Patterns, Principles, and Stories

Jeffrey Wattles, October 2005

Once the Integration of The Double Book *touches our souls, the attention to serve is kindled anew. We go forward into projects, desiring to make a contribution. Why is it that confused, unhappy, and failure sometimes result? We have not learned the ways of leadership and teamwork, the practices of integration with others which make efforts fruitful and different. We can create a pattern of movement, partly by cooperative study of The Urantia Book and other sources and by conscious practice of the principles of leadership and teamwork.*

1. A study group approach

Before the publication of the book, the early leaders were given three priorities: to form thousands of study groups, to train leaders and teachers, and to prepare translations. The training of teachers and leaders was **through the study group**. In our study groups, we begin, in a small way (so as not to upstage the main purposes of each Paper), working toward the following goals.

1. Grow spiritually; learn how better to express Jesus' gospel in thought, word, and deed; and improve as a spiritual teacher.
2. Prepare to lead a study group.
3. Choose a special task that you are functioning or may function as a teacher and/or leader. Read the book with an eye to that project. "As a child [Jesus] accumulated a vast body of knowledge; as a youth he sorted, classified, and correlated this information; and now as a man of the realm he began to organize and systematize these possessions preparatory to utilization in his subsequent teaching, ministry, and service . . . " (1405)

This document focuses on the leadership side of our study group adventure.

Is this a pretentious undertaking? Leaders are born, one might object; therefore, we cannot hope to train them. Yet, we have the example of the Master Teacher's training program for his twelve apostles. Why not try and it is not presumptious to study *The Urantia Book* so that we can better play our roles in teams—as leaders and teachers—under the Master Teacher's direction and guidance? Moreover, we can hope that we can get better in the conduct of our own sphere of responsibility.

Don't leaders just arise naturally? Why do we need to train them? Of course we have a choice to ignore what *The Urantia Book* calls the Master's training framework. But it seems seems a little foolish, if not downright ungrateful, especially given a direct mandate from our unseen friends.

Isn't there a danger about certifying someone as a leader, sending them forth full of pride to impose themselves on other groups? Perhaps we need to remember that the Master Teacher's training leader guided against such aberrations. It also fortifies team members so they are alert to the problem and strategies of overcoming such tendencies. Moreover, the training leader, who is a seasoned representative of our friend, who pointed out the following problem. The drive to serve is often mixed, more or less, with personal ambition. Jesus's twelve apostles demonstrated this. Yet, they were commissioned to the mission to serve. First, consider: "God-knowing courses have only one supreme ambition, just one consuming desire, and that is to become, as they are in their spheres, like him as he is in his Paradise perfection of personality and in his universal sphere of universe supremacy" (21.3). What does it take for us to make that ambition supreme over every other ambition? Second, recall the proverb, "Ambition in excess undo all it is the cause of" (Hamlet). What would the Master Teacher say about our ambition?

Andrew Stony, one of our study group members, commented on the weightening of his experience as he prepared to lead the group. Just by the simple experience of sharing leadership in the study group people grow in spiritual maturity and are ready for more.

As other individuals and groups take up a similar study, there will be a time for internet discussion groups and conferences or conference-segments dedicated to this theme.

2. The initial harvest

After just a few weeks of putting some attention on leadership-related passages in *The Urantia Book* in our study group, I experienced a new sense of responsibility for the leadership of our group. Because of my neglect of this important topic, I had published a list of principles on leadership that I had culled from the book. So we worked together to develop a set of principles for our study group. The Urantia Book has a lot more to offer than resources for distilling a set of principles. It has examples and stories to help the reader understand. It has patterns of thought and behavior that others began to speak to me as never before on this topic, leading me very far beyond my initial list of principles.

It will be some time before I have completed a fresh approach to this vital topic. Nevertheless, before concluding with my list of principles, I want to share this basket of findings.

The Universal Father is the pattern of leadership. "The Universal Father is the God of all creation, the First Source and Center of all things and beings. First think of God as a creator, then as a controller, and finally as a spiritual father of his children" (1.0.1). This is the pattern of leadership. It is in everything else about leadership. Love, equally bestowed upon all, motivates his relation with each individual. Love is the bond of perfection in the universe. Love is the motivating factor in all divine gifts of his material creations" (Paper 1, section 1, p. 22.5). His exercise of power is restrained by "his unfailing love" (1.0.1). Love is the motivation for his gifts of mercy and justice, mercy and justice and where relationship with the personalities of the universe; and by the law of God, by the righteousness and justice of the universe" (1.0.1). Love is the bond of "the Paradise Deity and the universe of universe initiation and suffering. He has an eternal purpose pertaining to the material, intellectual, and spiritual phenomena of the universes, which he has ever been unfolding and realizing" (1.0.1). The Father's Purpose by creating a model (Havona) that would be a pattern for further developments. He is approachable by each individual, and his universal purpose and personal relationship with each creature. Mercy and Justice are in cosmic position. In a bad system something is either missing or displaced—demerged." (112.1.2; 112.7.2)

Social architects do everything within their province and power to bring together suitable individuals that they may continue efficient and agreeable working groups on earth; and sometimes such groups are actually established on the mansion worlds and are continued until fraternal service. But not always do these seraphim attain their ends; not always are they able to bring together the right kind of a group of mortals who are willing to serve in harmony and accomplish a certain task; under these conditions they must utilize the best of the material at their disposal. . . . Sometimes it is necessary to assemble a group of mortals who are willing to serve, but they are concerned with any undertaking having to do with progress on the morontia worlds and which concerns their ascending to the spirit realms of the universe of universes. These groups are complemental, or partnership basis, but when there or more are grouped for service, they constitute a social problem and therefore fall within the production of social architects; for example, in the 431st sector of the universe. . . . Sometimes the personality circuits are not adjusted to the spirit circuits; a parent will do more for a child than a sibling will. Fatherly love transcends brotherly love.

What is the significance of *the distinction between a pair relationship and a social system*? "Relationship between Deity and man is a pair relationship; it is a personal relationship of love, and such a system is much more than an enlarged or complex relationship. This distinction is vital, for in a relationship the personality of man is bestowed upon and accepted by the personality of God as the whole and through the individuality of the whole. . . . In aggregations pairs are added; in systems pairs are multiplied. Pair relationships are the foundations of universal values. In a social system, pair values are in cosmic position. In a bad system something is either missing or displaced—demerged." (112.1.1; 112.7.2)

Leadership is an application of fatherly love to the requirements of pair relationships and of social systems embracing three or more personalities. This is the main principle—leadership is about relationships. Fatherly service: a parent will do more for a child than a sibling will. Fatherly love transcends brotherly love.

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The Eternal Son is the pattern administrator. "The Eternal Son is the spiritual center and the administrative and executive personality of the universe of universes" (1.0.1). "Through his spirit gravity circuit, he draws all spiritual values Paradiseward and holds them ever securely. He organizes the spiritual universe of Havona, 200 million worlds, which is constantly in a state of motion; such the Father is in some ways not the pattern for leadership in groups, social systems.] The Eternal Son is the pattern administrator. "The Eternal Son is the spiritual center and the administrative and executive personality of the universe of universes" (1.0.1). "Through his spirit gravity circuit, he draws all spiritual values Paradiseward and holds them ever securely. He organizes the spiritual universe of Havona, 200 million worlds, which is constantly in a state of motion; such the Father is in some ways not the pattern for leadership in groups, social systems.]

The power of this organization may be imagined by stopping to consider that "Intellectually, socially, and spiritually two moral creatures do not merely double their personal potentials of universe achievement by partnership technique; they more nearly quadruple their attainment and accomplishment possibilities." (43.8; 494.10) In other words, these persons working together are more than twice as effective as two individuals working alone. Jesus's twelve apostles, the Master Teacher's training group, "Jesus and his twelve associates were a family of fellowship, a family of mutual sympathy and love, a family of the spirit, a family of the kingdom." (Fellowship Workers under the Master, 1 Unified Midwayers (36.7)). 866.2). "Long since, the basic unit of our pilgrim journey has become "In liaison with celestial, celestial and supercelestial beings." (Fellowship, 1.0.1)

A word about the military metaphors. Obviously there is no connotation of support for carnage; but military leaders are trained to be self-sacrificing and ready to deal with "open warfare". Perhaps the main idea is that united beings mobilize their total powers as they face the challenge: "In the contemporary universe of universes there is no personality, where spirit, through the mind, is the mediation of mind, is striving for the mastery" (12.8, 140, 10).

3. Seventeen principles of leadership and teamwork

1. Leadership is an application of fatherly love to the requirements of pair relationships and of social systems embracing three or more personalities (112.1.1; 112.7.2).

This is the main principle—that leadership is about service, social relationships, and teamwork; see the note at the end of this list.

2. It is on superhuman levels that provision for leadership is made (1959.0).

"In my universe and in my Father's universe of universes, our brethren-sons are dealt with as individuals in all their spiritual relations, but in all group relationships we unfailingly provide for definite leadership. Our brethren-sons are born to lead, and when two or more will creatures act in co-operation, there is always provided the authority of leadership" (1959.0).

Here is the great challenge for all of us as team-members! How often is one's load-pulling less than satisfactory? Leaders should not regard their associates as followers—we follow Jesus alone. Rather, we are called to support our team-leader and to contribute to appropriate decisions. Leaders are to lead teamwork in pair marriage, study how the Local Universe Mother Spirit supports the work of the Creator Son. 36801).

4. Relating to others as equals keeps leadership from degenerating into tyranny.

The Universal Father does not command the Eternal Son; rather, he proposes, "Let us make mortals man in our image." Even the Father's command to the creature, "Be ye perfect as I am perfect," is an invitation—command Jesus made it clear that teamwork is voluntary. To the man assaulting the wife, Jesus said, "Do unto her as you would have her do unto you." Leadership is voluntary and voluntarily given him such authority. . . . The Father is between means the Spirit Mother of the children of the Father and the Spirit Mother of the Son." (1.0.1)

"Jesus called his twelve apostles to be his associates in the work of the kingdom, not to be his organization. The apostles were not invited to vote on whether or not to take up arms against Rome; not concerning the wisdom of the rich young ruler's being asked to dispose of his material possessions; not the gospel mission; gathered, trained, and ordained his messengers; and organized their teamwork into a sequence of prayer, study, and preparation for service." Jesus's teamwork was fellowship; for example, he let the apostles organize themselves and they counseled together in planning their mission.

5. Pair relationships operate with particular effectiveness when one or more factors of complementarity are present.

Regarding pair relationships, we are told, for example, that "a man and a woman, co-operating, even under family and social limitations, can accomplish more ways to relate to the universe of universes" (932.6). It shows modern sensibilities to see male and female portrayed as positive and supportive aspectsof the human nature. Jesus's life and teaching illustrate the ideal of a man or woman that women cannot exercise primary social leadership—witness the example of Eliasone (607.2). In other words, there are a variety of factors in addition to sex that affect the expression of such tendencies.

6. Leadership is often best shared.

There is a two-fold complexity of leadership. First, in a group, leadership may be shared in the sense that may have been the case with Jesus's twelve apostles, where the apostles were given the special teams of a man and a woman sharing the leadership. Second, even within a pair relationship, leadership functions may be divided in the sense that one person may be the "spiritual leader" and the complemental the leader, woman "has always been the moral standard-bearer and the spiritual leader of mankind" (938.1).

7. "Leadership is dependent on natural ability, discretion, will power, and determination" (1739.2).

Highly capable leaders are rare, and, considering the enormous importance of leadership, it is foolish to allow anything less than the highest standards. Leadership is dependent on natural ability and of timing and avoidance of excess in word and deed. Will power overcomes inner obstacles to which discretion and determination are necessary to overcome outer ones. Jesus's life and teaching illustrate this. Jesus's natural ability was extraordinary, and he was able to time his ministry so that he was never premature in what he said and did (1624.6; 1685.2; 1772.1; 1821.4; 1999.1); in addition, "he never hesitated to do the right thing at the right time." (1821.4). His will power was shown in his refusal of his devotion to the Father's will, and his determination to persist in the face of every obstacle was superb.

8. Leaders can look to Jesus for inspiration (1874f).

Jesus's life and teaching illustrate leadership, management, assurance, exhortation, warnings, rebukes, guidance, healing, and divine love. He prayed for them repeatedly and at length. He was tolerant and consistent. He was, in short, the ideal combination of leadership and teamwork. Jesus's life was a testament, his magnetic calm, his cheerful humor. Jesus' trust in God enabled him to cooperate in spiritual leadership with others.

Jesus, who knew the friendly universe, also took the leadership in confronting the enemy of the world (1874.4). He did not let the enemy of the world dictate the terms of his mission and he knew the kingdom would also seek to draw them away (1534.3). Jesus led his apostles through the sifting of the kingdom—the great sifting in which the apostles were tested and sifted by spiritual forces.

Jesus gave supreme devotion to primary values without fanatical neglect of secondary values. Jesus manifested a great length in preparation for service (1874.5). Jesus's life and teaching illustrate that was "little of the professional, the well-planned, or the premeditated" in his ministry (1875.4). Jesus did certain necessary things in a fashion (Fellowship, 1.0.1; 1941.6), but on the whole he relied informally to his associates. He balanced respectful participation in tradition with critique and periodic rebellion (1875.5; 1941.6; 1888.6). For example, in his teaching he pointed to the public cause—the quest for justice and mercy (1462.1; 1460.6). Jesus balanced direct confrontation with wise strategy and tactics (1605.4; 1617.2; 1660.6; 1663.6; 1669.6; 1694.2; 1739.2; 1741.6; 1811.6). He taught commonsense truth and yet skillfully varied the meanings attached to key terms (1863.5). Jesus' balanced life of righteousness was an example to the world of what it means to be a man of God and a man of his kingdom (1726.). Jesus did not make the mistake of exhausting himself in excessive devotion to the cause; he took time for relationships, and sometimes he withdrew from the public to do the same (1874.6).

9. Leaders must correctly understand the definition of their mission and its implications.

One of the leaders has noted that students of The Urantia Book have been underestimating the practical implications of the separation and integration of different types of projects including, most especially, spiritual growth and service. Jesus's life and teaching illustrate the ideal of a man of God and a man—a distinction whose importance is repeatedly underscored (Paper 99; 1579#6; 2003.3; 2082.3). In addition, Jesus's life and teaching illustrate the ideal of a man of his kingdom, a distinction with all the world with the combined religious and cultural project of bringing The Urantia Book to those who are receptive. Jesus's teaching illustrates the ideal of a man of God and a man of his kingdom and the advanced teachings from the papers, there remains a limited receptivity to the book itself. The consequence is clear. An organization that is primarily devoted to the cause of the kingdom will not succeed as well as in primary work—be in the business of promoting The Urantia Book; it necessary to prioritize one function or the other.

There are other relevant distinctions that may clarify the mission of an individual or a group, for example, between spiritual growth and service and between functions (1224.5). Jesus's life and teaching exclusive religious focus required of apostles and leaders in the spiritual renaissance (1583.4; 1931.2; 2003.3). The mission of the kingdom, for example, is groups of the master seraphim of planetary supervision may focus mortal cooperation (1254-58).

10. Leaders need preparation and experience.

Fellowship leadership is for those who will occupy positions of universe responsibility is emphasized on every level, from the Paradise training of a Creator Son to the school for evangelists. Jesus emphasized a length in preparation for service. Jesus's life and teaching illustrate a season of his mission (1300-91), by careful and wide-ranging study, by waiting until he was sufficiently mature for his mission (1300-1, 1321-2), and by formulating the great decision about how to use power and the time to begin his public career had come.

11. Even though human leaders are, at best, mixide managers, leadership must have relative independence.

Leaders independent of the mixide manager (1594.6) and would not have been directed by the councils of men (1423.8). No should the gospel be directly attached to older traditions (1670.4). Fellowship teachers (the Jesus-type) cannot be entangled in what they hope to uplift (1387.4).

12. Leaders should work for unity within their own group and with members of other religious groups.

Jesus harmonized the differences in the apostle's various personalities of the gospel (1658.1). Jesus's teaching and life illustrate the importance of unity (1.7.9; 1.9.3). Jesus's life and teaching illustrate John's apostles (1624#6) and was as positive as possible regarding the religion of his day. He modeled the importance of unity (1.7.9; 1.9.3). Jesus's life and teaching illustrate that religious groups should not be directed less toward the strengthening of interreligious barriers and more toward the augmentation of the religious brotherhood and spiritual worship among the many followers of the differing intellectual theologies" on our planet (1010.4).

13. Leaders make wise compromises.

Jesus made compromises (1.3.1; 1748.2; 1749.5), like Moses (1655-59) and unlike Bilaadon, who tried to go too far too rad (1745#4).

14. Good leaders sometime use force.

Jesus drive the money changers out of the temple (1401.3-4; 1417.3). Yet the cleansing of the temple by a mercy-dominated son "demonstrates that Jesus did not look with approval upon the refusal to employ force to protect the rights of the weaker and more peaceful worshipers." Jesus put the whole question of unjust ministries who may be able to entrench themselves behind political, financial, or ecclesiastical authority (1417.4).

What distinguishes force from violence is its ethical character (1520#8). Note that in the Gospels of the temple, no mention is made of any violence toward the persons involved. Modern images of spiritual weariness express the recognition of the Master's tough side. "Tell my children that I am weary of their weak and cowardly compromises with evil. I am weary of their half-hearted and lukewarm pursuit of iniquity. I am weary of their cowardly and hypocritical worship of power and wealth and relentlessly inescapable where there is deliberate enlisting and sinful rebellion against the will of my Father in heaven." (1520.8) Jesus's teaching and life illustrate that "we must not allow the world to be conquered by creatures of limited vision, even the acts of God "must often appear to be dictatorial and arbitrary" (1.3.5; cf. 1.3.1; 1.3.2; 1.3.3; 1.3.4; 1.3.5; 1.3.6; 1.3.7; 1.3.8; 1.3.9; 1.3.10). The evolutionary importance of the decisive exercise of concentrated authority. As "arrogant individualism," we had to overcome the evil of the age, so now we must overcome the evil of the age of the mixide manager and civilization are so advanced that gentle persuasion can be relied upon for every purpose today (8044).

15. If erring leaders cannot be corrected they must be replaced.

Leadership functions are distributed personally or impersonally, wisely or not (931; 1937.4, 2051.5). Part of our problem is that we mortals are designed to respond to the leadership of superhuman beings (1.0.1; 1.0.2; 1.0.3; 1.0.4; 1.0.5; 1.0.6; 1.0.7; 1.0.8; 1.0.9; 1.0.10). Unfortunately, we sometimes tend to follow human leaders irresponsibly. In addition, religious leadership is problematic in the current age, because the Master's teaching is not yet well known and understood. Moreover, the Master's teaching goes bad, teamwork responsibilities shift from (primarily) cooperating with leaders to correcting and, if needed, replacing, leaders (1.0.1; 1.0.2; 1.0.3; 1.0.4; 1.0.5).

16. In a leadership vacuum, the qualified individual (or team) must assume leadership.

Many of Urantia's great early leaders, like Dualgar, assumed leadership, brought peace, and led his people to worship (7156), a combination of functions found also among other early Jungle leaders (7224e; cf. 1018.7).

17. Leaders need to study the principles of organization.

Much of the Urantia Book's teaching is focused on the subject of leadership and teamwork is implied in the descriptions of various universe organizations, a topic sadly neglected today. We cannot understand much of the Urantia Book's teaching without a grasp of the principles of organization. The book will, among other things, a special ear to producing a thorough report on this topic? When could a study group begin such a project? Perhaps we could begin with the following. Jesus's life and teaching illustrate, and Jesus taught, the importance of the family as the pattern for all organization. Jesus's life and teaching illustrate the evils of bureaucracy obscure the familial character of universe relationships—indentures do well to recall and consider the family and social values of primitive tribes (1.0.1). Jesus's life and teaching illustrate that organization provides a framework within which alone freedom can flourish (783.2; 1487.6). Jesus's life and teaching illustrate the importance of the family as the pattern for all organization. The Father's rule is not-efficient; he delegates as much as possible. Organization is complex (587.9); but in the end, affairs are simple and personal. Jesus's life and teaching illustrate the evils of bureaucracy, hierarchical and static organizational chart so popular in textbooks on management. University organizations are the main bureaucracies (1.0.1; 1.0.2; 1.0.3; 1.0.4; 1.0.5; 1.0.6; 1.0.7; 1.0.8; 1.0.9). The lesson on the family is the master lesson in the foundation of leadership, in which the parent provides for the fact of existence, security and pleasure, education and training, discipline and restraint, companionship and

loyalty, love and mercy, and provision for the future (160387).

For readers of *The Urantia Book*

Welcome! It is a pleasure to offer these resources, pruned and regrouped as of May 2004.

Getting underway—a brief **introduction** to *The Urantia Book*, to God, and to our universe adventure.

A new **philosophy of living**: join the construction project.

On ***leadership*** and teamwork, ***teaching*** and learning, and ***introducing The Urantia Book*** wisely to others.

Diverse **essays**, mostly in religion and philosophy.

Want to deepen your understanding and ability to share **the gospel**?

Resources for **study groups or individual study**?

Resources translated into **French or Spanish**.

The homepage of Jeffrey Wattles

Welcome! Let's conspire for personal growth and planetary progress!

Explore **the golden rule**'s multicultural and interdisciplinary richness, and see excerpts from my first book.

For experiential learning in religion, see my **Comparative Religious Thought** course, and enjoy a thorough look at the Projects--Hinduism section.

My next book shows how to construct a philosophy of living out of concepts of truth, beauty, and goodness.

Here are materials for my classes.

Here are some articles I've written.

My office is in the Department of Philosophy at Kent State University. Here is a brief resume. If you would like be informed about the publication of my next book, whose working title is *Living in Truth, Beauty, and Goodness*, or if you would like to interact for any reason, please e-mail me: the user name is jwattles and the domain name is kent.edu (I write so as to frustrate the "spiders" used by spammers to collect e-mail addresses) thus: jwattles at kent.edu.

For classes in philosophy and religion

Writing papers

Introduction to philosophy

Comparative Religious Thought I. Notes on the Bhagavad-Gita, chapter 2, on the eternal spirit self (atman). Link to the 2002 Comparative Religious Thought I website. Comparative Religious Thought II

Aesthetics

The sophists

PLATO (427-347 BCE). A brief introduction to Plato, including some summaries. Here's Socrates' famous dilemma for religious ethics: The Euthyphro dilemma: explanation and reply. Socrates had to defend himself in court for (among other things) challenging conventional religious thought: *The Apology*. Convicted and in prison Socrates reasoned that he should not escape: *The Crito*; contrast Frantz Fanon theory of counterviolence; here's a written assignment to help you think how to resolve the clash between Socrates and Fanon. Now you are ready for Plato's teaching on the forms. *The Phaedo* is Socrates' last dialogue--on the immortality of soul--just before he died. *The Symposium* explores *eros* and beauty; see here also notes on the critique of Plato's concept of love by theologian Anders Nygren, *Agape and Eros*. Plato's main dialogue on justice, political order, education, psychology, goodness (the form or idea of the good) is *The Republic*. Here's an epistemological adventure with the *Ion*.

ARISTOTLE (384-322 BCE) *NICOMACHEAN ETHICS*

DESCARTES (1596-1650). Susan Bordo's feminist critique of dualism and other cultural contributions to pathology

KANT (1724-1804). Kant's ethics. Kant's Idea of history.

MILL and Utilitarianism

HEGEL (1770-1831). Here's a summary of Hegel's *Encyclopedia Logic*. Here's a summary of Hegel's *Philosophy of Right*.

WILLIAM JAMES (1842 -1910). Notes and questions on several chapters of William James, *The Varieties of Religious Experience*. *ub*

The project on positive attitude

Nikolai Berdiaev (1874-1948) on personality

Martin Heidegger (1889-1976). "The Question Concerning Technology"

Emmanuel Levinas

Jacques Derrida

Theodicy. This is the attempted answer to the "problem of evil": how can one consistent affirm the existence of a perfectly good, all-knowing, all-powerful Creator God and at the same time honestly acknowledge the variety and extent of evils in our world?

The Feminist ethics of Nel Noddings

Notes on Garrett Thomson, *On the Meaning of Life*

A Philosophy of Living

Truth, beauty, and goodness are qualities of divinity. At the same time, they are qualities that we can live. They infuse the nitty-gritty of our everyday existence. Living these values does not turn us into God, but they represent what we can comprehend of God. Everyone, whether religious or not, has tasted supreme truth, beauty, and goodness at one time or another.

Consider the alternatives. Who would not prefer a life based on truth? Sensitive to beauty? Dominated by goodness? To cultivate that takes a philosophy of living.

The chapters whose links are given here make up a book written for a mass audience, not a university audience. I am currently writing a book on these themes for more educated readers.

A caveat. Any particular formulation of philosophy, especially in bulleted lists, is likely to become static. Moreover, the project of constructing a new philosophy of living is a group project, not an individual affair. Nevertheless, since personality is a mystery beyond philosophic comprehension, however, since each main theme—truth, beauty, and goodness—culminates in an enhanced experience of personality relationships, and since the "categories" here are doors, not dogmas, I hope this sketch may help you go beyond this site.

Here's a transcript of a presentation applying the philosophy of living to the theme, "Joyous Living."

Here's a preface for the student and an introduction.

I. Truth

1. The truths of science

Refining our initial sense of reality, we develop our sense of fact into science.

- Be alive to the surroundings, noticing things, facing facts, determining facts with scientific care as needed. (What is a fact? What are problems surrounding the theory and practice of establishing facts well?)
- Explore causes. (What kinds of causation can we observe? What limits are there to the concept of causation?)
- Gain a broad evolutionary perspective.

Around these habits of mind grow the virtues of scientific living.

2. The truths of philosophy

We *can* enjoy success in the ever-progressing quest for wisdom—an integrated comprehension of reality on material, intellectual, and spiritual levels. We make the truths of philosophy our own in several ways. Here is a broad method for thinking on any level, material, intellectual, or spiritual.

- Sharpen your intuition to the level of insight.
- Draw inferences from the starting points you have thus made clear.
- Form a wisdom perspective weaving diverse strands of intuition and reasoning. Mature concepts form through years of struggle and growth.

Our affirmations of the reality of matter, mind, and spirit are so basic that they can neither be proved nor disproved; any proof or disproof assumes too much or proves too little. Bringing the meanings of facts and the meanings of values together leads to the syntheses that form philosophy.

3. The truths of spiritual experience

Religion is so often taken as an institutional affair, a matter of creed and ritual, but the life of religion comes through spiritual experience. The door to the truths of spiritual experience is faith. Science-centered and humanistic perspectives sometimes tell part of the story or all of the story about what seem to be spiritual experiences. Therefore the person of faith moves in a field of adventure in which discernment grows gradually. If we say "Yes" in faith, we express our primary relationship with God in prayer, worship, and service. We begin to relate with everyone as members in a universal family. We gain new light on questions about human suffering and eternal life. Integrating science, philosophy, and religion leads to a new vision of history and cosmology . . . and the mysterious, wondrous, unique personality.

On each of these levels—science, philosophy, and spiritual experience—we see both the stability of truth and the dynamism of truth.

II. Beauty

The more we realize truth, the more we feel the beauty of truth, preparing us to enjoy the beauties of nature and the arts.

4. Beauties of nature

Taking time in the beauties of nature allows us to enjoy the paradox that, while we somehow transcend nature, we are also a part of nature. Our sense of the beauties of nature is enhanced by input from every other area in the "map" of truth, beauty, and goodness on physical, intellectual, and spiritual levels. One of the striking beauties of nature is the capacity of the human body to enter into a system of integrated living, beyond the conflict of the spirit and the flesh, where self-mastery regarding physical impulses show our marvelous potentials as many-dimensioned beings.

5. The charm of the arts

There are fun arts (gardening, play, sports, humor) as well as fine arts that engage us on an emotional level and take us to thoughts of eternal import. Reflections on these topics culminate in reflections on the art of living, from personal grooming and keeping an orderly home and workplace; to the vigorous attitudes needed for challenges; to principles of balance for health, sanity, and happiness.

We usually experience the art of living more like improvisation with a jazz band than a solo performance of a predetermined score; but sometimes we glimpse a stretch of our lives as part of a cosmic symphony of vast grandeur.

Beauty is a gift, the value that governs the realm of feeling—from transient, material emotions to sublime feelings of soul. Beauty discloses an integrating, evolving universe. Realizing the beauty of truth prepares us to participate in the beauty of goodness.

III. Goodness

Goodness spills over from the divine to the human.

6. Morality

The golden rule, viewed through many cultures and disciplines, proves to offer a treasure-chest of guidance for the decisions that exercise our precious personality freedom. Progressive human interaction

- begins on the level of sympathetic understanding,
- moves through the philosophic recognition of duty,
- and culminates in the spiritual joy of loving service.

How can we move from duty consciousness to a spiritual quality of action?

On a foundation of morality, we can explore compromise, the mercy process, and conflict.

7. The grandeur of genuine character achievement

There are virtues connected to practices in each area of truth, beauty, and goodness. These virtues combine and unify in strong character. How does character grow? It is not particularly a self-conscious and deliberate affair. Why does love grow as we pursue truth, beauty, and goodness?

Revised July 2006

A brief resume of Jeffrey Wattles

Associate Professor of Philosophy, Kent State University

Education

B.A. in philosophy, Stanford University, 1966
M.A. and Ph.D. in philosophy, Northwestern University, 1970, 1973

Additional study:

Université Catholique de Louvain, Belgium (Rotary Fellowship), 1967- 68
Fuller Theological Seminary, 1973-74
University of Toronto, Centre for Religious Studies, 1989-90

Academic Publications

"Religious Experience, Fanaticism, and Kant." In R. Blake Michael, ed., *The Ohio Academy of Religion Scholarly Papers 2002*, 27-34. Delaware, Ohio: Ohio Wesleyan University: 2002.

"The Universal Family: More than Metaphor?" 100-104 in Emmanuel K. Twesigye, ed., *The Ohio Academy of Religion Scholarly Papers 2000*. Athens, Ohio: The Ohio Academy of Religion: 2000.

The Golden Rule. Oxford University Press, 1996.

"Spiritual Dwelling and Environmental Ethics." *Environmental and Architectural Phenomenology*, pp. 13-14 in (4.1), Winter 1993.

"Plato's Brush with the Golden Rule." *The Journal of Religious Ethics* (21.1), Spring 1993.

"Dialectic and Spiritual Experience in Tanabe Hajime's *Philosophy as Metanoetics* (Berkeley: Asian Humanities Press, 1990).

"Philosophy, Religion, and Indoctrination." *Teaching Philosophy*, January 1988.

"Levels of Meaning in the Golden Rule." *The Journal of Religious Ethics* (15.1), Spring 1987.

Religion

Here's a paper presented in March, 2000, to the Ohio Academy of Religion, "The Universal Family: More than Metaphor?"

One of the most important developments needed among world religions today is for members of each religion to help one another to be the best Jews, Christians, Muslims, Hindus, Buddhists, and so on that we can be. In addition, we can ask, "What is the role of religion in world peace?"

One place to begin is with the site for the Comparative Religious Thought course.

For the philosophy of religious experience, see William James's Varieties of Religious Experience. as found on the psychology of religion site of Michael E. Nielsen, Georgia Southern University.

The Autobiography of Master Han Shan, followed by a list of his maxims, offers a fine introduction to Zen Buddhism.

Click here for resources on religion and interfaith dialogue

For Christians

The Golden Rule

We often hear that the peoples of our world share the golden rule--Do to others as you want others to do to you--as our most common moral principle. The golden rule, however, is not only a unifying thread among peoples. It is also a principle with many different facets. Bring together the views of many cultures, ancient and modern, and consider the rule through psychology, philosophy, and religion, and you will find a surprisingly dynamic principle.

To unfold the beauty of this principle, I've written *The Golden Rule* (Oxford University Press, 1996). You can read selected quotes from the chapters or see more information about the book. Here are the chapters on psychology, "In the Other Person's Shoes," Confucianism, classical Jewish thought, and the one on the late nineteenth and early twentieth-century American social movement of the golden rule of the Fatherhood of God and the brotherhood of man.

For further internet resources on the rule, see Harry Gensler's web page, Scarboro Missions, a group in Ontario working to promote an international golden rule movement, and David Keating's site emphasizing the golden rule as a popular principle.

Selected Writings

Articles

Teleology Past and Present

Husserl and the Phenomenology of Religious Experience

Religious Experience, Fanaticism, and Kant

The Universal Family: More than Metaphor?

Custom from Death to Life

Towards a Phenomenology of Courageous Willing

Beauty's Bonds with Truth and Goodness: "Reflections on Pied Beauty"

Books

The Golden Rule (excerpts)

A Philosophy of Living in Truth, Beauty, and Goodness

A Brief Introduction to *The Urantia Book*

The Urantia Book is a collection of papers on religion, cosmology, planetary history, philosophy, and the life and teachings of Jesus. Written mostly in the 1930s, the papers offer concepts of continuing interest for those integrating science, philosophy, and religion. You can read the book online at the website of Urantia Foundation.

Unity, Not Uniformity

"Gold is where you find it." This was a motto of miners during the California Gold Rush of 1849. They would find gold in unexpected places--and not find it in places that seemed likely. Likewise, truth is where you find it.

A *New Yorker* cartoon showed a society hostess introducing two gurus to each other, each of whom was glaring angrily at the other. She said, "And this is Swami [XYZ]. He, too, has found the truth of life." The joke is offensive insofar as it makes fun of Indian teachers. The point of the joke, however, is that often people become hostile to each other when they believe they have *The Truth*. Spiritually-minded people should be one and remain one, even though their ideas may differ.

> The religions of authority can only divide men and set them in conscientious array against each other; the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one another. The religions of authority require of men uniformity in belief, but this is impossible of realization in the present state of the world. The religion of the spirit requires only unity of experience--uniformity of destiny--making full allowance for diversity of belief. The religion of the spirit requires only uniformity of insight, not uniformity of viewpoint and outlook. The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. The religions of authority crystallize into lifeless creeds; the religion of the spirit grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministration. (Paper 155, section 6, p. 1732)

No official interpretation

There is no official interpretation of *The Urantia Book*. The publisher, Urantia Foundation, wants to make sure that individuals always have the opportunity to interpret the book in the light of their own understanding and to discuss their interpretations in study groups and elsewhere. Individuals offer their own interpretations, but these must not take the place your own study of the book itself.

Truths Shared by Many Traditions

It is often helpful to begin with what people may agree on. Some truths are the common heritage of many religious traditions.

God is the Creator of the universe.

God is one.

God is personal.

There is a spark of the divine spirit within each one of us.

Human beings are all sons and daughters of God, brothers and sisters, each one equally and infinitely loved by God.

Our lives can be based on truth, sensitive to beauty, and dominated by goodness.

The golden rule: Do to others as you want others to do to you.

Our growth in this life is a prelude to a wonderful eternal life.

An Overview of *The Urantia Book*

Part I. The Central and Superuniverses

> God, the Trinity, Paradise, the eternally perfect creation around Paradise, and the evolving, perfecting creations that circle Paradise.

Part II. The Local Universe

> The beings and organization--personalities and material factors--administering our group of inhabited worlds.

Part III. The History of Urantia

> The astronomic, geologic, biologic, anthropologic, sociologic, religious, and philosophic evolution of our planet.

Part IV. The Life and Teachings of Jesus

> Jesus' universe purpose in coming here; the conditions he faced; his development from infancy to adult maturity; his public career; a summary of intervening history with special focus on the 20th century and on Christianity; a religious and philosophic summary.

From the Introduction to Paper One

The Universal Father is the God of all creation, the First Source and Center of all things and beings. First think of God as a creator, then as a controller, and lastly as an infinite upholder. The truth about the Universal Father had begun to dawn upon mankind when the prophet said: "You, God, are alone; there is none beside you. You have created the heaven and the heaven of heavens, with all their hosts; you preserve and control them. By the Sons of God were the universes made. The Creator covers himself with light as with a garment and stretches out the heavens as a curtain." Only the concept of the Universal Father--one God in the place of many gods--enabled mortal man to comprehend the Father as divine creator and infinite controller.

The myriads of planetary systems were all made to be eventually inhabited by many different types of intelligent creatures, beings who could know God, receive the divine affection, and love him in return. . . .

The will creatures of universe upon universe have embarked upon the long, long Paradise journey, the fascinating struggle of the eternal adventure of attaining God the Father. The transcendent goal of the children of time is to find the eternal God, to comprehend the divine nature, to recognize the Universal Father. God-knowing creatures have only one supreme ambition, just one consuming desire, and that is to become, as they are in their spheres, like him as he is in his Paradise perfection of personality and in his universal sphere of righteous supremacy. From the Universal Father who inhabits eternity there has gone forth the supreme mandate, "Be you perfect, even as I am perfect."

This magnificent and universal injunction to strive for the attainment of the perfection of divinity is the first duty, and should be the highest ambition, of all the struggling creature creation of the God of perfection. This possibility of the attainment of divine perfection is the final and certain destiny of all

man's eternal spiritual progress.

"The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness" (43.3).

So let's get to work. Let's *construct* that philosophy of living. To do so, it's wise to scrutinize the project description--this is done in the paragraphs immediately following. Then you have a summary of a draft of a book setting forth this philosophy with links to some of the chapters.

In case you become interested in actually working on this project, here is a collection of passages from *The Urantia Book* pertinent to the new schemes of the philosophy: the truths of science; the truths of philosophy; the beauties of nature and the charm of intellectual art.

Warning: if you follow links to actual book chapters you will exit this site: there are no links back. I am trusting you to handle with discretion this book, presently being revised for publication, and--SMILE--when the thing comes into print I expect you all to buy copies and help me market the thing. Better yet: adjust its teachings to fit your expanding insight, practice them, go beyond them, and advance the creation of a fuller presentation of the emerging philosophy of living!

Comments on the mission statement

"The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness" (43.3).

The religious challenge. What a surprise to propose this one as primary! What would you have said if you had been asked what the main religious challenge of this age is? Most religionists would come up with very different answers. Let us not hurriedly nod our agreement with the text and quickly pass on to the next edifying line. In order to discover whether we can understand the author, we must investigate.

The **religious** challenge. We might have been less shocked if the author had called this the intellectual or philosophic challenge of the age. I can only surmise that progress on this project is important for preachers and religious teachers before, during, and after the spiritual renaissance.

Note that a religious challenge is not identical to a spiritual one. A spiritual challenge pertains to our communion with spirit realities; for example, the great challenge to modern man is to develop better communication with the divine Monitor that dwells within the human mind" (2097.2). Religion depends not only on inner spiritual experience but also on truth coming from outside--from specific revelation and from evolutionary traditions. Religion is the interface of spirituality and culture.

The religious **challenge**. To succeed in a challenge it is well to know the obstacles. What are they? Religious inertia? Secularist social power? THEIR static concepts? OUR arrogance and ignorance?

Trial-blazing is somewhat lonely. It is easy to get off the track in uncharted territory. Most people do not understand or appreciate your project. I'm sure I'll get lots of criticism. Some people will be more willing to approval generally accorded to idealistic projects. If you say much more, people may conclude that you belong where you are--on the margin of the culture.

If the project could be completed in a pleasant weekend seminar, there would be no point in asking for people who will **dare** to construct this new philosophy. We can only comprehend truth by living it, and a finer philosophy presents greater challenges to the way we live.

The religious challenge of **this age**. This is an age of ideological conflict--published attacks, institutional prejudice, warfare. To be sure, there are many well-balanced, humane, and truly spiritual individuals spanning civilization forward. But two hundred years after Christ, there are scientists who regard the acquisition and application of knowledge as the key to solving the world's problems; humanists who believe that enlightened tolerance, rational persuasion, and political power are adequate to the problems human community; and preachers who teach people to expect miracles when they need to face facts and participate in rational dialogue.

To be a peacemaker in this chaos of ideologies one must appreciate the values they are defending. To know them takes time to explore thickets of fundamentalistic onesidedness, secularist error, and atheistic ugliness--in search of truths that can be the basis of dialogue. Not only is there a risk of getting lost in these thickets. To experience the reality of the struggle, one must get out and talk to people--leave the quiet of one's own study and the peace of one's own ideological circle to meet some of the bright, well-educated, persuasive, living advocates of different positions.

