

Lect 3

September 22, 2017 10:18 AM

Lec 2 recap:

Kairos comes along with crisis

Paul description of love has nothing to do with modern ideas of romance

Tries to explain agape as such:

When I was child I thought like a child and spoke like a child, and when I became a man I put those things behind me.

- This is a fundamental transformation in how you see the world that is deeper than exchanging one set of beliefs for another...
- The way you create salience around you is being fundamentally changed
- Maturation is much more than belief
- As child is to adult, the adult is to sage (person who has experienced enlightenment or is changed

Then we switched to axial age in greece

Epitomized but not caused by socrates

Socrates dedicated his life to understanding this new sense of wisdom

- Elenchus (method)
 - o Developed this both because he was rejecting natural philosophers (which lacked a transformative nature) and sophists (because they lacked truth)
 - o Frankfurts bullshit:
 - Liar cares about your conception of the truth
 - Bullshit artist is using catchiness/salience to get you caught up in something that makes you not care about the truth
 - You can bullshit yourself
 - As we become more entangled in bullshit we become more and more prone to self-deception and it becomes a feedback loop
 - o He needed something that would keep those 2 together, he would bring them to a state of aporia to make them realize how often they were prone to bullshit themselves.
 - o He famously claimed he knew what he did not know, meant knowing how to not reach a state of aporia
 - o Unexamined life is not worth living because it is a life in which you do not have the means to pursue self transcendence that is key to the axial pursuit of fullness of being
 - If you don't examine you are trapped in the bottom world of the 2-world mythology
 - o People write book who compare socrates and Jesus (a bit of a cottage industry)
 - More vogue to write books comparing Jesus to Buddha now
 - o Socrates has a bunch of different movements spring out and interpret what he was on to
 - Most important one: Plato
 - He disagrees with a lot of plato
 - He can turn to plato again and again and as he changes he can see more in plato

What was plato trying to do? He was startled/traumatized by the death of socrates

Plato reorients his life, groomed for privilege and power into one where he tries to deal with the impact of Socrates' death

He tries to bring the beginnings of scientific thought and the socratic revolution together and develop the first and perennial psychological theory

- Hes experiencing this trauma and trying to understand it he stumbles on an insight on how much people are driven by inner conflict
 - o Paul will see the same thing and create a narrative about seeing the old way and going onto the new way
 - o Plato instead creates an ontological analysis
 - o Lets say you've chosen that you want to eat less chocolate
 - You come home and there it is sitting on the counter and you struggle to not notice it
 - There's something in you that's oriented to superficial features, sight and smell of the chocolate. Its very urgent (urging you to action)
 - Its very immediate and shortsighted in its goals
 - o Plato says this urgent desire is a demon that lives in your stomach or genital area
 - o Plato sets up the first school, the Academy
 - If you get involved in a community you can optimize use of all 3 parts of the triarchic mind
 - If you do that 2 thing happen:
 - You achieve the satisfaction of a Metadesire
 - ◆ Something that is constant across all your desires
 - ◆ Plato argues that we have a metadesire to reduce internal conflict
 - ◇ Thessenger - reduction of cognitive dissonance
 - ◇ Freud
 - ◆ Plato argued that we have another metadesire:
 - ◇ Thought experiment: everyone in relationship wants to know if partner is cheating.
 - ◇ Gedanken experiment: 20 year old girl in class, what if she turns 21 and her parents say they're legally obligated to do something and say to her that they were hired by the government and were told to tell you things based on a script and we're legally obligated to tell you and can continue being parents and acting nice
 - ◇ Both cases it would bother person because its "unreal"
 - ◇ You have this metadesire that things are real
 - ◇ Platos third great realization - anagoge "the ascent"
 - ▶ This continual dialogue b/w 2 metadesires that feedback loop together
 - Allegory of the cave:
 - Dude in shadow cave escapes and sees fire is causing shadow (SOCRATES!)
 - ◆ People decide to explore and move up a pathway that gets brighter and brighter and it hurts their eyes and they can take another step and then they get out
 - ◇ Can never fully acclimatize the sun
 - ◆ As they go down to the dark in a hurry they're blinded again by the dark now
 - ◆ The people who never left thing they're insane
 - What plato is doing is creating a really important theory of psychology and telling you how to take the path to self transcendence
 - ◆ Creating a very tight complex of science and spiritually
 - ◆ Simultaneous theory and program of enlightenment with this thought experiment
 - Plato has a theory that these abstract patterns because they put us in touch with whats real are more real
 - ◆ He situates this in the 2 world mythology
 - ◇ Theres the world of sense experience
 - ◇ And the world of these abstract patterns that inform and enhance ontological sense perceptions
 - ◆ Many of us, while we like the idea of the world of abstract patterns find that they cant follow it
 - Did plato really think this? Neoplatonist really pick up anagoge and allegory
 - This is a story of enlightenment and proposal to enact it
 - ◆ Why did we become disconnected and india didn't?
 - How rapidly axial age combined rational and spiritual

Why did we become disconnected with this pursuit of enlightenment and india didn't?

