

To Err is Human To Forgive Divine - *Alexander Pope*

Preface: How to regain the love of wisdom

A Perceptual Shift for Humankind Regarding: The Significance of Wisdom

'Wisdom is concerned both with the ultimate nature of things and the ultimate good for man.'ⁱ

'Plato viewed wisdom as one of the four chief, or cardinal, virtues. It concerned 'knowledge of the whole.' The path to wisdom required both scientific knowledge and practical experience.'ⁱⁱ

Plato listed four concepts regarding virtue: courage, temperance, wisdom, and justice. It could be said the highest order of the four in terms of individualistic human behavior, was wisdom since justice was the product of the other three virtues and courage and temperance were to be learned before wisdom could be attained.

What has become of this illusive concept we call wisdom?

Present day society perceives wisdom, be it speculative or practical (Aristotle), as being an innate characteristic of the physical. As such, it is the physical; it is the material, which has captivated our 'love'.

We cannot ignore wisdom's existence within the physical if we seek to 'regain' the love of wisdom itself. Wisdom is a virtue found within the individual. Just as we find the individual located 'within' the physical so it appears wisdom can be found via ourselves while 'within' the physical.

To suggest the physical is void wisdom is to suggest the individual is void wisdom. To suggest wisdom eludes the individuals would in turn make mute the very concept of regaining the love of wisdom itself.

If we accept wisdom existing within the physical, how are we to regain the love of this 'thing' we call 'wisdom'? We could begin the process of regaining the love of wisdom through the process of gaining a new perception regarding the role wisdom plays to the whole. Such a process would enable our specie to once again elevate wisdom to the level of being a virtue. Such a process would enable us as individuals to elevate wisdom to the level where members of our specie once again actively seek it. Such being the case, our perception of what it is we value becomes dependent upon what it is we perceive God, summation, totality, the whole, to be.

If we perceive God, the whole, to be the physical then it is the physical to which we will continue to direct our 'love' and so it is physical hedonism, materialism, will continue to emerge as the object of our affection. If we perceive God, the whole, to be the abstract then it is the abstract to which we will direct our 'love' and so it is abstract hedonism, wisdom, will emerge as the object of our affection.

How do we regain the love of wisdom? We regain the love of wisdom through the process of understanding a new perception regarding the whole itself and understanding how, wisdom found within the individual and as such found as a part of the whole, interacts with the whole.

It is just such an examination, which is initiated within this work.

ⁱ Great Books of the Western World, The Great Ideas, Syntopicon II, 1952, p 1107.

ⁱⁱ William L. Reese, Eastern and Western Thought: Dictionary of Philosophy and Religion, 1996, p838