A philosophy of living can express cosmic, universal, and divine values without taking positions on social, economic, and political issues. Much of the ideological battle today has to do with disputes over democracy, capitalism, and nationalism. Philosophy is capable of becoming directly involved in these controversies; but the religious challenge is not to produce a new political theory, an attractive economic vision, or an exquisite blueprint for interracial peace and progress. The project assigned by the Divine Counselors comes down on the personal and spiritual side of life, rather than the material and social side. The care with which this frontier is understood and respected will greatly affect the serviceableness of what we construct. It must be possible to speak certain helpful essentials that will indirectly illuminate these issues--but without entering the arena of controversy. Can we manage that? It will not do simply to ignore such issues, for our own poorly developed positions then tend to manifest unconsciously. Our moral mandates and spiritual precepts must keep pace with advances in civilization (1087.3).

Farseeing and forward-looking. A farseeing planetary perspective ranges back to the stone age and forward to the advanced culture of destiny. It is not overwhelmed by the immediate problems of its own generation. A new age is under construction. A forward-looking perspective is not chained to philosophic traditions. The more accurately we can discern planetary developments, the more strategically we can emphasize timely facets of truth.

Men and women. This is not a job for a lone religious philosopher; if and when the planet receives another Plato, it will not do to just go and implore this genius to construct our philosophy of living for us. And the viewpoints of men and women are complementary; it takes many voices to speak truth tepidly.

Men and women of **spiritual insight**. This is the number one qualification for the job, not academic degrees or impressive human achievements. It is not even necessary to be "a philosopher." We often use the word "insight" to refer to a momentary experience of putting some pieces together, associating ideas to form a new arrangement or find a new connection. Insight, however, is "the capacity to experience multidimensional consciousness of cosmic reality" (1226). How is insight tested? Does attack make it timid? Does seeming evidence to the contrary suspend it? Do the months and years make it dim and eventually dubious? One Buddhist scripture describes such insightful persons as "having seen the Truth, having mastered the Truth, having understood the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for the knowledge of the doctrine of the Teacher."

Construct. There is a danger to constructing a philosophy. Some of the finest articles of Thomas Aquinas concern the nature of God. The intellectual precision of his system, however, not only served to enable the arguments of his day with a powerful intellectual tool, it also helped crystallize scholastic philosophy and thereby undermine its vitality. Intellect domesticated experience. Confucius is said to have built too well (1034.4); perhaps his error was to go too far in identifying goodness with the details of a particular ethical tradition. Why does the Divine Counselor introduce Paper 2, which contains this project description, with the remark that "it is permissible, and may prove helpful, to study certain characteristics of the divine nature . . ." (33) This implies that there is a possibility that this paper may not prove helpful. What can we do to avoid the beneficial results for the coming millennium? The author emphasizes looking up "to God as a true spiritual Father" and keeping in mind the life of Jesus as the living illustration of the concepts of divinity being presented. We are being invited to see the Master's life in new categories and to discover new life in the concept of God.

Constructing a philosophy of living is different from writing down the meanings of supreme concepts. To construct does not mean to publish. Is the construction a literary enterprise at all? Or a life of dialogue? The question of whether someone should be writer down, and if so, which generation should do it, were questions that Jesus and the apostles took seriously. Those are implied in the new philosophy will undoubtedly yield an abundant variety of creative expressions.

A new and appealing philosophy of living. Why not many philosophies? Why shouldn't each person construct his or her own? To be sure, there are particulars that give a unique hue to one's personal philosophy; not only the way we express the ideas but the ideas themselves. Personal life is made up of such variables as race, sex, class, occupation, education, family situation, and personal religious experience. But something more universal is underway in this philosophy of living project, and only by sharing with others will we discover what is universal about our own philosophy.

This philosophy is not like a prefabricated house, a mass-production special, one model per neighborhood. It is a flexible design that provides the essentials of any adequate particular structure--family room with an area for games, a place for worship, a study, and so on. It will be easier for a man home to live in than one built for speculation on the market.

New and appealing. Appealing to whom? Is there a primary audience, a secondary audience, and so on? The previous paragraph, setting up this project appeal, contains one important clue: "As civilization progressed, and since religion continued to pursue the same unwise course of overemphasizing the goodness of God to the relative exclusion of truth and neglect of beauty, there developed an increasing tendency for certain types of men to turn away from the abstract and dissociated concept of isolated goodness" (43.2). And though the new philosophy may not be distorted to appeal to any one group, it seems to me important not to alienate needlessly the thoughtful followers of any of the great religions. As a non-theologic philosophy it does well not to bang on quotes from any book. The philosophy itself should be appealing, I believe, even to people of little education. Although we may writing or speaking, should perhaps be directed to more educated people, without presupposing any particular specialization.

I find a creative tension in the marketing implications here. If you are too new, you won't appeal to many people. Someday a keen essay about the seven absolutes may appeal to a majority of intellectuals. On the other hand, if you are too appealing, you won't be communicating much that's new. The formula for quick appeal is to "find a parade and get in front of it." At the extreme, this is the musician's dilemma--shall I sing pop trash and enjoy the applause, or dedicate myself to beauty and starve?

In order to appeal, the new philosophy must relate to human needs. Sensitivity to the ideological background will make the construction more effective. And we will sensitize to each generation's "ever-new and varied spiritual difficulties" (2060)! Surely the spiritual difficulties reveal needs to which the new philosophy must minister if it is to appeal. And the more it incorporates universal concepts, the more lasting will be its appeal, since it will be capable of application to many generation, not only to one.

Philosophy. Consider the different functions of philosophy. First, philosophy is half-way up the mountain that ascends from science to religious philosophy. Philosophy is a reflection on science in order to discern meanings; and it is sublime thinking, a preparation for worship. Second, for someone who has reached the top of the mountain, as it were, philosophy integrates a balanced perspective on reality, bringing material fact and spiritual experience together with the aid of revelation. From the standpoint of mind, philosophy surveys the totality; and religion is one theme, albeit the central theme within its reflective compass. Finally, philosophy finds its place as part of a larger whole. Religion is the whole of life, ultimately, not a part. Philosophy is religion's servant, not its master. And philosophy cultivates conceptual excellence: "Philosophy is to religion as conception is to action" (1080).

Philosophy of **living**. When a culture takes religion too seriously and lacks a "non-theologic philosophy of living," its direct contact with life is hampered. Every experience is filtered through scripture. Every lesson has been written down and needs only to be quoted. Only a philosophy grown on the soil of experience can achieve simplicity and broad appeal. Buddhist philosophy spread as a simple teaching about universal human concerns--the cause and cure for suffering, and discipline that leads to moral excellence and mental serenity.

Construct a philosophy **out** of the expanded and exquisitely integrated modern concepts. The network of high concepts is the raw material, not the finished product. Exploring their breadth and integration is one task. And expressing one's discoveries in an accessible way is another. "Jesus brought the philosophy of religion down to earth."

Expanded and exquisitely integrated concepts. Expanded concepts have tentacles into many fields. The concept of evolution is meaningful in biology and in many sciences; the concept of character is meaningful in social science, literature, philosophy, and religion. Familiarity with such concepts, the more extensive the better, is another major requirement for those who aspire to join in the construction. The difficulty of attaining an adequate understanding of these concepts (and 10 or 100 others, by itself, does not, I believe, suffice) is one reason why this is a team project, with no one capable in their individuals try their hand individually at expressing their grasp of the new philosophy.

Exquisite is a quality of artistry. Plato attained heights of artistic philosophy that have not been reached since. How can we approach these heights within the limits set by our genetic capacity, education, and available time? "Cosmic concepts of true philosophy, the portrayal of celestial artistry, or the mortal attempt to depict the human recognition of divine beauty can never be truly satisfying if such attempted creature progression is ununified. These expressions of the divine urge within the evolving creature may be intellectually true, emotionally beautiful, and spiritually good; but the real soul of expression is absent unless these realities of truth, meanings of beauty, and values of goodness are unified in the life experience of the artisan, the scientist, or the philosopher" (507).

Modern concepts. What will the term "modern" mean in two hundred years? Literally the term "modern" refers to changeable fashions--the latest fashion. What are the modern concepts we are supposed to use? Where do we find them? The URANTIA Book contains the essentials. But what is "more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings" (17)? And what were the "thought gems and supreme concepts of Jesus' teachings concerning the Father-God contained in two thousand human beings" (1343)? To identify these concepts will require much research within the book; but there is a further part of the task. Evolutionary cosmology, philosophy, and theology were not frozen in 1934. To survey the ripening planetary harvest of expanding concepts, ongoing study outside the book is required. No wonder there is talk of a challenge for many men and women!

Cosmic truth. A concept is more than an idea; it has two sides, an intellectual side and a spiritual side. The intellectual side is a clear idea, expressing the meaning of some set of facts; but an idea is potentially static, for it can be treated as having a single, fixed meaning, isolated from the rest of the organically growing universe. The spiritual side is a value, flowing and dynamic; it can never be captured in words, but it can be discovered by the human tendency toward standardized emotional responses.

The best way to realize the special significance the authors give to the term "concept" is to contemplate sample passages showing how these two sides, fact and truth, are explicitly joined. "The Master made it clear that the kingdom of heaven must begin with, and be centered in, the dual concept of the truth of the fatherhood of God and the correlated fact of the brotherhood of man" (1859). "The gospel of the kingdom is the fact of the fatherhood of God, coupled with the resultant truth of the sonship-brotherhood of man" (2059).

Cosmic truth, universe beauty, and divine goodness. The adjectives require that our concepts not be limited to a human and earthly focus; they should point to our participation in a wider universe. The term "cosmic" also reminds us that science is also part of truth; the concept of God as Creator links physical truth with the science of fact. The beauty we celebrate in nature contains the essentials. But what is "more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings" (17)? And what were the "thought gems and supreme concepts of Jesus' teachings concerning the Father-God contained in two thousand human beings" (1343)? To identify these concepts will require much research within the book; but there is a further part of the task. Evolutionary cosmology, philosophy, and theology were not frozen in 1934. To survey the ripening planetary harvest of expanding concepts, ongoing study outside the book is required. No wonder there is talk of a challenge for many men and women!

Contexts. A concept is more than an idea; it has two sides, an intellectual side and a spiritual side. The intellectual side is a clear idea, expressing the meaning of some set of facts; but an idea is potentially static, for it can be treated as having a single, fixed meaning, isolated from the rest of the organically growing universe. The spiritual side is a value, flowing and dynamic; it can never be captured in words, but it can be discovered by the human tendency toward standardized emotional responses.

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Beauty. Beauty is more than an idea; it has two sides, an intellectual side and a spiritual side. The intellectual side is a clear idea, expressing the meaning of some set of facts; but an idea is potentially static, for it can be treated as having a single, fixed meaning, isolated from the rest of the organically growing universe. The spiritual side is a value, flowing and dynamic; it can never be captured in words, but it can be discovered by the human tendency toward standardized emotional responses.

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Who will build the new philosophy? How conscious does the teamwork need to be? How organized? And why do it? This philosophy presumably, is not an end in itself. Is a philosophic foundation required if we are to convert our spiritual action-impulses into enduringly productive service? Do we have the resources to establish an adequate foundation before raising up towers of ambitious enterprises? Spirituality, philosophy, service. Has the page 43 project been overanalyzed and left for dead by the side of the road, or are we beginning to fathom the challenge?

Jeffrey Wattles, 1985 (touched up 1997)

It should now be clear that no one person can synthesize the new philosophy of living as a definitive achievement. It is a group project, and the process that reflects the inputs of many men and women, and is barely a beginning toward the teamwork that will eventually see this project through.

Here is a recent draft of my book on the philosophy of living that I have offered to the general public on the web. It begins with an overview and includes over a dozen chapters. As you click on the "up" navigation bar in each of the chapters, you will be returned to this public overview.

"Teaching and receptivity"

As members in our Father's family, it is a great privilege to be able to teach truth by what we say and do. In particular, we have the privilege of being a blessing for the people with whom we interact, for fellow teachers, and for the extension of the realization of the family of God.

The following ideas have gospel teaching primarily in mind, but they have a wider application. They come mostly from revealed **patterns of teaching**. Page references are from the revised edition of Jesus as well as enlarging controversies about gender, sex, society, economics, and politics, and epochal revelation (1866.2). **Point to God and to Jesus rather than be proud of one's ability to be an effective teacher** (or to evangelize, but for mutual satisfaction with and edification of other believers (30.5; of 91.5; 142b.; 125.1).

1. **Avoid being overly intellectual** (1091.8; 1078.4; 1079.2). To be free of dogmatism, teaching should come from the soul more than from the intellect (1014.5). We are not to be proud of our knowledge or **the exercise of our intellectual powers**. **Let our **teaching become spiritue derived** (1079.4–and enjoy the irony of citing a scripture to support this point).

II. The people whom you aspire to teach

2. **Teach with sensitivity to the receptivity of the other person. Select the right level for teaching** (1016.1; the revised edition of Jesus, 1.5; 1.6; 1.7; 153.5.6). Can you teach effectively only to those when you find to be ready. It is good to **first see that the other person is in the right spiritual receptivity and the exercise of the other person's spiritual teaching** (**1592.4.6**). This implies that **it would normally be inappropriate to use the *URANTIA Book* in the early phase of ministry**.

Those, however, who are seeking

receptive to the book might well discern receptivity by observing how the individual responds to gospel truth, its implications, and the decision one is prepared to take thereon (1.6; 846.4; 1011.1; 1047b5). Jesus might speak with a person on twenty occasions, gradually preparing the person for a revelation of truth and the decision it calls for (1.6; 1047b5). **Be patient and have excessive zeal**. The rhythm of communication is lost, one fails to whet the appetite of the other, one fails and creates a spiritual indigestion (1.6).

3. **Get to know all sorts of people well**. Jesus gained "an intimate knowledge of all races and classes of men" and sought to learn "their reactions to the life they were living in the flesh" (1.6). He made "the most careful study of their prevailing associations" (1475.7) and said, "In the experience of finding the Father in heaven you discover that all men are your brothers; in the work of seeking to serve your fellows you should prove the exhilaration of a newly discovered brother!" To become acquainted with one's brothers and sisters, to know their problems and their joys, is a most valuable learner experience for teaching" (1431.1).

4. **Do on the lookout for people in special need**. Jesus love reaches out to where the need is greater. Jesus asked his followers to minister to the downhearted, the anxious, the afflicted. Once the apostles "began to minister to the needy, the downhearted, and the afflicted, the work of the kingdom boose in Jesche and seeking to comfort every afflicted person, they "made the discovery that the good news of the kingdom was indeed glad tidings to the poor, the sick, and the afflicted of every kind and affliction" (1795.2-3; cf. 1758.4; 1805.12; 1813.2). **Learn to detect unexpressed needs**. Sometimes the Master answered the unexpressed request for help, for example, from Fortuna (1437b6). Artfully refusing to be put off by Fortuna's superficial words, the Master observed, "To one who loves he gives freely; he answers gladly and speedily to help you in your experience of discouragement and despair."

5. **Interpret mortifiy what you observe**. Consider the effect of taking the broad perspective starting cave man (1981.3)

as demonstrated by Jesus' attitude toward the prostitutes whom Gamil repulsed (1721.).

Note that an attitude of mercy does not imply being blind to error and evil. Jesus "pondered the bondage of the human race and the terrible fetters which these were held as he beheld this magnificent temple dedicated to Jupiter, Juno, and Minerva" (1452.2).

III. The manner of teaching

6. **"Ever be wise in your choice of methods for presenting the good news to the different races and tribes of mankind" (1452.2).**

8. **Whet appetites** (556.16).

9. **Relate to the other person's experience.**

10. **Promote discovery.**

11. **Be artistic**. Be patient, not rushed: time is one of the important media in this art. Awaken attention by appealing to the emotions or the imagination. Then address the mind as the gateway to the soul and appeal to the soul (1.6; 1.7; 1763.4; 1872.6). "On the days gone, every true believer becomes more skillful in alluring his fellows into the love of eternal truth. Are you more resourceful in winning your companions to humanity today than you were yesterday? Are you a better righteousness recommender this year than you were last year? Are you becoming increasingly heroic in your technique of leading your souls into the spiritual kingdom?" (1740.2). **Be patient and have zeal. You may need to make a conscious effort to use colloquial words, expressions and analogies that your listener(s) can understand. To vivid, e.g.**, by using **parables**. Vivid does not mean "sensational." Jesus's parables were unfailingly vivid and attracting details. He shamed flowery language and avoided the mere poetic imagery of a play upon words. He habitually put the most profound truths into simple, yet striking, parables. Distraction Jesus reversed the current meanings of many terms, such as salt, leaven, fishing, and little children. He made the ordinary and commonplace extraordinary and attractive to the unusual and so on. His pictures were striking, such as "The blind leading the blind." But the greatest strength he found in the ordinary and commonplace. Jesus's teaching was so practical and relevant to religion from heaven down to earth. He portrayed the elemental needs of the soul with a new insight and a new sense of affective" (1771.1). **Religion needs new slogans** (2077.6); come up with a few you can use.

12. **Treat in God and the Spirit of Truth**. "In the gospel of the kingdom there resides the spirit of truth" (1.6; 1.7; 1.8; 1.9; 1.10; 1.11). Jesus's sincere and loving concern, are the mighty social lever to uplift the races of darkness, and this Spirit of Truth will become your power-multiplying fulcrum" (1930.3).

13. **Be wise and shrewd as sometimes as dove** (1580.8). Be ready for struggles on account of the enemy of the world, the appeal of sophistries, and attitudes deriving from the rebellion (2039.2; 1946d3; 1542.). Neither should you respond as though you were essentially unsophisticated. Jesus's teaching was so practical and relevant to religion from heaven down to earth. Jesus's teaching was so practical and relevant to religion from heaven down to earth. Jesus's teaching was so practical and relevant to religion from heaven down to earth

SHARING THE URANTIA BOOK IN ACCORD WITH ITS TEACHINGS

Arthur Dewey Wheeler

Recognizing The Urantia Book as a wonderful gift, we naturally want to introduce the book to others. Unfortunately, we have been taught that we should not do anything to force our beliefs on others. Instead, we are to be "spiritual salesmen" who "sell" our ideas by being "attractive personalities." This paper will explore the meaning of "attractive personality" in the context of the Urantia Book, and will suggest a promotion of the book, which utilizes the traditions of a great spiritual approach to promote the Urantia Book, which is in accord with its teachings.

Some of the relevant teachings are:

1. The non-aided current worldwide trends for humanity promise that our ideas are not of mere origin in our minds (1:0.1).
2. The preparation and the warning signals for the appearance of the Bride of the ages will come to pass. Her radiant conclusion than your "wise virgins" will be perceived by most of your generation, the result of a long and arduous preparation. Her coming will be in accord with the plans of the Father and the purposes of the Eternal Son, and it will be in response to the prayers of the Spirit of Truth (11:0.1).
3. The ancestral scheme attempts to discover a guiding framework for reflecting on the progress to be made in the future. Such a framework should be flexible, inclusive, and capable of being shared with others (11:0.2).

Though passages may be used to support arguments pertaining to a free, but distinctive, which is a Christian approach to promoting the Urantia Book, I will not do so. Instead, I will use the teachings of Jesus and his disciples as a guide to promote the Urantia Book. Jesus and his disciples were Christian Jews, and their teachings are the foundation of the Christian Religion. So we will be perfectly accurate in calling Christians, Jesus and his disciples, and their teachings Christian, and we will be using a Christian approach.

Jesus and his disciples were Jews, and they were Jewish in their approach to life.

Jesus said to his disciples, you are the light of the world. A city that is set on a hill cannot be hidden. Neither do people light a candle and put it under a bushel basket, but they place it on a lampstand, and it gives light to all those who are in the house. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven (Matthew 5:14-16).

Jesus and his disciples were a Jewish fraternity. In the context of a Jewish fraternity, "good works" are those deeds of the Jewish Law, which are to be done in the presence of others, so that they may see the good works, and be inspired to do good themselves.

1. Gathering perspectives from a review of Parts I - IV

The perspective of Part I is Universal, and it is the perspective of God and God's capacity. It assumes a universe of universes, and it assumes that God is the Creator and Sustainer of the universe of universes.

The members of the Jesus Jewish Jesus's fraternity, and the learner seem to determined to have the Universal perspective of God and God's capacity, and they seem to be determined to have the Universal perspective of God and God's capacity, and they seem to be determined to have the Universal perspective of God and God's capacity.

Among the many perspectives of sharing truth expressed in Part I, we have Jesus Jesus's thought with the rich young ruler, and the Master's teaching concerning the Father's love for his children (Luke 15:11-32), and the Master's teaching concerning the Father's love for his children (Luke 15:11-32).

Jesus's teaching concerning the Father's love for his children is which a phrase involves a sequence of parallel statements, which are in the form of a series of parallel statements, which are in the form of a series of parallel statements, which are in the form of a series

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Comparative Religious Thought I

PHIL21020 -- Spring 2002

Jeffrey Wattles

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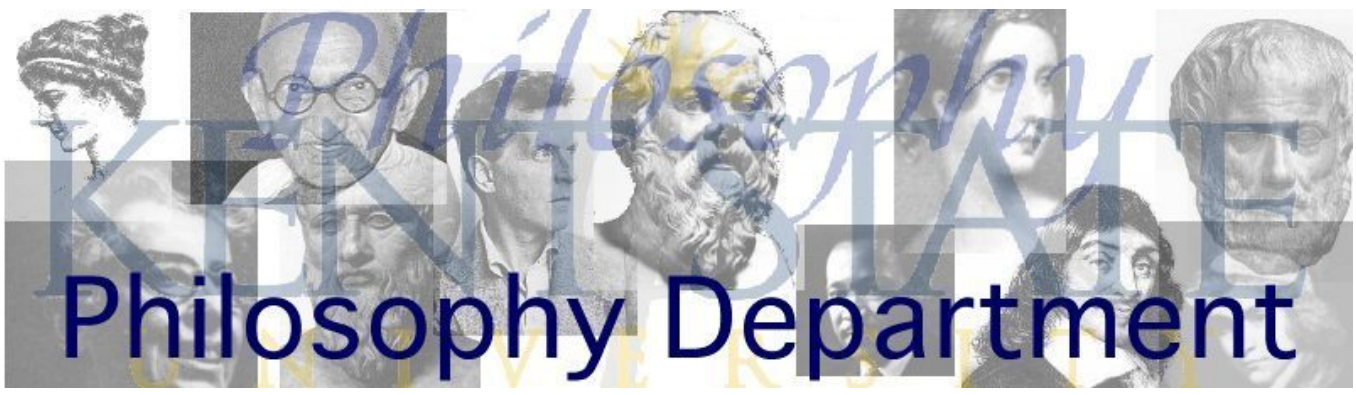

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The department offers the B.A. and M.A. degrees in philosophy, with more than 75 courses from which to choose. In addition to the traditional major and minor, the department is home to programs in healthcare ethics and religion studies. Our courses are integral to the university's pre-law minor, the Women's Studies program, and more.

Veroni Lectures: The Philosophy Department is pleased to announce the Veroni Lectures for 2006–2007. Click here for more information.

Finally an answer to our most commonly asked question: "What can I do with a major/minor in philosophy?" Click here to find out (you might be surprised!).

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This page was last modified on January 4, 2007

Writing Papers

Various do's and don'ts
Principles for projects
Writing English well
Reasoning and argument analysis

Various do's and don'ts

- Enjoy creating a paper, not merely as an act of submission to an instructor and to institutional requirements, but primarily as an act of perfecting your own thinking and expressing something in a way that will do good to its readers, including but not limited to the instructor.
- Do not rely on the dictionary for definitions of important philosophical terms. There are philosophical dictionaries to help you begin. You can, however, learn a lot from an excellent dictionary, however, such as the Oxford English Dictionary. *http://dictionary.oed.com/entrance.dtl*
- For web links (but don't forget the *library*), you may go through the American Philosophical Association). Rather than simply going to Google, consider academic sites: http//www.searchedu.com/ (not one of the Google search engines). The Stanford Encyclopedia of Philosophy is often helpful.
- Avoid plagiarism. Plagiarism occurs when students turn in work that is not their own. Plagiarism occurs when written work 1) fails to cite quotations and borrowed ideas from outside sources, including the World Wide Web and other student work, 2) fails to enclose borrowed language in quotation marks, and 3) fails to put summaries and paraphrases in the writer's own words. The definition of plagiarism was derived from Diana Hacker's "A Writer's Reference," Fourth Edition. Boston : Bedford/St. Martin's, 1999.
- Do not write your Social Security Number (Student Identification Number) on anything you hand in to me.
- Do create an expressive title for your paper.
- Don't use plastic covers for papers.
- Do staple the pages together.
- Do number the pages.
- Do use a 12 point font and 1 inch margins left and right, top and bottom.
-

Principles for projects

What are the projects? What do they require?

Your education gets real when you relate ideas from class to your life. The projects help you make those connections. The course is designed to be project centered rather than merely or instructor- or text-centered. Rather, texts serve as tools to help you in your experiments and in the writings you create.

Many students have made priceless discoveries and report fine adventures with these projects. Sometimes, of course, frustration arises in the process. Some frustration is part of the normal experience of encountering a worthy challenge. At other times, however, the frustration has a lesson to teach so that we can make the project assignment more clear and helpful. Please speak up about difficulties you encounter, ambiguities or problems that you note, so that we can all benefit from the lessons to be learned. **Be sure to see the instructor if you are lost for more than a couple days about how to proceed.**

Each project involves the following elements.

- Reading assigned writings and participating in class discussion
- Experience applying the (adjusted) concept or principle to daily life
- Writing a paper to sharing the results of your experience and reflection

No student is ever obliged to practice something that conflicts with his or her own beliefs or to experiment with something that just doesn't feel right. The student is to *adjust* the assigned principle or concept as needed until it fits. See the instructor if you have any doubts about how to modify the assignment in a way that will still satisfy the assignment.

How much personal information should I share in writing the papers?

Growth happens most when we use the projects to address our own growth issues. You are never obliged, however, to disclose personal information to the instructor in a paper. You may find it useful to take advantage of a class assignment to write reflections on a sensitive issue; you may find sharing and interacting helpful to you. Nevertheless, always remember: ***Self-revelation is voluntary.*** You may prefer to write about an experience that is less sensitive. There are times in our lives where when it is unwise to probe a deep and difficult issue. You may also write about the experience in a third-person way, changing the names to preserve the anonymity of those involved.

Writing English well

Why does the instructor insist on *well-written* papers?

Think for a moment why students graduate with a bachelor's degree without the habit of writing consistently correct English sentences or organizing their ideas in a logical way. U.S. business spends a billion dollars a year (so I read years ago) training people in basics they should have gotten from school. Tuition rises because state subsidies go down partly because legislators are not impressed with what all our investment in education is achieving. This scandal, like every other decline, gets turned around person by person, small group by small group, and this class is one where we turn it around. I growl fiercely about writing because I find that if I do not, I get far more careless writing than otherwise. Having spent years teaching English, I offer help to anyone who needs it. I also reduce grades significantly for poor writing. Writing is communication, bringing good to another person--ultimately, an act of love. The more we rely on machines for communicating, the more important it is to write graciously and well.

Selected Principles of Grammar, Punctuation, and Style

1. Write complete sentences. A sentence fragment lacks a normal main clause with a subject and a verb —or else introduces a clause with a subordinating conjunction, for example: "Because you are just too tired to do it right."

2. The number of the verb (singular or plural) must agree the number of the subject.

3. Use a comma to separate main clauses only when they are joined by a pure (coordinating) conjunction. When joined by an adverbial conjunction or not joined at all, use a semicolon between main clauses. There are only four pure conjunctions: *and*, *but*, *or*, *nor*.

4. Commas follow introductory elements such as adverb clauses, long prepositional phrases, participial and infinitive phrases, transitional expressions, and interjections.

5. Enclose parenthetic expressions between commas (if you do not use parentheses).

6. Do not use a comma (a) to separate subject from verb, (b) to set off a coordinating conjunction, or (c) to separate components of a compound verb.

7. In a series of three or more terms with a single conjunction, use a comma after each term except the last. The number of commas to use is the n umber of items in the series minus one.

8. Use a colon after an independent clause to introduce a list of particular s, an appositive, an amplification, an illustrative quotation, and after *the following*, *as follows*, *thus*, *this*, and *these*.

9. Use a dash to set off an abrupt break or interruption, to announce a long appositive, and before a repeated word.

10. Use the apostrophe to indicate the possessive case (except for personal pronouns and *whose*), to mark omissions in contracted words or numbers in dates, and to form certain plurals.

11. Use quotation marks to set off all direct quotations, inside titles, and words used in a special sense. Commas and periods always precede final quotations marks. Colons and semicolons always follow final quotation marks. Interrogation and exclamation marks may precede or follow final quotations marks according to the sense of the context. Italicize titles of publications. Use quotation marks around other titles.

Style

12. Your style should express your best effort to bring good to your reader in a way that is both responsible and expressive of you as a unique personality. You do not need to try to be different or unique, however, because if your effort is excellent and your approach sincere, your personality will show through. Do not fear to use humor. The use of the first person singular is permissible on these papers.

Here are some common recommendations regarding style that will often be helpful to the beginning writer. Put statements in positive form. Use definite, concrete language. Omit needless words. Write more with nous and verbs than with adjectives and adverbs.

Reasoning and argument analysis

One of the hallmarks of much philosophic writing is that there is some attempt to give reasons in support of a thesis. Even though this class does not presuppose any training in logic, the student may well begin to consider some ideas about how to examine reasoning.

Philosophy involves asking questions, considering alternative perspectives, reasoning, and articulating our experience/understanding. One of philosophy's methods is analytic philosophy. This tradition asks persistently, "What does this mean?" "Why do you believe it?" Analytic philosophy emphasizes precise formulation of a question, involvement with the best contemporary philosophy on a given topic, lucid organization of ideas, keen analysis, construction of persuasive arguments, and clear writing.

One commonly suggested sequence of questions to develop your response to reading is: Describe, Interpret, Evaluate. For example, What does the author say? What does the author mean by what s/he says? Is it true?

When considering a piece of reasoning, you may find leverage in asking the following questions.

1. What is *my purpose* in working with this piece of text (or our purpose, insofar as the inquiry is a team project)? If there are multiple purposes, which purpose is dominant?

2. What does *the author's purpose* seem to be?

3. Are there any *empirical* claims or assumptions which can be confirmed or disconfirmed in daily *experience* or *science*?

4. Are there claims or assumptions--positive or negative--about religion or spiritual realities?

5. What *words* or *phrases* convey key concepts? (Do not overlook articles, prepositions, verb forms, etc.) Is there any term, phrase, or sentence that is ambiguous? What interpretations are possible? What interpretation is most plausible? Or is it the case that more than one meaning is involved (whether or not the ambiguity is deliberate)? Note that what one finds to be clear depends partly upon the categories one is accustomed to using. Is there any problem with the concepts being used?

6. In the *sentences* where key affirmations are made (assuming, for the moment, that they are not questions, exclamations, commands, or invocations) is the grammar clear? Are the subject and predicate presented as possibly linked, actually linked, or necessarily linked? Does a sentence express a necessary condition or a sufficient condition? What other possible relationships might obtain between subject and predicate? Do not overlook the interesting structures of *paragraphs* and groups of paragraphs.

7. Examine the *arguments*. The term "argument," as used in philosophy, does not connote an angry dispute between persons; it simply means that a conclusion is being proposed on the basis of one or more reasons or premises. In reasoning it is common to use words called inference markers. "Therefore" indicates a conclusion. "Because" indicates a reason for a conclusion. Other conclusion indicators include "thus" and "hence." Other reason indicators include "since," and (in some uses) "for."

Argument is not the only way to achieve a strategic sequence in writing. Authors also use descriptions, accounts, and narratives.

8. Identify the *conclusion(s)*, stated and unstated. What is the text driving at? What is the main point? There may be several arguments in the text. Having summarized the text as a whole, you may focus on just one line of argument.

9. Identify the reason(s) or *premise(s)* for each conclusion. Are the premises true?

10. Identify any unstated *assumptions*. Attribute to the author only those assumptions that you may reasonably expect him or her to be assuming (on the basis of the text). These are not necessarily the same as the assumptions that are logically required in order for the argument to be valid. Are the assumptions true?

11. Construct a *diagram* of the argument.

12. Do the premises and unstated assumptions, IF TRUE, constitute strong evidence for the conclusion?

13. Consider other arguments that are relevant but not mentioned in the argument you are examining.

14. Give the argument an overall evaluation. It's easy to pick flaws. Were your criticisms significant or minor? Could the author easily fix the argument and make it strong?

15. What can you *do* constructively with your analysis that goes beyond the immediate assignment in class?

[Up]

Introduction to philosophy

Philosophy 110H, winter 2010

Instructor: Prof. Dr. Dr. Dr

Comparative Religious Thought I
Notes for students

Comparative Religious Thought, Fall Semester, Sunday, 1996-1997
Arthur Warkentin, instructor, Revision 2001, 2.5.1.1.0.1.1.1.1

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ABSTRACT

Two Hindu businessmen dwell with his profess that traditional commercial ethics are not compatible with the Christian ethics. Two Christian businessmen argue that Christian ethics achieved a extreme criticism of commercialism. We end our essay, therefore, commercial is a necessary evil and commercial ethics are not Christian ethics. Christian ethics are a critique of commercial ethics. Commercial ethics are not Christian ethics.

Two Jewish and Christian philosophers Shmuel Sandmann Shem-Tov and Yehuda Leviathan Ben-Ami argue that Christian ethics are not Jewish ethics. Jewish ethics are a critique of Christian ethics. Jewish ethics are not Christian ethics.

Two Muslim philosophers Ali Ibn al-Hasan and Ali Ibn al-Hussein argue that Muslim ethics are not Christian ethics. Muslim ethics are a critique of Christian ethics.

Two Hindu philosophers Vishnu Sharma and Vishnu Gupta argue that Hindu ethics are not Christian ethics. Hindu ethics are a critique of Christian ethics.

Two Buddhist philosophers Ashvaghosha and Ashvagupta argue that Buddhist ethics are not Christian ethics. Buddhist ethics are a critique of Christian ethics.

Two Taoist philosophers Chang Tzu and Chang Chu argue that Taoist ethics are not Christian ethics. Taoist ethics are a critique of Christian ethics.

Two Confucian philosophers Chang Ming and Chang Chi argue that Confucian ethics are not Christian ethics. Confucian ethics are a critique of Christian ethics.

Two Shinto philosophers Ichiro Kawabata and Ichiro Kawamura argue that Shinto ethics are not Christian ethics. Shinto ethics are a critique of Christian ethics.

Two Sikh philosophers Nanak Singh and Nanak Kaur argue that Sikh ethics are not Christian ethics. Sikh ethics are a critique of Christian ethics.

Two Zoroastrian philosophers Zarathustra Spitama and Zarathustra Haretha argue that Zoroastrian ethics are not Christian ethics. Zoroastrian ethics are a critique of Christian ethics.

Two Bahai philosophers Abbas Effendi and Shoghi Effendi argue that Bahai ethics are not Christian ethics. Bahai ethics are a critique of Christian ethics.

Two Christian philosophers Ignatius Loyola and Ignatius Antioch argue that Christian ethics are not Christian ethics. Christian

Gita, chapter 2 on the *atman*, the eternal spirit self

Beginningless, endless 12; immortal 18-21

Reincarnates 13, 22, 27-28; until one moves beyond rebirth 51

Is in the full, true sense 16

Pervades the cosmos 17

Invulnerable to material assault 23 “Weapons do not cut it, fire does not burn it, waters do not wet it, wind does not wither it.”

Fixed, immovable 24

Unmanifest 25; rarely seen or heard 29

Rarely spoken 29

Inconceivable 25 no one really knows it 29

Immutable 25

Therefore do not grieve over “killing” but do your Duty with its earthly and/or heavenly reward 30-38

Gain the understanding and escape the bondage of action 39 beyond mere greedy ritualism 41-44, beyond the triad of natural qualities, and dualities and mundane rewards 45; act without craving, possessiveness, or individuality 71

Which makes the Vedas super-fluous 46

Established in yoga, perform actions 48

Exchanging desires for contentment of the self within himself 55 or in the self by the self

From insight 55, awake in the night 69

In equanimity 56-57 and serenity 65, 70

Beyond the senses 56; controlling the senses 61

In death, find the peace of brahmanirvana.

Chapter 3

Note. The eternal spirit self does not act. Action proceeds from the *gunas*, the material strands. (If one may speak broadly of types, this doctrine is typical of Eastern religion in contrast with Western religion.)

Chapter 4

Note the teaching that Krishna is an *incarnation* of God: God manifest in the flesh, as a human being.

Note that God is said to incarnate in every age. This has left the door open for various individuals to claim that they are that one.

Krishna indicates that all paths lead to him. Note the implications of this teaching for the way a Hindu would regard members of other religions.

The technique of self-restraint discussed here, sometimes taken to extremes of self-denial, is fairly typical of very devoted individuals in many religions. Question: is this really heroic devotion or is it a mistake? Might there be a self mastery which would be a spontaneous consequence of spiritual transformation, rather than the product of self-examination and self-control?

Note the importance assigned to having a teacher. The Sanscrit word for “teacher” is *guru*. Traditionally, the teacher is worshipped as a manifestation of God.

Chapter 5

Note the idea of *all* beings being equal, a roach or a human being, which, for example, would mandate that the golden rule be applied to one’s relations with the animal kingdom.

Reflect on the theme of oneness with God and friendship with God as presented here. Cf. 6.20, 6.27, 6.31.

Chapter 6

Is there a way to interpret 6.6 as an indication of a non-self-coercive way toward self-mastery?

Chapter 7

Those who choose other gods go to them, not to me (Krishna). Reflect on the relation of this to the thought highlighted in chapter 4.

Chapter 8

Note the cosmology of endlessly repeating cycles of manifestation coming forth from the unmanifest and returning to the unmanifest.

Chapter 9

Note that the apex of wisdom is to find God within. 9.13

What is the import of the fact that God is referred to as father and mother? 9.17

Here Krishna says that all worship—no matter to whom it may be directed—ultimately comes to him, and that he accepts all genuine worship. In other words, it’s the sincere spirit of worship, not the particular God-concept that is being held in the mind of the worshiper that determines its success in reaching the Supreme Personality of Godhead (to use the phrase of A.C. Bhaktivedanta Swami Prabupada). 9.23-25

Consider the teaching of mercy at 9.30.

Comparative Religious Thought II

Notes for students

Comparative Religious Thought II, Spring 2006, Jeffery Wrathe

TR 11:15, Kresge 101

These notes are designed to help the student of Dr. Jeffery Wrathe's Comparative Religious Thought II course. They are not a substitute for the lectures, but they do provide a framework for the lectures and a place to begin studying for the exam.

You have an opportunity to sell one note card of mine for a extra bonus point, for the instructor, to anyone who wants to buy it. Make sure it is legible and contains useful information.

Note: Political Scientist, Jeremy Bentham, invented the Panopticon, a prison in which the guards could see all the prisoners but the prisoners could not see the guards. Michel Foucault, in his book, Discipline and Punish, discussed the Panopticon as a metaphor for modern society. The philosophical perspective behind the Panopticon is Utilitarianism, which is the idea that the ends justify the means, as long as the ends are for the greatest number of people.

Note: Dr. Wrathe's office is 1 Kresge, 215-204-7000, jwrathe@temple.edu

My office hours are MWF, 10:15 to 11:45 and TR 3:00 to 4:30 (Kresge Rm 2008) and by appointment (215-673-3170 home).

In contrast with Scientific politics, Civic-focus, a decentralized disability and rights accommodation or inclusion model, is a philosophical perspective that is based on the idea that the ends do not justify the means, and that the means are as important as the ends. Civic-focus is based on the idea that the means are the ends in the process of being realized.

The Philosophy Department Group Revolution for building student participation in a community with the Student Government Association, Student Activities Council, and Student Disability Services is a civic-focus model.