Started with Plato's greatest disciple, Aristotle (one of the greatest scientific minds of all time):

- If you go back in any science you'd go back to Aristotles book
- Deeply ambivalent towards aristotle (vervaeke)
 - o Scientifically he's great but he's a chauvinist
- Threatened with death but Aristotle runs away
- He does something very interesting with this Platonic world and transforms it in a powerful way
 - o Very interested in this idea of abstract world
- Really interested in this idea of the forms but linked it not to Anagoge but to the project of explanation
 - o Important shift. For plato the metadesire dialogue was about reaching anagoge
 - o Aristotle thinks its about explaining things
- He comes up with a very interesting theory of abstract knowledge
- Ex: if asked to describe bird people will name features like wings/beak
 - o We have good evidence that it doesn't capture the essence of any ideas to just have the constituent elements
- o Whats missing is that structural -functional organization of the features so that they function together as a whole
 - Similar to german idea of **Gestalt**
 - English word for plato/aristotles ideas is Form
 - What they mean when they talk about the Form is the gestalt
 - A closer word would be Formula
- o Aristotle tries to capture the Gestalt through features of explanation



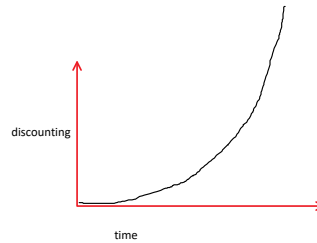
Lect 3

Audio recording started: 10:19 AM September 22, 2017



Lect 3

Pt2



Platos	Modern science
<p>Appetite/Monster in you - Superficial, short term, urgent</p> <ul style="list-style-type: none"> • Conflict with the Man, overwhelms him usually 	<p>Why is it so difficult to pursue long term goals?</p> <p>Ainslie observed across species the phenomena of hyperbolic/temporal discounting:</p> <ul style="list-style-type: none"> • What is being discounted is the salience • When things are in the present they're very salient • When they're in the future they're very non salient <p>Why do we have this across many species? This is an example of convergent evolution</p> <p>How is this adaptive:</p> <ul style="list-style-type: none"> • You should calibrate your attention to something more if its more likely to occur • As this discounting breaks down you become more prone to generalized anxiety disorder • The reason its compelling to you is b/c its an adaptive process • The very way its adaptive makes you vulnerable to the ways its maladaptive • You don't want to avoid specific bad events you want to avoid the abstract set of bad events but that's too distant to see
<p>Man in you - Reason, in your head saying don't do it</p> <ul style="list-style-type: none"> • Deeper, abstract properties being noticed • Pursue long term goals like health • Not urgent • Not a lot of motivational power 	
<p>Lion in you</p> <ul style="list-style-type: none"> • Social/cultural aspect of man • Motivation by honor or shame according to plato • Very powerful b/c we have been cultural being across several species • "spirit" "emotion" no good translation • Thymos - sociospiritual experiences you have <ul style="list-style-type: none"> o Associated with the chest • Intermediary <ul style="list-style-type: none"> o Does not pursue abstract goals like man o Does not pursue immediate goals like demon o It pursues somewhat abstract socio/cultural goals o This idea of an intermediary or bridge is really important • Man can think/reason and he can train the lion, he can train the lion who is not a theorizer <ul style="list-style-type: none"> o How? Platos brilliance <ul style="list-style-type: none"> ▪ Socrates' use of elenchus is using the man to train the lion ▪ Whats been lost is the socio/cultural aspect of plato's philosophy ▪ We lost whats happening in plato if we just look at his arguments o So the man and the lion together contain the monster, you cant train the monster but you can tame the monster or conquer it 	<p>Drew hyland</p> <p>Psychology supports the triarchic model across time</p> <ul style="list-style-type: none"> • Plato admits that he's influenced by plato • Recent models of triarchic brain <p>Why has reason evolved? You need the Man to be able to grasp abstract properties to fight hyperbolic discounting</p>

warps him from doing what's right

- He feels that experience made him worse because he knows he can't achieve that mystical state.
- Goes back to his religious mother's place, where she leaves a proto-biblical book
- He reads St. Paul talking about this inner conflict and identifies strongly with it.
- He comes to the conclusion that we can't ascend in an unaided fashion, that we are too much beset by inner conflict. There's that within us that pulls us to chaos and evil.
 - ◆ He interprets THAT as sin.
 - ◆ Instead of going off the course of history, it's this pull downward. Not historical like early christian but very greek like going down to low levels of reality.
 - ◆ He identifies that with Christ and Paul's idea of needing Christ to live in you
 - ◆ He does sth interesting with it. Asks, why should that work?
 - ◇ Something has to draw up upward. We have to be drawn by what is most real and has the capacity to turn us into persons.
 - ◆ He argues that what has to happen is that we have to be drawn by a love of what's most Real, most good, and has the capacity to turn us into persons
 - ◇ Drawn by God. Who is love - Agape.
 - ◆ He proposes this deep proposition: what was at the heart of Platonic reason is the love of what is real and the love of what makes you whole/heals you and that christianity gives you both things
 - ◆ Love was in reasons and what it can do it go beyond reason to what is always sought because reason on its own can't lift you up
 - ◇ Can point to thymos/Plato saying you can't use reason alone to lift you up
 - ◇ For Augustine Thymos is Christ.
 - ◆ Spirituality and rationality for Augustine are completely wedded together
 - ◇ He does this consistently with Plato, Aristotle, and Plotinus with Christian doctrine
 - ◆ He synthesizes Paul and Plotinus and produces the notion of the autobiographical self.
 - ◇ The Self that is moved by the pull for Wholeness
 - ▶ Can only be satisfied by connection to love
 - ▶ Love is only Agape
 - ◇ Takes culmination of Israelite theories with Paul and Greek theories with Plotinus and says that's what you really are
 - ◆ He's doing this at a time when christianity is growing and Roman Empire is collapsing
 - ◆ What does he do with this? What happens is all this Greek stuff gets integrated with judeo-christian stuff and he creates the idea that you are fundamentally an autobiography of inner conflict that is resolved by either being called upwards to God or called downwards to evil/chaos.
 - ◆ What happens now is that all that narrative stuff gets integrated into the overarching narrative of cosmic time and it makes sense
 - ◇ Augustine says Aristotle says everything is moving with purpose and you know where you belong/what you're moving towards? God.
 - ◇ God is the where history will be completed
 - ◆ What he creates for the West is the **Narrative Order**
 - ◆ From Aristotle: Nomological Order
 - ◆ From Plotinus: Normative order
 - ◆ From Augustine: First two combined together to Narrative order
 - ◆ These orders that articulate what wisdom is and how to enhance meaning.
 - ◇ They all penetrate each other and mutually support each other
 - ◆ This happens just as civilization is collapsing in Western Europe
 - ◆ Being given a sociocultural organization by the church (welfare, education) and then having all this order to be offered is irresistible. The 3 orders become sewn into the fabric of Western psyche.
 - ◇ We inadequately represent this with one word: God
 - ◇ People misread more recent literature
 - ◇ When Nietzsche says God is Dead he means all of THIS is gone not literal God.
 - ▶ He's not arguing with believers, the madman who pronounces God is dead is arguing with atheists.
 - ▶ We are forever fallen. How can we be worthy of reality/transcendence.
 - ▶ Nietzsche saw himself as the prophet of the **meaning crisis**.
 - What has happened is that these 3 orders have collapsed

All of this structure collapses with the meaning crisis.

