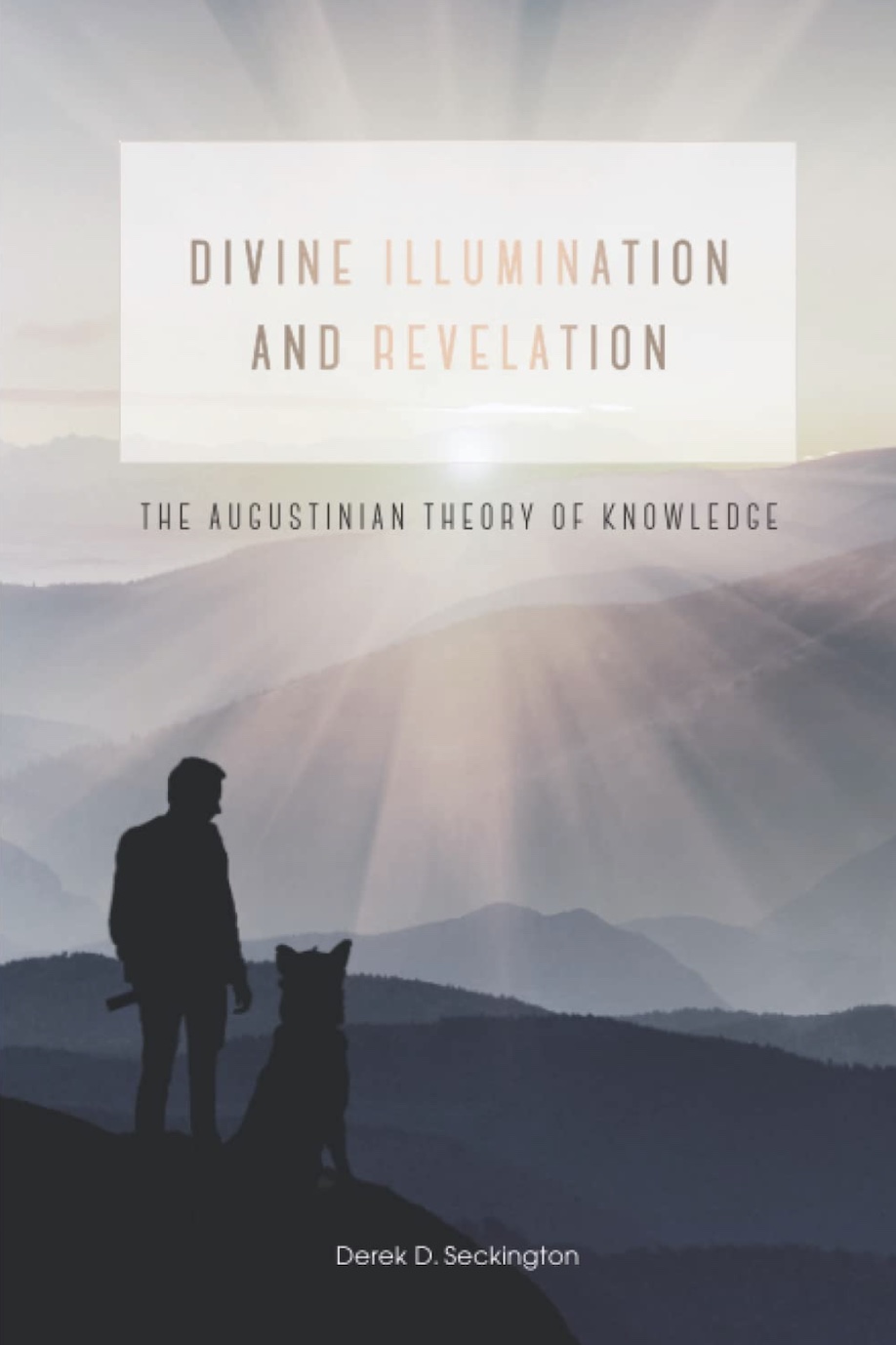
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