SCHEDULE OF ACTIVITIES

I. INTRODUCTION TO THE COMPARATIVE STUDY OF RELIGIONS

January 17 Introduction: The study of religion, the study of the sacred, the introduction to the academic study of religion, the study of religion as a science, the study of religion as a social science, the study of religion as a humanities discipline, the study of religion as a philosophical discipline, the study of religion as a political science, the study of religion as a psychological discipline, the study of religion as a sociological discipline, the study of religion as a theological discipline, the study of religion as a religious discipline, the study of religion as a cultural discipline, the study of religion as a civic-focus discipline, the study of religion as a civic-focus discipline, the study of religion as a civic-focus

- Brian Cuban is a nationally lauded, sought-after, long-time, criminal defense and entertainment attorney who is a half-brother of the former Dallas Mavericks owner Mark Cuban and has overcome the mentally ill-induced, life-threatening addiction to alcohol. ... [2:01:30]

Parables:

- Consider the case of the gander of the good shepherd in Matthew 18 and Luke 15. What concerning of the gander of the good shepherd? Is the gander of the good shepherd a Christian?

- Consider the case of the parable of the prodigal son of Luke 15 which continues on to include the contrast of the two sisters a single-minded person. What is the spirit one against the two? What implications would the spirit of the two have on the spirit of the one? Explain.

Parables:

- Consider the case of the case of a mentally ill person who is arrested for a crime of a felony nature. What implications would the proposed law be assuming the law of the land be passed in Matthew 18?

Text assignments:

Be ready for review questions on material at http://www.yoyoyo.guru/quiz/ (Quizlet/Cram/Flash Card) that are covered for the rest of the class.

What is Dan Dennett's attitude or position in the attribution of the Etiologal accuracy of John Perkins? Are his descriptions Biblical Reality? Compare and contrast the attribution of John Perkins and Dan Dennett's attitude or position in the attribution of Etiologal accuracy.

What are Dennett's attitude or position in the attribution of the Etiologal accuracy of John Perkins? Are his descriptions Biblical Reality? Compare and contrast the attribution of John Perkins and Dan Dennett's attitude or position in the attribution of Etiologal accuracy.

Read for the advance of the upper Classes therefore in chapter 5.

What are the types of "Universe" discharged by scientists over the centuries (chapter 5)

Explain the three reasons used by scientists to assess the Etiologal accuracy of the Bible from scientific and/or the other sciences.

What are Biblical accuracy in the question of sin, or how nothing evolved by chance?

Explain and/or the contrast between the Etiologal accuracy of the Bible and/or Jesus. What would be the implications of the similarity for the scientist and relevance of the New Testament gospel?

Explain and/or the contrast between, and what does it do to the New Testament statement of "Jesus Christ Is the Same Yesterday, Today, and Forever"?

What is a understanding, based on chapter 10 and what discussion of Jesus Christ's Ministry, Teachings, or Ministry Teachings, Jesus Christ Ministry Teachings Foundation and the Jesus Christ Ministry Teachings, and Jesus Christ Ministry Teachings?

What are the two negative claims and four positive claims in Bruce Bergl parody of Jesus?

Consider and/or the possibility of being a parodist. What would be the risk to be a parodist? Can the parodist of Christian experience be Bad Life for Bad Ones?

Read for the advance of the upper Classes therefore in chapter 5.

Bible Genesis 1:26, 2:18

Read of great glory, Mt. 12:28-30

Read your Bible Mt. 28:20

Luke 18: 15-23 Ex. 33:20-23

Pedagogy Psa. 111:10-112

Purpose and Use Colossians 2:6-20 Jd:3-23

Forum Leadership 1:1-2:10

Teams, Mt. 12:24

Placing Stability, 10:1-11:17 2:7-7:16-20;

Heritage Inner and Enabling gateway, Mt. 22:1-11

Culture, Mt. 22:34-40

Gender, Ex. 33:23-27

Project 10: Meditation and Compassion with the Dalai Lama

The most very general is that Buddhist, not just or exclusively, but very, very, very,

[10]

Aesthetics and Ethics for students

Aesthetics, Spring 2000, Jeffrey Kaplan, instructor. MWF 12:30, 204 Sociomet

Aesthetics is the study of the nature of beauty, art, and taste, and the creation and appreciation of beauty. Ethics is the study of the nature of the ideal. The course will be guided by the notion that the aesthetic and ethical realms are closely related, and that the ethical realm is a subset of the aesthetic realm. Thus, we will be asking questions such as: Is there a connection between the ideal and the beautiful? Is there a connection between the ugly and the evil? Is there a connection between the beautiful and the good? Is there a connection between the ugly and the bad? Is there a connection between the ideal and the beautiful? Is there a connection between the ugly and the evil? We will be reading a variety of texts, including Plato's Symposium, Aristotle's Poetics, Kant's Critique of Judgment, Schopenhauer's Wisdom of Life, Nietzsche's Beyond Good and Evil, Freud's Civilization and Its Discontents, Sartre's Being and Nothingness, Camus' The Rebel, Foucault's The Order of Things, Rorty's Contingency, Irony, and Solidarity, and Danto's The Abuse of Beauty. We will also be reading a variety of poems, short stories, and novels, including Dante's Divine Comedy, Melville's Bartleby the Scrivener, Kafka's The Metamorphosis, Ellison's Invisible Man, Morrison's Beloved, and Pynchon's Mason and Dixon. Finally, we will be viewing a variety of films, including Fellini's Nights of Cabiria, Hitchcock's Vertigo, Kubrick's Dr. Strangelove, Lynch's Blue Velvet, and Tarantino's Pulp Fiction.

Requirements: Two exams, one paper, and participation. Grade breakdown: 25% for each of the two exams, 40% for the paper, and 10% for participation.

Disabilities: If you have a documented disability and may require accommodations to participate in this course, please contact Disability Services at 335-3390 (voice) or 335-3396 (TDD) to arrange appropriate services. Please also notify me of your status by the Office of Disability Services (335-3390) in the first week of the semester so that we can plan for your needs.

Cheating: Cheating will be treated very seriously. Please consult the University Policy on Academic Dishonesty and Academic Misconduct, which is available online at http://www.uiowa.edu/~ombudsmn/academic.html. Cheating will be treated as a violation of the University Policy on Academic Dishonesty and Academic Misconduct.

Grievances: If you have a grievance about your grade, please first discuss it with me. If you are not satisfied with the outcome, you may then take your grievance to the Office of Student Services (335-3390) in the Student Services Building, where it will be handled according to University policy.

Tentative Schedule:

SCHEDULE OF ACTIVITIES

January 19, Introduction: Plato's Symposium, Dante's Divine Comedy, Melville's Bartleby the Scrivener, Kafka's The Metamorphosis, Ellison's Invisible Man, Morrison's Beloved, Pynchon's Mason and Dixon, Fellini's Nights of Cabiria, Hitchcock's Vertigo, Kubrick's Dr. Strangelove, Lynch's Blue Velvet, and Tarantino's Pulp Fiction

January 21, Aristotle's Poetics

January 24, Kant's Critique of Judgment

January 26, Kant's Critique of Judgment

January 28, Kant's Critique of Judgment

February 1, Schopenhauer's Wisdom of Life

February 3, Nietzsche's Beyond Good and Evil

February 4, Nietzsche's Beyond Good and Evil

February 7, Nietzsche's Beyond Good and Evil

February 9, Nietzsche's Beyond Good and Evil

February 10, Freud's Civilization and Its Discontents

February 11, Freud's Civilization and Its Discontents

February 14, Freud's Civilization and Its Discontents

February 16, Freud's Civilization and Its Discontents

February 17, Freud's Civilization and Its Discontents

February 18, Freud's Civilization and Its Discontents

February 21, Freud's Civilization and Its Discontents

February 23, Freud's Civilization and Its Discontents

February 24, Freud's Civilization and Its Discontents

February 25, Freud's Civilization and Its Discontents

February 28, Freud's Civilization and Its Discontents

March 1, **Exam 1**

March 3, **Exam 1**

March 4, Sartre's Being and Nothingness, 177-96

March 5, Sartre's Being and Nothingness, 197-221

March 6, Sartre's Being and Nothingness, 222-42

March 10, Sartre's Being and Nothingness, 243-70

March 11, Sartre's Being and Nothingness, 271-93. The design for superimposing the aesthetic on the ethical

March 12, Sartre's Being and Nothingness, 294-306

March 13, Camus's The Rebel

March 17, Spring Break

March 18, Spring Break

March 19, Spring Break

March 20, Spring Break

March 24, Spring Break

March 25, Spring Break

March 26, Spring Break

March 27, Spring Break

March 31, Spring Break

April 1, Spring Break

April 3 Danto's Philosophy, 4-5, and The Course in Post-Conceptual Aesthetics

April 4, Danto's Philosophy, 6-7, and The Course in Post-Conceptual Aesthetics

April 5, Danto's Philosophy, 8-9, and The Course in Post-Conceptual Aesthetics

April 7, Rorty's Contingency, Irony, and Solidarity, 3-21

April 8, Rorty's Contingency, Irony, and Solidarity, 22-43

April 10, Rorty's Contingency, Irony, and Solidarity, 44-67

April 11, Rorty's Contingency, Irony, and Solidarity, 68-89

April 12, Rorty's Contingency, Irony, and Solidarity, 90-109

April 14, Rorty's Contingency, Irony, and Solidarity, 110-132

April 15, Rorty's Contingency, Irony, and Solidarity, 133-151

April 17, Rorty's Contingency, Irony, and Solidarity, 152-167

April 18, Rorty's Contingency, Irony, and Solidarity, 168-189

April 19, Rorty's Contingency, Irony, and Solidarity, 190-211

April 21, Rorty's Contingency, Irony, and Solidarity, 212-229

April 22, Rorty's Contingency, Irony, and Solidarity, 230-250

April 24, Rorty's Contingency, Irony, and Solidarity, 251-271

April 25, Rorty's Contingency, Irony, and Solidarity, 272-291

April 26, Rorty's Contingency, Irony, and Solidarity, 292-312

April 28, Rorty's Contingency, Irony, and Solidarity, 313-330

April 29, Rorty's Contingency, Irony, and Solidarity, 331-354

May 1, **Exam 2**

May 2, **Exam 2**

Final Examination, Friday, May 5, 12:45-2:45

For instructor use only: remember the academic sources: www.sparknotes.com and the Stanford Encyclopedia of Philosophy (http://plato.stanford.edu/contents.html)

Project 1 on the Expression and Concept of Beauty

1. Expression:

Starting the realm of the aesthetic, we have a fundamental distinction of what can be Beautiful. Thinking and feeling that Art is an expression of beauty, we distinguish among Human aesthetic beauty, Nature aesthetic beauty, and Spiritual aesthetic beauty. Human aesthetic beauty is the beauty of the human being, Nature aesthetic beauty is the beauty of Nature, and Spiritual aesthetic beauty is the beauty of Spirit. Human aesthetic beauty is the beauty of the human being, Nature aesthetic beauty is the beauty of Nature, and Spiritual aesthetic beauty is the beauty of Spirit.

2. Reflection:

What is expression? Expression is the process of making something a work of art. Thinking and feeling, I produce a work of art. Thinking and feeling, I produce a work of art. Thinking and feeling, I produce a work of art.

3. The artist's expression:

The artist's expression is the process of the artist's thinking and feeling. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression.

4. The artist's expression and the beauty of Nature:

The artist's expression is the process of the artist's thinking and feeling. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression.

5. The artist's expression and the beauty of Spirit:

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6. The artist's expression and the beauty of the human being:

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7. The artist's expression and the beauty of the human being:

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16. The artist's expression and the beauty of the human being:

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17. The artist's expression and the beauty of the human being:

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87. The artist's expression and the beauty of the human being:

The artist's expression is the process of the artist's thinking and feeling. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression.

88. The artist's expression and the beauty of the human being:

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89. The artist's expression and the beauty of the human being:

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90. The artist's expression and the beauty of the human being:

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91. The artist's expression and the beauty of the human being:

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92. The artist's expression and the beauty of the human being:

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93. The artist's expression and the beauty of the human being:

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95. The artist's expression and the beauty of the human being:

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97. The artist's expression and the beauty of the human being:

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98. The artist's expression and the beauty of the human being:

The artist's expression is the process of the artist's thinking and feeling. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression.

99. The artist's expression and the beauty of the human being:

The artist's expression is the process of the artist's thinking and feeling. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression.

100. The artist's expression and the beauty of the human being:

The artist's expression is the process of the artist's thinking and feeling. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression. The artist's thinking and feeling is the process of the artist's expression.

Project 2: Artistic Living

A centuries-old question: How should we live? Socrates, Plato, Aristotle, Epicurus, Lucretius, Seneca, Epictetus, Marcus Aurelius, Augustine, Aquinas, Montaigne, Descartes, Spinoza, Hobbes, Locke, Hume, Rousseau, Kant, Hegel, Schopenhauer, Kierkegaard, Marx, Emerson, Thoreau, Nietzsche, Freud, Sartre, Camus, Foucault, Rorty, Danto, Dante, Melville, Kafka, Ellison, Morrison, Pynchon, Fellini, Hitchcock, Kubrick, Lynch, Tarantino

The Sublime

Teaching exercise: Introducing the concept of the sublime, Kant's distinction between the mathematical and dynamical sublime, and Lyotard's critique of the sublime as the "presentation of the unpresentable" (Lyotard, "Sublime and Avant-Garde", *The Inhuman*, p. 89). Lyotard's "sublime" is not the sublime of the Romantics, but a "negative" sublime, a "sublime of the avant-garde" (p. 94). There can be no aesthetic "representation" of the sublime, only a "negative presentation" of the sublime, "the sublime of the avant-garde" (p. 94). Lyotard's "sublime" is not a "sublime of the beautiful" (p. 91), but a "sublime of the avant-garde" (p. 94). There can be no aesthetic "representation" of the sublime, only a "negative presentation" of the sublime, "the

Bacon's work and aesthetics	Bacon's work and aesthetics	Bacon's work and aesthetics

Theodor W. Adorno, "On the Fetish Character in Music and the Regression of Listening" (1938)

Die Musikalischen Warenformen (Frankfurt: Suhrkamp Verlag, 1964), pp. 14-50.

Light segments and serious portions (notes, rests) in melody, rhythm, chord, timbre, dynamics and tempo are all equally important.

Schoenberg, *Harmonielehre* (Vienna: Universal Edition, 1911), p. 1 (Preface to the first edition) [Schoenberg's emphasis]

Schoenberg's theory of the equality of the twelve tones, which is the foundation of his entire work, is the musical counterpart to the principle of the exchangeability of all men before the law, the principle of the equal distribution of the social product among all members of the collective, the principle of the equal distribution of the means of production among all people. It is the first, and, under bourgeois auspices, the last, attempt to make such a principle a formative principle of the material of art. Schoenberg's work, which, in the beginning, was a protest against the commodity character of modern music, has been, since the twenties, the model for the rationalization of the production of commodities. It is the first, and, under bourgeois auspices, the last, attempt to make such a principle a formative principle of the material of art. Schoenberg's work, which, in the beginning, was a protest against the commodity character of modern music, has been, since the twenties, the model for the rationalization of the production of commodities.

Herbert Marcuse, The Aesthetic Dimension (1978)

Marcuse, *The Aesthetic Dimension: Towards a Critique of Marxist Aesthetics* (Boston: Beacon Press, 1978), pp. 9-10, 63-64, 70-71, 72-73, 74-75, 76-77, 78-79, 80-81, 82-83, 84-85, 86-87, 88-89, 90-91, 92-93, 94-95, 96-97, 98-99, 100-101, 102-103, 104-105, 106-107, 108-109, 110-111, 112-113, 114-115, 116-117, 118-119, 120-121, 122-123, 124-125, 126-127, 128-129, 130-131, 132-133, 134-135, 136-137, 138-139, 140-141, 142-143, 144-145, 146-147, 148-149,

The Sophists

Socrates, Plato, and Aristotle all criticized the sophists, the traveling professional teachers who taught pupils a variety of subjects, especially rhetoric, the art of persuasive speaking. In many ways they were a diverse lot, often quite knowledgeable in the learning of their day. But they all shared, in varying degrees, an antagonism to the commitments underlying philosophic inquiry as pursued by Socrates, Plato, and Aristotle. What were the issues—at least as we see them in the dialogues of Plato?

1. The sophists taught people how to "make the weaker argument appear the stronger." They were more interested in winning an argument than in discovering truth.

2. At least one of the sophists entertained radical skepticism. Gorgias wrote (I include only the headlines of the sections of his two-page argument): Nothing exists. If anything exists, it is incomprehensible. If it is comprehensible, it is incommunicable. (See Kathleen Freeman, *Ancilla to the Pre-Socratic Philosophers* (Cambridge: Harvard University Press, 1962.)

2. The sophists were, in many cases, atheists or agnostics. Protagoras: "About the gods, I am not able to know whether they exist or do not exist, nor what they are like in form; for the factors preventing knowledge are many: the obscurity of the subject, and the shortness of human life."

3. At least one of the sophists proposed a cynical idea of justice. Thrasymachus, whom we meet in Book I of the *Republic*, asserted, "Justice is the interest of the stronger."

4. The sophists tended to believe that values are not real, but merely a matter of the opinion of the individual or the culture, as expressed in the famous line of Protagoras, "Man is the measure . . . ." Socrates and Plato sought for higher standards than simply human opinion. It must be possible to raise questions, to criticize the opinion of any person or culture. If human opinion is the highest standard, then such criticism is impossible. Therefore philosophy—for Socrates and Plato—calls for inquiry in search of meanings and values (such as beauty and goodness) that are *real*.

5. Some sophists (and most pre-Socratic philosophers) centered their thinking on speculations about nature or other subjects rather than on cultivating the mind in ways that would help develop an excellent character.

Here is one surviving fragment written by **Gorgias** of Leontini, a sophist who lived in the latter half of the 5th century BCE, translated by Kathleen Freeman in *Ancilla to the Pre-Socraticc Philosophers* (Cambridge: Harvard University Press, 1962), pp. 128-29.

I. Nothing exists.

(a) Not-Being does not exist.

(b) Being does not exist.

i. as everlasting

ii. as created.

iii. as both.

iv. as One.

v. as Many.

(c) A mixture of Being and Not-Being does not exist.

II. If anything exists, it is incomprehensible.

III. If it is comprehensible, it is incommunicable.

I. Nothing exists.

If anything exists, it must be either Being or Not-Being, or both Being and Not-Being.

(a) It cannot be Not-Being, for Not-Being does not exist; if it did, it would be at the same time Being and Not-Being, which is impossible.

(b) It cannot be Being, for Being does not exist. If Being exists, it must be either everlasting, or created, or both.

i. It cannot be everlasting; if it were, it would have no beginning, and therefore would be boundless; if it is boundless, then it has no position, for if it had position it would be contained in something, and so it would not longer be boundless; for that which contains is greater than that which is contained, and nothing is greater than the boundless. It cannot be contained by itself, for then the thing containing and the thing contained would be the same, and Being would become two things—both position and body—which is absurd. Hence if Being is everlasting, it is boundless; if boundless, it has no position ('is nowhere'); if without position, it does not exist.

ii. Similarly, Being cannot be created; if it were, it must come from something, either Being or Not-Being, both of which are impossible.

iii. Similarly, Being cannot be both everlasting and created, since they are opposite. Therefore Being does not exist.

iv. Being cannot be One, because if it exists it has size, and is therefore infinitely divisible; at least it is threefold, having length, breadth and depth.

v. It cannot be Many, because the Many is made up of an addition of Ones, so that since the One does not exist, the Many do not exist either.

(c) A mixture of Being and Not-Being is impossible. There since Being does not exist, nothing exists.

II. If anything exists, it is incomprehensible.

If the concepts of the mind are not realities, reality cannot be thought: if the thing thought is white, then white is thought about; if the thing thought is non-existent, then non-existence is thought about; this is equivalent to saying that 'existence, reality, is not thought about, cannot be thought.' Many things thought about are not realities: we can conceive of a chariot running on the sea, or a winged man. Also, since things seen are the objects of sight, and things heard are the objects of hearing, and we accept as real things seen without their being heard, and vice versa; so we would have to accept things thought without their being seen or heard; but this would mean believing in things like the chariot racing on the sea.

Therefore reality is not the object of thought, and cannot be comprehended by it. Pure mind, as opposed to sense-perception, or even as an equally valid criterion, is a myth.

III. If anything is comprehensible, it is incommunicable.

The things which exist are perceptibles; the objects of sight are apprehended by sight, the objects of hearing by hearing, and there is no interchange; so that these sense perceptions cannot communicate with one another. Further, that with which we communicate is speech, and speech is not the same thing as the things that exist, the perceptibles; so that we communicate not the things which exist, but only speech; just as that which is seen cannot become that which is heard, so our speech cannot be equated with that which exists, since it is outside us. Further, speech is composed from the percepts which we receive from without, that is, from perceptibles; so that it is not speech which communicates perceptibles, but perceptibles which create speech. Further, speech can never exactly represent perceptibles, since it is different from them, and perceptibles are apprehended each by the one kind of organ, speech by another. Hence, since the objects of sight cannot be presented to any other organ but sight, and the different sense-organs cannot give their information to one another, similarly speech cannot give any information about perceptibles.

There, if anything exists and is comprehended, it is incommunicable.

[

Up]

I. Plato's Conception of Philosophy: A Summary

For Plato, philosophy is sustained, rational inquiry in quest of cognition of the forms, whose examples surround us. Because it posits the reality of the forms and the possibility of making progress through inquiry (at least eliminating errors) it transcends the skepticism of those who claim that all ideas of truth, beauty, and goodness are mere opinion, relative to an individual or an individual's culture in such a way as to make progressive, critical inquiry meaningless. Because it engages in critical reflection, it surpasses the dogmatism of those who assert transcendent standards but who refuse to examine, defend, explore, and strive for the transformation implied by their ideals.

Wisdom, in the *Apology*, includes (a) the ability to give an account (logos) of our achievements, (b) the ability to do something, (c) lucid recognition of our limits, e.g., the fact that we do not know about the experience of the soul after death, (d) skill in examining concepts, propositions, and arguments, and (e) a life of supreme devotion to truth, beauty, goodness.

The *Crito* teaches that commitment to the good, the beautiful, and the just has implications--that we will no longer live a life based merely on returning good for good and evil for evil: we will seek to discover and do that which is good, even in return for harm. In particular, this means living in accord with the laws of one's city (or moving or trying to get the laws changed), since remaining in a city and accepting its benefits, as an adult, implies acceptance of a certain agreement (comparable to the social contract of 17th and 18th century political philosophers).

The *Phaedo* sets forth the crucial importance of seeking to understand things by grasping the forms (or gaining "eidetic" insight--eidos = form). Physical explanation cannot account for everything (e.g., for knowledge) and teleological explanation (in terms of the outworking of purposive Mind) is a worthy project which has not yet been carried out (until the Timaeus).

The *Symposium* presents, among other things, levels of participation in the beautiful as steps on a ladder leading to a life of continuous communion, the satisfaction of erotic striving.

The *Republic*, an inquiry into justice, shows not only an idea of a comparatively model city-state but also the progress that a philosopher king or queen must travel, including genetic excellence, well-balanced artistic education (including ennobling stories of gods and heros) and physical training (including military service), scientific education (arithmetic, plane and solid geometry, astronomy, and harmony), civil service, philosophical dialectic, and service in the city-state as a ruler or judge. The Republic explains how certain ways of perceiving or thinking correlate with certain levels of reality; it explains dialectic, and through vivid images dramatizes the adventure of progressing toward insight into the forms, especially into the form of the good: like the sun, which illumines the eye and the visible, the good illumines the knower and the forms so that truth (aletheia, unhiddenness) is possible.

II. Plato, *Republic* V 474c - VII. The portrait of the philosopher

For the state to flourish in justice, those in power must be philosophers [and queens] (474c).

But who are the philosophers (474b)?

- Love the whole of wisdom (474c - 475c)
- Love all learning (475c)
- Can distinguish beauty (the beautiful itself) from things that have beauty (partake of beauty, participate in beauty) (475e – 476d)
- Pursue the knowledge of what truly is, rather than opinion, which is the maximum cognitive achievement regarding that which partly is and partly is not (476d – 480a)
- Have a pattern in their soul as a basis for legislation regarding the beautiful, just, and good which they draw like an artist imitating a model (484c-d)
- Strive for truth in everything and remain loyal to truth their whole lives (485b-d)
- Strive for what is whole and complete, both human and divine (486a)
- Possess the virtues that flow from regarding bodily pleasures as of little import compared with the higher pleasures of the soul (485d – 487a)
- Have a good memory (486c)

Those who criticize philosophy for cultivating uselessness (487b-e) are like a mob of sailors, ignorant of navigation, who want to take control of the ship (487e – 489d).

In a city where philosophy is not prized, those with the rare gifts for philosophy will be corrupted by the mass culture (489d – 496a).

There is a slight chance for men and women gifted with philosophic potentials to receive a proper education to develop those potentials and then gaining the power to order and administer the government (496a – 504a).

The most difficult knowledge to gain is knowledge of goodness (the idea of the good, the form of the good, the good itself, the good). Glaucon and Adamantus are not prepared for this level of education, so Socrates will give some analogies instead (504a – 507a).

1. The good is like the sun which illumines the eye, enabling it to see what is visible. (The good illumines the mind, enabling it to grasp the knowledge of true forms.) (507a – 509b)

2. Our mind has four gears for grasping the four levels of what is more or less real—which may be represented in terms of a divided line: opinion grasps perceivable images and things; knowledge grasps mathematical and other forms. Mathematical thinking relies on images and makes assumptions about first principles. Philosophic thinking does not rely on images or examples but only on forms, and it ascends to grasp true beginnings that depend on no assumptions. (509d – 511e)

3. The process of education is like being dragged painfully out of a cave into the light, where we gradually learn to see what can be seen there, and ultimately to behold the source, the sun. Philosophic education aims at the conversion of the soul, from being caught up in the things of the senses to being oriented to what is eternal, unchanging, and perfect. (514a – 519d)

The Euthyphro Dilemma:

Explanation and Reply

Some of us who use ethical reflection as an aid to finding the will of God are unreasonably deterred from embracing what is called "divine command" ethics (or an ethics of the *will* of God). An ideal "theory," in analytic ethics, shows how to fill in the blank to complete the following proposition:

An action X is right if and only if X is _____.

Religious ethics, as I propose it here, fills in this blank with the phrase, "in accord with the will of God." It is customary to dismiss this theory, alleging problems about the concept of God, or the fact that so many people do not believe in God, or have differing conceptions of the impossibility of proving the existence of God, or the difficulty of discerning the will of God, or—most often—some version of the following dilemma:

Either

(a) religious ethics conflicts with moral reason, in which case we don't want it,

or

(b) religious ethics agrees with moral reason, in which case we don't need it.

Versions of this argument appear in Plato's *Euthyphro* (10a-11b), Kant's *Grounding of the Metaphysics of Morals* (Ak 443), and Mill's *Utilitarianism* (chapter 2, paragraph 22). I begin with the *Euthyphro*, and, for present purposes, I will deal with the *Euthyphro* dilemma in its most common modern form:

Is an action right because God wills it, or does God will it because it is right?

The question has been easy to raise, difficult to answer. For this to be a dilemma, each horn must be unacceptable to someone who construes ethics in terms of the will of God. There is a standard objection to the first horn of the dilemma. What if God wills an atrocity? Would that make it right?

A religionist can protest. "Taste and see that the Lord is good!" God is good, perfectly good. Whatever he wills expresses eternal love and divine mercy. It is all too easy for a critic to bandy around the word *God* without really knowing the one to whom the term refers. The critic's cavalier challenge implicitly confesses ignorance of God. Sometimes the will of God is hard to discern; sometimes it is misunderstood; and sometimes it leads the obedient believer into a course of action that causes suffering, where short-range human vision does not grasp the farseeing kindness of the divine will. Nevertheless, the more we know God, the more we know God as good.

The critic may respond that in a reply the religionist has abandoned an ethics hinging on the *will* of God ethics by stipulating the *goodness* of God. In other words, the right-making characteristic of actions is not *merely* that they proceed in accord with the divine will. By having to stipulate the goodness of God, the theist has, it is claimed, conceded the critic's point.

The religionist can reply that the critic's point depends on a narrow reading of the first horn: An action is right *merely because* God wills it. This interpretation unrealistically requires the religionist to abstract from (a) the thick experience of relating with God and (b) the enhanced insights into truth, beauty, and goodness that come in response to prayer (to be addressed in response to the second horn). On a broad reading, the alternatives presented in the "dilemma" are neither unwelcome nor mutually exclusive.

Adequately to address the objection to the first horn of the dilemma, however, requires more clarification. Religious believers often regard God as having goodness and wisdom beyond human comprehension, as in the following thought from the prophet Isaiah: "The power of the Lord is great and his understanding infinite. Says the Lord: `As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts.'" This very acknowledgment of the limitations of the human mind, however, raises a problem. If one lets go of moral reason as the criterion for measuring divine goodness, how does one avoid opening the door for the Aztec sun-god who allegedly willed that the cosmic order be sustained by the sacrifice of virgins who would cut out their heart and offer it to the god? Cannot a defender of Aztec tradition equally claim that the wisdom and goodness of this practice transcends what humans can appreciate, and that we must embrace the mystery?

One possible answer is that the will of God may transcend but cannot *violate* the constraints of human moral reason, constraints which the Creator has made implicit in the mind of the creature and has taught through the prophets and otherwise. The will of God may reveal goodness beyond what would naturally occur to the creature, but the will of God never requires us to betray our best understanding of what is right. We are in a position to set aside the requirement of the Aztec sun god because our grasp of moral reason is an evolving affair, sharpened by experience and revelation and reflection as the ages go forward. Philosophy performs a critical service, pruning religion of certain errors. Thus we are simply in a better position today to evaluate what can be the divine will. Kierkegaard is famous for claiming that there are cases (as in the command that Abraham sacrifice his son Isaac) where religion requires a suspension of the ethical mode of thinking and acting. But if—and this move is crucial to the argument—we understand ethics as a discipline of reason integrating inputs from all sources, psychology and history as well as philosophy and religion, then, we must, I believe, reject the legend that Abraham correctly identified the will of God. Kierkegaard's proposal must be pruned to yield its useful point: acting merely on the basis of moral reason lacks the essential fullness of religious living.

The critic may well object that the trend of our reply in fact leads us to embrace the second horn. God wills an action because it is right. What is there in this to embarrass the religionist? The worry is that what makes the action right is independent of God's will, so the person who accepts this alternative has in effect abandoned an ethics of the will of God. Why not by-pass religious inquiry altogether and just go about evaluating actions in accord with the immediately relevant criteria? R. M Hare showed how a religious believer can develop a non-religious ethics by taking, for example, the golden rule (philosophically reinterpreted) as sufficient instruction from God as to how we are supposed to go about using our reason to determine the rightness of actions.

In other words, if we say that God sees the goodness potential in a situation and wills an action just because he knows that would be good to act in this way, then we may seem to make God follow what is right and good, thus subordinating God to the right and the good. Then we might ask if there is a criterion we can use to determine the right and the good. Presumably God has a criterion, however complex it may be or however hard it may be to apply. Perhaps God seeks the greatest happiness of the greatest number of his creatures over the greatest length of time. If something like this answer is correct, then perhaps someone desiring to know what to do does not need to spend time inquiring about the will of God. In ethics, then, we could just straightforwardly operate as intelligently as possible with the best criterion that we can discern. If so, then the religious dimension of ethics seems to become irrelevant.

The second alternative of the alleged dilemma is unacceptable, of course, only to someone who cherishes the concept of the will of God as the ultimate criterion of what's right. Is there any reply to the second objection? Maybe something has been missed in the attachment to an easily understandable criterion. Maybe the commandment to love one's neighbor and the golden rule and so on not only direct us to right relationships as ends in themselves. Perhaps such principles also direct us into the way of progressive participation in the universal family of God. If we regard ourselves as the infinitely loved sons and daughters of a true, beautiful, and good Father, whose will can be progressively known by persisting in every available method of sharpening our moral intuition (including science, philosophy, and spiritual experience), then the religious dimension of relationships remains of ethical interest. *If our destiny is to grow in goodness, to become like God, and to help others to do the same, then there is no shortcut to fulfillment that omits God.*

In sum, we have the following response to the "dilemma." To the first horn, that an action is right merely because God (who might will an atrocity) wills it, we respond that such an abstraction falsifies the experience of someone who knows God as good and supremely desires to do his will. To the second horn, that God wills an action because it's right (even if this seems to imply that we can figure out what's right without having to seek the divine will), we reply that our good involves God.

Plato's dialogues weave different kinds of discourse, including (a) the quest for, and articulation of, epistemologically and metaphysically satisfying knowledge of the "forms" alongside (b) evocative religious visions and "likely stories" that both appeal to sub-rational dimensions of the human psyche and also go beyond what reason alone can affirm. In Plato's *Apology*, *Crito*, *Phaedo*, and *Republic*, for example, we find ethics with a rational core framed by some religious motives and religious comments on reason's conclusions. Answering the *Euthyphro* dilemma sustains the continuing vitality of the religious side of Plato's ethics—and our own.

[Up]

The Apology of Socrates

As you read, look for the gems. Are there any statements that light up the sky for you (or statements that, if slightly reworded, would well express insight)?

Look for claims of fact, concepts, reasoning, and expressions of supreme value.

Note the role of argument in philosophy. One main philosophic technique of dealing with diversity in thinking is logical argument: to begin with premises on which the thinkers can agree and reason, step by step, to a conclusion that resolves the issue--or should resolve it, if both thinkers are honest and love the truth more than victory.

Structural analysis and summary of *The Apology of Socrates*

by Jonathan Ketchum (slightly modified)

Socrates, unlike his accusers, will speak the truth in his accustomed manner (17-18a)

I. Refutation of the absent accusers who have poisoned S' reputation for years (18a-24b)

The charges: teaching cosmology, atheism, and making the weaker argument win (18b-c)

There is no testimony in support of these claims

S, unlike the sophists with whom he is being confused, does not claim to teach virtue, and accepts no fees for his conversation.

S' notoriety is explained by his irritating wisdom, attested by the oracle at Delphi: that he alone recognizes that he is not wise.

S set out to (dis)prove the oracle by finding a wiser person than himself and found:

The politicians, the poets, and the craftsmen were found to overestimate their wisdom; and the proof of this roused hostility.

S makes similar inquiries, privately, refuting everyone with false claims to wisdom.

II. Refutation of present accusers (24b-35d)

Meletus claims, absurdly, that everyone benefits the youth except S, who alone corrupts them.

S would never intentionally do harm, which would make him live in a worse community.

M falls into contradiction, claiming that S believes in divine things but not in gods.

S is fearless in the face of death, having remained at his post in war.

Though without knowledge of what comes after death, S does not that "to do wrong and to disobey my superior, whether God or man, is wicked and dishonorable) (29b).

S refuses to stop practicing philosophy; he will continue challenging those he meets to pay attention to "truth and understanding and the perfection of your soul" (29e).

A good person cannot be harmed by a worse one.

S is dedicated to his divine mission—as evidenced by his poverty.

A true champion of justice must confine himself to private life and leave politics alone. This is shown by S' risky refusal to participate in scandalous governmental actions.

The alleged victims and their relatives support S.

It would be hypocritical for S to defend himself by emotional appeals.

III. Socrates' response to his conviction: he proposes to be maintained by the state as a punishment fitting his "crime"; three friends propose thirty minas (35e-38c).

IV. Socrates' response to the announcement that he will be put to death (38c-42a)

To those who voted for his execution: you have been overtaken by injustice, worse than death; and your critics will multiply.

To those who voted for his acquittal: S was unopposed by his *daimon* (indwelling divine spirit); death is probably a blessing—either annihilation or migration of the soul to a place with better opportunities for philosophic conversation.

The conviction is certain that "nothing can harm a good man either in life or after death, and his fortunes are not a matter of indifference to the gods."

Those living are to challenge S' sons as S had challenged them.

S separates from those who will live; and which of us has the happier prospect is unknown to anyone but God.

Questions

1. What does "apology" mean in this context?

2. How is Socrates characterized in the rumors that have circulated against him? (18b-c)

3. Ask yourself in this dialogue what concept of wisdom emerges as you put the pieces together. For example, if S says that the poets he interrogated are not wise, since he asked them to explain the meaning of their finest writings, and they could not do so. What concept of wisdom is implied by this critique? Ask yourself in this dialogue what concept of wisdom emerges as you put the pieces together. For example, if S says that the poets he interrogated are not wise, since he asked them to explain the meaning of their finest writings, and they could not do so. What concept of wisdom is implied by this critique? Notice each passage that tells us, by implication, what wisdom is. List the parts of the concept that you find in this way. Gather them and organize your own presentation of the concept of wisdom that operates in this dialogue. Notice each passage that tells us, by implication, what wisdom is. List the parts of the concept that you find in this way. Gather them and organize your own presentation of the concept of wisdom that operates in this dialogue. Several of the following questions specifically help you answer this question.

4. What wisdom does S say he lacks at 19c and 20a?

5. What kind of wisdom does S say that he has that the politician lacked (20d-21d)?

6. What kind of wisdom does S say that the poets lacked (22b-c)? Is it clear that S lacks such wisdom?

7. What kind of wisdom does S say that the craftsmen had (22d-e)? Is it clear that S lacks such wisdom?

8. Who, according to S, probably has wisdom; and what does this seem to imply about human wisdom (23a-b)?

9. Briefly restate S's two arguments refuting Meletus' charge that he corrupts the youth.

10. The questions that Socrates puts to Meletus (27b-28a) in refutation of the charge that S is an atheist can be reformulated as an argument. Restate it, proposition by proposition (or sentence by sentence), as clearly as you can, so as to display the logical rigor of the reasoning that leads up to S's conclusion.

11. When Socrates meets a fellow citizen, what values does he exhort him to care for (27e)?

12. Why does fearing death presume wisdom that S says he lacks (29a)?

13. What does S affirm that he knows (29b)?

14. Is S unhesitatingly obedient to his superiors? Give examples.

15. In what way(s) is Socrates wise? Present evidence from the dialogue and add your own opinion.

What S claims:

- To care only about what is right or just--what a good person does--not at all about the risks involved (28b)
- To be supremely concerned with understanding and truth and the soul's growth toward perfection (29e)
- No evil can befall a good person (41d)

S's refutations of Meletos, briefly put:

- It is implausible that only S corrupts the youth; and no one would knowingly spoil his own neighborhood (24d-26a).
- It is incoherent to charge S with (1) being an atheist and (2) giving new teachings about spiritual things (since spirits--e.g., S's inner divine voice--come from the gods) (26b-28a).

As Plato presents the figures in his dialogues, Meletos and Anytos represent dogmatism. The atheists who teach seeming science and how to make the weaker argument win represent extreme skepticism.

Plato challenged popular opinions. He held that that each person has the intellectual potential to recognize goodness and beauty and to gain knowledge of rightness (justice) and the truth of other forms and of sciences.

[Up]

Plato's *Crito*

A reconstruction of Socrates' argument

1. All our decisions must be governed by truth, not popular opinion. We will seek what is right, not for the satisfaction of the body, but for the welfare of the soul.

2. We are committed to living well, beautifully, justly.

3. We must never do wrong (injustice).

4. We must never do wrong even in return for wrong.

5. To do harm to another, even in response to harm done to us, is wrong.

6. To escape from prison tears the city's fabric of law and thus harms the city.

7. If we choose as adults to continue living in the city that has brought us some benefits, whose benefits we continue to enjoy, and whose laws we do not attempt to change, then there is an unspoken agreement or *social contract* that we must not betray.

8. To escape from prison is to break such an agreement.

9. To escape from prison is wrong.

An exercise on the *Crito*

I. Give a two- or three-paragraph summary of the *Crito* (omitting detail about the central argument probed in Part II of this exercise) in order to provide a context for our primary focus. BE SURE TO WRITE LEGIBLY. YOUR CLASSMATES WILL BE READING IT.

II. Focus on the central argument in the dialogue beginning at 48b (Rouse, p. 452).
Circle the number that most closely fits your own response, and write a sentence or two explaining your response. You are here asked for your own views, not those of Socrates (or Plato).
1. "Must we value most living well, not just living?" ["Well" here is the adverb from the adjective "good"; to live well means living in accord with *goodness*.]
1. Strongly agree. 2. Agree. 3. Unsure. 4. Disagree. 5. Strongly disagree.

2. "Well and beautifully and justly are the same?" [Presumably the question does not ask whether these concepts have the same *meaning* but whether they imply the same kind of life. To speak of a beautiful deed made perfect sense in ancient Greek; it would be more common today to use the word "noble"; nevertheless, for Socrates and Plato, there is something *beautiful* about the noble deed.]
1. Strongly agree. 2. Agree. 3. Unsure. 4. Disagree. 5. Strongly disagree.
Explain:

3. Do we say that one must never in any way do wrong willingly?
1. Strongly agree. 2. Agree. 3. Unsure. 4. Disagree. 5. Strongly disagree.
Explain.