We lose 2 worlds mythology, the 3 order systems which articulate meaning making and wisdom articulation.

- If we lose all these things, how do we preserve the Axial legacy?
- How do we cultivate meaning?
- How do we pursue wisdom?

- Agape is not just in you its between you
- In bible it says God is in you it means Agape

The Aristotelian scientific aspect recedes into background is better preserved by the Islamic world and comes back into Europe later and has a traumatizing effect.

English word God is not depictive of all the ideas for God.

Mesopotamian symbol for God (SIDE NOTE FROM TA - NOT IMPORTANT)

- Dingir



- Rotation of heavens around sky
- The thing that is the keystone that hold everything together

Q:

Its not the rejection of this that lead to meaning crisis. Nietzsche says the rejection of this is an after the fact expression.

What spiritual means is that coordinated mutual development of ataraxia and that ontological depth perception in a way that is affording a process of deep self-transcendence and self-transformation.

Aspects that survive in Aristotle:
>contemplated life

Criticism of modern use of spiritual:

Lect 4

September 29, 2017 10:23 AM



Lect 4

Audio recording started: 10:25 AM September 29, 2017

Recap from lec 3:

For augustine:

- We have to be driven to good by god
 - Something strong enough (god) to be the opposite of the chaos at the bottom of the Plotinian world
- This integration of divinely empoweed love and reason is widom
 - Integrates christianity with plotinus and aristotle and creates the **Narrative Order**
- If we can properly follow christianity we will be empowered such that our narrative is aligned with the grand narrative of th e universe

These 3 orders:

- Nomological
 - How to connect to reality
- Normative
 - How we can self transcendence
- Narrative
 - How the construction of our identity fits into the overall story of the cosmos
 - In this, reason, love, and meaning are all tightly interwoven in a highly tenable manner

Nietzsche doesn't mean what Dawkins means (God ist Tod), he means that the 3 orders are gone. The very intelligibility of how we made meaning and how we belong to history/what is good was lost.

Today's Lect:

Any cognitive scientific account has got to be sufficient enough to account for these 3 dimensions of meaning. We're learning a lot about our structural dimension of meaning

When the Roman empire collapses, shit goes downhill

A lot of learning was completely lost in europe

- What little was preserved, was preserved in the church
- The church became the comprehensive institution in society
 - Education, healthcare, welfare, meaning, community, ritual (e.g., marriage)

Church was largely dominated by a (neo)platononic meaning because of Aquinas and Dionysius

Europe starts to recover and starts to feel like it can take a more aggressive stance /w the mediterranean world

- Start the Crusades
 - Invade Palestine to fight the Arabs to give the Jewish homeland to the Christians
- Brought Europe into contact with Arab civilization
 - Arabs also invaded spain so contact form there too
- Arabs preserved more platonic mathematics and aristotelian science
- All of this improved science and math starts to re-enter europe (around end of 12-th to middle of 13th century)
 - Caused a crisis. Church could not ignore the reintroduction of Aristotle
 - At the same time it was clear that he was not a christian at all, and was explaining things in a very powerful and systematic manner.
 - Could not be easily assimilated into a christian worldview
 - Luckily for the church they had a genius, Aquinas , who undertook the process of reconciling Aristotle with Christianity

Thomas Aquinas:

- Came up a solution to make a distinction between two-worlds
 - First major revision of the two-worlds mythology
- Previous model of two-worlds
 - Unreal world of every day experience Real world of wisdom
- Aquinas changes this to:

<p>Real world obtainable through reason (scientia)</p> <ul style="list-style-type: none"> • Natural world • Aristotle gives us access to this • Distinction is no longer b/w unreal and real <p>◦ Needs to find a place for xtianity because this world is now taken by aristotle</p>	<p>Real world through Faith:</p> <ul style="list-style-type: none"> • Faith becomes the will, the assertion of certain claims as you are moved by love <ul style="list-style-type: none"> ◦ Love by revelation, not thru experience • The supernatural world; world above nature/reason • The revelation is miraculous, magical in the natural world
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- Gives us an interpretation of two-worlds as real-natural and real-supernatural
 - Saves christianity by dividing the jobs. Science takes care of real-natural and religion takes care of real-supernatural/hereafter
- Aristotelian science is not like our science, it is linked to this world
- This is so intoxicating it becomes the official doctrine for the church
 - The path from unreal to real (now real-reason to real-faith is no longer a path to self-transcendence)
 - Path to transcendence is now incommensurable with science, only way is through will/reason
 - What happens now is a pitting of the will against reason
 - ◆ The idea of pitting will vs reason will lead to the triumph of the will
 - ◆ The degree to hich you cannot adopt the world of faith is the degree to which you cannot access the supernatural which is the degree to which youre trapped in the world of reason/natural world
- Ockham takes up Aquinas' model.
 - At the same time Rhineland mystics are active
 - At same time Black Plague happens
 - Radically anti-platonic
 - Ockham says something that Aquinas avoids saying:
 - The idea that gods will is primary
 - Prior to and not bound to reason
 - Most primary feature is no longer his rationality, its now his will
 - God is love and now love is will and love is creation and creation is will
 - Will become the dominant faculty, dominant feature of god.
 - Gods will supersedes his reason, he is not bound by reason
 - ◆ We are like god in that fashion. He speaks the world into existence in genesis.
 - ◇ We speak things into existence /w language
 - ◇ Ockham created the idea of **Nominalism**
 - Ockham is the first person we propose to impose reason on the world with language
 - ◆ /w language we create patterns and categories in the world
 - ◆ When youre talking about a chair is not really a chair its just this thing here