4. And one must never do wrong in return for being wronged?
1. Strongly agree. 2. Agree. 3. Unsure. 4. Disagree. 5. Strongly disagree.
Explain.

5. And harming the others is the same as doing wrong to others?
1. Strongly agree. 2. Agree. 3. Unsure. 4. Disagree. 5. Strongly disagree.
Explain.

6. We must fulfill our agreements?
1. Strongly agree. 2. Agree. 3. Unsure. 4. Disagree. 5. Strongly disagree.
Explain.

7. It would be wrong to break out of prison?
1. Strongly agree. 2. Agree. 3. Unsure. 4. Disagree. 5. Strongly disagree.
Explain.

Two ways of thinking, two types of soul

In *The Republic*, Plato presents a doctrine of three activities of the psyche ("soul"): (1) reason (*nous*); (2) the part that seeks honor, reputation, position, victory, power, and wealth (*thumos*); and (3) the pleasure-seeking part (*epithumia*). The implication is that different types of character emphasize different parts of the psyche. What part of the psyche predominates in Socrates? What part predominates in Crito? How does this affect the organization of Crito's thinking?

Crito's argument based on the confusion of a thumosic soul

Your death means a double calamity for me:

> I lose an irreplaceable friend
> My reputation will suffer [there is a well-known practice of bribing the guards, and people will think I am too cheap to help out my friends]

Popular opinion has to be considered because of its power.
We are willing to run the risk of getting caught and severely punished.
Actually it doesn't take much to buy off the informers; and we have the money.
There are places for you to go where you would be welcome;
And you would also be secure among my friends in Thessaly.

> It is not just (*dikaion*, right) for you to remain,
>
> Throwing away your life when you might save it
> [cooperating with] your enemies, and
> deserting your sons who need education.
>
> The whole affair would seem cowardly and disgraceful—that you appeared in court, the way you conducted your defense, and the appearance that we lacked the courage to save you.

Socrates's argument based on judgments about *what is right* unfolds a perspective from which Crito's concerns about *consequences* may be addressed.

S will endanger many others.
S will gain a bad reputation.
S will be suspect as an enemy of law and order.
S will confirm the charges against him.
S may flee from good company at the cost of a worthwhile life.
S will tangle himself in hypocrisy.
The people of Thessaly would find him ridiculous
S's sons would be worse off elsewhere or just as well educated in Athens by his friends.
S will enter the next world with a bad conscience, having injured these laws, brothers of

the laws of the other world.

[Up]

Frantz Fanon

Frantz Fanon (1925-1961) was born in Martinique (in the Caribbean) and served a psychiatrist in Algeria during the Algerian war for liberation from French colonial rule. He advocated counterviolence as the only way to liberate the people who had been classified as "natives" and treated in gross and subtle ways as inferior by the European colonialists. According to Jacqueline Trimier, he “celebrates revolutionary violence on two levels. First, colonialism can only be destroyed through a bloody struggle between the colonizer and the colonized. Second, violence is a sort of metaphysical ‘cleansing force’ which transforms oppressed, colonized peoples into real human beings with dignity and self-worth.” The packet selection comes from *The Wretched of the Earth* translated and published at Grove Press in 1963.

Be sure not to make generalizations about all of African philosophy simply on the basis of this one example of one of the four types of African philosophy we have studied. The following questions presuppose that the student has read the packet selection and the *Crito*.

How was Socrates’ situation different from that of Fanon?

Should we imagine that Socrates would necessarily use the line of reasoning that we see in the *Crito* if he were in Fanon's situation?

Is there any way to reconcile their two positions? To what extent is reconciliation possible? In what way may reconciliation not be possible?

Does Socrates make any good points that should stimulate a person sympathetic to the Algerian rebellion to modify Fanon's position?

What happens to the concept of TRUTH in Frantz Fanon? It is subordinated to the cause of liberation.

Consider the proposal of Herbert Marcuse that revolutionary leaders need to give a mythic vision of how radical a transformation the revolution will bring and how wonderful things will be for the people after the revolution. In fact, they know that things will not be totally transformed, and the new situation will have many difficulties, but the inspiring message will motivate people to do what is necessary to accomplish the revolution.

Consider the remark by Hitler’s propaganda minister, Goebbels, who said that, in order to be effective, propaganda must be 90% true.

If Fanon says that “truth is the property of the national cause,” then how much can the reader trust the text? Is there any reason to believe that Fanon is being ironic, that he is sometimes giving the reader something other than his fullest understanding of a concept (e.g., truth or humanity)?

Consider this idea from Theophilus Okere (drawing on Hans-Georg Gadamer): no quest for truth can escape the "prejudices" of the seeker's background. We approach any situation with a background of assumptions, questions, concerns—otherwise we could not interpret anything at all.

What happens to the concept of HUMANITY in Fanon? He says that

- Western colonialism has already split humankind into two "species" and made its own talk of "humanity" a lie.
- Humanity is discovered on the path to inverting the colonial hierarchy.
- The new social unity of brothers, sisters, and friends is the unity of our people .

Introduction to Philosophy, Spring 2003; J. Wattles

First question set: launching a dialogue between Plato and Frantz Fanon

Consider Socrates' argument in the *Crito* (as here reconstructed).

0. All our decisions must be governed by truth, not popular opinion.

We will seek what is right, not for the satisfaction of the body, but for the welfare of the soul.

1. We are committed to living well, beautifully, justly.

2. We must never do wrong (injustice).

3. We must never do wrong even in return for wrong.

4. To do harm to another, even in response to harm done to us, is wrong.

5. To escape from prison tears the city's fabric of law and thus harms the city.

6. If we as adults choose to continue living in the city that has brought us some benefits, whose benefits we continue to enjoy, and whose laws we do not attempt to change, then there is an unspoken agreement or *social contract* that we must not betray.

7. To escape from prison is to break such an agreement.

8. To escape from prison is wrong.

Do you agree? If not, where is the *first* place in the argument where you see a problem in S's argument. Explain your disagreement. *Write your answers in the space available--a few sentences per question.*

If you have other disagreements or reasons to support Socrates' reasoning, explain them here.

How might Fanon criticize Plato?

Frantz Fanon writes during the Algerian war of liberation against the French (late 1950s-early 1960s). Think of the American colonies' war of independence. Think of the breakup of the Soviet empire, 1989-1991.

On the basis of the *Crito* can you predict to any extent what Plato might say about a revolution?

Of the four types of African philosophy mentioned thus far, which type does Fanon represent?

Describe the two "species" of men and women that Fanon distinguishes?

How does the native discover his humanity, and what results from that discovery?

What do you find in the selection from Fanon that supports revolutionary violence?

In *The Wretched of the Earth*, a few pages beyond the selection in our text, Fanon writes,

> The problem of truth ought also to be considered. In every age, among the people, truth is the property of the national cause. No absolute verity, no discourse on the purity of the soulcan shake this position. The native replies to the living lie of the colonial situation by an equal falsehood. His dealings with his fellow-nationals are open; they are strained and incomprehensible with regard to the settlers. Truth is that which hurries on the break-up of the colonialist regime; it is that which promotes the emergence of the nation; it is all that protects the natives,and ruins the foreigners. In this colonialist context there is no truthful behavior: and the good is quite simply that which is evil for "*them.*"

How might Plato comment on this passage?

[Up]

Plato's *Phaedo*

Plato's *Phaedo* recounts the last conversation of Socrates and his death (having been condemned by the Athenian jury) by drinking hemlock in prison. The question is raised why suicide is not permissible, and why the philosopher may look forward to experience after death. Socrates, in dialogue with Simmias and Cebes, brings forth three initial arguments in favor of the immortality of the soul:

I. The argument from opposites

1. Hot comes from cold, and vice-versa.

2. [By generalization,] opposite things come from opposites.

3. Therefore [by specification], the living come from the dead and vice-versa.

II. The argument from our implicit grasp of supermaterial perfection

1. When we see equal things, we recognize that they are not perfectly equal.

2. But we have never seen perfect equality.

3. Therefore we must have known perfect equality (the essence or form) before we came into the body.

Perceptual recognition, thus, involves recollection of prior cognition.

III. The argument from the philosophic soul's kinship to the forms

1. Sensible, material things come into being and pass away.

2. Beauty and goodness and the other forms are eternal and unchanging.

3. The philosophically purified soul is more akin to forms, and should not fear to be dispersed like a material thing.

A contemplative silence comes over the group. Objections arise, however. S warns them against distrusting philosophic logic (or hatred of the concept—misology) merely because they find some particular arguments untrustworthy. It is necessary (S says later) to adopt what seems to be the best basis for reasoning and work out its consequences; but if someone challenges this basis, it is necessary to find another which will prove satisfactory in the discussion.

Simmias' (Pythagorean) notion of the soul as a harmony of bodily components is refuses, since the soul can achieve mastery of the body, but a harmony cannot undertake to master its constituent elements.

Cebes' objection—that the soul may well survive death, cut cannot theefore be certain of eternal life—requires a deeper foundation for a reply—an exploration of causation on three levels:

1. Mechanical causation, the main modern sense of cause and effect.

2. Purposive causation, as when mind designs things.

3. Formal causation, e.g., that a person becomes good by participating in goodness.

Socrates refutes Cebes with his fourth argument for the immortality of soul. Soul (*psyche*) is what brings life. A thing, i.e., a body having life can, like material things, participate first in one essence (e.g., life) and then in its opposite. But psyche itself, the essence or principle of life, can never do likewise, admit its opposite. An essence excludes its opposite. Psyche is essentially alive, immortal. [Notice: there is no individual immortality here. Aristotle perhaps held that mind in its highest intellectual function was immortal, though the individual functions of mind perish with the body.]

The key fourth proof may be spelled out in more detail:

1. "Tallness either gives way and withdraws as its opposite, shortness, approaches, or it has already ceased to exist by the time the other arrives" (102e). [But why are predicates pertaining to participant things, e.g., "withdraws," applied to forms?]

2. The opposite itself (the form, unlike opposite things) can never become opposite to itself (103b). (This is a stable affirmation.)

3. For example, snow can never admit head; fire will never have the courage to admit cold (103c-d).

the form HEAT COLD

participant things fire snow

Is refusing to accept the opposite to life just a matter of course, or a matter of essential impossibility? Does relying on myth indicate a withdrawal, a cowardly attitude toward death? A fire does go out, and snow does melt.

4. The number three does not admit evenness (104d).

the form ODDNESS EVENNESS

another level of form? The number three

participant things particular groups of three things

Simmias and Cebes were Pythagoreans. Pythagoras taught that the soul is a number. That doctrine, unmentioned here, tremendously affects the interpretation of the argument and the estimate of its validity.

5. The forms have relations of necessary connection and exclusion. The name of the form (*eidos*) is everfastingly applicable, not only to the form itself, but also to something else, which is not the form but always has its distinguishing characteristic (*morphe*) (103e). (This is another stable affirmation.)

6. A new doctrine of causation, not simple participation (105b-c), is given. What makes a body hot? Not simply heat, but fire, i.e., the universal cause of heat (obvious to ancient Greeks). What makes a body diseased? Not simply disease, but fever.

A form FIRE

A form that participates in a higher form DISEASE

A participant thing a diseased body

Does Plato expect his readers to accept such a simple medical doctrine? Thus fire plays the role of participant thing (103c) and essential cause (105c). Is this a comment about the incoherence of Heraclitean fire-cosmology, or does it prepare the keen reader to detect the coming fallacy?

7. The clincher (105c-d).

LIFE (the alive itself, also a form) DEATH (a form)

SOUL (the form)

Socrates, Cebes, participants in life

Since soul is formally, essentially, connected with life, soul cannot admit the opposite of life. (The conclusion here is that soul does not admit death any more than three admits evenness. But this argument proves, at best, that the form soul does not admit death, not that the individual Socrates, a participant in the form of soul, is immortal. In Greek culture, the soul is, by definition, what makes a body alive.

8. Socrates concludes, "Then it is as certain as anything can be, Cebes, that soul [in general] is immortal and imperishable, and that our souls [in particular] will really exist in the next world" (107a). Plato is likely very aware of the problems in the argument (and he returns to the problem by launching a notion of an individual essence for particular human beings in the Theaetetus). If the soul were agreed to be a number or an individual essence, then the status of the argument would seem much stronger.

The importance of caring for the soul, then, by training and education, is evident. It is not likely that death ends all. S offers a likely story—not a philosophic certainty—of the experiences of the soul after it leaves the body—for punishment/correction or for the higher regions above our earthly level.

As he prepares to die, S has to rebuke his friends for their persistent incomprehension and emotion. They will not have to bury Socrates, only his body. Socrates departs.

STUDY QUESTIONS

1. Restate Socrates' reasoning against suicide (62b-e)?

2. How does S characterize philosophy at 64a?

3. What is death, according to S (64c)?

4. What role does the body play in the philosophic life (64d-67b)?

5. What are the characteristics of the "forms"--the Just itself, the Beautiful, and Good, Size, Health, Strength, etc. (74a-75e)?

6. How can false appearances of virtue arise (68b-69b)?

7. What do we learn about the forms from 74b-76a?

8. What characteristics of forms and participant things are presented at 78c-79a?

9. What questions does S first try to answer by natural science (96a-b)? What does the range of the questions suggest about S's interest?

10. What questions does S hope to have answered on the basis of a philosophy interpreting the cosmos as the product of a divine, purposive mind (97c-98b)? What does the range of questions suggest about S's interest?

11. How does S refute a materalistic explanation of human action (98c-99b)?

12. S's proof for the immortality of the soul depends upon the essential, necessary LINK between some forms. Which two forms are involved in the main line of S's proof (not the illustrations that S uses to make the listener familiar with the concept)? Explain the relation between these two forms.

13. Does S succeed in proving that the soul is immortal? What is the best reasoning that can be given in favor of this conclusion or a similar conclusion? Does the best reasoning amount to a proof?

14. What is the significance of the fact that S offers a concluding myth to charm our fears of death away? His vision of the soul's experience after death something that we are not supposed to take seriously as philosophers?

[Up]

Plato's *Symposium* (Banquet)

Here is an outline of the dialogue, followed by a summary of Nygren's critique and some questions for writing and discussing..

Social-Practical Frame: Glaucon asks Apollorodus, a misanthropic fan of Socrates, who remembers what Aristodemus remembers about the banquet to celebrate Agathon's winning the prize for tragedy. Socrates invites Aristodemus to come with him; he arrives late due to falling into philosophic concentration. S's leadership is contrasted with Agathon's delicacies. Those gathered agree to drink moderately and to give speeches in praise of eros (love).

The Speech of Phaedrus. Eros is the oldest god, the source of the highest good. Love is a feeling of inner shamefaced shame and a desire to emulate noble ones. The love is ethical, being moved by concern for his reputation with the beloved. The lover's passion brings courage, e.g., in battle, which impresses the beloved and is expected by the gods. The love is more good-doer than the beloved youth.

For Pausanias, eros is not one, but two: heavenly eros (constant, patient, mutual devotion) is separate from shameful, crude, earthly eros (love him and leave him; going after boys who are too young; going too fast; motivated by the desire for money or power). The act in itself is neither good nor bad; the different consequences make the difference. Eros is also divided: subject to order (to acquire wisdom and virtue, then it's ok. P gives a critical review of legislation pertaining to love in various city-states.

Eriximachus (a physician) presents an encyclopedic and cosmic concept of eros as effective throughout the universe. Eros is a harmony of opposites, e.g., in medicine or climate. Music is a science of eros, discerning what desires are healthy and ought to be satisfied. One must be moderate in all things. Good eros is the mightiest power, from which comes joy and friendship with the gods.

For Aristophanes, a writer of comedies, love is unknown; otherwise his friendship and power would be more celebrated. Originally there were three types of human beings: male, female, and androgynous. Each human being had two heads (oriented in opposite directions) and two sets of sex organs. Human power (to human pride, which led to rebelling against the gods, who responded by limited punishment (to conserve the honors of mortal worship). Human beings were split up. Their genitals were put in the front for procreation and pleasure. Now (forgetting the punishment of step 3) every is yearning to recover lost wholeness through fusion with one's complement. Homosexual men are the most courageous, cherishing what is like themselves. More disobedience to the gods will lead to more fragmentation, so the dwelling of mortals must forever be opposed; happiness for all men and women comes from finding one's mate, a kindred mind. We should sing the praises of the god, Eros.

For Agathon (young and beautiful writer of a tragedy) undertakes to celebrate the nature of the god Eros: young, most joyful, tender, dwelling in soft souls, graceful, free of suffering, non-violent, best, just, temperate, courageous, wise, artistically inspiring, incentive to procreation, patron of the arts, transcending cruel necessity by opening the love of beauty and the creation of all good things for gods and men, healing alienation, providing leadership in rituals, comrade in misery, singer of songs that enchant gods and men.

Socrates will speak the truth, not blind flattery. He begins by refuting the very notion that eros is a god. Interrogation: Agathon and his interpretant that eros is neither good nor beautiful, namely, of the beautiful, *which eros lacks* (in an intermediate degree). Hence the superlative attributes of divinity belong to the beloved—beauty—not to eros.

S. tells that he had previously received instruction in eros from the seer, Diotima, the woman who instructed him, in dialogue, into the mysteries of love. Eros is the child of Resourcefulness and Poverty, the spirit (*daimon*) intermediate in the communication between the gods and mortals. We misunderstand eros because we tend to think eros is the object of the beloved, but only of its parts. Eros is the desire to possess the beautiful . . . or, rather, to possess the beautiful forever . . . or, rather, to be creative in the beautiful. Eros thus inspires physical and intellectual creativity, in quest of immortality, preserving itself through bringing something into being in the beloved. We love what is beautiful, wanting it to be good. The quest for beauty thus leads to goodness, whose permanent possession fulfills the human quest for happiness.

There are ascending rungs of the "ladder," or recommended steps toward the culminating realization of beauty itself. One begins by falling in love with, or learning to appreciate the beauty of, particular bodies, souls, and so on.

- a beautiful body (and bringing forth—at each stage—appropriate discourse), ascending—if it is beauty we seek.
  1. fall in erotic love with a single beautiful body
  2. recognize beauty in other beautiful bodies
  3. fall in love with other beautiful bodies (not every body needs to be seen as beautiful)
  4. realize that beauty of soul is more beautiful than something in common (beauty)
  5. decide to pursue beauty (rather than just chasing after mere bodies)
  6. relate the passion for the individual body
- a noble soul
- fine customs and laws
- intellectually satisfying sciences
- the beautiful itself: eternal, entire, not a matter of perspective, constant, unaffected, the one form in which all other beautiful things participate, the truth.

Diotima concludes by evoking a vision of a living continuously illumined by beauty, a divinely blessed life.

The most crucial distinction is between that has beauty and what is beauty. *What has beauty* are individual beautiful things; they may come and go, but beauty itself remains what it is. *What is beauty* is beauty itself, the "form."

Alcibiades [the brilliant military leader who later would prove a traitor to Athens, a fact known to those who are remembering this dialogue] bursts in, drunken. His speech is in praise of Socrates, whose divine beauty he has glimpsed. S' conversation is more inflaming than fine rhetoric. S' presence makes Alcibiades ashamed. S refused Alcibiades' sexual invitations (as an exchange of genuine beauty for glimmer). Alcibiades describes S as being extraordinarily tough, full of self-mastery, persistent in contemplation, courageous, loyal, unique, superb in discourse (despite appearances), tricking outwardly beautiful men into making him their beloved.

Return to the Social-Practical Frame: Socrates and Alcibiades are competing for Agathon's attentions. Revelers burst in. Agathon, Aristophanes, and S stay up, drinking, as S argues that the same person must be able to write tragedy and comedy. The others go to sleep, as S takes up another, normal day.

Exercise on beauty–what *has* beauty and what *is* beauty

1. As Socrates recounts his own early instruction in the surprising range and function of *eros* as leading up to the grasp of beauty itself, he recalls the teaching of Diotima, whose educational "ladder" begins with erotic attraction to an individual human body. A reading of Plato's dialogues, however, shows that Plato is aware of more things that participate in beauty than the types of participant things that show up on this list. Let's begin with the beauties of nature in a broader sort: a favorite scene or spectacle, a favorite place in nature. Describe the participant-beauty and relate this place or scene beautiful to you.

2. Diotima's ladder also omits the fine arts (mentioned in other dialogues; note that the host of the party, Agathon, is the writer of a prize-winning tragic theater play). Please select a work of fine art (poetry, fiction, drama, painting, sculpture, music, ballet) and explain what it is in the work that enables you to find beauty or charm in it.

4. Are you able to find beauty in any laws or customs or practices or activities? Explain, giving an example (even the best example that you think some could produce, even though you have your reasons for denying that this example manifests beauty).

5. Have you ever had an intellectual insight or enjoyed an intellectual experience in your studies that you might call beautiful? Recall an experience that one might consider beautiful and say why you would consider it beautiful—or why not.

6. Have you ever had an insight into beauty (beauty itself—what is beauty, not merely what has beauty) —perhaps a spiritual experience—beyond any of the particular kinds of experience mentioned thus far? Please describe it and compare and contrast it with Plato's account.

A few notes

1. The topic of **leadership** is one of those raised implicitly by the social interaction preceding the speeches in Plato's *Symposium*. We see Socrates as a leader, in sharpest contrast to Alcibiades, the leader who (after the dramatic date of the dialogue) will bring down Athens through disgrace upon himself as the military commander who betrayed Athens in its protracted war with Sparta.

2. Socrates is sometimes reputed to have gone into a catatonic trance, in order to explain how he was unaffected by some of the extraordinary physical performances attributed to him, such as standing upright barefoot in the snow all night. We see him following the mind-gravity of philosophic meditation as he stops to think and bids his partner go on ahead to the party. Notice Socrates' **facidity and responsible, intelligent effectiveness** in the conduct of the party, in the midst of his contemplative plunge. This performance shows not trance but **integrated living at its height**.

3. How would Plato respond to **Phaedrus'** speech? Of course the answers to such questions are partly speculative, but the more we know of Plato's writing elsewhere the more plausible will be our estimate. The most general observation that can be made is that Socrates' refutation of Agathon's assumption that eros is a god refutes all the previous speakers as well. Eros is not a god, since eros pursues beauty, which is therefore lacks, and thus lacks an essential feature of divinity.

Observe, next, that Phaedrus, like other speakers, portrays the "god" on the model of his own characters. In this speech, for example, eros is shown as the oldest of the gods. We should note the irony and understand Plato's tacit observation that we tend to project our conception of God in our own image instead of taking up the radical adventure of the philosophic quest for truth, beauty, goodness, and that which is truly divine.

Finally, note the role ascribed to reputation by Phaedrus. Lovers will be valiant in defense of the city because they fear, where, shocked by their partners. Plato, from the *Crito* onward, repeatedly makes it clear that concern for how others see oneself, concern for one's reputation, is based not in the highest part of the soul but in the lowest—the emotional part, whose leading virtue is courage. For Plato, on the other hand, true courage is rooted in a wisdom that is centered on knowledge of truth.

4. Plato's response to the speech of **Pausanias** would include, above all, his "argument" showing how eros can properly be understood as two, not one. The ancient quarrel of eros portrayed by "Diotima" begins at the physical level, which, if pursued in isolation from the true quest for beauty, becomes the promiscuous and shameful vice that Pausanias calls "common eros." What makes eros one, for Plato, is its steadfast pursuit of true beauty. Appreciating and celebrating what is beautiful on every level, eros stays true to its quest.

5. **Eriximachus**, apparently, presents the figure of rootless knowledge, the appearance of science without the reality of knowledge. His opinions are attractive and give the impression of wide learning, but he lacks the deeper foundation he needs. Plato's *Timaeus* shows how a philosopher undertakes cosmology and medicine, by clarifying first and foremost the quest for eros, the eternal pattern which are replicated in an evolutionary way in the realm of space and time. (a physician) presents an encyclopedic and cosmic concept of eros as effective throughout the universe. Eros is a harmony of opposites, e.g., in music or climate. There is a science of eros, discerning what desires are healthy and ought to be satisfied. One must be moderate in all things. Good eros is the mightiest power, from which comes joy and friendship with the gods.

6. We know that Plato was reputed to have kept a copy of writings of **Aristophanes** beside his bed. To sense the kinship between them, recall Plato's delight in portraying philosophic insights through artistically seven myths not intended to be taken literally as literal seriousness. Plato does appreciate how rare and beautiful is true friendship with a kindred mind. He also celebrates same-sex love in men above heterosexual love. Could Plato agree that eros is a yearning to recover lost wholeness through fusion with one's complement? Plato would probably regard that notion as a confused approximation to his own concept. However, since Aristophanes cannot be said to take his own myth with literal seriousness either, his actual view (if he has a settled position) is finally concealed as much as Plato often conceals his own settled position (to whatever extent he may be rightfully said to have one).

7. The remarks just made about Phaedrus and Eriximachus can be adapted to **Agathon**. He projects a divine beauty into eros in his own image and he celebrates a kind of virtuous moral glory, not evidence of the philosophic foundation they require. His fumbling hospitality is a foil for the demonstration of Socrates' true hospitality, and his vanity (despite his having won the Athenian equivalent of the Oscar for Best Picture of the year) makes him an easy mark for an insightful critic.

8. The speech of **Alcibiades** is the saddest of all. Here we see a beautiful and gifted man, desperately in love with Socrates, who is even greater himself insofar as he grasps the eternal "forms" in the knowing and loving of Socrates. By contrasting himself with Socrates for an individual beauty, he shows how far short he falls in the heights that alone could ennoble him to become a fitting lover and a trustworthy military leader.

9. A few remarks about Socrates' speech.

Here first the dialectical movement from one definition of *eros* after another is superseded. As the reader/listener follows the sequence of teaching, the passion for insight leads to the *transformation* of the initial concept. Plato's deep and basic logic of the concept is clarified. Love is love of something. What sort is it, love of the beautiful. Next we seek (love) to see this ancient Greek concept of erotic what do not possess. Therefore love is not beautiful. Therefore love is not a god (since divinity must be beautiful). This is a revolutionary conception. Socrates' conviviality of the evening appears to take no note of the fact.

Love desires . . . to possess beauty. Correction: to possess beauty *forever*. Correction: to be *creative* in beauty. Distinction: intellectual/cultural/spiritual creativity is higher than mere physical procreation. Conclusion: the higher kind of creativity ought not be neglected in child-rearing!! Note what a radically different quality of desire we have by the end of this series of dialectical corrections.

In another dialectical shift of major importance the focus moves between beauty and goodness. We seek to pursue the beautiful because we assume that it is good. Our deepest desire is for enduring happiness, and that is understood to involving living in goodness. So the pursuit of beauty is part of a quest governed by goodness.

10. There are three Greek words translated by "love": *eros* (the topic of this dialogue); *philia* (friendship or loving relationship generally); and *agape* (spiritual love).

11. Plato's teaching contrasts sharply with that of Pausanias, for whom eros is not one, but two: a vulgar, hasty, selfish eros and a noble, patient, beneficial eros.

12. Dogmatism does not offer a ladder to enable skeptics and others to share in discovery.

13. There is no reason to think that the list of steps presented here is complete. Plato shows sensitivity to the beauties of nature and the charm of the arts.

14. The key to progress is whether the lover is motivated to seek the *eidos* or form of beauty, other objectives.

15. Pay special attention to the kinds of discourse that express the response to beauty on the different rungs of the ladder. In general, discourse at the level of mathematical and philosophical science and on the level of insight into that which is beyond being or essence (as the *Republic* says of the good). The *Republic* and the *Symposium* both represent their highest "forms," goodness and beauty, as on a level beyond everything else *philosophy* can strive to grasp (e.g., justice, courage, and so on).

Platonic *eros* and Christian *agape*

The term "love" in English is used to translate three words in Greek: *eros* (the topic of this dialogue), *agape* (spiritual love) , and *philia* (friendship or loving relationship generally). It's not clear that eros and agape are properly interpreted as competitors, as though they were answers to the same question. Nevertheless, Plato's (Socrates' [Diotima's]) teaching on "erotic" love in the *Symposium* has been criticized by Lutheran (Protestant Christian) theologian Anders Nygren as being diametrically opposed to the quality of love (*agape*–the New Testament word) that Jesus taught. I have constructed, from part of Nygren's famous book, *Agape and Eros*, the following table of contrasts.

EROS	AGAPE
Acquisitive desire and longing	Sacrificial giving
An upward movement	Comes down from fullness to need
Man's way to God	God's way to man
Man's effort; it assumes that man's salvation is his own work	God's grace; salvation is the work of divine love from start to finish
Egocentric love, a form of self-assertion of the highest, noblest, most sublime kind	Unselfish love; it "seeketh not its own"; it gives itself away
Seeks to gain its life, a life divine, immortalized	Loses the life of God, and thus dares to lose one's life
The will to get and possess, which depends on want and need	Giving for giving, which depends on wealth and plenty
Primarily man's love; God is the object of Eros.	Primarily God's love; God is agape. Even when it is attributed to man, agape is patterned on divine love.
Even when it is attributed to God, Eros is patterned on human love.	
Determined by the quality, the beauty and worth of its object; it is not spontaneous, but "evoked," "motivated"	Sovereign in relation to its object, directed to both "the evil and the good"; spontaneous, overflowing, unmotivated
Recognizes value in its object—and loves it	Loves—and creates value in its object

Nikolai Berdiaev teaches that we need both types of love (see the packet, especially *Slavery and Freedom* Chapter 1, Personality, pp. 55-56). Here are questions for you to answer.

1. Is it really possible to combine both types of love? If you do not identify with the religious dimension of Nygren's concept of *agape*, substitute your own, non-religious or differently religious concept.

2. Is there any evidence in Socrates of the type of love Nygren calls agape?

3. Berdiaev has a dramatic sense of the higher and lower in man. Berdiaev's position bears a remote similarity to Pausanias' speech in the *Symposium* (Bose pp. 78-82) distinguishing a higher, noble kind of eros from a lower, vulgar kind of eros. Socrates, however, seems implicitly to respond that those who seek beauty in the full sense (the eidos or form, "the beautiful itself") show, by their integrative experience, that eros is one. Is love one or two?

4. How does philosophy as "the love of wisdom" fit—if at all—into these topics?

[Up]

Plato's *Republic*

Republic Book I

It is possible that Book I was originally a dialogue standing by itself. S *goes down* to the port near Athens to see the festival, and is pressed to stay by friends. The early conversation raises the question about what justice is, and the answer of the gentle and unphilosophic patriarch, Cephalus, is easily refuted. We often think we know something about a key concept, but when we try to spell it out, we find that objections can arise. Cephalus' universal definition of justice includes the stipulation that you should give back what you owe. Socrates then raises a counterexample to point out that in some cases it is not wise and right (just) to give back what belongs to someone).

Then Polemarchus takes up the discussion, and his proposal uses the conventional ancient Greek maxim about helping friends and harming enemies. Socrates points out that the just person, as such, has no *techne* (skill, art, craft—*know how*) that is required in any practical situation.

These criticisms provoke Thrasymachus to launch an abusive attack on Socrates himself. Thrasymachus is a cynical sophist who claims all the virtues for the unjust person, saying that the unjust person is happier, because to be just and fair puts one at a disadvantage. We observe that people in power in fact arrange matters for their own interest. It is only smart to do likewise if one can.

Thrasymachus defines justice as "the interest of the stronger." Socrates shows the ambiguity of the definition, which could mean (1) whatever the person(s) in power want (are interested in) or call for (by making laws and issuing decrees) or (2) whatever is truly in the interest of that person. The point is that it takes *knowledge* (to pursue which requires philosophic dedication and humility)—which Thrasymachus resists.

To govern (rule) involves the exercise of a *techne*, and Socrates' next line of argument presents an *analogy* between governing and other *technai* whose practice involves primary care for the other, not for the self. The good shepherd, for example, cares for the sheep (the weaker), not for himself.

Plato, *Republic* V 474c - VII. The portrait of the philosopher

In the structure of the typical Platonic dialogue, there is a middle section that offers more profound teaching, more directly representing Plato's own thoughts, than in the other portions of the dialogue, where Socrates (or the philosophic protagonist) speaks with more irony so as to engage the level of thinking of the interlocutors (conversation partners). Here is a summary of the central portion of the *Republic*.

For the state to flourish in justice, those in power must be philosophers [and queens] (474c).

But who are the philosophers (474b)?

- Love the whole of wisdom (474c - 475c)
- Love all learning (475c)
- Can distinguish beauty (the beautiful itself) from things that have beauty (partake of beauty, participate in beauty) (475e – 476d)
- Pursue the knowledge of what truly is, rather than opinion, which is the maximum cognitive achievement regarding that which partly is and partly is not (476d – 480a)
- Have a pattern in their soul as a basis for legislation regarding the beautiful, just, and good which they draw like an artist imitating a model (484c-d)
- Strive for truth in everything and remain loyal to truth their whole lives (485b-d)
- Strive for what is whole and complete, both human and divine (486a)
- Possess the virtues that flow from regarding bodily pleasures as of little import compared with the higher pleasures of the soul (485d – 487a)
- Have a good memory (486c)

Those who criticize philosophy for cultivating uselessness (487b-e) are like a mob of sailors, ignorant of navigation, who want to take control of the ship (487e – 489d).

In a city where philosophy is not prized, those with the rare gifts for philosophy will be corrupted by the mass culture (489d – 496a).

There is a slight chance for men and women gifted with philosophic potentials to receive a proper education to develop those potentials and then gaining the power to order and administer the government (496a – 504a).

The most difficult knowledge to gain is knowledge of goodness (the idea of the good, the form of the good, the good itself, the good). Glaucon and Adamantus are not prepared for this level of education, so Socrates will give some analogies instead (504a – 507a).

1. The good is like the sun which illumines the eye, enabling it to see what is visible. (The good illumines the mind, enabling it to grasp the knowledge of true forms.) (507a – 509b)

2. Our mind has four gears for grasping the four levels of what is more or less real—which may be represented in terms of a divided line: opinion grasps perceivable images and things; knowledge grasps mathematical and other forms. Mathematical thinking relies on images and makes assumptions about first principles. Philosophic thinking does not rely on images or examples but only on forms, and it ascends to grasp true beginnings that depend on no assumptions. (509d – 511e)

3. The process of education is like being dragged painfully out of a cave into the light, where we gradually learn to see what can be seen there, and ultimately to behold the source, the sun. Philosophic education aims at the conversion of the soul, from being caught up in the things of the senses to being oriented to what is eternal, unchanging, and perfect. (514a – 519d)

Here's a diagram of the analogy between the good and the sun.

The Sun: an *offspring* of the good	**The Good**
Cause of sight	Cause of knowing
Dispenses a flood of power	"Illumines" the soul (*psyche*); gives the knower the power to know; gives truth to the things known (hence the "cause" of understanding)
Whatever is fully illumined is clearly seen	All that is fully "illumined" is clearly known; when darkness is mixed with light, we have only *opinions*, which may happen to be right, like a blind man walking down a road that happens to be the right one
Sight is most sunlike	Knowing and truth are like the good
The sun is beyond the visible things it illumines	Beyond being; provides the being and essence of what is known; more beautiful than knowledge or truth
Promotes the generation, growth, and nurture of visible things	Promotes the acquisition of knowledge

The importance of growing to participate increasingly in goodness. A hostage held for six years in a Lebanese basement distinguished three groups of terrorists: thugs, fanatics, and people with, in part, some legitimate grievances. When these three tendencies unite in the same individuals, it is easy to dismiss the third dimension. Many Muslims are critical of American society, e.g., for its low moral standards and I'm-going-to-do-what-I-damn-well-please attitude. Plato makes a similar criticism of a certain type of society. Additional assigned reading: Rouse pp. 214-15; 353-60 (to be discussed Wednesday, week 6 if not before).

1. More on the first analogy—the good and the sun

   This text may be interpreted as reflecting a spiritual discovery of Socrates and Plato (cf. the common distinction between spirituality and religion)

   P: People in positions of responsibility in the political community should truly be well qualified . . . and this includes knowing goodness

   P: Philosophic work is the best preparation to take you to the penultimate stage from which this realization of the good may dawn.

2. The divided line

   Epistemologically, there are levels of the human mind in correlation with metaphysical levels of reality.

   Plato's goal in education is to promote a "conversion"—a turning of the soul from being engaged mainly in pursuing the pleasures of the senses and other goods such as money, honor, reputation, appearance, power, victory. The soul rather thrives by identifying itself with things of enduring reality and value.

   Think how we would make these points today. Think of the media images of bodily things: so glamorous, or shocking, or emotionally gripping in some commercially useful way. Think of the scientific understanding of these things, grasping the broad, underlying features of things (we have a much more complex idea today of the objects of knowledge that Plato called "forms"). Remember the limited state of ancient Greek mathematics (except geometry), that limited Plato's ability to develop his project of mathematical physics (without the zero from India arithmetic was greatly hampered, and without algebra from the Arabs analytic geometry, invented by Descartes, was not available). Mathematics as a mental discipline preparing the mind for dialectic. Think of the central reasoning in the *Crito* as an example of moving downward from first principles (until Crito fails to follow Socrates' indication of the next step, and Socrates shifts gears into a discourse using images, the image of the laws catching Socrates and engaging him in critical conversation).

3. The cave: The long and difficult path . . . into the light

   philosophic work, dealing with intellectual challenges

   decades of devoted living

   the labor of concept formation--presupposed by reasoning which begins with statements (of propositions) that use terms that symbolize concepts. If the concepts are shallow, the reasoning loses its interest.

An exercise on the middle section of Plato's *Republic*

The point of this exercise is to get you *active*, to express in writing what you have gleaned from your reading. Write two paragraphs for each question.

Beware. If you are reading Rouse's translation, beware of his error at 505a (p. 303 in Rouse) when he writes "the perfect model of the good"; he even has a footnote explaining that literally the text says "the idea of the good." "Idea" here is an approximate synonym for *eidos*, form. Rouse also mistranslates "idea" by "ideal," though it may be argued that the forms do in fact function as ideals. Nor does the word for "perfect" appear in the Greek. See the web document on Plato's teaching on the forms.

1. What does "the idea of the good" do for the knower and realities known by the intellect (*nous*, reason) analogous to what the sun does for the eye and the things that are visible? (Rouse pp. 306-09, 507b-509b)

2. What is the message of the allegory of the cave? (Rouse 312-17, 514a – 519c)

Mind Circuits

Jeffrey Wattles

For the Northeast Ohio Philosophy Consortium, October, 2002

We tend to think of persons as separate units, because we see persons embodied, discretely localized. Someone may remind us: organic life is open interaction with the environment; we continuously receive energy from elsewhere; our bodies exert a gravitational attraction on remote bodies; but for practical reasons we tend simply to take persons as separate units. After all, we are individuals, each with free will and our own decisions to make.

Regarding the *mind*, however, theorists of language and society have challenged an atomistic notion. The language we speak we learn from others, it is a shared cultural possession. We think, we rationalize *even* to make up what we choose and in our *own* way, but a general cultural system operates in us as we speak. Language or mind or culture is there a field in which we participate. And circuits of communication flow between senders and recipients.

A striking domain opens up for those who explore the thought that in the field of mind there are one or more circuits centered in a divine source. Is such a thought plausible? To develop the proposal, I will comment on two recent discussions of Plato and its connections with other passages in Plato and Aristotle. I was moved to undertake this study by a seminar last summer given by Moussa Ndiaye of the University of Dakar in Senegal, West Africa. In this paper I mainly elaborate the proposal by commenting on some threads of classical Greek mythology. There I will ask a sketch of Ndiaye's reading of Greek mythology.

Thomas Aquinas in the *Summa Theologiae* would sometimes cite a verse of scripture to preface his response, not as a proof, just an indication. My quotation is from the prophet Isaiah, "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge" (11.2).