- ◊ Try not to look at the world categorically, look at desks not as desks but just as individual objects
 - ▶ No Forms. No meaning in world, it just comes from the assertions we make with language
 - ▶ Whatever order is actually there in the world is because god is continually willing it to be and we are asserting order with out use of language
 - Wittgenstein/Heidegger's deep analysis of language and structure of the world starts from here
 - Nietzsche said: "I fear we are not getting rid of god because we still believe in Grammar"
- B/c Aquinas is a saint and Ockham takes a lot from Aquinas he becomes deeply influential and cannot be ignored
 - At a metaphysical level you get radical individualism, not categories in the world just individuals that we assert will onto things
 - God himself is becoming absurd, he is not bound by reason. Acts by pure will/ pure assertion

Rhineland mystics (group in germany):

- Take up this new understanding from Ockham and Aquinas
- Understand love not just an act of will, but as will's self-negation:
 - When will turns against itself/tries to eliminate itself
 - Agape going from the love that creates Persons to self-less love
 - The act of love is understood as willful self-sacrifice
 - There's precedent in the Christian world (jesus's crucifixion) but self-sacrifice becomes the central
 - This means ascent is gone. Anagoge is gone. What you want now is to get rid of the will so its no longer resisting god's will
 - The ascent to god/wisdom is now replaced by the descent of god by self-negation
 - Spirituality shifts from focus on wisdom to focus on self-negation
 - Spirituality is the life of inner-conflict: battle of you will against itself so it no longer battles against god
 - Most of the philosophical content of the world drops out of christianity
- REALITY IS UNDERSTOOD AS A BATTLE OF WILLS

After this radical transformation of meaning of xtianity, you have the **Black Plague** happen almost simultaneously

- Makes recent ideas of xtianity super-salient
 - Hits in 1348 and is DEVASTATING
 - Europe is in a mini-ice age
 - Too much rain, famine, disease
 - England and france have been fighting a horrible way
 - Catholic church is ripping itself apart with internal civil wars/factionisms
 - Plague hits and challenges the idea of an ordered cosmos
 - The Narrative of christianity tells people this is the end of things
 - You have War, Plague, Death, and Famine
 - Yet, no sign of redemptive, miraculous return of Jesus
 - Huge socio-economic consequences
 - Labour shortage and weakening of ecclesiastical and secular order
 - Labourers are now more able to move around and sell their labour
 - Order breaks down and opens up possibility of new
 - What happens is people are now changing their status with their own willpower
 - Freedom/choice/will/individualism get given this dramatic unfolding that just resonates with Ockham/Rhineland Mystics
 - One common interpretation of the plague is that this is a punishment from God for human pride/human assertion
 - Disasters often spark point for change: BRONZE AGE COLLAPSE and now collapse of Europe
 - **Commercialism** now really kicks off
 - Lines up with the idea that with your own willful actions you can change your status
 - Commercialism is this miracle:
 - I've got a lot of wool, can't get much food. If I sail far away I can get lots of gold, and if I come back I can buy lots of food (or reinvest in wool)
 - You don't have to own land. You don't belong to the church or the aristocracy. Changing status by your own endeavours.
 - These people began to see themselves as revolutionary
 - Starts to drive other things
 - Really depends on contracts/financing
 - e.g., ships sink -> its all or nothing thing. Ship comes in or sinks. What we can do is share the risk. Get a bunch of people to do like the church (one body of christ, Corpus) -> get a bunch of people to inCORporate and have a SHARE in the risk and divide the profits in the end (dividends)
 - ◆ You also do things like improve navigation; sooner you hit the port the less your chances of sinking
 - You need insurance and to borrow money, so you get the return of a financial system ->banks/insurance companies
 - ◆ In order to do bookkeeping for all the debt and such is that you have to use negative numbers
 - ◊ They import Hindu-Arabic numeral system
 - ◊ **NEW PSYCHOTECHNOLOGY ->Human evolution is sped up**
 - ▶ They also get Algebra from the arabs. Idea of using letters at variables. They really apply it to celestial navigation.
 - Someone needs to handle all the contracts and insurance and the State takes up these functions
 - ◆ State is no longer just an extension of the Church. It starts to become secular entity
 - ◆ People are organized not just because of religious or military needs but by social contracts / financial relationships
- Commercialism leads to the creation of secular power -> economic power that is separated of the church
- New psychotechnologies of algebra and numerals from Hindu-Arabs and development of celestial navigation starts bothering people
 - Now that we can calculate and track planets better, irregular orbits start bothering people who can notice these **anomalies** (a-nomaly -> lack of nomas -> nomological order breaking down)
 - People start creating these convoluted worldviews to keep earth at center of world
 - Copernicus comes along and is deeply influenced by plato
 - Most of scientific revolution is influenced by plato more than aristotle
 - Plato was really respectful of math -> over his Academy: sign says if you cant geometry don't come
 - Copernicus comes up with a model where if the sun is in center math is better
 - The math is this power behind all these new developments and our expanding cognition
 - Idea is beginning to emerge: Maybe spoken language is a willful imposition, but math is the actual language of the Universe
 - Maybe thru math we can rediscover the Platonic forms
 - Math becomes the backbone of the scientific field
 - Maybe we can refute aristotle
 - WHAT THIS MEANS?
 - I can pass all of aristotles tests for reality. I am sober, it is a clear day. We're all rational. We all see the sun rise in the east and set in the west. And we are all WRONG. It's an illusion. We pass all of aristotles test. ITS ALL AN ILLUSION. If that's an illusion what isn't an illusion?
 - Deep anxiety that's associated with not knowing which is true
 - ◆ We're numb to this. We live bifurcated lives believing Aristotle is true but also copernicus-like revelations that the sense-perceptions can be illusions
 - We're losing the idea that the mind can make sense contact with REALITY
 - The mind used to be in CONFORMITY with the world
 - ◆ The rationally apprehended structure of our experience was the same as the structure of the world
 - ◆ Now theres a wall b/w mind and reality. Only thing getting us past the veil is the MATH
 - Galileo picks this up. In opposition to Ockham he says maybe math is the language of the world, not language
 - Starts to do interesting things. He uses math differently. Math is mostly geometry with a bit of algebra
 - He starts using geometry in a diff way that's radical -> AS WE CHANGE OUR PSYCHOTECHNOLOGIES WE FUNDAMENTALLY TRANSFORM HOW WE INTERPRET OURSELVES, OUR WORLD, AND THE IDENTITIES WE CREATE FOR OURSELF AND THE WORLD
 - ◆ He'll use a triangle to talk about the relationship between velocity, distance, and time
 - ◊ People used to think geometry was just about that shapes of things in space
 - ◊ He abstracts things. No longer connected to the structure of your experience -> maps on to mathematical relationship b/w variables
 - He conjoins the emerging mathematics with the experiment
 - ◆ Once you start to believe the veil b/w mind and reality they need to run experiments
 - ◆ He takes the new math and new experimental method and does bizzare things:

- ◇ Times a candelabra spinning with his pulse, figures out mathematical rules of pendulum
- ◇ Runs balls down an incline page
- ◆ He's discovering inertial motion -> INERT
 - ◇ Things in motion stay in motion, things at rest stay at rest
 - ◇ THINGS DON'T MOVE BECAUSE OF AN INTERNAL DRIVE TO MOVE ON PURPOSE, because of an accidental collision
- Galileo kills the universe
 - ◆ Universe no longer has an inner life that is generating meaning-making. It becomes inert.
 - ◆ Now we are unique because we move with purpose and the rest of the universe is an accidental banging together of inert things. You are no longer at home.
 - ◆ All your drive/will that makes you you, doesn't fit in to the world around you.
- He also comes up with the idea that matter is not pure potentiality
 - ◆ Does not need to be informed to be actualized
 - ◆ Has its own actuality. It acts on its own. Matter is resistance. It resists you and each other and your will.
 - ◆ Primary feature of matter is its extension and its resistance
 - ◆ If its primary feature is its resistance it plays no cosmic role in the battle of good vs evil
 - ◇ Before matter was CHAOS it was evil

PT 2 of lecture 1:13:19

Evil now is no longer explainable. Like humans, that don't belong in this indifferent universe, evil doesn't belong. But it's so pervasive.

- Has impact on religion

3 orders are collapsing: check at 1:13-1:14

- Nomology?
- Narrative order breaking down
 - We don't act on purpose in a world that doesn't act with purpose

Luther:

- Augustinian monk (who was influenced by Paul)
- Transform this Chaos in a deeply personal manner (chk)
- Deeply influenced by the Rhineland Mystics
- Takes these Paul-ian ideas magnified by the R Mystics
 - He experiences tremendous inner conflict
 - Takes these ideas of self-negation deeply seriously
 - We're largely deceived about the world, in an illusion
 - Conclusion: Self is obsessed /w itself
 - The Augustinian notion that we have this drive towards evil?
 - The self is radically at war with itself, deceiving itself
 - Self is self-loathing, super salient to him (chk 16:20)
 - Experiences own existence as wretched
 - Perpetually in loathing (self v self)
- Sees god as absurd
 - That god hates him -> aligns with how god hates himself
 - Integrates Augustinian/Paul/Mystics with all the shit going on around him
 - He isn't just articulating it, he exemplifies this conflict
- He's disgusted by the corruption that's sunk into the church
 - Its economic/political presence has been undermined, civil war in church
 - Church starts selling Indulgences so you can buy your way out of purgatory
 - People know this is bullshit
- He has a tremendous capacity for disgust
 - See's himself as radically folding into himself
 - His own Conscience is super salient to him
- Like Augustine, he reads Paul and sees a salvation to his dilemma
 - A further reinterpretation of the notion of faith (already radically changed by Aquinas and developed further by Ockham)
- With Luther faith becomes the most radical kind of self-negation there is
 - You pursue this self-loathing until your resistance is completely eroded away, but THAT DOESN'T SAVE YOU
 - He thinks being saved by Faith means this complete self-negation
 - What does this mean? Negation beyond the pit of self-negation and self-loathing
 - Faith is to recognize that your salvation is completely contingent on God's arbitrary will
 - Salvation has nothing to do with your behaviour in life. To think it does is to be filled with Pride.
 - To be saved means the acknowledgement that you in no way participating in your salvation and in no way deserving. Completely up to God's arbitrary act
 - He finds this a great relief.
 - The Lutheran hero is the epitome of this idea that we have to take self-negation to its ultimate meaning and nothing we do makes us worthy
 - No moral action merits God's salvation -> this is the core of Protestantism
- This is a revolutionary idea -> radically undermines the church -> all of church's rituals are pride
 - What's happening here: Setting up narcissism -> Why?
 - He's training people to think they have no inner worth.
 - Correct relationship to self is self-loathing
 - Ppl should look for completely unearned salvation
- Luther also says that all this wisdom stuff is rubbish
 - Luther says reason is a WHORE
 - Any of this pursuit to self-transcendence is the epitome of pride
 - All of this should be SHUT DOWN
 - University and Monastery used to be locked partners

University used for:	Monastery used for:
Gaining Knowledge	Cultivating Wisdom

 - They shut the Monastery down as part of this partnership. So university attached itself to the State instead
 - That's how we get the modern institution of the University.
 - That's how you get the sapiential obsolescence of our culture -> we no longer have the wisdom institution
- He argues that what matters most to people is their individual conscience
 - Helps to develop individualism
 - (QUESTION) - There's nothing you can do to be saved? Why focus on conscience
- Since no authority to church, religion should be democratic
 - Not democratic to everyone, only in the church. Outside the church should be authoritarian.
 - When peasants revolt against state, he does not side with them
 - Starts this idea for separation of church and state
 - Basis of increasing push for secularism
- Protestantism radically expand, becomes associated /w more powerful countries in Europe
- So far: Cultural training for narcissism / sapiential obsolescence -> now Protestant work ethic
 - One more important thing: if you really believe and live in Protestant world, your life is filled /w anxiety
 - How do you know you're safe? There's nothing you can do to be saved?
 - Your own salvation is absurd. What do you do?
 - Famous analysis by Max Weber: what happens is -> Protestant work ethic is beginning of capitalist spirit
 - Surely God would not favour you if he was going to condemn you
 - Not official doctrine
 - The idea is you wouldn't be having a good life if God didn't favour you. God chooses people. You're one of the Elect.
 - You should work really hard. If your life goes really well, God must love you

- If you're not working to achieve your goals, you're not working for yourself. You're working for the sake of work.
 - If you make a lot of money, you don't want to spend on self (PRIDE), you should spend it on your work. Reinvest in your business.
 - You should start accumulating Capital. Use your money to increase your capacity for making money. Not for any goal but just to confirm that you are the chosen of God.
 - Protestant work ethic is the beginning of the idea of spirit of capitalism
 - Protestant countries start to overtake the non-protestant countries because of work ethic
 - Protestantism starts to become triumphant
 - What happens is a TITANIC military-political struggle in the protestant-catholic world
 - They kill each other in an extraordinary manner for a century.
 - After coming to a draw, religion is forever tainted. They see Christianity at war with itself. Religion should be constrained, looked at with suspicion (look at what it does)
 - Secular state comes in and starts to disconnect from religion
 - You can have whatever faith as long as you follow the Law
 - All the Order's are falling apart increasingly and in an accelerating manner
 - In the time of Shakespeare (almost contemporary /w Luther): how absent God is from Shakespeare
 - ◻ Tragedy of Hamlet -> no belief to save him. He is Paul without Christ. Ongoing inner conflict. His reason is ineffective, it's what drives the tragedy.
 - ◆ There's a Ghost, but is it Good?
 - ◆ He's Paul without Christ. His reason affords no self-transcendence. He knows that there are "more things in heaven and earth.." but it doesn't help him
 - Supernatural is absurd. Witches aren't really burned until after the Protestant era sets in.

After Luther/Shakespeare comes along a titanic genius -> **Rene Descartes** and thinks he's going to save things

- Genius why? Invents a **new psychotechnology**
 - So pervasive we forget he invented it
 - He likes to lay in bed very late
 - He gets hired to go work for the Swedes and they like to get up early he gets a cold and dies
 - He sees a fly in the room. There's tiles on floor and tiles on ceiling. If I count the tiles along the floor/wall I can tell where it is in the room exactly
 - ◻ He creates Cartesian coordinates
 - ◻ You want to get published nowadays? You need a graph
 - Aside: Thinking in graphic terms now
 - We take things in universe and intensify them
 - ◻ Really/Very/Verily/Literally -> Intensifiers of
 - ◻ Our markers of realness keep getting changed into intensifiers
 - Saying your head is filled with Cartesian dualism is a pun
 - You can go beyond Galileo: take their dimensional info and graph it
 - You can turn anything you can graph into an equation
 - ◻ Gives us a tremendous, godlike power over reality
 - ◻ We should remember: This knowledge is divorced of wisdom though!
 - Everything can be represented by algebraic equations
 - ◻ $F = MA$ or $E = mc^2$

- He diagnoses us: Why we're anxious? (one of the great misdiagnoses of all time)
 - Interprets the anxiety in an epistemological fashion
 - Why do I get anxious? When I don't have certainty
 - He interprets the meaning crisis as anxiety caused by uncertainty
 - Meaning crisis is an insufficiency of mathematical reasoning
 - If we could just turn our minds into mathematical machines we'd have certainty and anxiety would go away
 - The Project begins of addressing meaning crisis /w a method for generating absolutely certain knowledge:
 - Problem? There is no method for that. Science has shown that we can only get a reliable mechanism for self-correction
 - ◻ Science increases the plausibility of our theories, never gives us certainty
 - We have been bedeviled by the idea that we can somehow solve this if only we had some certainty
 - Not only is there no real knowledge
 - Anxiety was caused by lack of meaning, not from epistemic issues of knowledge

There's a contemporary Descartes, **Thomas Hobbes**:

- Leviathan -> Gods aren't around anymore. We can create a mortal god (Leviathan) from mortal men working together
 - What we should do is create powerful government and give the ruler absolute power because that's the only gods we can have
 - Making this argument bc England is in civil war because the most fundamentalist Protestants have launched a civil war against the King of England and win and kill the King of England
 - Let's replace God with the State.
- He also responds to Descartes (Descartes hates Hobbes, Hobbes is a failed mathematician) and takes his ideas on cognition further:
 - Makes a derivation of Descartes' ideas -> He says you argue we should turn our minds into mathematical machines to alleviate uncertainty?
 - Then what you're saying is cognition is computation. To think is to compute.
 - You know what? Computers are just made out of matter. I can build a rudimentary machine/computer out of matter.
 - ◻ We're just meat computers. We are computational machines.
 - Hobbes completes everything getting killed. Galileo kills universe/god? Hobbes kills your soul. You're just a machine.
 - When your brain is gone, so are you.
- This is the first serious proposal that you have no real soul. There is nothing special about you. You're just a program running on a machine. When the machine is gone, you end.
- Hobbes is evidence that Descartes is wrong, because if we could solve crisis by becoming machines, we would not alleviate meaning crisis. It would ensure it.
- Descartes resists this horrible challenge and comes up with a brilliant response to Hobbes:
 - Argues that Hobbes isn't paying attention to the scientific revolution, you claim that the mind is a material thing. You know what science is showing? That matter has no purpose, but the mind acts on purpose! It can't be a material thing.
 - He goes back to Galileo. Galileo realized that he faced an issue:
 - Galileo says it's math that gets to the properties. Anything that can be measured mathematically is real about it. It's in the object -> its OBJECTIVE.