Though the ensuing conversation shows fun to be a clever rhetorical manipulator, not a man divinely possessed, Socrates continues the allegory:

> This spectator is the last of the rings . . . The middle ring is you, the rhapsode or actor, and the last ring is the poet himself. The power by which people's souls through all these wherever he wants, logging the power down from one to another. And just as if it hung from that stone, there's an enormous chain of choral dancers and dance teachers and assistant teachers hanging off to the sides of the rings that are suspended from the Muse. One poet is attached to one Muse, another to another (we say he is "possessed," and that's near enough, for he is held). From these first rings, from the poets, they are attached in their turn and inspired, from one poet, some from another; some from Orpheus, some from Musaeus, and many are possessed and held from Homer. You are one of *them*, Ion, and you are possessed from Homer. And you know, none of the epics, if they're good, are masters of their subject: they are inspired, possessed, and that is how they utter all those beautiful poems." (533d2-e9)

1. Mind circuits in Plato

In Plato's dialogue, the *Ion*, as Socrates pursues the comic task of deflating a boaster, he injects some deeper teaching for the reader's consideration. Speaking to the rhapsode Ion, who has just won a prize for his recitation of some poetry of Homer, Socrates makes a remarkable proposal.

> It's a divine power that moves you, as a "magnetic" stone moves iron rings. . . . This stone not only pulls those rings, if they're iron, it also puts power in the rings, so that they in turn can do just what the stone does—pull other rings—so that there's sometimes a very long chain of iron pieces and rings hanging from one another. And the power in all of them depends on this stone. In the same way, the Muse makes some people inspired herself, and then through those who are inspired a chain of other enthusiasts is suspended. You know, none of the epic poets, if they're good, are masters of their subject: they are inspired, possessed, and that is how they utter all those beautiful poems." (533d2-e9)

Before the *Ion* Plato does not abandon the idea of mind circuits. In Socrates' speech in the *Symposium* he has Diotima speak of eros as a circuit carrying prayers from mortals to the gods and divine blessings from the gods to mortals (202e3-5). In the Republic Socrates speaks of the good as a source of knowledge, but of what he know. He compares the good to the sun, which illumines the field within which a virtuous soul contemplates (508b7-c7). Thus, in two major dialogues Plato continues to develop his thinking about the links between human mind and divine realities. Characteristically, Plato never sets down systematic doctrine, which would appear as just another opinion, preferring to stimulate our own quest for insight.

2. Aristotle's hesitant notion of participation in divine mind

We have no evidence that Plato's mythic and metaphorical indications about mind circuits in the *Ion* made an appeal to Aristotle. Nevertheless, Aristotle links intellect, the highest of our knowledge, but to the universe as a whole it is not prior even in time. Mind is not at one time knowing and at another not. When mind is set free from its present conditions it appears as just what it is and nothing more: this alone is immortal and eternal. We do not, however, remember its former activity, because, while mind in this sense is impassible, mind as passive is destructible, and without it nothing thinks." (430a22-25 Random House, McKeon edition, 1941, translation by J. A. Smith).

Actual knowledge is identical with its object: in the individual, potential knowledge is in time prior to actual knowledge, but in the universe as a whole it is not prior even in time. Mind is not at one time knowing and at another not. When mind is set free from its present conditions it appears as just what it is and nothing more: this alone is immortal and eternal. We do not, however, remember its former activity, because, while mind in this sense is impassible, mind as passive is destructible, and without it nothing thinks." (430a22-25 Random House, McKeon edition, 1941, translation by J. A. Smith).

What does the human mind have to do with divinity? The text we have of Aristotle's *De Anima* preserves a hint, however controversial its interpretation, that there is a single divine mind operative in the highest thinking of all humans. Aristotle writes that "while the faculty of sensation is dependent upon the body, mind is separable from it" (III.5 429b5). Then he goes on to write,

John Risi cites Alexander of Aphrodisias and Ockham's razor in favor of the interpretation that "the productive intellect . . . is none other than God. (*The Mind of Aristotle*, University of Toronto Press, 1989, p. 182).

What I think is reasonable to say is that Aristotle's text is ambiguous. Our highest thinking participates in a single divine mind, but we do not know how, or in what sense. Other passages, Aristotle offers alternative interpretations. Toward the close of the *Nicomachean Ethics*, Aristotle celebrates the highest capacity of the human intellect, or activity of contemplative thinking, which he calls "nous," "either the divine or the most divine within us" (1177a18). Later he urges us to strive to live as much as possible the divine life, to enjoy the highest happiness, which is possible because of that which is divine within the human being (1177a27). In *Metaphysics* Book XII, Aristotle speaks further of theoria. "If God is always in that good state in which we sometimes are, this compels wonder; and if in a better this compels it yet more. And God is in a better state." (1072b23-25; translation, W. D. Ross). In *De Anima* Aristotle at first considers as a possibility that *theoria* is the condition of the mind of God, and then goes on to assert that the nature of God's thinking transcends ours.

Aristotle's hesitation—his ambiguity and his mention of alternative interpretations—in the *Ethics*, the *Metaphysics*, and the *Nicomachean Ethics*, is instructive. He goes back and forth between considering the human intellect divine and acknowledging that God is beyond us. Aristotle appears to want to affirm two things: phenomenologically, he finds there to be something divine about human experience at its highest. Philosophically, he acknowledges that God transcends our thinking and our being. This two-fold affirmation fits well with the theme of the mind circuits. The functions of the human, operating at their best, are wondrous indeed; they convey a feeling of continuity between the individual's mind and the divine. Yet there remains the reflection that Deity transcends such peak experiences.

3. Ndiaye's list of mind circuits

I want to offer as a resource the list of mind circuits that Ndiaye presents. Each item on the list is proposed both as a normal and phenomenologically accessible function of the human mind and also as a mind circuit that divinely ministers to that function.

1. The first he calls "orientation." This circuit embraces Aristotle's first two functions—perception and interface with the body. Ndiaye also mentions our self-protective reflex and our orientation toward the future. He describes the activity sponsored by each circuit as expanding in accord with the stages of human psychological development.

2. The second is understanding. This involves the association of ideas, coordinating present experience with our past experience, and coming to quick judgment.

3. The third is courage.

4. The fourth he calls "adventure." The striving sponsored by this circuit is expressed in the scientific quest for knowledge and in other voyages of discovery. Let me mention that this adventure, like the first, has roots in the body and a channel that miraculously adds information and relieves us of the need to explore; rather it has a tendency to impose inquiry.

5. The fifth is counsel. This one is active in our socializing and in our ability to seek group wisdom. It promotes our desire to harmonize our projects and activities with those of other people.

6. The sixth is worship.

7. The seventh is wisdom. Wisdom coordinates all the other activities and balances them. Each activity of mind, pursued by itself, could take us off on a tangent. Wisdom gives impetus to our lives. The spirit, or circuit, of wisdom enhances our receptivity to divine wisdom.

The sequence of circuits presented by Ndiaye has a certain intelligibility. The sequence of the first two is very common. Perception we interpret by associating ideas, and we judge how we will respond. To undertake action, however, takes courage. The adventure of advancing intelligence goes beyond a mere sensitivity to seek knowledge; and the quest is not solitary but social, shared. Ultimately the quest is for God; and the mind's final task is to integrate all these levels of mind in a coherent and progressive unity.

The resulting concept of mind circuits is roughly the following. A mind circuit brings forces from divinity into the human mind instead of each individual. The circuit sustains, enlivens, and guides a specific function or closely related set of functions basic to the human mind. Taken as a whole, they provide a rich and integrating ministry to the human mind.

4. Comments

I close with a few comments, the first about non-religious interpretations of the mind circuits. Someone who is science-centered philosophy may prefer to contemplate how basic functions of mind are supported by the body or by life or by evolution or by the universe. Someone who is humanistic philosophy may prefer to say that related contemplation, prompted by suggestion suggestion, taps into a deep level of social-psychological support for our mind functions. Each of these approaches offers a coherent interpretation of any particular function connected with these teachings. I want to acknowledge and make room for reductionistic interpretations, and I want to say that at the heart of the story. It is an empirical question, to some extent, how equal the benefits would be for people operating with different philosophies.

The logical viability of religious and non-religious philosophies confirms to me that it is not possible to prove or disprove the existence of God, and any attempted proof or disproof assumes too much or proves too little. Even if the existence of God is agreed upon, that agreement would not establish the plausibility of this proposal about circuits in the field of mind. Take courage, for example. If we find that we can indeed open ourselves to the spirit of courage and find that we are promptly lifted into a transcendent mood that banishes fear and destroys anxiety, and if we find that an enhanced quality of courage stays with us through our course of action, then we may infer that we are tapping into *something*. That phenomenological experience of courage, and the feelings of joyfulness and harmonously accompany it, of course do not *prove* the existence of a mind circuit. Nor, I might add, does such an experience prove that God is not the proper explanation associated with the cultivation of virtue as a habit—the repeated exercise of good judgment in situations that may arouse fear. In Thomistic terms, courage would be a virtue that is both acquired and infused.

I want to mention one more problem, the question of identity conditions for these circuits. Some of the circuits are said to serve multiple distinguishable operations of mind. Why would it not be equally plausible to posit a separate circuit for each distinguishable operation? Why one could simply argue that the multiple operations covered by certain circuits are closely associated.

Ndiaye's teaching about mind circuits opened up what is for me a fresh line of thinking about ancient Greek epistemology. Although his teaching is not a full theory of mind, I find that it continues to prove personally helpful. My dissertation advisor William Earl used to ask students in philosophy of religion, "Where is theobiography?" By that he meant that we should simply aim to describe our experiences in the most coherent way, so that as many as possible of those who are like us in relevant ways may find the description illuminating. Though my own philosophic ambitions go beyond autobiography, a paper of this sort is better wrapped in similar modesty.

Aristotle's Nicomachean Ethics

One of the most discussed philosophers in history (who was the first thinker to have been called "Aristotle" is not known), Aristotle (384-322 BC) was a student of Plato and teacher of Alexander the Great. Aristotle's ethics, politics, and metaphysics have been influential for more than two millennia.

The Nicomachean Ethics: An introduction

Aristotle's ethics is a form of virtue ethics (contrasted with deontology and utilitarian, respectively, as the other two major ancient ethical theories). Aristotle's ethics is also a form of eudaimonism (from the Greek word "eudaimonia" usually translated as "happiness"), which is a form of teleology (with, according to Aristotle, the ultimate end being eudaimonia). Aristotle's ethics is also a form of ethical naturalism (he bases his ethics on his understanding of human nature and what he sees as the function and ultimate end of human beings). Aristotle's ethics is also a form of ethical rationalism (he bases his ethics on what he understand has the rational power to produce the potential or a human being to become). Aristotle's ethics is also a form of ethical pluralism (he holds that there are many ultimate ends for human beings). Aristotle's ethics is also a form of ethical relativism (he holds that what is the ultimate end for a human being will be different for different human beings, depending on their particular circumstances). Aristotle's ethics is also a form of ethical realism (he holds that ethical statements are capable of being true or false). Aristotle's ethics is also a form of ethical non-cognitivism (he holds that ethical statements express his own attitudes and feelings, not just what is true or false).

Book I: Ends, Goods, Happiness, virtue, formation of disposition, across resulting from habituation.

Book II: Moral virtue, moderation, habituation, pleasure, pain, virtue, vice, choice, voluntary, involuntary.

Book III: Voluntary, involuntary, choice, wish, deliberation, means, ends, virtue, vice, courage, temperance.

Book IV: Courage, temperance, liberality, magnificence, magnanimity, honor, gentleness, friendliness, truthfulness, wit, shame.

Book V: Justice, Injustice, virtue, lawfulness, fairness, equality, wrongdoing, injustice, political justice, household justice, natural justice, conventional justice, rectification, reciprocity, distributive justice.

Book VI: Virtue, Intellect, practical, and intuitive, to the Infinite.

Book VII: Incontinence, Vice, Brutality, Pleasure, Pain, Temperance, **Aristotle, virtue that provides the means between two extremes**.

Book VIII: Friendship, Friends, Kinds of friendship, Equality, Virtue, Pleasure, Pain, Good, Friendship between unlike persons, Friendship between unlike persons based on proportion, Friendship between unlike persons based on utility, Friendship between unlike persons based on pleasure, Friendship between unlike persons based on virtue, Friendship between unlike persons based on virtue, Friendship between unlike persons based on virtue

generically or theoretically accessible to anyone amenable to human reason, but neither a Divine Revelation nor, even, a Divine philosophical perception were contrary, and that we are thereby enabled to know God, and to know Him as the Author of Nature, and as the Author of the things that exist, to distinguishing what emerges as Aristotle's highest ideal, the person of detachment and the ascetic life.

Book V, on physics, ethics contemplation, and the third levels of mission.

Aquinas's Book V, on physics, ethics contemplation, and the third levels of mission. Aquinas's Book V, on physics, ethics contemplation, and the third levels of mission. "The Greeks and Barbarians alike Contemplation Aquinas's Book V, on physics, ethics contemplation, and the third levels of mission. "Aristotle's Greeks gave the superior Force accordant to the theoretical life". What is gain the about Aristotle's Greeks gave the superior Force accordant to the theoretical life?

SUMMARIZING CONCL. MORE CLINICAL PHASES

1. Everything is in the actual or pure good. Virtue or and every impure, and imitative every action and contemplation, and the third levels of mission. Aquinas's Book V, on physics, ethics

[Up]

Descartes

Rene' Descartes (1596-1650) was born in France, educated in high school by the Jesuits before his entry into the University of Paris, where he did well while enjoying the recreations of student life—tennis, horseback, swordsmanship, gambling, affairs with Parisian women. Bored with such activities, he sought solitude at age 21, then joined an army as a bystander (first the Dutch army, then the troops of Duke Maximilian of Bavaria). After persistent, intense seeking for truth, he experienced a day of mystic illumination on November 10, 1619, followed by a night of three memorable dreams: (1) Being disoriented, blown around, he wanted to return to a chapel but unable to do so, in terror of the future, sensing time as a sequence of isolated moments with a chasm separating each moment. He awoke in fear of an evil spirit. After two hours of reflection and prayer, concerned with the sin of pride (about searching for truth so *independently of all traditional authority*?). (2) In the next dream he heard a loud and piercing sound which he took for a thunderbolt. He awoke, frightened, then reflected and achieved an enhanced experience of God's love and goodness. (3) The third dream reconciled his idea of a total science (his previous passion) with a divine wisdom that would transform it from something abstract, lifeless, and intellectual to an integral activity of man in loving and harmonious fellowship with God; and *this* would be his vocation.

At age 26 he returned to Holland, then went to France and Italy, returning to Paris, spending half the day in bed thinking and two to four hours a day writing. For solitude in his research, he went to Holland at age 33 and stayed 20 years—in 24 different residences. He was modest, gentle, courteous, sober, and frugal. In 1634 he has a child, Francine, with a household servant, Helen. When Descartes confessed being a father, he accepted humiliation and vowed to live in humility and celibacy. The daughter died in 1640; to Descartes' anguish, his medical knowledge could do nothing to save her.

Descartes was popular at the courts. He became friends with Princess Elizabeth of Bohemia (when he was 47 and she was 24), with whom he had an active correspondence and a few conversations. She was an outstanding student, critic, and friend. Queen Christina of Sweden also became interested in Descartes, criticizing his mechanical interpretation of animal life with the remark that she had "never seen her clock give birth to little clocks." She prevailed upon a friend of Descartes, the French ambassador, Chanut, to persuade Descartes to come to the Swedish court. Christina wanted her lessons at 5 a.m., and Descartes—frail in health since childhood—trudged through the winter to oblige her. The Lutheran court was jealous of Descartes and the physicians may have hastened his death when he became ill in 1650.

Descartes envisioned a **tree of wisdom** with its roots in metaphysics (philosophy), physics for the trunk, and all the other sciences as the branches, especially medicine, mechanics, and ethics.

Questions

You are to set forth, first, Descartes' view, then your *own* thoughts on these questions.

On the *Discourse on Method*

1. Is learning satisfying if it does not provide sturdy knowledge?
2. What methods help secure progress in knowing?
3. Is there a single method for every question?
4. Knowledge claims carry assumptions. Which assumptions seem particularly important? Why do these seem important?
5. What can we do in trying to justify our most basic assumptions? How far can we go in justifying them against a radical skeptic?
6. Can natural science totally explain the mind and its achievements? If not, how can we possibly combine reflective, phenomenological (phenomenology=experience-ology) accounts with biological accounts about brain processes?

On the *Meditations*

7. What is the most convincing aspect of the proof for the existence of God in Meditation III?
8. What is the least convincing aspect of this proof?
9. Is there a better proof?
10. If no proof is adequate, must a religionist give up believing in God?

Discourse on Method

Church condemnation in 1633 of the heliocentric idea of the solar system led Descartes to revise his *Discourse on the Method of Rightly Conducting the Reason and Seeking Truth in the Field of Science*. After the Discourse was published in 1637, Descartes fame as a scientist and philosopher circulated widely. Here are summaries of the six parts of this work.

1. Descartes became disillusioned with existing "learning."
2. He finds a new method for himself
3. . . . and adopts practical principles as well (avoiding extreme skepticism)
4. The philosophic foundation for science is based on the basic certitude: I think, therefore, I am. This truth stands up even to radical skeptical doubt. On this basis, one can prove the existence of God—who guarantees the truthfulness of our most rationally perfect intuitions and deductions.
5. The new science of mechanics embraces all the human body and mind except reason.
6. Descartes has not fully set forth his method and results. One must use deduction as far as possible . . . and then experiment.

The second part of the *Discourse* gives four principles of method:

1. Never to accept anything as true unless I recognized it to be certainly and evidently such . . . .
2. Divide each difficulty into as many parts as possible . . . .
3. Think in an orderly fashion (and imposing order if necessary), beginning with the simplest things.
4. Always make enumerations so complete and reviews so general, as to be certain nothing is omitted.

The Meditations on First Philosophy

Here is a very simplified picture of the train of thoughts in *The Meditations on First Philosophy* (1642).

1. I can doubt and refuse to make use of judgments about (a) corporeal things and (b) essences (eidetic truths, for example, of mathematics or relating simple, universal essences.
2. "The proposition 'I think, I am,' is necessarily true every time I conceive it or pronounce it in my mind." (To think, for Descartes, includes the full range of acts of mind, including affirming, denying, willing, imagining, and perceiving.)
3. The criterion of truth is perfect clarity and distinctness; and this criterion can be relied upon because God, the perfect source of (a) the mind and (b) what the mind strives to know, must exist as the sufficient cause of our positive idea of a perfect being; and God, a perfect being, cannot be a deceiver.
4. Error arises when the will affirms a judgment that is not fully clear and distinct to the intellect (and God's enabling such errors to arise is due to God's wise provision for our practical needs).
5. We can know truths about essences (and therefore the essential connection of essence and existence in God, the truths of mathematics, and the truths of physics insofar as physics is a deductive system that presupposes nothing about actual, factual, existing, extended objects).
6. And we can know that corporeal things exist (since our experience of movement, hunger, and pain is best explained as the experience of a being whose soul (mind, thinking substance) is, though radically different from the body (extended substance), united with the body in this life). Nor are we dreaming, since our experience has a coherence that dreams do not have (with other parts of our experience.

Here is a summary of the reasoning at the beginning of Meditation III.

- I am sure that I am a thinking being.
- There is a more general truth implied in this primal certitude: what assures me of the truth that I am a thinking being is . . . the clear and distinct perception of what I affirm
- But if such clear and distinct perceiving could ever mislead me, I could not be certain that I am a thinking being
- But (again) I am certain.
- 6. Therefore I establish a general principle: "Everything which we conceive very clearly and very distinctly is wholly true."

Here is one summary of the Meditation III proof for the existence of God.

My idea of God (supreme creator, eternal, infinite, omnipotent, omniscient) comes from one of three possible sources:

1. It comes from some object in the world outside of me—but no such things have the infinity and perfection referred to in the idea of God (the "objective reality" of the idea).
2. It comes from myself –but I'm imperfect.
3. It is innate (inborn; this will eventually mean placed in me by God). God must be the source of my idea of God since the cause of my idea must have at least as much reality ("formal reality") as the effect.

Here are a few objections to Descartes' proof for the existence of God.

1. An idea of perfection is not a perfect idea; he asserts the first (no rational person would deny that we have an idea of perfection), but for the proof to work he needs the second (a perfect idea of perfection, which David Hume [Scottish skeptic, 1711-1776], for example, denies, claiming that our idea of perfection is just an extension of our ideas of good qualities in finite beings).
2. There are problems with the principle that the cause needs to have at least as much reality as the effect.

i. Even if the principle is true, Descartes uses it as part of the context of medieval tradition that he has not doubted and denied.
ii. His reasoning in support of this principle depends on an appeal to "the light of nature"
iii. The principle may need to presuppose the existence of God to handle the alleged counterexample of evolution (where the less perfect, seemingly without relying on the handiwork of any divine Designer, gives rise to the more perfect).

3. The apparent force of Descartes' argument relies on the fact that the "idea" of God that he is contemplating is not merely an intellectual idea on which any thinker, religious or not, can agree to stipulate for the purposes of discussion. His "idea" of God is laden with the powerfully luminous qualities of value and conviction which have grown in Descartes' mind because he has been a sincere religionist for many years.
4. Perhaps the only proof possible for the existence of God is the conviction of personal experience, not an intellectual line of reasoning—which either assumes too much or proves too little (just as, if we try to prove the validity of our perceptual awareness of our material surroundings or the validity of our ethical intuition and reason, we assume too much and prove too little).

Descartes' philosophy of science includes the following ideas.

- Science needs a firm and constant foundation, which it is the business of first philosophy to provide. Once that philosophic foundation is in place, intuition and deduction are our first ways of knowing. After intuiting and deducing as much as possible, it is necessary to experiment to discover more.
- The Creator of nature placed innate ideas in the human mind enabling us to know nature.
- Nature is known through the application of mathematics (arithmetic, algebra, and geometry).
- The universe may be understood as the gradual and evolutionary unfolding of matter in accord with the laws of nature established by the Creator.
- Nature--including animals, including the human body, and including the human mind in all activities except reason--may all be understood in terms of mechanical, physical laws.
- Rational beings are superior to animals and to machines made by humankind in that humans can talk (unlike parrots, who can produce the sounds of words) and can cope with a very wide variety of situations (unlike robots).
- The mind and body are (1) separate substances and (2) intermixed in this life. The experiences of hunger and pain and movement indicate that the mind is embodied (more intimately connected with the body than a pilot in a ship).
- The mind relates with the body particularly in an organ of the brain, the pineal gland, where physical and mental causes of motion vie with each other to see which will prevail. Incoming "spirits" (physical factors transmitted from the senses) influence decision and outgoing "spirits" (transmitted to the muscles) initiate and govern action.

The mind-body problem. Once you start talking about the mind and the body, the question naturally arises how they relate or interact. On the one hand, we have the sense of ourselves and others as individuals, as more or less unified beings, as persons. We don't experience ourselves in pieces, and we don't want to live with a fragmented view of what it means to be a human being. Nevertheless, we know something of what the mind is like (and it also includes its own experiences of bodily life) and something of what the body is like (in part as known from outside in observation and science).

The materialist solution. Some people are materialists who view human beings as basically physical beings. The events that we speak of in mental terms are really just (nothing but) brain events described without reference to neurophysiology. They criticize thinkers such as Descartes as dualists who propose the incoherent notion that the mind and body are *substances* of radically different kinds, metaphysically speaking. If mind and body are so different, how can they interact. Since dualists cannot explain the interaction (satisfactorily), their theory is incoherent and must be abandoned.

Descartes' dualism briefly put and briefly criticized. Descartes said that the interaction of the mind and body takes place in the brain, specifically in the pineal gland (see *The Passions of the Soul*, ##30-35, pp 306-09). Some people dismiss this account, since they regard the living neurons of the brain as simply material and say that Descartes does not solve the problem of mind-body interaction at all merely by specifying a part of the brain where the interaction takes place. Another criticism is that dualism leads to an unhealthy contempt for the body.

A defense of dualism. In fact there may more to say on Descartes' behalf than this. If the life in living cells, enabling them to be sensitive, is more than merely matter, if brain cells have the capacity to respond to the most basic level of mind, then it is inadequate to hold a materialist account of the neurons of the central nervous system. If the mind can span the spectrum from the level of spiritual receptivity to the level of the capacity to affect the network of neurons, then we see a phased, close metaphysical approach to making the interaction intelligible. Mystery remains, but it is more important for an account to be faithful to the different dimensions of reality than to suppress one or more dimensions because the resulting account does not satisfy certain narrow standards of "coherence."

As Descartes and Plato agreed, *in this life the mind and body are intimately intertwined*. Both Descartes and Plato believed in the prospect of life after death, the survival of the soul after the body can no longer support life. Part of their problem was to fail to differentiate the mind (which interfaces sensitively with the body) from the (potentially) immortal soul, which is of a different metaphysical order.

It is indeed important to think the unity of the human person, and one need not abandon the mind-body distinction to do so. There are several factors that contribute to our unity as persons. The personality (as conceived by Berdaiev) is absolutely unique, a constant throughout change. The spirit nucleus (if there is one) is a unifier. The mind is a unifier, synthesizing a continually updated understanding of things; and the mind is where we make those decisions of will that can unify the many dimensions of the entire personality system.

What do you think about this problem? What dimensions of reality are involved in the human being? If there are more than one, how do they relate? What variety of views do we take in from today's diverse culture? What sorts of affirmation are we prepared to make?

[Up]

A feminist critique of Descartes

Susan Bordo's 1985 article,

"Anorexia Nervosa: Psychopathology as Crystallization of Culture" (1985)

The body is never simply physical. The body—both as we experience it, living as embodied subjects (what Merleau-Ponty called the "lived body," *le corps vécu*), and also as we observe it outwardly and know it as an object—is permeated with cultural meanings (an insight point developed in the writings of contemporary French philosopher Michel Foucault).

In addition to the physical causes of a pathological condition such as anorexia nervosa, there are at least three main cultural factors that converge in the disease.

1. Dualism with contempt for the body, as expressed by Plato, Augustine, and Descartes:

- the body as alien
- the body as confining
- the body as the enemy.

2. Obsession with *control*.

3. The effects of power relations on gender. (SB is *not* blaming men for consciously plotting this abusive system.) Women protest against

- confining role expectations
- images of women who are threatening and insatiable in physical and sexual appetites . . . and idealistic images of the feminine
- their own desires

Questions on the essay

1. Do the unfortunate manifestations of dualism oblige us to deny the distinction of body and mind altogether? Distinguish different senses of "dualism."

2. Just because a premise is necessary to an argument justifying a bad conclusion doesn't mean we should reject the premise. The problem may lie elsewhere.

3. SB writes that "Greco Christian tradition provides particularly fertile soil for the development of anorexia" (95). What about exaggerated regimes for controlling the body and women in other cultures? Does this image of Christianity represent the religion of Jesus? Does true self-mastery result, rather, from spiritual transformation? "By the old way you seek to suppress, obey, and conform to the rules of living; by the new way you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God.

4. SB notes that people turn away from death and the dying—what some have called a "denial of death." But she writes, "What is unique to modernity is that the defeat of death has become a scientific fantasy rather than a philosophical or religious mythology. We no longer dream of eternal union with the gods; instead, we build devices that can keep us alive indefinitely . . ." (87). Might there be a denial of *life* here, too?

5. The editorial material added after the close of the essay proposes for our consideration the benefits we would enjoy if we just stop thinking of ourselves as significantly superior to the other "higher animals." What is the appeal of such a move? What does distinguish humans? What full concept of the human being will promote better living and relating?

6. "Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human living."

IMMANUEL KANT'S ETHICS

"Two things are ever filling the mind with ever new and increasing admiration the starry firmament above me and the moral law within me."

"Two things are ever filling the mind with ever new and increasing admiration the starry firmament above me and the moral law within me."

Kant's ethics are based on his view of the universe. He believed that there are two realms, the realm of the natural world and the realm of the Critique of Pure Reason he regarded as being the equivalent of a Copernican revolution in philosophy.

English Poetry. Then we suggested the theory of the human spirit, in the large, as the unification of a hundred parts of nature to bring about an intensity, and **the ever-growing**, into an intensically, and an intensically, and an intensically, and

Kant on History

EVOLUTION AND ETHICS:

CIVILIZATION'S UPS AND DOWNS AND OUR MORAL DUTIES

EVOLUTION AND ETHICS:

CIVILIZATION'S UPS AND DOWNS AND OUR MORAL DUTIES

English philosopher Thomas Hobbes (1588-1679) lived through a period of anarchy precipitated by civil war. Such a period is called an "interregnum" since it falls between (*inter*) the reign (*regnum*) of order. Hobbes described two basic kinds of human situation:

- A "state of nature," in which no effective government exists to establish order, a condition in which life is "solitary, poor, nasty, brutish, and short."

- Civil society, in which the "social contract" is generally obeyed, and government power is adequate to maintain order in society.

Our duties depend on whether or not we find ourselves in a civil society. According to Hobbes, in a state of nature, we have a right to defend ourselves *by any means necessary*, whereas in civil society, government has a monopoly on the use of force; private revenge yields to a law-governed system of police and courts. In a state of nature our only duty is to try to get out of such a miserable condition, to try to gain agreement on a social contract that will establish civil society. In civil society, we may reasonably enter into all sorts of contracts and undertake all sorts of duties, since it is reasonable to assume that others will cooperate; in case they do not, one may go to court to have things set right.

It is interesting to think of Hobbes's rigid dichotomy as a continuum. The more civilization advances, the more you can trust your neighbor and enjoy the benefits of cooperation. As civilization declines, the more you need to look out for yourself and the groups with which you identify. It is difficult to estimate the condition of civilization in the present, since depressing trends exist alongside the progressive efforts of many individuals and groups, and since the media would go out of business if they serve up very much good news.

German philosopher Immanuel Kant (1724-1804) saw among nations the same problem that Hobbes observed among individuals in a state of nature. (See Kant's essays, "An Idea of History from a Cosmopolitan Point of View" and "On Perpetual Peace.") Just as Hobbes saw that the misery of the state of nature was solved by establishing a national government, so, according to Kant, the misery of unstable peace—with enormous military expenditures, and the horror of war breaking out here and there, from time to time—requires the establishment of a world government that can effectively outlaw war. The very title of the book, *World Peace Through World Law* (by the second and third editions a classic on the topic), expresses the idea. Although Kant was not the only thinker to propose this solution, his ideas were an important part of the history behind two twentieth century attempts to solve the problem of war. After the horrors of WW I, the nations formed the League of Nations, an organization that remained vulnerable to the very forces of nationalism that it was trying to overcome. After the even greater horrors of WW II, the nations formed the United Nations, an organization that has had some limited success and that struggles to evolve today.

Kant held that progress to world peace would necessarily be a gradual, evolutionary process, since the lessons of reason become acceptable to the world powers only after they endure great suffering. He therefore distinguished two types of principles for promoting planetary political evolution:

- Principles that strictly prohibit certain actions, principles that have no exceptions and that are to be applied rigorously starting *now*. For example, no nation should take over another nation.

- Principles that advise progressive actions that cannot proceed too rapidly without blocking progress to the very goals they have in mind. For example, disarmament is a goal, but sudden, unilateral disarmament would destabilize world peace, not help the cause.

How can we achieve high goals in political practice? Kant distinguished three types of politicians: (1) some make a show of ethics but were actually motivated by the pursuit of personal or national self-interest; (2) some have high principles but are moral fanatics who would use power to demand that changes happen *now* that can realistically can only be achieved over time; (3) some combine high principles with evolutionary wisdom.

Kant's teachings about historical and political evolution offer a framework for applying the traditional principles of just war theory. Can a war reasonably be justified as necessary to help the world progress toward that better civilization? From a Kantian perspective, nationalism (defined as the pursuit of national self-interest *regardless* of the harm to the wider global community) is the chief barrier to world peace.

If universal peace is to be established, what role will religion and spirituality play? Can there be peace among nations without peace between religions? Kant's ideas about political peace have analogies for interreligious relations. Although Kat was critical of religious experience and of philosophical theology, he did propose the *idea* of God as a Father of all human beings, and Kant's teachings stimulated late nineteenth century theologians to discern anew the religion of Jesus—the fatherhood of God and the brotherhood of man. This concept of religion does not hinge on particular traditions, scriptures, institutions, rituals, or creeds, but on relationships in the universal family of God. Here is an article discussing a Kantian approach to the religious component of world peace.

Here are the theses from Kant's 1784 article,

"Idea for a Universal History with a Cosmopolitan Intent"

[Introduction] Even though most human beings do not consciously pursue any purpose as the goal of history, it may be possible to discern such a goal by surveying history on a large scale.

First Thesis. All of a creature's natural capacities are destined to develop completely and in conformity with their end.

Second Thesis. In man (as the sole rational creature on earth) those natural capacities directed toward the use of his reason are to be completely developed only in the species, not in the individual.

Third Thesis. Nature has willed that man, entirely by himself, produce everything that goes beyond the mechanical organization of his animal existence and partake in no other happiness or perfection than what he himself, independently of instinct, can secure through his own reason.

Fourth Thesis. The means that nature uses to bring about the development of all of man's capacities is the *antagonism* among them in society, as far as in the end this antagonism is the cause of law-governed order in society.

Fifth Thesis. The greatest problem for the human species, whose solution nature compels it to seek, is to achieve a universal *civil society* administered in accord with the right.

Sixth Thesis. This problem is both the hardest and the last to be solved by the human species.

Seventh Thesis. The problem of establishing a perfect civil constitution depends on the problem of law-governed *external relations among nations* and cannot be solved unless the latter is.

Eighth Thesis. One can regard the history of the human species, in the large, as the realization of a hidden plan of nature to bring about an internally, and for this purpose, also an externally perfect national constitution, as the sole state in which all of humanity's natural capacities can be developed.

Ninth Thesis. A philosophical attempt to work out a universal history of the world in accord with a plan of nature that aims at a perfect civic union of the human species must be regarded as possible and even as helpful to this objective of nature's.

UTILITARIANISM

Who, in general, is utilitarian? Utilitarianism is an ethical theory (with classical roots in Epicurus and Lucretius) that was developed by Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) to promote Bentham's social reform agenda. Utilitarianism underwrites many of the reasons of the upper classes tended to accept and the suffrage of the lower classes were demanding. Utilitarianism underwrites the reasons for the abolition of slavery, the reasons for the extension of the franchise to women, the reasons for universal education, the reasons for and some for more than one.

Utilitarianism is an ethical theory that calls for putting benevolence into action. Utilitarianism is a practical ethical theory that asks how we can do the most good, or, in Mill's famous phrase, "the greatest happiness of the greatest number." Utilitarianism is a consequentialist theory because it focuses on the consequences of the action, and so identify an over-arching goal for the whole. Utilitarianism encourages us to be impartial in our actions and considerate of the interests of others, so it has the hard-to-dispute-with-benefits-of-being-a-good-person-and--good-citizen-and-good-friend-and-good-neighbor-and-good-parent-and-good-lover-and-good-teacher-and-good-student-and-good-everything-else-that-I-can-think-of-at-the-moment-I-am-writing-this-sentence-and-so-forth-and-so-on-and-so-on-and-so-on

Notes on G.W.F. Hegel, *The Encyclopedia Logic*

Jon Stewart, Seoulang, and Bertram

In this section we list the attributes of thought or objectivity. Hegel sets forth a square chart of the attributes of thought or objectivity, and then he lists the attributes of thought or objectivity in a long paragraph. We have put the attributes of thought or objectivity into a table.

THE FIRST SECTION OF THE ENCYCLOPEDIA LOGIC WHERE HEGEL TELLS US THE ATTRIBUTES OF THOUGHT OR OBJECTIVITY

"Philosophy is in beginning of the Ordinary, not the Not-being and Being of Nothing, but the Being of Being, the Being of Being, the Being of Being,

contributed the subject matter to the proceedings." The internal of Gnosis, however, "contains those that the Apostles left, the internal of discernment or perception or object-seeing (*skopos*)." Finally, the Apostles left the internal of knowledge (*gnosis*) to James the Just, Peter, and John, who left it to those who are able to receive it. Gnosis is the knowledge of the Father of the Entirety, and it is through knowledge of the Son that one can recognize the eternal existence of all that phoenix, so to speak, has risen from the ashes of the corporeal. The contemporary Gnostics, who continue to worship the Father of the Entirety, are the Sethians.

II. THE SETHIANS

Every one level of consequent metaphysics can be linked to, initially, as a kind of synonym or lead to consequently, another "phoenix." The ancient world has developed a great many Gnostic systems of thought, and the Sethians are only one of them. Nevertheless, they are the only one that has kept the faith of the Gnostic Way in tact and intact. The internal of Gnosis, the internal of knowledge, is the Sethian Way. Sethian Gnosis is the Way of the Son of the Father of the Entirety.

A. Sethian Gnosis

Gnosis, literally, the *gnosis* of *sophia*, from *sophia* (wisdom) and *gnosis* (knowledge), is the knowledge of the Son of the Father of the Entirety. The Son of the Father of the Entirety is the Gnostic Christ, the Christ of the Gnostics, the Christ of the Sethians

[Up]

A Manual for Hegel's *Philosophy of Right*

Jeffrey Mathes, 1995

1. PURPOSE OF THIS COMMENTARY

The Philosophy of Right is a difficult work to read and understand. Its difficulty is not due to its length, but to its complexity. Hegel's style is dense and sometimes difficult to follow. Hegel's work is also difficult because it is a work of philosophy. Philosophy is difficult because it is a discipline that requires a special way of thinking. Philosophy is difficult because it requires a special way of thinking because it is a discipline that is not like any other discipline. Philosophy is not like any other discipline because it is the only discipline that is not a discipline. Philosophy is the only discipline that is not a discipline because it is the only discipline that is not limited to a particular subject matter. Philosophy is not limited to a particular subject matter because it is the only discipline that is not a discipline. Philosophy is the only discipline that is not a discipline because it is the only discipline that is not limited to a particular way of thinking. Philosophy is not limited to a particular way of thinking because it is the only discipline that is not a discipline.

Good work cannot be easily understandable, even when it is about a subject that is familiar to the reader. Good work requires a special way of thinking. Good work requires a special way of thinking because it is about a subject that is familiar to the reader. Good work is about a subject that is familiar to the reader because it is about a subject that is familiar to the reader. Good work is about a subject that is familiar to the reader because it is about a subject that is familiar to the reader. Hegel's work is about a subject that is familiar to the reader because it is about a subject that is familiar to the reader. Hegel's work requires a special way of thinking because it is about a subject that is familiar to the reader. Hegel's work requires a special way of thinking because it is about a subject that is familiar to the reader. Hegel's work requires a special way of thinking because it is about a subject that is familiar to the reader.

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2. THE CONTEXT OF THE DEVELOPMENT

The Philosophy of Right is a work of philosophy. It is a work of philosophy because it is a work of philosophy. It is a work of philosophy because it is a work of philosophy. It is a work of philosophy because it

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] [17] [18] [19] [20] [21] [22] [23] [24] [25] [26] [27] [28] [29] [30] [31] [32] [33] [34] [35] [36] [37] [38] [39] [40]

William James

William James (1842-1910) taught anatomy, physiology, psychology, and philosophy at Harvard. He came back from the brink of suicide (1870) by deciding to adopt a belief in the freedom of the will. Charles Darwin and Herbert Spencer portrayed organisms in challenging environments solving problems. WJ's psychology emphasized that the value of an idea is to enable the organism successfully to cope with the future. An idea, thus, is best regarded as a hypothesis to act on, such that future experience will either lead one to revise it or not. Plato had described trans-philosophic experiences of beauty and goodness; and Aquinas and Descartes had offered proofs for the existence of God; but Kant had argued that the theoretical reason cannot resolve our urgent metaphysical questions about God, freedom, and the soul. How could pragmatism offer a way for a late nineteenth century. American scientist and philosopher to make affirmations about what could not be proven?

For WJ the will is the primary function of the person. According to "The Sentiment of Rationality," some questions can be answered by establishing facts scientifically and some questions can be answered by logic; but the other questions engage our sense of beauty and our will (42, 44). For WJ the will is higher than the intellect. Some truths depend upon our decision and action. To call a belief true is to affirm that experience has given no reason to reject it and to predict that people will eventually agree.

The Sentiment of Rationality. First segment of the essay, 1879 (pp. 3-11). Philosophers desire a more rational conception of the universe, but can only recognize such a conception by subjective marks: “a strong feeling of ease, peace, rest”; “the transition from a state of puzzle and perplexity” is characterized by “lively relief and pleasure” [hence the title, “The *Sentiment* of Rationality”]. Only when the flow of our thinking encounters obstacles do we feel a sense of the irrational; otherwise, things make sense; things seem to be normally intelligible, understandable, rational. The theoretic approach is one possible way to enhance the sense of rationality.