Primary qualities	Secondary Quality
Real Objectivity	Meaning Qualia

- He takes Galileo's discussion of qualia/ secondary qualities and says that's where the mind is:
 - This is what Cartesian dualism means -> the idea that reality is made up of 2 substances. Dual:
 - ◻ Mind vs Matter
 - His arguments aren't based on religious ideas but on scientific revolutionary ideas
- If your mind is immaterial, it can survive your brain's death.
 - On the basis of scientific revolution, I have reinstated the human Soul
- This is a Pyrrhic victory. Why?
 - Mind and matter are completely opposite, they have nothing in common.
 - What is now an absolute mystery? Any interaction b/w mind and body. They have nothing by which they can interact.
 - Desires are now a complete mystery. We act on our desires with our bodies but how can mind move the body if they're completely causally uninvolved?
 - ◻ Opposite is the case too. If physical events lead to mental occurrences, how can matter be meaningfully random things
 - Western medicine only treats physical problems (albeit really well), really bad at treating mental problems
 - EXISTENTIAL PROBLEMS
 - ◻ You're radically disconnected from yourself
 - ◻ We're radically disconnected from each other's minds. We can't know others have them. We can only infer from physical interactions with them. (solipsism)
 - Descartes uses 2 diff arguments abt realness:
 - ◻ Sometimes he says the mathematical is real
 - ◻ Then he has the ultimate Copernican worry -> what if it's all an illusion
 - ◆ What if mathematics are fake in a fake world, we are getting fake values

- ◆ He brings back plato's cave and puts this copernican worry behind it. You're trapped. What can I know?
 - ◇ Plato however has a consistent sense of meaning and the cave was an example of how you can get out.
 - ◇ What am I still in touch with if I cant be in touch with anything? Even if I'm being deceived my mind has to exist to be deceived.
 - ▶ Cogito ergo sum - I think therefore I am. -> Not an Argument. What he's talking about is that minds interaction with the world has been reduced to the moment that mind touches consciousness.
- So we have 2 competing accounts of realness: Mathematically measureable reality vs moment of mind touching consciousness
 - ◆ We're all stuck with this dissonance
 - Contact /w realness is now completely undermined. We swing back and forth.
- Connection with self is radically undermined by descartes. Connection /w other people radically undermined by person who tries to save that. Connection with world undermined by person who tries to save that.
- We have:
 - All the connections are radically undermined by people who try to save them
 - Connection crisis
 - Sapiential Obselesence
 - Cultural Narcissism
 - Ongoing, restless, battle of wills.
- All of this is around the collapse of the 3 orders. This is the meaning crisis.

	Cultural narcissism	
Connection crisis	Collapse of 3 orders	Sapiential obselesence
	Battle of wills	

Pre-midterm study

October 16, 2017 5:19 PM

Israelites 2 worlds

- Time based
 - This world
 - Promised land
- Transcendence:
 - Agape
 - Person giving love
 - Allowed for incorporation of everyone as people
 - Sin: not in flow, wrong side of history
 - Faith: knowing you're on the right side of history
 - Jesus: Kairos embodied
 - Uses agape to turn non-persons into persons

Greek 2 worlds

- Science based
 - This world
 - Transcended world
- Transcendence
 -

India 2 worlds

- Attention based
 - Illusions
 - Reality

Greeks:

Socrates:

- Socratic revolution => truth + relevance
 - Elenchus: dialogue method
 - Aporia: when you realize you done goofd
 - Lets us sense kairos
 - Metanoia: part of elenchus and aporia

Copernicus:

- Killed aristotelian view, you cant see reality better, math sees better

Sapiential obsolescence:

- w/ luther -> seperation of wisdom with knowledge
 - Universities and monasteries seperated

Nomological: world + view

- Aristotle
 - Plato - anagoge
- Reason why it failed: when galileo and copernicus put sun in middle of universe it brought our understanding of the world into question
 - What else do we have wrong
- Primary vs Secondary qualities
 - Primary: physical qualities
 - Secondary: qualia
 - Moving on purpose
 - /w Descartes (the mind) why things move w purpose

Normative:

- Plotinus
 - Plato + Aristotle

Narrative:

- Augustine
 - Plotinus + Paul

What is cogsci?

- What is mind?
 - Equivocating it with things like brain
- Level of reality:
 - Brain
 - Info Processing
 - Behaviour
 - Language
 - Culture
 - Each of these has its own ontology
- Philosophy's role is to bridge the gap b/w these levels of reality and the disciplines below
 - How do you create plausible constructs that organizes these well
- Disciplines
 - Neuroscience
 - Comp Sci
 - Psychology
 - Linguistics
 - Anthropology
- CogSci is trying to do synoptic integration of these disciplines and levels of reality
- 3 approaches to cogsci:
 - Generic Nominalism (weakest)
 - No integration b/w disciplines
 - Or, no epistemic integration
 - Interdisciplinary eclecticism
 - Fields talking to each other but not really convincing each other
 - e.g., interfaith meeting where nobody is converted
 - Synoptic integration (strongest, only useful definition of cogsci)
 - Things are actually integrated

Metaphor:

- Related to the idea of *insight* in cogsci
- Ex: Sam is a pig

Pre-axial:

- Wisdom -> dealing with chaos world throws at you

Post-axial:

- Wisdom -> staying on right path, transcending
 - Maybe YOU cause the chaos!

Phisus: Greek for nature

Physics: natural philosophers!

Sophists: salience only, no regard for knowledge or integrity

Thales: Ontological analysis

- All things are the moist
- The lodestone has suke

Socrates: elenchus -> aporia -> metanoia

- Elenchus: method of inquiry where you don't assume a position
- Aporia: a state of impasse
 - Also a Kairos: critical point where you have to get past the
- Metanoia: a leap of insight

Plato:

- Hyperbolic discounting:
 - Thymos: Optimization of fight against monster
 - Motivated by more than immediate pleasure/pain -> honor
 - Anagoge: self-transcendence

Aristotle:

- 3 things needed for measure of realness:
 - Senses are working
 - No distortion
 - Intersubjective agreement
- 4 elements:
 - Material causes of things
 - What causes some things to be: they're made of earth so they behave a certain way
- Causes of things:
 - Chairmaker: can cause it to be
 - Writer: can just describe it well

- More concerned with interpretations of knowledge than project of the ascent (anagoge)

Con-formity theory:

- Form as in formula
- World and your view share the same form
- Taylor (contact epistemology)
 - Way that we're contacting w/ reality is determined by our measures of realness

- Removes the ascension process

- In-form: when we're informing sth we're actualizing it

- We're informing the world by

- His view: how to come at what is real

- Like the converging lines in the Synoptic Integration model (converging scientific fields) he was talking about better ways of knowing things by convergence (like seeing AND touching it)

Nomological order:

- B/c everything in the world acts /w purpose and you act with purpose, they're continuity b/w things
- You fit in very well. Everything allows for purposeful behaviour.
- The world and you support each other
 - Both rationally justified (by aristotelian measures of realness)
 - Everything con-forms with one another
- Inorganic stuff -> organic -> animate -> meaning

Plotinus:

- Aristotle + Plato
 - Self-actualization hierarchy of in-formation (aristotle) + anagoge(plato)

Augustine:

- There is a methodology to self-transcendence
- He viewed the body as inorganic
 - The evil of the conflict of our narrative
 - Placed all
 - Everything in the world is the shadows of platos allegorical wave
- Plotinus + Paul
- Narrative Order:

Socrates:

- Nominalism: When each field can only describes its own problems

Christianity:

- Jesus is embodiment of Kairos
 - He represents a pivotal moment where we can fundamentally understand things differently now
 - Now we can feel agape towards anyone, all people are persons
 - Its yourself and the community
 - You're making persons
- Pauls conversion transfers the
 - You are conflicted, you need to move to a better place. (heaven narrative)
 - Agape back then was about historical struggle
 - You're not worthy at first, you need to earn personhood. Push agape outside to everyone else.
 - Its about own kairos, you're born again moment.
 - Child again, having that relationship with the larger collective as well
- Augustine:

Agapic timeline:

- Israelites -> Jesus -> Paul -> Augustine

Wisdom timeline:

- Transfer: hes gluttonous, boorish, crude, etc
- Metatransfer: pig can be so many things
- Important /w sth someone talks about later re: communication
 - H.P Grice
 - Implicature
- Much like metaphors can carry over and have many levels of abstract transfer, theories or models that are high in *aptness* can explain a lot of things meaningfully
 - Its what we mean when sth like evolution has *elegance* because of the number of things natural selection can explain

Hollyoaks: Mutilated chess board

Insight:

- John Kounios
 - Experiments with wiring up brain to increase rate of insight
 - 0% to 40% solving of 9 dot problem

Different types of models:

- High convergence, low elegance: trivial
- Low convergence, high elegance: farfetched
- High convergence, high elegance:
 - Only this type of theory has high plausibility/reliability

Naturalistic imperative:

- 3 layers
 - Analyze
 - Thales was first one to do ontological analysis
 - Formalize
 - Descartes formalized a way of explaining reality using cartesian graphing
 - Also brought about using letters for variables
 - Now everything can be measured
 - Mechanize
 - Turing
 - Tried to bring about ideas for mechanizing
 - Helps by giving us a design stance
 - He brought this up /w aristotle. If you understand how to build sth you understand its Form. If you can build a working model of it, you probably have the knowledge to understand it.

Before Darwin the church was trying to explain people

- If they could find the essence involved w why animals are attuned perfectly to their environment, they could grasp perfection and be closer to god
- Aquinas integrated Aristotle into church (aristotle was reintroduced /w crusades and such from middle east)
 - Aquinas seperated reason from faith with this reintroduction
 - Kickstarts the scientific revolution

Systematic Import:

- Essences have to be homogenous, stable, and systemic
 - Relevance not being any of these!
- Comes up in J.S Mill

Descartes:

- Animals don't have souls
- If you make as statue with pumps and levers you could make it do things but what is deciding things to move

Algorithm vs Heuristic

- Logical vs Rational
 - If you're trying to use algorithms all the time you'll run out of time/resources, you're not RATIONING your time,
- Problem with Descartes is he wanted the certainty of algorithms to explain thought that uses heuristics

Heuristics:

- Representative heuristic
 - Walks/talks like duck
- Availability heuristic
 - Easy to think of plane crash, cars more dangerous
- No-free-lunch theorem:
 - A heuristic will always hurt performance in some other problem state

GPS problem failed in 1972 because

- They thought all *problems* were one category, they all had one essence to be found
- Wittgenstein: what is a game? No clear definition

Well defined problems: we can apply algorithms too

- The search space: you're guaranteed to know it

Ill defined problems: we can't use algorithms, we don't know everything abt the situation

- Most problems in the world are ill-defined
- You don't know what the search space is
- How do we find the relevant info? How do we pick things out?

Keplan & Simon: In Search of Insight

Convergence to Relevance Realization: (all of them face questions of search space)

- Basic Agency/Frame Problem
 - Compsci/Philos
 - Agent: Arena (the view: world ratio)
 - Nomological order
 - Frame problem wasn't an issue when it was around
 - When there's conformity b/w world and your view of it,

Metacognition: natural to us

Psychotechnologies facilitate second-order thinking:

- Thinking that enhances capacity to do metacognition