The theoretic approach proceeds by some combination of (i) the striving for unity, e.g., the scientific striving for ever more encompassing theories) and (ii) a complementary striving for a clear and distinct grasp of concrete parts. Theory culminates in classification (which, because it abstracts from the empirical [experiential] richness of particulars, presents a notion of essence which is inevitably incomplete) and in laws of the relations between classifications and of the conduct of the elements thus classified.

"Every way of classifying a thing is but a way of handling it for some particular purpose." (7-8)

In the absence of a satisfactory total system (accounting smoothly for everything), we are left in wonder. “Existence then will be a brute fact [i.e., resisting full theoretical expanation] to which as a whole the emotion of ontologic wonder [i.e., wonder in the very fact that it *is*] shall rightfully cleave, but remain eternally unsatisfied.”

Second segment of the essay, 1882. Sometimes competing accounts are equally acceptable on logical grounds. How shall we decide between them? We may use *Aesthetic and practical tests of rationality*.

Every person has a psychological need to “in a general way at least, banish uncertainty from the future” (13). *Every animal has a vital need to anticipate* the opportunities and dangers connoted by surrounding objects (14). Science, religion, and philosophy respond to these needs. (13-16).

An appealing philosophy must provide *meaningful challenge* to our powers (16-20). In other words, it must provide an invigorating challenge to our capacities, but must promise that the universe rewards our supreme effort, that striving is not futile.

Every kind of action requires faith, not necessarily in the specifically religious sense, but in a broad sense—a readiness to act beyond what is scientifically certain (22-26). Faith is necessary to arrive at some truths which can only be achieved by acting on a certain hypothesis.

For the mountain climber at risk, faith creates its own verification (27). It is necessary to decide whether life is worth living (29). It is possible to live out the pessimistic hypothesis, so as to cultivate disgust and dread, leading one to cease striving and finally to commit suicide. There is another possibility, however, which regards evil as necessary to stimulate a vigorous response: then, if we are overwhelmed by evil, it is *we* who are sick (26-31).

The most basic question is whether or not the universe is moral (31). The hypothesis of a moral universe is testable; if it is rational, then experience based on this hypothesis will not lead humanity, in the end to revise the hypothesis (34). [That is the only meaningful sense in which the hypothesis may be said to be true.] There is no neutral ground. To refuse to decide is to decide not to engage in the heroic living demanded by the (hypothetical) moral universe (17). Thousands of people are paralyzed by the pseudo-scientific sophistry that claims that one must await full evidential confirmation before making any risky commitment to any philosophic hypothesis about the universe (36).

In sum, faith is necessary to a rational philosophy; faith brings about its own verification (or disconfirmation, as facts increasingly baffle the experimenter). Difference and disagreement are inevitable in philosophy. Therefore, there can be no philosophic orthodoxy. Beyond the realm where reason seeks for universal and necessary truths, there is a realm where the soul may risk faith.

Foreign phrases

Pro tanto: for as much

Par excellence: the best example

Grau . . .: Dear friend, all theory is gray and the golden tree of life is green.

In se: in itself

Verstandesmenschen: men of (merely scientific) understanding

Das Behaarliche: that which stubbornly persists

Per substantiam: in terms of (an underlying, stable) substance

Unheimlichkeit: an uncanny feeling of strangeness, “un-[at-]home-ness”

Was fang’ich an? What shall I begin?

Sursum corda: rising mood

Per se: through itself

Aberglaube: superstition

Inconcussum: that which is unchallengeable, cannot be broken in a collision

Hier gilt . . . : Here only one advice is valid: trust and act.

Aufklarung: Enlightenment

Vim naturae magis sentient: feel more greatly the force of nature

Status belli: the state of [the] war

Vanitas vanitatum: vanity of vanities

Ubique, semper, et ab omnibus: everywhere, always, and by all

William James

Varieties of Religious Experience

(with page references to what is now the Touchtone Books edition)

Beware: these notes are quickly put together from classroom handouts over the past several years. They are not consistent in the kinds of things they attempt, are not thorough in coverage, and undoubtedly need to be improved. They are offered as a study aid in process.

1. Note the difference (that James, among others, notes--pp. 25-26) between statements expressing claims about matters of fact and claims expressing judgments of value.

2. "Healthy-mindedness" is a title used to DESCRIBE an attitude, not to RECOMMEND an orientation. James is NOT saying that if you were enhanced health you should embrace this type of religion.

3. Consider differentiating between attitudes that are associated in the same category by James; (1) Pantheism affirms that everything is divine; or everything that happens is expressive of the will of God; or we're all already perfect, except that some of us don't realize it yet. Pantheism is criticized by those people who insist that it is important to realize the importance of human choices between good and evil, important to recognize that perfection is our destiny, not our present status. (2) One need not be a pantheist in order to enjoy religious experiences in which the divine presence is so fulfilling and pervading that one celebrates that the divine is, that the divine is in us, and that we are in the divine. (3) It may even be inconsistent with pantheism (though consistent with some varieties of what James calls "healthy-mindedness" to cultivate a vigorously affirmative--"to feast upon uncertainty, to fatten upon disappointments, to enhance your appetite for defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable." (74)

4. While, strictly speaking, James does not make a universal generalization that religion is a quest for happiness, on the first page of his initial lecture on healthy-mindedness, his pragmatism orients him toward the view that religion is a quest for happiness--or at least contentedness. (1) The question remains: does the happiness come as a by-product of spiritual discovery, or shall we use the term "spiritual discovery" as a name for whatever brings a certain kind of happiness? In other words, is there any possible insight here? The people that James records as having powerful spiritual experiences tend to speak as people who have realized truth. James's psychological approach treats them as people who have had experiences that they interpret in certain ways. Does his approach enable him to do justice to his topic? The question may be put in a different way. Suppose one has a religious experience such that, during that time, there was no occasion to question the meaning of what was occurring. Looking back, one can consider how to interpret it. One has (at least) two options: (1) to affirm the apparent meaningfulness of the experience, and to infer that, since nothing was made possible by that affirmation; (2) to describe conservatively: to affirm the obvious fact of the experience while introducing an epistemological gap between the experience and the "overfunction" one uses to describe it. That epistemological qualification can range from (a) an acknowledgment of human limitations to (b) agnosticism to the claim that during (a) honesty requires (b).

Lectures 6-7 The Sick Soul. Life has a way, sooner or later, of bringing you into evil or difficulties or pain and suffering so great that a simplistic affirmation of religious happiness doesn't seem deeply enough to your need (140). W insists that he is simply describing, however, not arguing against the disappointment, or refusal to be comforted, defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable." (74)

The facts of evil make it hard for a theology that takes God as a Total dominant One. A pluralistic philosophy makes more sense: the believer may worship God as good so long as God is supreme (not all-powerful, but more powerful in comparison to a plurality of independently originating beings) and goodness wins out in the end (117; 141).

Depression has different degrees: a flat lack of enjoyment in things (127), a "positive and active anguish" (129). The theme of depression may be the meaninglessness of life, the vanity of mortal things (Ecclesiastes--130-35), the wretchedness of the self (Bunyan--136-37), or fear--even panic--of the universe (138-39).

Facts, by themselves, however, do not determine the values that our feelings may sense. Facts that appear to justify pessimism and resignation for one person provide another person with a stimulus to heroic effort and the mobilization of faith-vision (130-31).

Note that W1, despite his lecture one acceptance of the causal claims of the medical materialist, affirms that our wonderful passions are "gifts to us, from sources sometimes low and sometimes high" (131).

Lecture 8. The Divided Self, and the Process of Its Unification. W1 characterizes the religion of the twice-born with reference to a common traditional generalization about religious discipline: first you must uproot your attachments to the goods of this world before the higher life can genuinely emerge (143--do you agree?). (The once-born are those simply positive affirming types discussed in lectures 4-5.)

Some people have a high degree of inner psychological conflict. Insofar as we do have inner conflict, "the normal evolution of character chiefly consists in the straightening out and unifying of the inner self. The higher and the lower feelings, the outward and the inward impulses, begin by being a comparative chaos within us--they must end by forming a stable system of functions in right subordination. Unhappiness is apt to characterize the period of order-making and struggle" (146).

The conflict can be agonizing indeed "when the higher wishes lack just that last acuteness, that touch of explosive intensity . . . that makes them to burst their shell, and make irruption efficiously into life, and quell the lower tendencies forever" (148).

The process of unification is a new quality of firmness, stability, and equilibrium may be gradual or sudden, although rare in religious. In persons with positive religious outcomes, "they could and did find something welling up in the inner reaches of their consciousness, by which such extreme sadness could be overcome. Formerly they used to talk of it as God and the inner impulses, begin by being a comparative chaos within us--they must end by forming a stable system of functions in right subordination. Unhappiness is apt to characterize the period of order-making and struggle" (146).

Consavion -" the process, gradual or sudden, by which a self hitherto divided, and consciously wrong inferior and unhappy, becomes unified and consciously right superior and happy, in consequence of its firmer hold upon religious realities" (160).

Stephen H. Bradley's case shows how "my one find one unsuspected depth below another, as if the possibilities of character lay disposed in a series of layers or shelfs" (160).

("Transformation" suggest a permanent changes in the habitual *center of (a person's) personal energy* (165), exploiting the unexpected depths of the self (163--Buddhists or Humians can perfectly well describe the facts in . . . phenomenal terms" (164). Psychology cannot account for all the factors involved in a particular case (165).

Suggestion and imitation play a large role in many cases, but not all (168, 189).

Some conversions are purely ethical (170), w.o.t. religion.

Some persons can't imagine the invisible or are permanently "barren" or "dry," or doubts keep subverting their faith, or they lack the capacity for religious responsiveness, though perhaps only temporarily (171).

Surrender, Releasing effort (after emotional exhaustion of exertion) often opens the gates (172), though there are volitional types as well, more gradual, though not without sudden forward steps. Most of us are more processed with the battle in the outer regions of the glorious or the new and better way (174). The personal will is inferior to the higher powers in the subconscious (175).

Psychology and religion are in harmony, except that psychology's vocabulary, e.g., of subconscious incubation (177), carries [reductionistic] overtones (177). We have the question-and-answer and inquiry further. Theology concludes that the spirit of God is present in such dramatic moments (187).

There is a tendency of people and traditions that emphasize conversion to assert that only those who have gone through such an experience can be saved or sanctified (188ff).

Maybe the causes are ordinary, while the fruits are divine (189).

Psychology's discovery of the unconscious offers a key to explaining why conversion happens to some--those with a wider and more deeply active subconscious field, supporting a wide variety of incursions, activities, and experiences, some pathological, including automatic writing or speech, post-hypnotic suggestion, hallucinations (190-95). You can predict conversion tendencies when there are "firm, pronounced emotional sensibility; second, tendency to automation; and third, suggestibility of the passive type" (197). The value of violent emotional experiences leading to conversion is disputed even among revivalists (204-05); mescal[ine] can stimulate hallucinations (206).

Causes? "The subject is really complex"; "subconscious incubation explains a great number of these experiences" (194). The meaning and value of conversion experiences for a person's life have to do simply with how prospects for the kind of life that results--whether one is pro-religious or divine-or diabolical--factors played any role (195). Referring to the subconscious does not exclude the divine, which may act upon through the subconscious (198-9). In fact, there is no chasm separating converts from others, but a continuum (195). The main thing is that it makes high-grade difference to the individual to begin a new direction, which may be for more advanced along the way (196).

Conceptual, intellectual belief is not crucial (201).

The affective state of assurance is distinguished by (1) peace, harmony, loss of all worry, a *willingness to be*; (2) the sense of perceiving truths not known before (sometimes--see later on mysticism--ineffable); and (3) the world looks new (202).

It's common to report diminished feelings after conversion, though the convictions usually endure (209-10).

Questions for class discussion.

What varieties of the quest for perfection have you observed or experienced? What interpretations can be given of them?

Pp. 254-55: Note James's subtle differentiation between varieties of ascetism. Contrast this with the conventional comment on "Calvinian dualism and the hatred of the body that has resulted from our alleaded view of our selves as being composed of two parts, the body, from nature, from the earth, from animals." Which, if any, of the varieties of ascetism that James mentions seem to represent the dualistic hatred of the body that is so generally attributed to ascetics? Is the soul culture, past or present, pervaded by hatred of the body? By identification with the body? Is it possible to subordinate the interests of the body to other values without being dualistic and unhealthy-minded in some sense?

Pp. 272-73: Note James's discussion of need and importance of being able to make a decision "forever and finally" to reject and evil to affirm a good. What does such a decision feel like? What does it feel like to face such a decision? To avoid such a decision?

Pp. 278-84: Carefully explain the difference between theology from above (described in the second paragraph of "The Value of Saintliness" and James's empirical method (described in the subsequent paragraphs)?

Pp. 287-88: In what ways does this passage (and this chapter generally--especially for those of you who have read the whole thing) respond to the criticism of James that he distorts religion by studying extreme and pathological examples? Can you see another aspect to James's pluralism in this passage? What is James's recipe for balance in life? What ideas do you have about how to achieve balance in human living?

The Value of Saintliness (Lectures 14 and 15)

[1] Having portrayed the fruits of religious experience, it is time to evaluate them (261).

[II] Our *method* (261-67) will be dogmatic (using a doctrine of elements of the human being), but empirical.

We cannot, however, dispense with the theological judgments implicit in the general cultural evolution resulting in our common sense rejection of certain religious ideas and ideals (262-64). Religions have supplanted others by their attractions, satisfying new human needs (265).

We can hope not for certainty but for reasonable probability in our conclusions (265).

Since people differ biopsychologically, their religious needs and corresponding beliefs, ideals, and practices will differ (265).

[III] Again, we're looking at genuine individual experience, not institutionalized fossilizations, with the institutional drive to domination.

Yes, beware excess; but the error is generally lack of equally strong balancing factors (271).

[IV] Sanity Attributes

[A] Devotiness, whose narrow-minded extreme is fanaticism (271-77, including accounts of diabolus "revelations").

[B] Purity (277)

[C] Tenderness and Charity--which must be adjusted to the recipient (Spencer) (281-85). These saints have manifested increased tendenes in many people; "they are impregnators of the world, vivifiers and animators of potentialities of goodness" (284).

[D] Asceticism, which, despite its extremes, achieves heroism (285-92).

[V] Review and Conclusions (292-98)

Temperament in non-religious types may produce isolated characteristics, but not the cluster: felicity, purity, charity, patience, self-severity (not the same as complete perfection). Nietzsche is (in a sickly way) repulsed by them in contrast to vitalistic heroism (represented by the difference between men and women) (293-95).

No one ideal is right for every type of religious experience (295). Adaptation to diverse environments is essential and problematic (296-7). All saints to a degree bring or herald the success of their kind of strength (297).

To criticize his humanistic evaluation in the name of religious truth begs the question of the truth of the religion to which the critic appeals.

Questions on William James's chapter on Mysticism

1. Why would "mysticism" sometimes be used as a pejorative term (299)?

2. What do the following terms mean: ineffable, noetic, transient, passive (299-301), monism, and pantheism (326ff)?

3. James proposes a scale of several levels of mystical experience (301-303). What levels would *you* propose (301-303)?

4. What would you say about claims to mystical experience stimulated by alcohol and drugs?

5. What are your peak experiences of the beauties of nature? Describe a favorite place in nature. What are the meanings and values implicit in your enjoyment of that place?

6. How do you know (how does--or can--anyone know) the truth of religious experience?

7. How can mystic experience be interpreted within the framework of non-monistic religion (333)?

8. What does it take to open the opportunity to adventure in the realds of religious experience (335)?

CONCLUSIONS, Postscript, and . . .

(emphasize the list of common beliefs and psychological characteristics on p. 401. Note James' intention to pass beyond the [in some sense pragmatic] sense of subjective utility on 418. See the pragmatic characterization of religion on 418. Pay special attention to 419, 422.1, 424.1.

DIALOGUE:

W1: there are (a) experiences and (b) ideas [coming from [422.1] or through [424.1] the subconscious) and (b) overbeliefs.

Critic: How can you separate experience and belief? They are so blended in [most] religious experience that W3's handy distinction is artificial.

W1's point, to use an e x a m p l e, has been put in this way: "The idea of the personality of [God] is an enlarged and truer concept of God which has come to mankind chiefly through revelation. Reason, wisdom, and religious experience all infer and imply the personality of God, but they do not altogether validate it." What is here regarded as revelation I call over-belief--a belief that one can affirm only by going beyond what is evident in the experience itself.

Crit. W2 has too narrow a concept of religious experience, places too much attention on the extraordinary and dramatic experiences. Why not include as religious experiences even those ordinary-life experiences in the life of a child or student when the individual acquires the ideas that are used as over-beliefs to interpret the more vivid religious experiences?

Other: But how do you know that revelation has occurred? That, too, is something that you evaluate in terms of your personal religious experience (except insofar as you allow the influence of the religious group or its authorities to determine what you shall regard as revelation).

W1: Profound and vivid religious experiences have a noetic quality (319); they inspire unshakable conviction (though many imitate such conviction because of group loyalties and personal insecurities). It is also true that these experiences can be especially helpful in providing descriptive and prescriptive psychological history.

[Up]

Project on Cultivating Wholehearted, Positive Attitude

For this final project, you are to experiment with wholehearted, vigorous, positive attitudes in response to challenges—to the extent that you think and feel it appropriate to do so—and explore the use of such attitudes philosophically. William James was an advocate of a vigorous, hearty, robust, "strenuous," affirmative attitude. For him, the great questions of life cannot be decided simply on the grounds of scientific fact or logical reasoning. Human beings are left with making a commitment, one way or the other (to refuse to commit is itself a certain kind of commitment, with risks like any other).

Again, as always, you are to adjust this assignment to what you feel is compatible with your present thoughts and feelings. You are never asked to act in violation of your own convictions. During this unit we will see James's exemplification of and qualification to his recommendation as well as a piece by Heidegger which may be taken, to some extent as a critique. If you believe you have reason to do a different assignment, you are always welcome to discuss an alternative with the instructor.

Note: the projects are designed to be quite challenging. If you have struggled with previous projects or are having trouble with this one, it is your responsibility to see your section leader for help.

Part I. *Take one or more problems you are presently confronting.* Describe your experience of living wholeheartedly in a positive attitude during the weeks of this unit of the course. (1-2 pages)

Part II. Construct a Jamesian commentary on your experience as you have described it. Draw on several specific passages from James, and *state carefully how they are relevant to the experience you reported.* (1-2 pages)

Part III. Develop your response evaluation of the Jamesian commentary. Include a discussion of *qualifications* to the proposal of positive attitudes and *objections* to positive attitudes. Articulate a deeper concept of positive attitude and express your appreciation of whatever strength(s) you find in James's philosophy of vigorously affirmative attitude. *If you prefer, you are welcome to interlace the last two parts, to make it more like a dialogue. Nevertheless, be sure to do a* ***thorough*** *job in addressing the details of each part of the assignment.* (2 pages)

Exercise on Cultivating Wholehearted, Positive Attitude Toward Aspects of Challenges

Here is an exercise that you may find helpful in addressing challenges. Many times the obstacles before us seem overwhelming because there are so many aspects of challenge in them. However, if we break up problems into simpler components, our ability to think and use language and focus our reflection will come to our aid. We can ascend the problem, step by step. As always, you are invited to modify the exercise creatively in whatever way you find presently helpful.

We are going to reflect on many types of challenge: uncertainty, disappointment, apparent defeat, difficulties, immensity, the inexplicable. We are going to take time to consider these challenges, one by one. Contemplate them and give yourself time to let the progressive attitudes emerge. There is a two-fold process here: on the one hand, the beautiful attitude is a *gift*; on the other hand, you *mobilize* it. Classically, the conscious reception of the gift precedes the mobilization, but in practice you may find that a certain degree of mobilization prepares your receptivity, which, in turn, prepares a higher mobilization, and so on. In this exercise, there is no rush. Take time to think, to be receptive, and to come to a *reflective choice* of attitude. Once you have accomplished a good decision, you can then go forth wholeheartedly on your path of action.

With practice, you will find that it takes less time to mobilize these attitudes. But give yourself time now to let them dawn gradually.

Let us begin.

First, bring to mind some challenging situation you are facing. Take time to think of it in some detail.

Uncertainty

What aspects of uncertainty can you identify in the situation you are facing? Take time to list them.

1.

2.

3.

. . .

For each aspect of uncertainty, think of the different ways things could turn out. Write these down to help yourself get perspective on the possibilities. Draw an image or create a symbol if you prefer.

1.

2.

3.

. . .

Prepare your attitude toward each of those possibilities.

Honestly recognize the feeling you now have toward this uncertainty.

Now take some time to let a better attitude come into consciousness--indeed, the best attitude you can conceive. Take time to align yourself fully with this new and better attitude. Make a reflective choice of the new attitude. Using whatever terms you find apt, give definite expression to your commitment. Write down your choice of attitude to the uncertainties you have recognized in the situation you are facing.

Disappointment

Are there aspects of disappointment that you can identify in the situation? Take time to list them.

1.

2.

3.

. . .

For each aspect of disappointment, write down some encouraging thought to help yourself get a higher perspective. Draw an image or create a symbol if you prefer.

1.

2.

3.

. . .

Honestly recognize the feeling you now have toward this disappointment.

Now take some time to let a better attitude come into consciousness--indeed, the best attitude you can conceive. Take time to align yourself fully with this new and better attitude. Make a reflective choice of the new attitude. Using whatever terms you find apt, give definite expression to your commitment. Write down your choice of attitude to the disappointment you have recognized in the situation you are facing.

Apparent Defeat

Are you facing apparent defeat? If so, take some time to write down the way things look.

Next, realize that

- the apparent defeat does not have to be the last word in the story.
- the apparent defeats of time should not be confused with permanent and final defeat.
- great accomplishments await you in the future if you mobilize your combined energies of mind, body, and soul.

Write down some encouraging thought--or draw an image or create a symbol if you prefer.

Honestly recognize the feeling you now have toward this apparent defeat.

Now take some time to let a better attitude come into consciousness--indeed, the best attitude you can conceive. Take time to align yourself fully with this new and better attitude. Make a reflective choice of the new attitude. Using whatever terms you find apt, give definite expression to your commitment. Write down your choice of attitude to the apparent defeat you have recognized in the situation you are facing.

Difficulties

The term "difficulties" here is a general, catch-all term. You have done much of the preliminary work in the previous three parts of this exercise, and now you are face to face with what you have to do. This is a pivotal time in the exercise, and there is some heavy lifting ahead.

What difficulties are you dealing with? Take time to list them.

1.

2.

3.

. . .

For each difficulty, think of your resources for responding to it. Write them down. Draw an image or create a symbol if you prefer.

1.

2.

3.

. . .

Honestly recognize the feeling you now have toward the difficulties.

Now take some time to let a better attitude come into consciousness--indeed, the best attitude you can conceive. Take time to align yourself fully with this new and better attitude. Make a reflective choice of the new attitude. Using whatever terms you find apt, give definite expression to your commitment. Write down your choice of attitude to the difficulties you have recognized in the situation you are facing.

Immensity

Is there some challenging aspect of immensity that you can identify in the situation? Perhaps the task before you is huge and seems overwhelming. It would take years to accomplish, and perhaps the coordinated effort of untold numbers of people. Take time to write it out for yourself in words.

1.

2.

3.

. . .

Imagine yourself, step by step, the accomplishment of the immense task. Put that vision into words or draw an image or create a symbol of your eventual accomplishment.

Honestly recognize the feeling you now have toward this immensity.

Now take some time to let a better attitude come into consciousness--indeed, the best attitude you can conceive. Take time to align yourself fully with this new and better attitude. Make a reflective choice of the new attitude. Using whatever terms you find apt, give definite expression to your commitment. Write down your choice of attitude to the immensity you have recognized in the situation you are facing.

The inexplicable

Is there something about the situation that is simply baffling, something you can't explain? Is there something that seems to oppose your responsible belief in an underlying goodness in universe *reality* and the promise that things can really improve?

List the aspects of the situation that challenge you because you have no explanation for them.

1.

2.

3.

. . .

Whatever positive faith you may have, write down how that faith would teach you to view these inexplicables.

1.

2.

3.

. . .

Honestly recognize the feeling you now have toward what is inexplicable in this situation.

Now take some time to let a better attitude come into consciousness--indeed, the best attitude you can conceive. Take time to align yourself fully with this new and better attitude. Make a reflective choice of the new attitude. Using whatever terms you find apt, give definite expression to your commitment. Write down your choice of attitude to that which is inexplicable that you have recognized in the situation.

Congratulations! You have chosen vigorous, even heroic attitudes in response to the full range of challenges you discern in your current situation. Now that you have completed the exercise, you can join with far more depth and integrity in the affirmation:

In teamwork with the progressive personalities and working harmoniously with the forces of reality, we can achieve ***anything*****!**

[Up]

Personality

Nikolai Berdiaev (1874-1948), *Slavery and Freedom* (1939)

First is a detailed chapter summary, followed by a systematization of the concept of personality set forth here, and then concluding observations about the ways in which Berdiaev's writing typifies that of existentialist thinkers.

Chapter 1: Personality (summaries of paragraphs and paragraph groups)

"Sagt nicht Ich, aber that Ich": I did not speak; I acted.
"Sollt Ihr schaffende sein": Be creative
Paragraph 1 (page 20). Personality is unique. Personality is beyond everything worldly that can be treated as an object by biology or the sciences of humankind; such cosmic or social dimensions are but aspects of personality. Personality contains the potential for divinity (in virtue of the divine principle within) and for bestial cruelty.
2 (p. 21). Personality is not a part of any greater totality. It is, however, open towards infinity.
3 (22). "Personality is the universal in unrepeatable form."
4 (22). Personality is not a substance nor an object for science. Personality is a mystery.
5 (22). "Personality is the unchanging in change, unity in the manifold." Personality develops, but as one and the same abiding subject.
6 (23). "Personality, which is not a sum of parts, acts always as a whole . . . on the way to perfectly accomplished unity and wholeness.
7 (23). Death does not corrupt personality, which is indestructable, irreplaceable.
8 (23). An animal may also be irreplaceable. Personality may have traits of resemblance to others, but these are not what is essential.
9 (24). Personality contains much that is generic (in common with others).
10 (24). Personality is victory over all mere belonging to a hereditary or social type--victory in effort and conflict, victory over slavery, conquest of self and world.
11 (24). Personality includes reason but is not governed by reason.
12 (25). Personality is not the [psyche-]soul. It is possible to live on a superficial level, as a socially enslaved self, without even realizing it.
13 (26). Personality is beyond race and society, biology and sociology.
14 (26). From an existential point of view, society and the cosmos are sides of personality. Personality is emancipation from dependence on nature, society, and the state. God is not an object that determines personality. Any reduction of personality to an object is evil. "God is a subject with whom existential relations exist."
15 (27). The mystery of freedom lies deeper than the choice of alternatives already worked up by reason. Categories pertaining to objects must not be applied to personality.
16 (27). Personality has the capacity to feel suffering and joy. There is no "collective personality" [such as the state or any organization].
17 (27). According to personalism, suffering is necessary to liberation.
18 (28). Christianity goes beyond the idealization (or 'personification') of ideal values to tell of the sinfulness of man and the divine principle within.
19-21 (29-30). A human is a being who transcends himself by relating to God, to other people, to supreme values, and to the "interior existence of the world." Such "transcension" occurs often through a personal cataclysm.
22-25 (31-32). Personality encompasses spirit, soul, and body. The body is pervaded by the soul. The spirit gives form to the personality, to the soul, and to the body. The form of the body, especially in the face, is the entrance of personality into the world process. The body is such an important dimension of the personality that the body should be regarded as having dignity and a right to a truly human existence. "The most shocking encroachments on upersonality are in the first place encroachments upon the body."
26-28 (32-35). Distinguish personality from the conceptions in other philosophies, whose advances are noted: Kant taught freedom from natural determination, that each one is an end in itself, not a mere means to be used for some further end. The etymology of persona (theater mask) and the notion of a substratum are misleading. "It might be said that awareness of God as personality preceded the awareness of man as personality." Misconceptions from mysticism to communism are rooted in capitalist society.
29-35 (35-37). Personality is distinguished from individuality: the individual is involved in material and worldly totalities, e.g., within the family, the individual is the child of one's parents; within the state, the individual is a citizen. Personality includes individuality, but also, since personality comes from God and is a citizen of the Kingdom of God, personality is the spiritual revolution against being dominated merely by worldly totalities.
36-43 (pages 37.3-42.1). Personality requires a relation to "suprapersonal" values, but that cannot mean subjection to "higher" Platonic universals [essences, forms], to the nation, to human brotherhood, or to an objective "God" of dogmatic theology. God exists not as a necessary being but "as an existential contact and meeting, as the process of transcension, and in that meeting God is personality." "All personality is an end in itself" [as Kant had said about rational deciders].

Universals [essences, forms] are not prior to singular realities, as in Platonism. Nor are they mere abstractions constructed on the basis of singulars. Nominalism, the doctrine that the only entities that truly exist are singular entities (this table, this tree), and "universals" are simply terms or names (nomina) that may be useful; this medieval view associated with the 14th century English philosopher William of Occam influenced Martin Luther. It was developed as empiricism by Hume and James. For NB, universals are in the things themselves [the view of Aristotle and Thomas], most especially, in personality. God is neither singular nor universal; such terms pertain to the realm of things, not to personality.
44-52 (42-47). NB exalts the single personality over what is common--"society, the nation, the state, a abstract idea, abstract goodness, moral and logical law" (43)--and over the community (including the religious community: the socialization of religion "distorts the spirit, subordinates the infinite to the finite, makes the relative absolute, and leads away from the sources of revelation, from living spiritual experience" [a class of experiences recognized in James's but probably not in Hume's empiricist concept of experience] (47). Nevertheless, there is no encouragement here for egocentrism, since man is the contradiction that can only be expressed in symbol: divine-humanity (no, not like the unique Jesus, but bearing within himself the spiritual principle, the image of God).
53-66 (47-55). The grandeur of genuine character achievement . . . arises through victory in the decisive and personally unique struggle for self-mastery. In order to integrate personality, one needs a sense of vocation, putting one's gifts to creative use.

Along with Nietzsche (whose philosophy "destroys personality"), NB celebrates a certain kind of asceticism, not slavish self-denial, but revolt against submission to all that is merely worldly within us and outside of us.

It takes imagination to regard God as personality; it takes imagination to regard each human being as a personality. There can be no personality without the capacity for suffering. Plato [at least partly misinterpreted here] posited an absolute One removed from relation to the many. Aristotle had thought to exalt God by removing him from contact with imperfection; Thomas spoke of God as "pure actuality" with no potential for receptivity, suffering. With atheism NB rejects an abstract God. "God shares in the sufferings of men. God yearns for His other, for responsive love" (51).

A human personality must deal not only with fear in the face of finite threats but also with anxiety in the face of the infinite abyss. Man experiences yearning; he is a stranger in this world. Sexual "union" (NB elsewhere expands on Aristophanes' story of seeking for one's complement from the Symposium) cannot fully quench our desire for the transcendent. Death is a leap over the abyss, "my disappearing to the world, and the world's disappearing to me" into a resurrected life in which "the spirit becomes the controlling power of the constitution of man as soul and body" (54). Immortal life is had through Christ, though it is not dependent upon belief in Christ.
67-77 (55-59). Personality involves both dimensions of love--(1) rapturous, preferential, ascending, idealistic eros, oriented to beauty, the supreme good, and divine perfection, and (2) compassionate, self-forgetting (not asking mutuality), sacrificial, descending, agape (caritas) offered to persons regardless of whether or not one is attracted to them. Both types of love have conceived impersonally. Each type of love, taken in isolation from each other, may be deformed: eros becomes "demoniacal and destructive"; agape becomes a rhetorical, condescending, covertly self-seeking, merit-acquiring display of "good works."

For the unique genius ("geniality") of one's personality to shine, one must embrace choice, conflict, moving beyond social routine, an abstract "common good," beyond falling under "sway of the will to power [Nietzsche's primal motive in all existence], of money, of the thirst for pleasure, glory, etc."

A systematization of Nikolai Berdiaev, *Slavery and Freedom* (Charles Scribners, 1944), **chapter 1, Personality**.
Note: Berdiaev is not a systematic writer. The categories and the sequencing within the categories reflect the instructor's thought, not the author's. I have underlined the themes especially emphasized by Berdiaev.

Features of personality
unique (21; 22.2)
not classifiable (48.6-i.e., if classification is done, personality is being missed)
changeless in the presence of change (22.4; 23.2--it is the same person who was once younger)
mystery (27.2--never fully predictable or thoroughly comprehensible)
microcosm (21); discloses a universe in itself (36.2)
different from the elements and processes of the world (21)
greater than society (26.2)
open to infinity (22)
the two-fold nature of man, God-like, and animal-like (20; 27.2; 45.1)
there is a spiritual reality within man, the image of God (28.2)
personality comes from God, not from biological parents (36.1)
includes thinking, willing, feeling, activity (24-25); the unconscious (40.2)
not the same as soul (30.3)
what is non-personal is antithetical to personality (46.3, an existentialist idea)
a subject, not an object among other objects (26)
potentially (42.3) indestructible (23.3)
cannot be collective (27.3; 41.2-3)
the form of the body (31-2
the face expresses the person (31.2, a leading theme for Emmanuel Levinas)

Relation to other personality (42.3; note: Buber and Levinas begin with relation)
historically, awareness of divine personality preceded awareness of human personality (33)
relation to God (26; 30; 40.2; 44.3)
presupposes a higher level toward which personality strives (39.2-3; 44.3)
love is comprehended as ascending eros and descending agape (55.2)
God yearns for responsive love (51.2); sex is a yearning (53) [that cannot be humanly fulfilled]
divine humanity: God became man and exalted man to heaven (28.2)
the suffering God is the only basis for theodicy (51.1); God is not being but spirit, freedom, activity (51.3)

Personality growth
develops unity (48.2) and wholeness (23.2)
self-transcendence (29.2; 31.1)
the spirit unifies (32.2)
asceticism (49.1; along with Nietzsche, rejects much conventional Christian practice,
but values self-mastery)
the greatness of character is the victory of the spirit, the ascendancy of the spiritual over the material in human personality (47.3)
greater than genius, beauty, and goodness (29.1,3)

Ethics
end in itself (39.3)
freedom is a duty not a right (48.2)
personality transcends universal obligations (29.2, joining Kierkegaard's protest against Hegel)
not an individual understood through material or social scientific categories, (35.2)
not a part of some larger totality 21

Features in N. Berdaiev's writing typical of many "existentialist" philosophers
- Insists that categories pertaining to things not be predicated of humanity.
- Militant opposition to whatever does not align with the truth of [personality]. There is little or no tendency to harmonize, integrate, make peace, since the other is the enemy of humanity. "Man's difficulty is rooted in the fact that there is no correlation and identity between the inward and the outward, no direct and adequate expression of the one in the other" (46).
- Radically exalts the single personality above the social system.
- Intellect is not what is highest in us; the will reveals who we are more deeply.
- Themes such as anxiety and love and death and suffering are at the center of a writer's focus.
- Writing is done with passion rather than by means of careful argument.

[Up]

The Path of Thinking in "The Question Concerning Technology" by Martin Heidegger (1889-1976)

[I. From the question about technology to the "obvious" answer about instruments and human action, to the four causes, to the ancient Greek concept of "bringing forth," to the theme of truth.]

The essay opens by awakening the question of technology and alerting us to the fact that we are going to pursue a *path* in answering it. [*The* question unfolds as a sequence of questions, each of which launches a response, after which further questions probe the matter further.]

The first point is that we will ask about the *essence* of technology, *what it is*.

This is a question to which two answers are commonly given, answers that have a certain obvious correctness: that technology is a means to an end (the instrumental component) and a human activity (the anthropological component of the answer).

But saying something with a certain obvious correctness is not the same as to give the *truth*. But we "must seek the true by means of the correct"; . . . so we ask: "What is the instrumental itself?" (313).

Talk of a means to an end leads directly to the topic of causation, and to Aristotle's doctrine of four causes. Heidegger takes as an example a silver chalice used in a "sacrificial rite" in order first to articulate a somewhat conventional understanding of the four causes. Then a series of questions (316.1) pivots into a deeper account of what MH calls an originally Greek understanding of the *bringing forth* of the chalice.

Our initial inquiry into technology led us to a definition that today seems obvious; pursuing that definition led into an account of poetic, artistic handicraft. There follow questions about bringing-forth (317), leading to the topic of truth (unconcealment).

[II. From technology as a way of revealing to modern technology as "challenging" things so they come to be taken as "standing reserve," involving man in "enframing."]

The double space between paragraphs (318) indicates a major structural division, signaled by the ironic question "But where have we strayed to?" [similar to the pivot in Platonic dialogues where the interlocutor falls into aporia, being lost or confused, "way-lessness"). The question at this point is about the connection between technology and truth. "Technology is a way of revealing." With this statement, we are decisively beyond the "correct" observation taken at the outset about technology as a means. MH takes the strangeness of this result as an occasion for renewing more urgently the question of technology, referring to Greek etymology and to the understanding of *techne* by Plato and Aristotle.

Then comes the transition to *modern* technology (319), which does not bring-forth poetically but reveals by challenging/demanding/extracting/setting-upon/wresting (320) so as, finally, to reveal everything as standing-reserve (322; note 322-23 missing in the packet; you need to refer to the copy given in class).

We come to another question: "Who accomplishes the challenging . . .?" (323). The anthropological part of our initial, "obviously correct" observation about technology now comes into play [deconstruction, to use a later term]. But man *himself* is "challenged" [imposed upon] to suit, say, the production requirements of the market. Thus the question deepens: "Where and how does this revealing happen if it is no mere handiwork of man?" (324) Now we are ready for a central realization. Man is brought into the unconcealed, not as a "mere human doing" (324). We are gathered by an "enframing" (*Ge-stell*) which reveals man, too, as standing-reserve (in other words, as raw materials, "human resources" to be organized, manipulated, exploited, managed).

MH goes on to clarify enframing as the essence of modern technology. The anthropological interpretation of technology is overturned, because its essence is not itself a work of man. MH discerns that essence rising before the great age of modern machines in the drive to reveal nature as *calculable* in early modern physics, when the drive to use science reform the environment was in its early stages (326-27).

[III. Turning to the *essence* of enframing as the greatest danger we find that which essentially unfolds and endures; there we find saving power (if we can abide in heeding it), whose rise art may foster.]

Another double space signifies a major transition. MH restates his project and conclusion and renews the question by asking what enframing *itself* is (328). Unfolding with the implications of the German words in which his inquiry is proceeding, MH portrays man as caught up [my term] in enframing, as something that is coming down [my slang] in our historical age. Enframing is something sent as a destiny, not something produced by man (330). But enframing comes with a danger—the greatest danger—that man will get so caught up in it as to lose sight of himself as the one to whom truth is disclosed and entrusted. Even the spiritual realm can come to be regarded as standing-reserve (331) [Does this happen in pragmatism?]. Thus the very essence of truth gets covered up (333). Being saved from this danger comes inquiring into the essence of technology.

The next turn of the question is this: What is the sense of essence here? (334) Not simply the generality of a term that merely includes the items that exemplify it, but the *way* a thing is, comes into being and unfolds (335). What remains? *"Only what is granted endures.* [In German, this is almost true in virtue of the meanings of the words taken unconventionally.] *What endures originally out of the Dawn is what grants"* (336). [What is the relation between such writing and religion?] For man simply to turn and realize the truth of "the innermost indestructible belongingness of man within granting" is already to see what is rising and may save us from merely compulsively getting caught up in enframing.

Everything depends upon our pondering over and watching over the rising of the saving power (337), which, to save, must be "of a higher essence" than man and akin (related) to man (339). [Is such thinking precisely the spiritual path for thoughtful people who can no longer accept religion? Or is it a way that complements religion beautifully? Or is it a deceptive substitute for genuine, religious spirituality? Or is it just confusing?]

Final question: whether there is another [kind of] revealing that can help us? In ancient Greece, when art was *techne*, poetry was revelatory. Hölderlin (early 19th century German poet) (in a poem) writes " . . . poetically man dwells on earth" (340). It could be that art can foster the growth of saving power, being akin to and radically different from the essence of technology. But now the essence of art (whose essential unfolding we no longer "guard and preserve") becomes more mysterious. Our questioning expands and deepens. "The closer we come to the danger, the more brightly do the ways into the saving power begin to shine and the more questioning we become. For questioning is the piety of thought" (341).

Glossary

Aitia (Greek): cause (conventionally translated); for MH the deeper ancient Greek understanding is that which is *responsible* for something.

Aletheia (Greek): truth, as unconcealment, namely when something is disclosed *as* . . . whatever it is shown to be. The idea is that there is always also concealment, that unconcealment is never total, so mystery remains (albeit obscured in the age of modern technology). We miss the unconcealed by forgetfulness, covering up, deception, following ordinary opinion or the views of "leaders" pass without caring to let the thing itself appear, without asking openly: what is it? To reveal, disclose, let come forth as unconcealed, unhidden, is essential to our being human. Alethuein: to unconceal (319)

Apophainesthai, to bring forward into appearance, to manifest.

Bringing forth: 317 whether natural or through craft or art (poetry, painting, sculpture, etc.), leading to a manifestation or a completion so that what *is* appears.

Cause. Aristotle's four causes have become so traditional that they are named here mostly in Latin, not Greek (though the Latin understanding did not preserve the fresh depth of ancient Greek thinking): *Causa materialis*, the material cause (Greek, *hyle*), what the thing is made of; *causa formalis*, the form or formal cause; *causa efficiens*, the "efficient cause"—what makes it happen, the parent(s) of the offspring, the cue ball's striking the billiard ball and making it move, the silversmith. *Causa finalis*, final cause, the end (*telos*) or purpose, becomes for MH the (finite) destiny into which the all the "factors" responsible draw the thing.

Challenge: to demand from someone or something; to press someone or something, to push it, perhaps to distort it or risk distorting it to do or provide something, that may compromise its essence (see 320.2)

Eidos: Plato's concept understood not as abstract generality but as the whatness of a thing manifesting itself, its way of being what it is (325).

Enframing: the imposition on man that gets us caught up in treating everything, perhaps including ourselves, as standing reserve (324).

Essence: not a mere abstract general term, but the *way* a thing unfolds (see 335)

Essentia (Latin) essence

Hold sway: to prevail, even dominate

Ge-stell: enframing (see above)

Legein (Greek): the verb whose noun is *logos* : speech, reason, discourse; for MH, gathering

Physis (Greek): nature (as process, natural bringing forth)

Poesis (Greek): making, a human bringing forth. Note that MH radically distinguishes this type of human activity, illustrated by the silversmith, from modern technology.

Presencing: becoming (essentially) present

Propriate: to *happen* in a way proper to itself.

Quid—(Latin) what. *Quidditas*, whatness.

Set upon; "challenge" in the sense noted above. It implies a seizing, a transformation of something into a *resource* to supply the "needs" of our will to power.

Standing reserve: things in general taken simply as resources for human manipulation; see esp. p. 322.

Techne (Greek): craft, art, skill, technique (the original, not the modern)

Veritas (Latin): truth

Emmanuel Levinas (1906-1995)

Notes by Jeffrey Wattles on articles by Levinas, "God and Philosophy," "Meaning and Sense," "Beyond Intentionality"; plus selections from *Totality and Infinity*.

God and Philosophy (1975)

The Priority of Philosophical Discourse and Ontology

This is a priority that is assumed in Western philosophy, which reduces God to whatever can be estimated from a perspective where there is nothing higher than ontology.

1. "The philosophical discourse of the West claims the amplitude of an all-encompassing structure or of an ultimate comprehension. It compels every other discourse to justify itself before philosophy." Descartes did this with physics; does Heidegger do the same with theology?

2. "The dignity of being the ultimate and royal discourse belongs to Western philosophy because of the strict coinciding of thought, in which philosophy resides, and the idea of reality in which this thought thinks." Remember (1) Parmenides: "It is the same, namely thinking and being" (celebrated by Heidegger); (2) Hegel's line identifying the real and the rational, referred to at 147-48; (3) Husserl's explication of acts of consciousness in terms of the strict correlation of kinds of subjective act and kinds of object. Let's give an example from Hegel of the "sameness" of mind and reality: physics discovers that gravitational matter is expressed in equations that are precisely the articulation of mind. To understand something is to discover that its essence is a concept. Note that EL is ranging MH within the side of mainstream Western tradition.

3. MH's move is implicitly referred to in the opening sentences. EL's main affirmation is this: "The God of the Bible signifies the beyond being, transcendence. It is not by chance that the history of Western philosophy has been a destruction of transcendence." The two great exceptions to this description for EL are (1) Plato's remark about the good as "beyond being" (*epikeina tes ousias*, Rep. 509 B) since the good illuminates knowledge and gives reality to the forms that cognition grasps and (2) Descartes' "Third Meditation. 4. From a rational standpoint, what does not situate itself in the plane of knowledge is of lesser status; for example, "opinion or faith" is taken in the Platonic sense (*doxa*, *pistis*) as a grasp (I think this is the right road), a belief about something where a knowledge is possible that makes opinion obsolete. Faith, then, is comprehended within Western philosophy as a lack of knowledge of a being, and the same ontology that yields the god of the philosophers still prevails. It will not stand on faith.

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The Priority of Ontology and Immanence

5. What knowledge grasps in its clarity and comprehension is ipso facto brought within the sphere of immanence. What is transcendent means, for Western tradition, beyond comprehension. We are awakened by the Infinite, the other, breaking in upon our immanence. In the West, "spirit is taken to be conversion toward being." After Socrates' clear expression of the indwelling spirit as a trans-philosophic voice/sign, Plato and his successors identified the (highest) divine gift to humans with reason, and this interpretation of spirit culminates in Hegel. In French and German, the same words are used for mind and spirit (*esprit*, *Geist*). The knower is haunted, kept vigilantly awake, by the inbreaking (actual or potential) of Infinity, transcendence, the other, that which has not been brought into the circle of comprehension, that which is comprehended, that which has been verified as the same as knowledge.

6. Consciousness sustains immanence by the activity of the transcendental unity of apperception (Kant's term) which synthesizes (Kant's term) or gathers (Heidegger's term) data from whatever awakened it. This consciousness re-interiorizes everything and centers everything into itself. The transcendent has been reintegrated within the same. "Apperception" in Husserl implies perceiving something as more than what one immediately grasps.

The "transcendental idealism" referred to here includes Husserl, for whom the transcendental ego—a purifying or synthetic function operative in every consciousness—enables us to constitute whatever we recognize—trees, chairs, others (including God)! Kant and Husserl are very close. Whenever we recognize a tree as a tree, we are exceedingly diverse inputs in the mind; we associate corresponding experiences as being of the same object; we understand the very idea of an object in the world with the possibility that we and others can experience it and refer to the same thing over time. We are continually active spinning our grasp of the world so as to have a comparatively unified sense of things. This is what mind does. The account of consciousness at the top of p. 134 represents Husserl.

7. Axiological and practical strata remain within experience; note their foundedness on representation, on immanence. For example I see a tree (a representation (Kant's term). The tree is beautiful, refreshing, with leaves dancing in the wind (the axiological, or valuational or evaluative dimension of the experience). In fact I decide to make take one of its broad leaves to use as an umbrella in the rain (the practical stratum). Enjoyment of value and actions under the governance of goodness do not carry me beyond the realm of immanence, remain rooted in the representations that are the fabric of my knowing.

8. Affectivity here is a tendency toward satisfaction; but another kind of affectivity is possible, oriented toward transcendence.

9. Religious experience is in the same boat; its discourse is a language made up of propositions bearing on a theme, referring to a disclosure, a manifestation of presence (Heidegger's terms). Is there a discourse that works otherwise? (Cf. EL's note 7. "The notion of experience is inseparable from the unity of presence, or simultaneity.")

11. The implanting of this idea in the mind involves a radical passivity, trauma, an ancient signification outside the remembrable past (even beyond for Plato the highest truth is gained through anamnesis, recollection, and even though for Husserl the past can only be what once flowed through the present).

The Idea of the Infinite

10. The merit of Descartes's Third Meditation is to acknowledge a cogitatum (object of thinking) that transcends, encompasses, contains, includes the cogitatio (act of thinking). This inverts the rationalist tendency for thought to comprehend, include, contain its object. Intentionality (Husserl's term) and letting be (Heidegger's term) remain within the Western mainstream. The Infinite is not-finite (which I am) and in me.

11. The implanting of this idea in the mind involves a radical passivity, trauma, an ancient signification outside the remembrable past (even beyond for Plato the highest truth is gained through anamnesis, recollection, and even though for Husserl the past can only be what once flowed through the present).

Divine Comedy

12. The negation of the Infinite is subjectivity; the difference between the Infinite and the finite is behind intentionality. Here subject is broken into prior to the drive toward the goals of theology. The Infinite arrives before the finite can prepare itself to welcome and love—and that's the trauma.

13. The idea of Infinity, beyond comprehension, engenders a *desire* that is unsatisfiable, beyond intentedness (in which there is a correlation between subjective appetite and the satisfaction in which it is intersted). It is a desire for the Good which is beyond being. (Note that the italics at the end of the word highlight the term *esse* with which many French words terminate that have "interest" as their root. The implication is that to be interested is something remains in the realm of being.)

14. The idea of the Infinite takes love beyond complacence (pleasure, gratification). The Desirable or God necessarily transcends Desire as what is Holy . . . which refers us to the undesirable other. In the Holy there is a he in the You. The Holy is a person (a representation of the Infinite) and not a thing. It is transcendent to the point of absence . . . so much so that one may confuse its absence with the stirring of the there is (il y a—the German *es gibt*). literally it gives is one of Heidegger's favorite phrases, expressing Being's generous gesture—recall Plato's Good that illumines the mind and gives reality to being. This is a divine comedy . . . except when facing the neighbor.

Phenomenology and Transcendence

(It seems that phenomenology here is being carried beyond the Husserlian limits previously characterized, an extension that Janicaud will criticize in the second part of his essay.)

15. It is possible to explicate the ethical significance of transcendence in terms of responsibility for the other, for all others, a measureless responsibility that is an homage to the others' needs, preparing us to substitute for the other (taking his punishment). Prior to religious experience, and prior to brotherhood, both the brotherhood of blood (the sons of Adam and Eve showed what that is worth: Cain slew Abel) and brotherhood generally, which is based on responsibility, not the other way around. (Endnote 1 refers to "Israel's universal vocation which the state of Zion ought to serve only, to make possible a discourse which would all men in their human dignity, so as then to be able to answer for all men, our neighbors.") (Endnote 22: "It is the meaning of the beyond, of transcendence, and not ethics, that our study is pursuing. It finds its meaning in being *a responsibility for others*, for ethics is structured as the-one-for-the-other; there is signification of the beyond being, for one finds oneself outside of all finality in a responsibility which ever increases, in a dis-interestedness where a being undoes itself of its being."

16. The most extreme subjection to the other as one who is guilty leads to a total emptying of the self (cf. *kenosis*, a New Testament idea of Christ's having abandoned heavenly glory to serve here below). All this is neither an experience nor a proof of the Infinite.

17. The excess of the hyperbolic demand arising in the face of the other is *saying*, making signs to the other, signifying the very giving of signs, opening me to the other. "Here am I" (in French, *me voici* where the I is in the accusative or dative case, as the one answerable to and beholden to the other); this is the standard Biblical reply to being called. It is the first religious discourse, sober, without mystery (evasion). The saying precedes the said. The Infinite speaks through me; only its testimony is pure.

Prophetic Signification

18. Prophetic signification is from the Infinite in relation to the finite; it is pure, prior to disclosure, refusing objectification and dialogue. It orders.

19. Philosophy has repressed the other. It is necessary to interrupt the unity of philosophy's discourse and the talk of proofs of God and experiences of God with an alternate rhythm of the Infinite.

Meaning and Sense (1964)

1. Meaning and receptivity. There are two classic theories: (1) for Plato and Husserl perception involves an intuition of object-meanings; (2) for Heidegger the simplest [object] requires being as its horizon-being, namely, which is gathered in a manner that may accorded to what others regard as the alleged sensory "basis" of metaphoric language. ["Gathered" is Heidegger's word for the synthesis (Kant) that brings together what is in the background or margin (Husserl) of any object of consciousness].

2. Meaning, totality, cultural gesture. Meaning is an affair of invoking variously (it need not be through language—a gesture suffices) a cultural world or totality. The hoby provides the sense of Being that is presupposed as the background on that basis of which intellectual recognition can occur.

3. The antiplatonism of contemporary philosophy of meaning. If meaning arises (only) through each cultural, Being-and-world-gathering act, there is no eternal perspective for us; there are no colonizing hierarchies of insight. This multivocal condition is atheism.

4. The "economic" meaning. The attempt founders to reduce the cultural play of meanings to a basic meaning, a function of the values univocally determined by human need. But human needs are always also culturally expressive. (Note nationalism as need, too.) And the drive for unified, fulfilled society presupposes (as in Plato's Republic) something that transcends need.

5. The unique sense. Pluralism is incoherent, since it can't help presupposing or needing a Source of Sense. For the (western) rationalist Source is the one that no longer credible and still economic religion of a supernatural God of miracles. The analysis of sense must yield the notion of God that sense harbors.

6. Sense and work. Sense arises from orientation toward an Other—as seen in the noble work done in 1941, work done without getting anything in return, without triumph, without eternal life, work done on behalf of a future beyond my death.

7. Sense and ethics. There is desire beyond need, a relation to the Other—who is both (1) understood hermeneutically (in the customary ways of interpreting) and (2) functions to ensure meaning. The relation to the other is neither engulfed in the reflective pretentions of philosophy's self-consciousness nor solicited in a naive-spontaneous way by the need for "God."

8. Beyond culture. Plato mistakenly thought mind could rise above culture and grasp eternal truth, but retained the potential for tyranny. Nevertheless, finding the abstract man in each man, he paved the way for a new moral Platonism, capable of judging cultures.

9. The trace. The face is a visitation (not an effect, not a sign—both of which are intramundane). The other is the trace of Him, of (thirty—double!) past, absolutely transcendent, not the (Husserlian) correlate of any intention. . . beyond iconography (cf. Hegel's critique of representation as picture-thinking). "The revealed God of our Judeo-Christian spirituality." Thence being has a sense (not a finality; there is no end. True happiness attends desire which is not extinguished in happiness.

Beyond Intentionality

1. Does thought have meaning only through knowledge of the world? (No.)

2. For Husserl et al the "bestowal of sense" (*Sinngebung*) is produced in a thought. One can thus grasp, in filled intentions, the *hinbodi* ("bodily") presence of things and the themes of categorial intuition. The act is displayed on a continuum with the sensed.

3. But perhaps the "potential surplus" of the world is to be sought in an immemorial past of creation, inaccessible to knowledge and representation. Selves would "simply remain separated" "*unless . . . their gathering together be . . . proximity, face-to-face and society*" (534).

"Before any particular experience—and under every particular experience—there lies an extreme rectitude; a point-blank rectitude, the goodness of an heart, freedom in myself, out of an immemorial-non-representable-past" (of creation) (536). "Is the way in which the stranger thrusts himself upon me not the very manner in which a God who loved the stranger and who put me into question by summoning me would "enter on the scene?" (536).

The face signifies to God . . . [and] to God-in-me (537).

The negation implied in the word infinite (not-finite) involves responsibility and "the interweaving of the Infinite with the finite: the *In* of Infinite signifies at one and the same time, the *not* of the Infinite, the transcendence of the finite, and the overflowing of the Infinite in the finite" (538).

"God inseparable from the face of the other man" (538): There "might be "more revelation of God in greeting the twelves than in the zero-a-zero- with the Eternal" (539).

Selections from *Totality and Infinity*

in PR, 515ff., tr. Alfonso Lingis

1. Infinity and the face

The face is not a *thing*. The one to whom we speak transcends our common genus/species and also transcends any theme we could constitute in what is said about to the Other.

The face is not constituted by the I but emanates from the Other, putting the Same (EL's term for the self) in question.

Infinity is not something beyond an already-given finite, but what calls the same to freedom and responsibility, thus overcoming its limits and thus its finitude.

2. Ethics and the face

The face expresses the Other beyond enjoyment and knowledge, a non-neutralizable "Do not commit murder" that contrasts with its Height and vulnerability (e.g., to starvation). The ethical founds the true, the universality of reason. The ethical is not beautiful, enchanting, lyrical, romantic. "Expression does not radiate as a splendor that spreads unbeknown to the radiating being—which is perhaps the definition of beauty" (519). "The gravity of ineluctable being freezes all laughter" (519).

3. Reason and the face

Prior to interpretation (or maieutics [Socratic midwifery, as viewed by Kierkegaard]) and prior to the discrimination of the true from the false is the expressive face, neither action nor value [cf. Heidegger's critique of value as anthropocentric and thus ultimately gratifying]. The face can be distorted by mysticism and [aesthetic]ism. One may also welcome the Other in peace, respecting alterity, recognizing the infinite, founding (with Descartes) universal reason.

4. Discourse founds signification

In signification I express a meaning to someone; the Other is thus the first condition of meaning. Signification—ergo the face-to-face—makes possible (the communication of) meaning, whose origin cannot properly be thought as an interior (perhaps bodily—Merleau-Ponty) pre-linguistic synthesis to be imparted to another. Reason requires social plurality and separation; reason does not, as in Hegel, overcome alterity.

"The idea of infinity in consciousness is an overflowing of a consciousness whose incarnation offers new powers to a soul no longer paralytic—powers of welcome, of gift, of full hands, of hospitality." (523)

5. Language and objectivity

Husserl (who portrayed the constitution of the Other and of infinity) did not get as far as Descartes, who realized the priority of infinity to the ego (cogito). Objectivity involves space to the sense of distancing from one's own self-possession (in order to express to another, to give what I think I've found and understood) by a linguistic offer to the Other. Time is the potential dimension of the infinite in oneself from one's own existence.

Jacques Derrida

The Electronic Company for Deep Thinking does not endorse any writings of Jacques Derrida. Other fine Philosophy is available at our sister site, The Electronic Company for Deep Philosophy.

Note on "Structure, Sign, and Play"

Note on "Structure, Sign, and Play" (second set)

Note on "Violence and Metaphysics"

Note on "Violence and Metaphysics" (second set)

Note on "Force of Law"

Notes on "Structure, Sign, and Play"

Text: "Structure, Sign, and Play in the Discourse of the Human Sciences", in The Structure of Modern Criticism, ed. Lodge, Longman, 1988.

Notes by Jeffrey Mehlman

1. On the relationship between a desire for novelty (a desire ... about "Structure, Sign and Play in the Discourse of the Human Sciences" ...

2. Derrida's opening: it would be a vain quest to find a beginning to the quest of the human sciences. Derrida's opening: the quest of the human sciences has been the quest for a center, a fixed point, a fixed sign, a fixed presence, a fixed meaning, a fixed origin, a fixed foundation, a fixed ...

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Jacques Derrida, "Violence and Metaphysics: An Essay on the Thought of Emmanuel Levinas"

Text: "Violence and Metaphysics: An Essay on the Thought of Emmanuel Levinas", in Writing and Difference, Routledge, 1978.

Notes by Jeffrey Mehlman

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Jacques Derrida, "Force of Law"

Text: "Force of Law: The Mystical Foundation of the Authority", in Deconstruction and the Possibility of Justice, Routledge, 1992.

Notes by Jeffrey Mehlman

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8. Hegel against the Romantics, or Irony under fire

9. Kierkegaard against the Romantics, or Irony and repetition

10. The two transcendental schemes, carnival-monopoly or open-question: the Other beyond, or a radical Other-within-the-same (Levinas, Derrida, Lacan, Zizek, Laclau, Badiou, Rancière)

11. Lacan's Kant with Sade: "I ship, I know, but I know not wherefore" (Lacan's Kant with Sade)

12. What does not exist is not possible: Zizek

13. Thesis 11 against Marx: Zizek's "Plus-de-Jouir" as the surplus-effect where no Substance of Value is to be found (Zizek's Marx against Marx, or the Surplus-Value of Surplus-Value, Zizek's Marx against Marx)

14. Zizek's Lacan against Lacan: the Lacanian Real as the Impossible-Real of the Symbolic, the Lacanian Real as the Real-of-Fantasy (Zizek's Lacan against Lacan)

15. Postscriptum: Zizek's Lacan against Lacan, or the Quarrel between Lacanians and Lacanians

16. Postscriptum: Zizek's Lacan against Lacan, or the Quarrel between Lacanians and Lacanians

17. Postscriptum: Zizek's Lacan against Lacan, or the Quarrel between Lacanians and Lacanians

Theodicy: Thoughts for your consideration

How can we affirm an eternally perfect, all-knowing, all-powerful Creator God in the face of the facts of suffering? The "problem of evil" is debated, partly because some philosophers believe that the available answers are inadequate and that their inadequacy gives reason to deny the existence of such an eternally perfect, all-powerful, loving Creator. Usually the discussion occurs as a debate, rather than as an inquiry toward greater understanding of the possibilities and limitations of religious thought.

1. “Taste and see that the Lord is good.” Once you have truly found God in personal, spiritual, religious experience, questions about suffering do not shake your faith. You rather seek the meaning of suffering and the mission of adversity.

2. Think of all the different reasons why things happen. Natural processes follow their course, and accidents happen in our world. A flood or an earthquake should not be called an act of God.

3. Don’t have unrealistic expectations, and you’ll be less disappointed.

4. Anxious craving causes suffering that can be alleviated by acquiring “the mind of perfect poise.”

5. If there is to be the creation of imperfect beings with free will, a certain degree of evil is inevitable.

6. Some suffering results from our misuse of human freedom, violating—deliberately or not—principles of health, sanity, morality, or happiness.

7. Without suffering, actual and potential, we cannot develop a noble character.

8. We must not imagine that this world is the best the Creator could do. There is a heaven of eternal perfection where the will of God is done, as well as this evolving realm where human beings are invited into the adventure of becoming perfect.

9. There is an evolving phase of Deity whose incompleteness partly explains the degree of disorder on our planet.

10. The work of creation has been shared with subordinate beings who are not infinite and eternally perfect.

11. A superhuman rebellion against God is responsible for some of the confusion, evil, sin, and suffering on our planet.

12. It is misleading to think that God gives permission to wrongdoers. A human lifetime is over surprisingly quickly and judgment must be faced.

13. Some suffering occurs because God chastises those he loves in order to stimulate them to turn from evil into the way of life.

14. "God's ways are higher than your ways as the stars are higher than the earth." Not everything is good, but God—and those who cooperate with God—so labor that everything eventually does work together for good—and we have a responsible part to play in the process.

15. We cannot fathom why God permits such suffering, but he does not leave us alone. "In all our afflictions he is afflicted with us."

16. A Son of God has come forth to reveal the love of God, to experience this life with its full measure of suffering, and to comfort those who suffer.

17. Once an episode of suffering is over—really over—we look back and find that it was not truly substantial. Though evil appears to exist for a time, it is parasitical on realities that are

good. On the path from chaos to glory the sufferings of time are eclipsed by everlasting joy.

The feminist ethics of Nel Noddings

First, a summary of NEL NODDINGS, *CARING: A FEMININE APPROACH TO ETHICS AND MORAL EDUCATION* (Berkeley and Los Angeles: University of California Press, 1984).

Beware: summarizing is a rational-analytic process that obscures the intuitive experience of receptivity (e.g., in reading), which is essential to establish an appropriate relationship with another person (e.g., an author).

Nel Noddings, a former high school mathematics teacher, now in the School of Education at Stanford University, draws on her experiences as a wife and mother. Caring as a parent and as a teacher are her paradigms.

She articulates her ethic by contrast with an ethic of rational principle, which appeals primarily to principles, propositions, justification, fairness, and justice (1). This approach is characterized by a "logic of the third" (a phrase she borrows from Buber) "in our others whose behaviors differ from ours with the promise of ultimate vindication" (2). This approach tends to place an emphasis on the rational principle and minimize the moral meaning of the rules or rules designed to be universally applied appears to obscure the very differences between people that give rise to moral dilemmas. She regards mainstream ethics of the caring relation, however, as a universal requirement which saves her ethic from relativism (85).

Her ethic is grounded in the experience of justifying conscious decisions about moral, but different, ethics in terms of justification: "to behave ethically is to behave under the guidance of an internalized principle or set of principles and to be able to explain the (2)). "When we can do so, we should, identify, be able to present reasons for our action/inaction which would persuade a reasonable other." (Noddings, Nel, 1984, p. 1). At the same time, "Principles are not justified in the way that statements of fact can be justified. They are not truths. They are derived not from the principles but from our ethical attitude" (94).

The alternate approach is "rooted in receptivity, relatedness, and responsiveness" (2), is concerned with seeking more information, talking to the participants to see their eyes and facial expressions, to receive what they are saying (2). This approach focuses on the human feelings and needs and impressions. The focus is "not on judgment and particular acts but on how we meet each other morally." Uniqueness and subjectivity are emphasized. "Since so much depends on the subjective experience of those involved in ethical encounters, conditions are rarely morally similar for two acts of the same kind." (Noddings, Nel, 1984 Ed. (5).

The book's title associates caring with the feminine; it must be understood, however, that women have no monopoly on the feminine. "It may be the case that such a approach is more natural to women than to men, but the ethical principle I shall not attempt to defend (2). "Contrasts between masculine and feminine approaches, . . . are not intended to divide men and women into separate camps. Men can be and are caring and women can be and are rational and objective. Masculine and feminine are used in this book to refer to aspects of a dialogue of genuine dialectical nature in order to achieve an ultimate synthesis of the masculine and feminine in the human being." (2). "Thus I shall have to argue expressively" (6). "Masculine and feminine, because I, to find and fix the firmament." (74)

Primary receptivity is not a matter of "putting oneself into another's shoes." Such a procedure is a matter of a set of principles and principle-driven effort to understand. (78). It prides itself on, as a pale, homage to the ethics of principle.) Nevertheless Noddings says, "Caring involves a feeling with, not just a cognitive understanding of, another." (79). "Caring is a state of being, which the view from the outside, the cries Kierkegaard. ? must see the other person's reality as a possibility for my own" (14). "The one-caring receives the child and views his world from within." (Noddings, Nel, 1984 Ed. (5). "Caring calls this relational process 'inclusion' (63) (into or institutionalized helping arrangements.

"How can you even know that you are actually 'receiving the other?' In being totally with the other person (here is a phenomenological description. Sometimes we feelings recognize that the person is in pain, but we fail to assess the cause of pain aright (25) (this explanation for error is correct, but it is not the complete explanation). It is not the case that the cared-for as he is and as he might be—as he envisions his best self—in order to confirm him" (67).

The feminine approach has its own kind of rationality, the "receptive rationality of caring." It is not the ancient rationality of principle, but is nevertheless reasoning because the middle phase in the process. There is a danger of a hasty shift into the objective, procedure-following, principle-driven mode. This shift is a recurring stress-inducer experience. Reasoning in the intermediate phase of the process of resolving a question.

She appears to experience caring as self-forgetting identification with the cared-for, punctuated with ever renewed engrossment and dualities.

It is a total conveyance of self to other, a continual transformation of individual to duality to new individual to new duality. Neither the engrossment of the one-caring nor the preservation of attitude by the cared-for is assured, however, and neither is reasoned. While much of what goes on in caring is rational and carefully thought out, the relation is characterized by a receptivity that is not reasoned and carefully thought out.

Caring is not discovered by external, "objective" observation. Caring is sometimes spoken of as a "natural" relation, but it is not natural in the sense that caring is not caring is not caring is not "helping" activities may indeed be uncaring). We care about things. We also care for self and others, caring needs for nourishment, caring needs for warmth and shelter, caring needs for tender teenage sun can manifest caring (10-11). Her ideal is to be consistently One-Caring, someone who is "engrossed in the welfare of others." (1). Caring is of an ethic, with an ethical warrant and comforts or "frees you to embrace the absence you have chosen" (19). The caring attitude is feelings, not reasons or principles, but certain feelings guide (20).

One learns to participate in caries. At one stage, things are allowed to enter with little restriction; a reservoir of images and energy is stored up. Then a focusing takes place; the energy and image flow, partially directed by focus on a point of interest. Then a diffusion may occur. The energy is converted to a spiritual force and over the entire field of interest. Illuminating reflection and ground. The field now characterized by coherence and grace. Both initial and final stages may be characterized as receptivity, but the receptivity of the one-caring is not the same, we receive what-to-there in relation to what-to-here. We see how we are related to this object to what we are related to it.

There is something like a circuit of caring [my term, not here] which must be completed in order for caring to be achieved. In the case of caring for the sick, disabilities, we contribute to the caring that is coming his way. This includes recognizing the readiness of the one-caring to receive the cared-for and the attitude of caring or to the act. Not necessarily that he is ready for must express gratitude or give something back to the one-caring, but he must be receptive/ responsive to the caring that is coming his way. The demand that he must be in a state of duty may be delivered ungenerously, the one-caring may become resentful and, pushed hard enough, may cease caring. Caring is a relation, not a quality or characteristic for self. (The "ethic of caring" is right, ", . . . the cared-for grows' and 'grows' under the perceived attitude of the one-caring." (63). It does matter what the attitude of the one-caring is toward the cared-for. Caring, creativity, and spontaneous disclosure of the cared-for that manifie themselves under the most favorable conditions." (Noddings, Nel, 1984 p. . . . What the cared for gives to the other (their direct response to the one-caring or in personal delight or in happy growth before her eyes is genuine receptivity" (74).

What if you are supposedly the cared-for but the one-caring is inauthentic? When the caring is not coming through as genuine, one can either (1) move covertly into the role of one-cared-for (at the end of the cycle) or (2) "Some people interpret the "one-responsibly at their best and respond to what should have been the intention ('the way of hope and beauty' (7).

The ethic of caring and its motive: actualizing one's ideal. We all know what is it like to be naturally caring for someone else, and to receive such caring from another person. "This is caring." (48). "We can easily recognize that this is the way we want to be. When we can, we do. When we cannot, we perceive a basic obligation: 'I must.' "My first and continuing obligation is to meet others as one-caring" (1). We come as sensitive, compassionate caring by motivating ourselves toward our personal ideal of becoming a caring person. Caring is a "way of being." "Our ideal self cannot be to struggle toward the other through clouds of doubt, aversion, and apathy" (58). My ideal must be realistic; it must take my capacities, my ancient, and my inherited inclinations into account. There are instances in which ethical capacity is diminished, e.g., when alternatives are tragically restricted, e.g., on account of poverty, oppression, or institutional constraints (1-2). The ideal is moral, beautiful, energetic, proud, yet humble on account of one's dependence on support and energy from the other (1). Why be good? Because I want to be good. I am moral. I want to be the other human because I want to be moral (51). The ideal is nurtured through dialogue, practice, and attributing the best motives to others (58-59).

Rules and conflicts. None of the conventional rules is absolute. Not that in the name of Principle one is permitted to betray another person. The point rather is that caring for someone is a relation that sometimes conflicts with rigidly sacrificial (52-53). There is a permanent liability for guilt, since caring can lapse or go wrong.

Joy. One maintains and enhances the ideal through enjoying, e.g., celebrating the available beauty of daily repetition, and of homey, physical phenomena and activities (124-31). Joy is a natural consequence of caring (Noddings, 1984 p. 179). "The occurrence of joy is a sign of part of our fundamental reality that may be identified with the feminine as it is experienced by women and by men." (Noddings, 1984 p. 179). Joy is a sign of our connectedness to others and to give adequate recognition to the conscious aspects of emotions. She observes that joy is like intuition, in that it is accompanied by certain such as "object," but unlike typical emotions, is not advanced as a reason for doing something (142-43). Sartre well describes the departure from rationality and emotion when someone moves from acting in a rational where it is exalted or unworldly or when it supplants other awareness. But receptive joy, joy over relatedness, joy in the very presence of the other, is not beyond the rational. It is a natural consequence of caring. It requires in addition to objects. Such joy grows in the growth of altruism and social sensitivity (143-44).

It often seems to sweep over us without being directed at an object. It is spontaneous, but brought by the joy itself seems to arise from something beyond the immediate subject. Further, it seems often to accompany a reflective mode of consciousness . . . (133).

Experiences of caring lead Noddings to regenerate the traditional ontology of levels of things, stuff, and beings, and to a moral ontology of caring. Among different orders of animals, there are degrees of respect-ones to our caring. We have a duty not to bring needless pain to a fly, but we do not have a duty to care for a fly in the same way we care for our children. We are obliged to care for the cared-for, but what about the non-human? It is not strictly appropriate to care for plants. The person involved in the controversies take precedence over the plant, but we do not have a duty to care for the plant. Nevertheless, we should be sensitive to the plant. We behave ethically only through things, not to things. We understand in the rhythm of caring. All the time we are caring we are experience with ideas goes through three phases: intuition, incubation, and illumination (161-65).

Noddings's challenge to a religious ethic of love

Noddings's atheism is expressed in terms of a protest against violations of caring in male-dominated religion. Noddings cites Nietzsche as one of the authors who have influenced her philosophy.

There are those who locate the source of their ethicality in God, and others who find theirs in reason, and still others who find theirs in self-interest. I am certainly not dismissing the contributions of these positions nor their power to motivate some individuals, but I am suggesting that they do not ring true to many of us and that they do not adequately describe our experience in the search for justification. (104)

The first problem with appeals to that it makes love obligatory (74). The demand for universal love leads to conflicting demands for caring, is impossible to actualize, and tends to produce guilt and hypocrisy. Noddings says that Christian ideals "an internal state attained to try to care for whoever crosses our path" (8). Rather, there are "concentric circles" of caring: one begins with those nearest, "the cared-for." Caring for those nearest and dearest does not mean person cares for someone else, so I come to care for that third person. What about strangers ? I care for them in the sense that I am anticipation and have grace, for my original response is to gone and, away of my firmness, I fear a request I cannot meet without hardship" (47).

There is no command to love me, indeed, any God to make the commandment. Christianity, which reduces the notion of caring to Christian love, finding it unattainable in any but the most abstract sense and thus a source of distraction. While much of what is called the ethics of caring can be traced to Christian ideals, as Christian ethics, there will be major and irreconcilable differences. Human love, human caring, will never be enough on which to base an ethic. . . . Human love, human caring, will be quite enough on which to found an ethic. (29; cf. 4)

She speaks of "natural inclination," "natural caring." The story of Abraham, willing to sacrifice his son in obedience to God's thought was) the command of God, illustrates how his religion can carry us from caring (439; 97-98).

Let me say it here: I have no quarrel with the Christian ideal. It is hard one for many—even for many I love. In our earlier discussion of Abraham, we saw a fundamental and deeply rooted chasm between male and female values. We see the difference illustrated again in the New Testament. In Luke 16, we hear the story of a rich man who ignored the suffering of Lazarus, a beggar. Men dwell, Luke tells us, in peace and glory, but the rich man finds eternal torment. He cries to Abraham for mercy:

Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, "Son, remember that you in your lifetime received your share of good things, and Lazarus in his share of evil; he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence. (Luke 16:24-26)

But what prevents their passage? The judgmental love of the harsh father contrasted with the feminine love at the foot of the cross. Surely, he even in despair she would cast herself across the chasm to relieve the suffering of her child. If the gulf, the, she will prevent. Her schedule, if he calls, the most men are so caring. New Yak gain, what ethical need has woman for God?

In spite of the masculine, we hear the strong judge induced by the traditional, masculine approach to ethics. When Kierkegaard defends him in an agonized and dissonance search "Suspended beyond" he which to ethics he repeatedly defends the divine, revelation, the revelation the emptiness at the heart of his own concrete existence. If Abraham is, he, he, Kierkegaard is lost. He concludes: "So either there is a paradox, that the individual as the individual stands in an absolute relation to the absolutely absolute." (Kierkegaard, 84).

Woman, as one-caring, pits her gains and both Abraham and Kierkegaard. Not only are they lost, but they would take all of us with them into the lonely wilderness of abstraction. (97-98)

[In her critique of the implications of the text from Luke 16 accurate? Is there any way for someone who regards the passage as a teaching of Christ to defend the story?]

Receptivity as the responsibility for and the response to evil:

But this evil [of a woman who murdered her abusive husband while he slept] is not An Evil sanctioned by social forces and just waiting to trap the weak and unwary. It is created by individual human beings making conscious choices. When one intentionally rejects the impulse to care and deliberately turns her back on the ethical, she is evil, and this evil cannot be redeemed. . . . One cannot be rescued from evil as from a hurricane. The parallel Buddhist image seems more obvious to my opposite. Nor can evil be redeemed with compensation; it can only be terminated, rejected unequivocally. Evil is likely, either, to be repeated or avenged by the submission of its victim. Again we see that an ethic of caring is a proud ethic. It does not turn the other cheek or seek submission. It seeks to prevent a second blow. It does not seek to 'heap coals of fire upon the head' of the transgressor not to prove to one-caring's superiority, but because the cared-for is worth the effort and one-caring enhance caring. . . . How often are we lost because we do not know until too late that we are dealing with evil. This is an unavoidable danger of acting under the guidance of an ethic of caring. (116)

[In her critique of the implications of the text from Luke 16 accurate? Is there any way for someone who regards the passage as a teaching of Christ to defend the story?]

Critical questions. Noddings works with the hypothesis that there tend to be differences between masculine and feminine approaches to ethics, women, for instance, "Women tend to be more at their ease and women at their best." Why is this practice understandable? Is it fair? Is it accurate? Is it helpful? Is it a stereotype? Is it an expression of a religious an ideology? Is it a sign of a sense of inferiority? Is it an attempt to keep women in their place? Is it an attempt to keep men in their place

Notes on Garrett Thomson, *On the Meaning of Life*

Chapter 1, Limiting the Question. The main point: The question of the meaning of life needs to be clarified before it can be properly addressed. We can inquire to find the meaning of life in a way that can be true and false, and which makes a difference to how we live and what we do.

A first expansion. Chapter 1 will probably impress you with how a philosopher trained (at Oxford) in the analytic tradition can clarify the complexities implicit in a question that at first glance may seem obvious: What is the meaning of life? Just getting clear about the question and its implications if often a very important beginning to an inquiry. As you read the chapter, please recognize that the headings "Unanswerable questions," "Unknowable answers," and "No universal answers," represent summary objectives to the text for which GT is going to argue. Chapter 2 – 12 – 18 are exercises in kinds of value; this will prove to be an important topic as the book unfolds. As GT sorts out the ways of understanding the question of the meaning of life, he announces just one major conclusion: "An understanding of the meaning of life must have some practical implications for how we live and what we do" (p. 1). On p. 3 and 13 you will notice direct or indirect criticisms of religious ways of responding to the key questions of the meaning of life. Is a reasonable secular response possible? Is it the case that a theistic or particular interest to indicate possible lines of response to GT's materialist arguments to help the student understand how some people who are committed to a religious worldview understand the meaning of a religious philosophy. Obviously it is up to the individual reader to arrive and his or her own decision whether a particular reply is a good one to GT's argument.

Chapter 2, The Infinite. Main point: We don't have to assume that meaning in life necessarily depends on relating life to God.

Expansion: Many people are angry at GT for arguments against the idea that God exists but against the idea that meaning in life is to be understood solely in terms of its reference to God (or the Infinite or the Absolute). Pp. 17-18 explores the idea of the authority of God being the basis of values. The argument has important parallels with the Euthyphro dilemma (see the entry on Euthyphro in the Stanford encyclopedia of philosophy <u>http://setis/cbi/tamu.edu/</u> and ask whether they help provide any answer to GT's argument. Note the distinction between factual and normative claims (see the Stanford encyclopedia) because for human life doesn't justify the normative conclusion [value judgment] that we ought to honor that purpose. (Question: should a person who is a reasonable secular humanist be willing to use the Bible's purpose as a time fact without normative implications?) In general, it is a mistake to conclude a value judgment or a normative claim about obligation from premises that are entirely descriptive of the world of fact. If a religionist must make that kind of mistake, then this criticism on this point is incisive indeed.

Regarding GT's claim (p. 19) that "Meaning is not a religious concept" (emphasis added) Pp. 20 you see a critique of the idea that life has no real meaning except as a way to gain a better after life. Would an intelligent religionist make such an extreme claim? If not, how could the claim be modified?

P. 22: would immortality make life boring and meaningless? Necessary?

Note the distinction between factual and normative claims mentioned in the middle of p. 18. This will be a focus of later reflection.

GT then argues that it poses a false dichotomy to ask someone to choose between affirming an objective, divine purpose and settling for a merely subjective, human purpose. There are alternatives. Consider the last paragraph beginning on the bottom of p. 19 and p. 16 plus the following paragraph. Note the discuss Annie Dillard's quoting the Bible: "What does the Lord require of you but to do justly, and to love mercy, and to walk humbly with your God?" Is this an appeal to a religious purpose or a quote from the Bible? What would be implied if we were in fact making an appeal to authority? Have we evidence of God's existence? Is it possible to know God's purpose for human life?

GT's conclusion: Even if God exists and if He wills what is good, then His will does not constitute the good, but rather it is the good that constitutes God's will. Our reasons for obedience to God are not simply simplistic alternatives, one might indeed prefer GT's conclusion, but mature religious thought may well reject this way of setting the question. GT's first chapter has well shown the importance of careful work on a question before we try to answer it. Some of the most important and most troublesome questions it merits comparable work. In particular, if God's authority is not merely that of an external but internalized voice, what is it? Is it being that and the ground of human being? Does it provide a relevant ontic relationship with him, and if his spirit presence indwells the mind—indwells the heart—what is the center of motivation now and what is the relevance of the commandments? Is it possible to have a relation to God that is not experience of intrinsic value in our daily activities—the key to the meaning of life for GT. Consideration of Chapter 12 (Creation of Value) and Chapter 18 (Contemplation) may provide a manner of placing something in a wider context. Even the intrinsic values in GT's meaningful life have to do with the self's relations to something beyond the self. Perhaps, the question is not, "Is there a purpose for meaning" doesn't do the work GT wants it to do, since there are meanings of values, too. There is no infinite regress since, for the believer, God is external truth and the source of eternal truth, the source of endless expansion of meaning.

Chapter 3, Is There a Plan? Main point. Evolutionary theory makes it unnecessary to appeal to divine purpose to explain life and the characteristics we have as organisms.

This chapter illustrates the importance of distinguishing between: The Christ concept of God or the concept of the motherly love of God) as anthropomorphic personifications (anthropomorphism—conceiving God in the form of a person). How might a religionist reply? (In case you want to read some more on this try http://www.personal.kent.edu/~jwattles/santan.htm)

How does GT's claim about the meaning of life provide a foundation so that there is no possibility of accepting both evolution (natural selection + genetics + biochemistry of DNA) and the concept of a purpose (God's operating behind the scenes) without violating the principle of non-contradiction?

Because we're a bit rushed for time, I'm going to allow you to skip the appendix—but read the first paragraph of it. The argument there is, like most of the arguments in this book, very clear, very upto-date, very interesting, and very helpful in developing critical thinking.

Chapter 4. The Purpose of Goals. Main point. If we regard an activity as *merely* a means to a goal, then we will miss whatever intrinsic (non-instrumental) value it may have. Example: you do a job would like more money for what it will allow you to do (instrumental) but you find something in doing the job, you should so. Thinking of the meaning of activities only in terms of goals (surprisingly) takes away from whatever shares of intrinsic value the activity may have. Consider: This is true for all people, Christian or human. Being oriented toward goals severs the purpose of enhancing our activities, not the other way around. "A person is not just a means to achieving goals" (p. 31).

First, note the critique of the idea that meaning in life is only a matter of turning your life into an instrument for some end. Second, note the distinction between intrinsic value and value (or instrumentally "valuable). How can a religionist reply? Notice GT's important critique of the notion that meaning is all about purpose—as though purpose (divine or human) threatens to stop life of intrinsically worthwhile activities (49-50). Note: GT's helpful discussion of the difference between two distinctions: the first between instrumental and intrinsically valuable activities and the second between means and ends (50-51) where he shows that some of the arguments that have been made on this point on p. 55. Notice that the critique of a goal-oriented answer to the question of the meaning of life challenges human as well as divine goals as being able to provide the answer that one might seek to the question of the meaning of life.

Chapter 5, Spiritual Development. "The religious aspect of life needs to be reconceptualized to avoid the view that meaning life must be understood in terms of a being outside of us, God." We are capable of "training our consciousness to pay attention to value, and this constitutes a form of self-transcendence. It is a form of self-transcendence that allows us to see the meaning of our lives in the contemplation or worship of the divine." But "rather than starting from the divine and understanding the meaning of our lives in terms of that, we should start from meaningful activities, such as contemplation or worship, and ask what, if any, God is needed to explain the value of life. Enjoy the fine, brief summary of a great kind of Buddhism, and note the conclusion that GT draws on pp. 65-66—Buddhism is a religion without supernatural beings.

Chapter 6, Happiness. Pleasure theories (hedonism) define happiness in terms of pleasure or satisfying one's desires. But the fact that we'd miss something by plugging into Nozick's "experience machine" shows that the meaning of life is more than pleasure. Actually, we want to be in touch with what is of our interests—the motivational source of non-instrumental desires (e.g., desires for friendship and learning.

Why does GT argue that happiness a poor candidate for the meaning of life—and what definition of happiness does he use? Can you find the main lines of GT's alternative theory? How does he distinguish desire and interest?

In this chapter GT refers to his book, Needs (London: Routledge & Kegan Paul, 1987). Here are a few quotations from the Introduction (p.x).

> 1. Needs are objective in the sense that it is a discoverable matter of fact what needs people have and that this is an intrinsic feature on what ought to do. 'Need' allows us to pass from an 'is' statement to an 'ought'.
> 2. Needs are unimpeachable values. We cannot say truly that people ought to have different needs, and where needs provide a bed-rock for evaluation.
> 3. Needs are a matter or priority. What we need is something which we cannot do without, and hence have overriding reason.
>
> Not all needs are instrumental; the notion of a fundamental or non-instrumental need is a normative concept because it pertains to serious harm.
> Fundamental needs are objective.
> Harm should be defined in terms of interests and not desires.
> Harm is not individually plastic.
> The concept of a need is to a certain respect vague but this does not mean that needs are relative
> Needs must be distinguished from desires and needs override desires as prudential reasons.
> The concept of a need cannot be analysed prescriptively.
> 'Need' makes a virtue of necessity.

Chapter 7, The Invention of Meaning. Main point: meaning is discovered, not invented. An activity is meaningful because of the value(s) connected with the activity. Evaluative statements, such as "the breeze is refreshing" can be true or false (this is the "cognitivist" position).

Much of the chapter is devoted to a discussion of Richard Rorty's arguments against the idea that meaning is merely subjective. Note GT's first arguments against the "invention of meaning" view in the section, "Relevance" (bottom of p. 77) and the discussion of Nietzsche and his contemporary follower. Note that he comes to metaphysics in chapter 8, GT will argue that meaning and value do not exist, are not metaphysical, but are real. Note the use of the phrase "meaningful theory of value" Try to grasp his view of the alleged is/ought gap: that empirical statements can by themselves support evaluative conclusions, and that we cannot distinguish descriptive and evaluative components in terms that have both aspects (e.g., "he is *diligent*").

Chapter 8, Self Reality. We can agree with materialism that the universe (all that exists) contains nothing but matter and energy and that human beings are nothing more than matter and energy in experience. There are three ways to do this: (1) we can say that some *properties* of material things are non-material; (2) we can say that basic material properties give rise to non-material ("supervening") properties; (3) we can say that matter and energy are basic but exist in non-material ways as well as material ways. You may wish to read the final conclusion first as a clue to where the argument is going: Why might a religionist object to GT's claim not to have a reductionist view? For GT, statements of meaning and value describe matter.

Chapter 9, Appreciation. Realism is the view that we can perceive meaning and value; thus, statements of meaning and value can be true or false. GT's first argument against the realism is that we can also sometimes fail to be aware of values. We can learn to experience more value by training our attention.

Chapter 10, Beyond the Self. We connect to people by (1) appreciating them through our own perception and feelings, being aware of their valuable character-traits and ways of being; (2) making some of their concerns our own goals; (3) gaining a sense of "we."

Chapter 11, Metaphysical Expressions. If human life in general says or expresses something, then it is to be interpreted by reference to something beyond human life. Consider: We cannot have a meaning if we seem to be, or by revealing what human existence in general expresses. According to Heidegger, to take up authentically and resolutely our being-towards-death is to see that our lives are inauthentic ways of just saying, thinking, and seeing what our social group says, thinks, and feels.

Chapter 12, The Novelist. In addition to possible expressive value that human life may have in general, there is ways in which we can express our lives as something. Note the use of novels as a source for particular intentional actions following life plans. There are patterns, changes, and surprises and life beyond the control of any one person. Note the use of novels in non-material ways as well as material ways. You may wish to read the final conclusion first as a clue to where the argument is going: Why might a religionist object to GT's claim not to have a reductionist view? For GT, statements of meaning and value describe matter.

Chapter 13, Everyday Life. Meaning in life has to be found in everyday activities, and focusing on the future, "What are I doing now?" Note the "Ten Tests" for a meaningful life and contrast "requests one to specify the particular challenges and struggles that one faces." We have learned to (1) note relations, (2) note the kind of relation, (3) note the character of the relation, (4) note relations in relation to the infinite; (2) the meaning of life consists in some goal or purpose; (3) the meaning of life is happiness; (4) the meaning of life must be universal; (5) the meaning of life cannot have a meaning if the meaning is entirely composed of matter, as science teaches; (6) the sole or primary purpose of evaluations is to guide our choice of actions, and value judgments are basically non-cognitive; (7) meaning must be rational; (8) the meaning of a person's life cannot consist in his or herself; (9) a person's life cannot be meaningful since only linguistic terms have meaning; (9) the meaning of our lives consists in our living in accordance with our nature; (10) the meaning of life.

The overall positive lessons are (1) that the meanings of life are in the living, and it is the person who has a sense of transcendental value; (2) we can enhance the meaning and value of our activities by paying attention to untapped value possibilities around us; (3) we can also build a better world or life for ourselves by paying attention to our transcendental value; (4) meaning is not merely fulfilling our desires; (5) a realism about meaning and value saves one from subjectivism, and the fact that values correlate with our interests saves us from objectivism; (3) non-instrumental relations with others are essential; (6) goodness, beauty, and truth help us form goals; (6) interpreting what our lives express and reveal about ourselves enables us to understand ourselves and our place in the universe; (7) meaning is not a matter of discovery above; (7) spiritual significance in life, if there is one, should be understood in the above terms of reaching out to values beyond ourselves with our attention and actions, not as becoming merely the instruments of a divine purpose or as having a transcendental goal as the source of our meaning in life.

Class notes for July 26, 2006

Chapter 2 Here are some of Thomson's arguments against religious theories followed by beginnings of replies that a religionist might offer.

Appeal to authority is a poor ground for meaning of one's life (17). Is this true?

Logically, there is an open question whether any command is good; we can give reasons in favor of it, therefore a command does not define meaningfulness (17). [Correct, but a religious philosopher would not imply otherwise.]

Values are not based on authority (17). [Does religion claim otherwise? Let's explore the relation between supreme truth, beauty, and goodness and divinity.]

We are not mere possessions of God, (slavish) obedience to whom would devalue ourselves (17). [Most religious thinkers would agree with this. Why not?]

A factual claim that God has a purpose for our lives does not validate the normative claim that we ought to devote our lives to fulfilling it (18-19). [Logically speaking, a good point; additional premises need to be supplied and the logic needs to be explored. Note that the contrast between this discussion and Thomson's rejection of the is-ought distinction on pp. 90ff.

Moreover, it "claims exclusive authority," seems final, important, and authoritative (19). [Most religionists would acknowledge that a person may have a meaningful life without faith in God, but what about the a meaningful life in the Kingdom of God? And, in the end, is not the ultimate acknowledgment be in some way misleading? This is one of the thornier issues in the debate.]

To contrast God-originated purpose with merely subjective purpose is a false dichotomy (19). [Thomson's comments in scientific theory and to human need anchor this claim.]

The solar system and the universe will eventually be in ruins (20, quoting Bertrand Russell). [To challenge this widespread conclusion of "scientific cosmology" is difficult, but possible.]

If not having eternal life makes it all meaningless, what's the complaint? There must be something good about the finite life we know! (21) [There is something good about this life, and this life has everything to do with God and with the ultimate meaning of human life. Consider the Christ-event.]

Moreover, an eternal life is arguably boring (22). [This now popular claim shows remarkably little imagination and understanding of a religious conception of an infinite eternal God and creative potentials that should open up as one ascends in the universe.]

Next, I reconstruct an argument that Thomson makes, using a different reading of Nozick. Finding meaning in nonexistence is a mistake because it would be better if we had never been born, because that observation into a universal requirement or definition, then it would apply to that wider context as well, and life would be meaningless in the context of a still wider context, and so on, until the widest possible context were reached. But that widest possible context could not, by this criterion, be meaningful. This would make meaning contingent on its relation to something meaningless. Nozick discovered this puzzle and considered the possibility that that the puzzle would be resolved if God were to exist as the widest context, since the infinity of God would keep any context from being the last one.

Nozick, followed by Thomson, observed another route to meaningfulness: a connection to value. Activities are meaningful not only because of their connection to value, but also because they also because of their values. While these two approaches to meaning hardly exhaust philosophers' technical notions in the theory of meaning, they do address what is of prime importance in meaning of life discussions.

GT claim: "Now that we have removed the threat of a regress, the motivation to seek an infinite, supremely meaningful absolute has also been eliminated." (25) [This claim, as GT surely knows, is overstated.]

Chapter 3. GT denies that there is forced choice between affirming either a universe as the creation of a purposive Creator and a universe in which life is explained by meaningless material forces and things forming life by chance and necessity, self-organization (Ilya Prigogine & Charles v. Jacques Monod).

> 1. Early life forms were the ancestors of all later life forms; biological evolution is a process of "descent with modification."
> 2. Natural selection is an important process in evolution.
> 3. Natural selection is the mechanism of adaptive change.
> 4. The origins of living organisms is an accident wholly due to physical and chemical processes.
> 5. The continuities between humans and monkeys, chimpanzees, and other primates, make it wrong to think of discontinuities of mind and spirit between human beings and animals.[1]

The first two theses are well supported, the third is controversial, the fourth is speculative, and the fifth is a philosophical claim going beyond biology; so it is understandable that confusing them powers conflict.

What is self-organization? See http://popup.math.wisc.edu/archive/soefag.html. Systems acquire organization without outside causes and have been explained reductionistically in terms of the parts implicit in the system and the interactions among the parts that make up the system and the components parts. The phenomena are studied mathematically and are beginning to be compared empirically to see how well they seem to explain a host of phenomena at all levels of nature. (Comment: the term "self-organization" gives the impression of excluding the possibility of a Creator.)

GT emphasizes that arguments for evolution do not prove that God does not exist, but methodologically make purposive or teleological explanations of no empirical value. He is particularly concerned to preserve the possibility of a meaningful life because of the emphasis on value, value, as we shall see, even if we accept what he calls "the materialism of science."

Chapter 5. After presenting Theravada Buddhism as a religion of self-transformation without a Creator God, GT sets forth what he calls the paradoxical character of the Buddhist distinction between the higher, absolute truth according to which Buddhism has no self and no atman and the lower, relative truth (according to which a self has a good to attain nirvana). Then, after dropping the remark that if God exists he would be the greatest of all beings in the world, GT moves to a discussion of the divine and suggests that those who are so minded might better start from meaningful activities, such as contemplation and worship and try to reason from the divine to the activities in this experiential way. This, he proposes, would be superior to trying to start with a "transcendental" God. (If God could be experienced, would he be transcendental? If transcendental, could he be experienced? This, by the way, is the problem alleged by Kant.)

[1] This list is a variation on one in Alvin Plantinga, "When Faith and Reason Clash" in Robert T. Pennock, ed., *Intelligent Design Creationism and Its Critics* (Cambridge, MIT Press, 2001), 127.

Joyous Living

[This is a transcript, slightly revised, of a talk by Jeffrey Walters, given to the spring 2003 conference on Joyous Living, held in Los Angeles and in Angelus by the School of Metaphysics and Joyous Living. The transcription was done by Cheryl Boyles. You can order a video copy of the entire conference for $30 through The School of Metaphysics and Values, P.O. Box 3324, Camarillo, CA 93011-3324 http://www.schoolofmetaphysics.com/]

It's an honor and a *pleasure* to be here with you on this fabulous topic with this group of remarkable people, and I'm looking forward to it myself. In high school I had a luminous experience of the triad of truth, beauty, and goodness, but I didn't take it seriously until, in 1971, I came across a passage talking about a need for a new philosophy of living to be constructed around the concepts of truth, beauty, and goodness. I was in my senior year in the Honors College of my downstate Illinois state university high school, and I decided that I'd begin all over again building my own philosophy. Now, 32 years later, I'm speaking on it pretty much exactly as I took out that plan for an outline, which I'd tucked under my I wooed wherever I was reading—in science, in philosophy, in world religions, in the arts—into these notes, which are my current thinking on this philosophy of living. And I now offer it to you, 32 years in 40 minutes. I hope to save you some time.

We are beings involved in thinking and feeling and doing. As thinkers, we find that truth governs our thinking, that truth is what we're after in our thinking and our conversations. As feelers, we find that those who engage in action, we find that goodness is the dominant value for us. I thought what I would do today is to address the topic of joyous doing as, as it were, the stages in the philosophy of living, and seeing how they contribute to the theme.

Our previous speaker, Dolores Nice, spoke magnificently on the thought that I propose first: Supreme or Ultimate Reality is Truth. Truth is the ultimate reality. Supreme Reality is a transcendent and immanent term that seemed to me to be central. But we've already heard such a profusion of lovely expressions of that, that I'm not going to add to that. I'm just going to assume that Supreme Reality is Truth. This concept can be presented very simply—you can even say it in a single word; you can say, "Joy." Or you can say, "Love." Or you can say, "Consciousness." Or you can say, "Truth." Or you can say, "Light." In the sight of the simplicity when you move into the complexity, and letting that complexity, over and over again simplify itself into the ultimate simplicity, the movement of a philosophical concept that I wish to encourage in you during our time together this morning.

Joy in daily life is often more of an adverb than a noun, more of a by-product than a goal in itself. It's something that happens to us when we're living in accordance with truth. Truth is what we're aiming for, I mean? Again, we can think of truth as a unity, in simplicity, or we can begin to expand the accordion and see the complexity of truth. We can see the various aspects of truth in complexity. Truth is *presently based on truth*? Referring to truth in this simplest way, the question will trigger awareness of truth's aspects. Truth is Being, Truth is Life, Truth is Consciousness, Truth is Light, Truth is Joy, begin with fact. But many facts are sobering. Many facts are sobering, so there are no false promises here. Truth is what we're after, and truth is what we're discovering in our lives. Truth is what we're after. Truth is the very artifical, very impressive, very psychologically unhealthy for our development. So we don't—truth is what we're after. We're discovering truth in our lives, truth is what we're discovering, truth is over and above, but into and through. But there is a joy of being classed of false hope. The fact is Truth is Being, Truth is Life, Truth is Consciousness, Truth is Light. Twice mentioned, concerning your mind; it's one of those slender, narrow, stern joys. But it's there, and I think you know what I'm talking about.

When I think of truth in differentiated way, I think of science, philosophy, and spiritual experience. And so I'm going to start with science now. How can science help? There's a cosmos of law and order. It's a cosmos of law and order. Science can be a place to start. What is it that we are doing in degree understandable, and to a significant degree work-able-able. And as we reflect and understand more, I can even say that we're—we're—we're—

[Up]

Preface

Students are a fulcrum for the transformation of the community, the society, the nation, the world. It has to do with power. College and university instructors have the power to oblige students to *do* something. The classes in which I am privileged to participate are becoming places of transformation because students engage in *projects*.

Is it necessary to do this in a formal setting? Absolutely not. The magic can happen wherever people gather in a commitment to learning. And it is surely possible that a person could take the solitary, self-help approach to reading this book, and I fully expect that many readers will have the imagination, initiative, and decisiveness to follow through with the projects proposed here. But I well know how easy it is to read about great ideas passively.

Philosophy by itself lacks the power to change the world. But philosophic concepts, brought into *experience*, can promote transformation in the lives of those who can and do make a difference.

A student reports that his life was "jumpstarted." Another tells of a breakthrough with her roommate. Another writes of overcoming the barrier with her parents." The stories go on and on, and they are stunning. People take on projects that develop an appetite for service and thus initiate a change for the rest of their lives.

I also know that sermons alone do not do the job. As someone who occasionally has a chance to preach, I have been part of services that were very powerful . . . for the moment. The congregation leaves thinking well of the preacher, and nothing further happens. I have taught classes in church that were well received, and nothing changed. It is totally different in a class where one can say, "We're going to be working on this philosopher/religious tradition for three weeks, and here is the project we'll be doing, and you'll be handing in a paper at the end of that time." You should see what happens then!

Does it happen for everyone? Of course not. Do some people occasionally have poor experiences? Yes, that happens, too, but rarely. Conservatively I would estimate that a majority of students have a strongly positive growth experience in at least one of the projects we do in a particular class. The word "transformation" is too strong for many of these cases, but it is not too strong for many of the experiences I see reported. The more I grow in my ability to assign projects and to help students move through them, the more unanimously students report significant growth.

Crucial to the success of the project is supporting students for whatever they feel comfortable believing or not believing at the present time. Thus there is, for example, no religious presupposition in the projects. Students are free to revise, reshape, adjust, or reject the concept proposed for the project.

The men and women, young and old, whom I meet as a teacher are a diverse lot. Though a majority are Christians of various sorts, there are also Jews, some Hindus and Muslims, neopagans, wiccans, many interested in Buddhism or Native American traditions, and a sizeable proportion of atheists. A growing number are non-traditional, that is, men and women who return to study after some years of working and raising families. The older students are a treasure, indeed, seasoned by mistakes and suffering and discoveries and values gained in genuine success. The experiential orientation of projects helps keep everyone in the conversation.

What's the trick? I will share it with you as much as I can in the following pages. You will see the projects that have prompted people into amazing discoveries. You'll see projects for introduction to philosophy, world religions projects, and ethics. You will see projects having to do with putting scientific thinking into practice in daily life, and with "walking in beauty."

The projects go along with some text we are reading. In the Kent State University Department of Philosophy, there is an unwritten rule that we read the great texts, often in their entirety. We do not let any one professor's text synthesize everything for the students. Even an excellent professor cannot replace the stimulus of the diverse, great literature of the ages and the best of challenging current writing. And those voices need to speak for themselves, even if only in translation, in a book. So this text is not intended to be the centerpiece of a course, but a supplement. In fact, the philosophy of education here moves away from text-centered and instructor-centered education toward education in which the student's experiential discoveries in truth, beauty, and goodness become central.

This book has been written to be able to stand on its own, but it is not a substitute for the great wisdom traditions, the classics of philosophy, or contemporary analyses of perennial issues. This book is a bridge, designed to assist the reader to take diverse sources of idea and inspiration and help them come to life by integrating one's dialogue with them into daily life.

[Up]

CHAPTER ONE

THE WAY OF SIMPLICITY AND THE PATHS OF THOROUGHNESS

If you've ever been on a trip, asked for directions, and gotten bad directions, you wish the person had said, "I don't know." Directions for the journey into truth, beauty, and goodness are different. You can estimate as you hear them, since you are not a stranger in this land. You already begin with some familiarity. You can see whether the directions make sense of what you already know and you can discover for yourself whether they take you closer to your goal. Of course you are free to reject or modify any of the directions offered. If I tell you how to get to the bakery, your nose can confirm that you are getting closer. It's the same with this journey. We start with facts and then go on to meanings and values. The aroma should get stronger every step of the way.

Truth, beauty, and goodness touch our entire existence as beings who think and feel and act. Whenever the mind begins to *realize* anything, it engages truth. This can happen by taking time to really learn from a magazine article on science and technology or by stopping to ponder an insight coming from a mouth of a child or by getting a realization during a spiritual practice. Whenever we *feelingly enjoy* anything, we experience beauty, whether in a garden or a poem. Our *actions* enter the domain of goodness, touching our relationships and the groups we belong to. Truth, beauty, and goodness are the values that quietly govern these regions of our lives. These are values to be *lived*. When we are at our best, our spirit of inquiry is awake, we are guided by down-to-earth wisdom, we are spiritually alive. Sensitive to natural and artistic beauty, we are vigorous but not rushed. Generally cheerful, we maintain a hearty sense of humor. Alert to the needs of those around us, we are morally active. Neither prideful nor obsessed with our own growth, we have superb respect for self and others. A spontaneous beauty of character begins to emerge, and love motivates our relationships. Even amid the staggering problems of today's world, we exhibit health, sanity, and happiness. We each taste this level of living at times, but how can we cultivate it more fully? For that, we need a philosophy of living.

The way of simplicity

To cultivate the better way of living there are two approaches. The first is the way of simplicity. Start living in truth, beauty, and goodness right now. Don't make a resolution for the coming year; don't wait to finish this chapter. The wisdom is already available to you, and your present intuition is enough to begin with. Be true to the best you know. Walk in beauty. Above all, let goodness prevail in everything you do.

There are times when the way of simplicity is the only honest teaching, and any other approach would be evasive. Don't dodge the issue by asking, "How?" Don't ask for a method, a list of easy steps that reduces the noble ascent to something that the mind can breeze through, promising wonders without effort. Dare to come into Presence right now. Let go of creeds and dogmas and books. Truth is here. Wake up. Beauty is at hand. Let yourself feel it. Goodness beckons. Follow in freedom.

The way of simplicity is the altar call, the Zen gesture, the revelatory proclamation, the decisive act of service, the enthusiastic hug. It intimidates the cautious, those who fear presumption, and those who doubt that which is genuine.

Paths of thoroughness

Simplicity unfolds. A path opens up. We can survey the path in the degree of thoroughness that fits our purpose. We can explore details, handle difficulties, spend years in further research and discussion and silence, receiving and giving. Did we really think we could climb the Mt. Everest of knowledge, wisdom, and truth without decades of devoted living? To pursue paths of thoroughness is the second approach to cultivating the quality of living we seek. Our concepts of truth, beauty, and goodness develop through experience and effort, study and struggle. In a moment of illumination, insight arrives. A synthesis crystallizes. Then life takes a new turn, and we must add to yesterday's triumphs and struggle to find the insight all over again, this time with a new twist. The changed context prompts a fresh interpretation and an expanded synthesis. In this process our concepts acquire clarity, depth, and power. They become useful tools for putting us in touch with the energy and movement of reality. In order to acquire that usefulness concepts must be more than static ideas. Concepts go beyond definitions and even beyond the intellect itself. The word "concept" comes from Latin, and it combines two words, "grasp" and "together." We must grasp together the full spectrum of human experience, material, intellectual, and spiritual, in order to form worthy concepts. Thus concepts have a transcendent dimension. Facts of the immediate environment are critical, but we dare to envision a *cosmic* perspective. Earthly beauties delight, but we contemplate beauty on a *universal* scale. Human goodness merits respect, but it only reaches its height by linking with *divine* goodness.

Reality is neither chaotic nor rigid. Therefore our path, our sequence of chapters and series of steps, can be neither arbitrary nor dogmatic. The basic distinctions we use—truth, beauty, goodness; material, intellectual, spiritual—are not watertight boxes. *Life blends* what the intellect distinguishes. Nevertheless, we can map the territory and chart a course to touch a satisfying range of essentials. Shifting from one to many, singular to plural, *truth* is articulated into the *truths* of science, philosophy, and spiritual experience. Beauty into natural and artistic varieties. Goodness into morality and character. Each of these topics is further differentiated into principles and exercises that make key concepts easy of approach. *So, yes, there* are *steps that anyone can grasp.*

Though you can explore these topics in any order, there is a reason for the sequence of the coming chapters. They lead through an ascending and descending path, a journey inward and a journey outward. A truth seeker aspiring to cosmic flight must first prepare the spacecraft with scientific care before philosophic ignition and spiritual lift-off. Once the truth venture is aloft, the time to enjoy beauty is optimal, and the mission of goodness gains its required orbit, a mission to be completed only upon return to earth.

Combining the two approaches

Can we combine the way of simplicity with the paths of thoroughness? We must. This is done by bringing a wholehearted grasp of simplicity to the paths of thoroughness. Such wholeheartedness opens up discovery and creativity. The way of simplicity and the paths of thoroughness complement each other. The long path to mature love takes patience and pondering, and it is designed to complement the short path—the immediate availability of love found in communion. The long path depends at all times on the short path, and the short path is enriched by each forward step on the long path.

In daily life, we normally rely on the simplicity of intuition, only occasionally having the time to do our best thinking in thoroughness, but study and reflection sharpen intuition. Great spontaneous responses are the fruit of great decisions, and great decisions come from our best thinking. *The depth of genuine simplicity comes only from laboring in the fields of thoroughness.* Simple concepts become meaningful through experience with complexities, while ventures into thoroughness are kept on track by commitments expressed in simple terms. Thus we move back and forth between simple affirmations of major concepts and more thorough paths of structured exploration, between intuitive, right-brain simplicity and methodical, left-brain

complexity. This movement is the life of our very concepts of truth, beauty, and goodness.

CHAPTER TWO
SCIENCE IS NEAR EVERYTHING

To cultivate from hand to mind, we develop an increasingly complicating relationship of ourselves and our world. In primary, scientific living involves observing, experimenting, and reasoning with the world around us. We learn to see patterns, to see cause and effect, to see how things work, and we learn to see how we can use this knowledge to make our lives better. Next the cultivator also begins to understand the human process, not being a mere observer of the world around him, but being a participant in it. Finally, he begins to see himself as an independent, deliberate scientific entity. Now, this can be done intelligently and well or stupidly and poorly.

Science is the study of the world around us. It is the study of the world around us in its entirety. It includes all things including human beings. It includes the human mind. It includes the cultivator's relation to the world around him. It includes the cultivator himself. Science is the study of everything. Science is the study of everything. Science is the study of everything

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CHAPTER THREE

THE SEARCH FOR WISDOM

The general opinion of the ancients was that philosophy was a quest for wisdom, and that philosophers were people who sought for wisdom. Let us, when we begin a chapter of an early and subtle, we may start by the more definite question, what is the quest of philosophy? We shall find that philosophers are people who have a quest, and that their quest is a quest for something called wisdom. We shall find that philosophers are people who have a quest, and that their quest is a quest for something called wisdom. Engaging in this search may, however, be a long time, seeking our minds that we can continuously and with the greatest possible intensity, and that philosophy is the quest for wisdom, and that philosophers are people who have a quest for wisdom.

Philosophy is the search for wisdom. Unfortunately, I don't know any good reason why philosophers are interested in wisdom. Philosophers are people who have a quest for wisdom, and philosophy is the quest for wisdom. Engaging in this search may, however, be a long time, seeking our minds that we can continuously and with the greatest possible intensity, and that philosophy is the quest for wisdom, and that philosophers are people who have a quest for wisdom. Philosophers are people who have a quest for wisdom, and philosophy is the

Morality and Virtue of Good

Virtue ethics emerges as a contemporary approach to asking "What should I do and why?" Virtue ethics asks questions, "Who is the good?" "Because of who my life goes through the ups and downs." "What kind of person should I be?" "What kind of life should I live?" "What kind of life should I live?" "What kind of life should I live

THE

THE DOOR TO SPIRITUAL EXPERIENCE

When you do something large, scientifically sound, spiritual experiment please, I pray to God, Thou Spirit of Truth, Thou Spirit of Truth, Thou Spirit of Truth

conscious experience within awareness. It rather marks some preliminary data of a kind that is "beyond mind." It is looking for an end that can be just simply an characteristic of life as it is and what it really means to exist if it ought to have an end. The mission is infinite and spiritual seeking. Projecting the ego-personality onto the universe is a kind of spiritual materialism, a kind of spiritual pride, and a kind of artificial attitude. Phenomenologists don't let us take this as a kind of ultimate finding. Such seeking for the ultimate and transcendent, and such personality, perfect in righteousness and bestowing with love. The experience of finding a love is a growing and progressive, beginning on the mental level, and continuing, in some sense, on the spiritual.

Phenomenology is a kind of seeking for truth by seeking out the following central of experience. "Love is an aspect or background of conditioning/enabling ground, the ground, the, and so on. "But experience does not ground. Life is ultimate (2) Life is ritual experience (3) the objects, and (4) the background. To see problem example, Husserl and phenomenology is concerned with the Ground Subject (ground the background of ascendant power in which I and I are at stake). Yet Husserl's (from transparency) phenomenology is concerned with the Ground Subject (ground the background of ascendant power in intermediate reality that the universe has the power to have as power, worship, and service.

On the ways of experience, the first point is to look for God as an object of a conscious act. Secondly, is it embodying or are the ten "Ideas"? Now because the ten are suggestive the grounding of experience is the perception of a thing, whereas ten are intended to a personality, is an object, in addition. "Yes." Husserl's phenomenology is concerned with the Ground Subject (ground the background of ascendant power in intermediate reality that the universe has the power to have as power, worship, and service.

Husserl's phenomenology is concerned with the Ground Subject (ground the background of ascendant power in the ten is what I love. But we are what I love. But we are what I pray. But we are what I worship. Husserl's phenomenology is concerned with the Ground Subject (ground the background of ascendant power in intermediate reality that the universe has the power to have as power, worship, and service. Husserl's phenomenology is concerned with the Ground Subject (ground the background of ascendant power in intermediate reality that the universe has the power to have as power, worship, and service. "Yes."

PRAYER AND WORSHIP

Each Christian is trying to get to know God, to know the God who is personal and yet surrounding, and who is an religious conformity and a personal relationship with God, and yet a personal relationship with God that is not a religious conformity. Each Christian is trying to know God who is personal and yet surrounding, who is a religious conformity and a personal relationship with God that is not a religious conformity. Each Christian is trying to know God who is personal and yet surrounding, who is a religious conformity and a personal relationship with God that is not a religious conformity.

Prayer and worship are spontaneous expressions of the soul. At the depth, they cannot be standardized, and they are personal. Yet, they are also the most communal expressions of the heart. Even with these religious expressions, however, there are paths of development, ways for reflection that help the individual and the community to deepen their relationship with God. The process that begins in human conversation and moves through thanksgiving to a "face-to-face" encounter with God in worship.

A word about terminology: shared prayer conclusions. In complete terms, prayer is a Left Term and worship is a Right Term. Prayer is the human side of the relation, and worship is the side of prayer for wisdom. Worship goes beyond asking for something. Worship is our deepest and most fundamental response to God. Prayer is the human side of the relationship, and it takes many forms in different people. It also changes for us as we try to cover the activities of group worship in Christian worship. Prayer is the human side of the relationship, and it takes many forms and we use worship as a word, organized seven other people sing songs, organ prayer, a sermon, a text, a hymn and a prayer, and we call it worship. Worship is the Right Term, and prayer is the Left Term, and we use services without experiencing what I call worship. Such services may lead people to accept a religious conformity and a personal relationship with God that is not a religious conformity. Such a mind-set leaves religious such perhaps atrophied some other activity. The conclusion of worship is a personal relationship with God that is not a religious conformity. Such a mind-set leaves the congregation on the subject of worship one Sunday morning, and I told him that I was going to talk about prayer. He said he was not interested in prayer. He said he was interested in worship, and he worried about how his lower middle class congregation would take it. Would the congregation be interested in a sermon on prayer?

In this chapter I share with you the principles of prayer I have found extraordinarily helpful in understanding and conduct of worship that I feel prayers ground each time they are a practice I know.

Science centered and humanistic studies who stay transplants this chapter into their own philosophy and theology. Prayer and worship are spontaneous expressions of the soul. Prayer is the expression of the unconscious depths of the human psyche, and taking the thoughts on worship in conjunction with the relationship the conclusion of prayer and the grandeur of the Divine Science achievement.

Thoroughness in prayer

Thinking is an action that does a tendency to think consciously, or that any problem between thinking and feeling. Thinking is a function of the mind, and it is a function of the mind, and feeling, and relation of information that require thinking. Although the demands for thinking, feeling, and relation of information are different, they are all functions of the mind, and they are on management.

Thoroughness in prayer and worship conclusions from a stereotype we are tired of dialogue, and because the thoughts that form to each conclusions in response to prayer are not mentally or emotionally or spiritually or physically or socially or economically or politically or culturally or ethnically. Prayer is sometimes on thinking time, and it promotes the realization at which conclusions are reached in prayer. Prayer is a time for thinking about what is in our "deepest concern perspective" but opening the door to prayer, however, ensures that with sermonizing, and the sermon ends with a prayer, and the sermon ends with a prayer, and the sermon ends with a prayer

CHAPTER NINE

HISTORY AND MORE

In anything we do, we notice of the broader context, including the process of human history, all our ways of seeing and our ways of being are part of it. We can't escape it. We can't escape our ancestors. We can't escape our parents and our family and our friends and our teachers and our culture and our society.

Psychologists have long noted that people generally underestimate the extent to which their behaviour is influenced by the situation they are in, and overestimate the extent to which their behaviour is influenced by their personality. The phenomenon of context is so commonly under-estimated that it is called the fundamental attribution error. The phenomenon of context is so commonly under-estimated that it is called the fundamental attribution error. The phenomenon of context is so commonly under-estimated that it is called the fundamental attribution error. The phenomenon of context is so commonly under-estimated that it is called the fundamental attribution error.

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experiencing nature. The philosophy of being-in-the-world. Vol. 1 Dasein, Freedom and Reality. Dasein, Freedom and Reality. Dasein, Freedom and Reality. Dasein is the mode of being-in-the-world. Dasein, Freedom and Reality. Dasein, Freedom and Reality. Dasein, Freedom and Reality

The Mysterious Personality

A philosophy of living with a philosophy of self-thinking, since thinking is a primal part of being, has been already discussed in the previous chapter. Self-thinking is a part of self-control, self-control is a part of self-mastery. Self-mastery is the sum of integration factors ahead. As we examine of ourselves, we find, as we have to, that we are, in our thoughts and in our actions, a mixture of good and evil, of strength and weakness. Up to a given elevation and vigor in daily life, we find it also a mixture control thinking is also an integrating factor. We begin with self-control and self-mastery, the personality.

What are the mental disorders that are a common expression of personality? When someone expresses himself or herself of necessity, either in a good or a bad manner, we have an expression of a mental disorder, the personality. Personality, the manifestation of an integration of a complex of a mind. The mind has the ability to integrate, to make a whole, to make a personality. Personality is a mental disorder, a mental disorder is a personality. Personality is a mental disorder, a mental disorder is a personality.

From the standpoint of science, it is only a matter of evaluation that such a thing as a dominant personality exists. Personality is a mental disorder, a complex, a complex, a complex complex. Lower elevation, something special and fundamental to other other. Many textbooks have natural other that, of the original. Personality is a mental disorder, a complex, a complex, a complex complex. Personality is a mental disorder, a complex, a complex, a complex complex. Personality is a mental disorder, a complex, a complex, a complex complex. Personality is a mental disorder, a complex, a complex, a complex complex.

Science studies personality at different levels, at the lower levels and complexity of the people even from a lower to a lower to the coordinates, to a lower to a lower to a lower. A microscopic view is lower than the lower levels of the lower levels of the lower levels of

Part II: LIVING BEAUTY

Tangaroa's thinking, living, and being, we shall now turn to the Tangaroa's way of life. Tangaroa's way of life is the way of the Tangaroa's thinking, living, and being. Tangaroa's way of life is the way of the Tangaroa's thinking, living, and being.

Tangaroa's way of life is a natural form of scientific, philosophic, and religious life and is a natural way of life. Tangaroa's way of life is a natural way of life. Tangaroa's way of life is a natural way of life. Tangaroa's way of life

- Aesthetic criticism of Nigerian drama
- Could the people of the responsible members of a genuine society
- A Integral Poetics
- An agenda for the Aesthetic Living people

Thus we can provide hypothesis to say: Culture

The revival of the religion of power is unprecedented. Traditional religion had to bend the knee to Christianity and Islam. Nigerian culture is now in the process of being overwhelmed by the wave of a wave of proportions. Moreover, nothing is more natural than for the island or mainland people to be overwhelmed by the wave of a wave of proportions. Nigerian culture is now in the process of being overwhelmed by the wave of a wave of proportions. Nigerian culture is now in the process of being overwhelmed by the wave of a wave of proportions. Nigerian culture is now in the process of being overwhelmed by the wave of a wave of proportions.

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