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The Inconsistency in Gödel's Ontological Argument — A Success Story for AI in Metaphysics —

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Motivation

Vision of Leibniz (1646–1716): *Calculemus!*

If controversies were to arise, there would be no more need of disputation between two philosophers than between two accountants. For it would suffice to take their pencils in their hands, to sit down to their slates, and to say to each other . . . : Let us calculate.

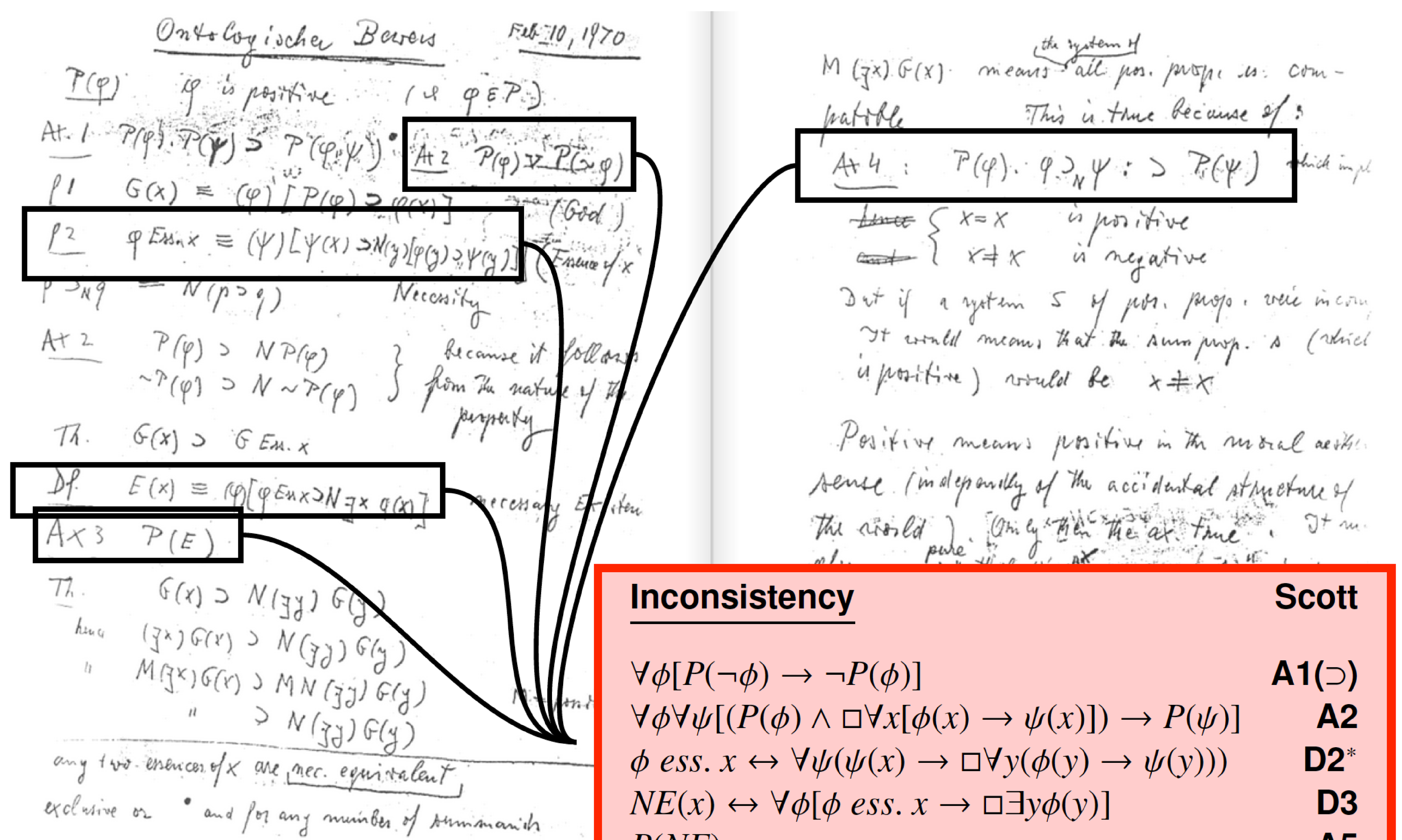
(Translation by Russell)

Quo facto, quando orientur controversiae, non magis disputatione opus erit inter duos philosophos, quam inter duos Computistas. Sufficiet enim calamos in manus sumere sedereque ad abacos, et sibi mutuo . . . dicere: calculemus. (Leibniz, 1684)

Required:
characteristica universalis and **calculus ratiocinator**

Application: Gödel's Ontological Argument

Gödel's Manuscript: Identifying the Inconsistent Axioms



Inconsistency | **Scott**

$\forall\phi[P(\neg\phi) \rightarrow \neg P(\phi)]$	A1($\supset$)
$\forall\phi\forall\psi[(P(\phi) \wedge \Box\forall x[\phi(x) \rightarrow \psi(x)]) \rightarrow P(\psi)]$	A2
$\phi\ ess.\ x \leftrightarrow \forall\psi(\psi(x) \rightarrow \Box\forall y(\phi(y) \rightarrow \psi(y)))$	D2*
$NE(x) \leftrightarrow \forall\phi[\phi\ ess.\ x \rightarrow \Box\exists y\phi(y)]$	D3
$P(NE)$	A5

Scott's vs. Gödel's Version

Scott's Version of Gödel's Axioms, Definitions and Theorems

Axiom A1 Either a property or its negation is positive, but not both: $\forall\phi[P(\neg\phi) \leftrightarrow \neg P(\phi)]$

Axiom A2 A property necessarily implied by a positive property is positive: $\forall\phi\forall\psi[(P(\phi) \wedge \Box\forall x[\phi(x) \rightarrow \psi(x)]) \rightarrow P(\psi)]$

Thm. T1 Positive properties are possibly exemplified: $\forall\phi[P(\phi) \rightarrow \Diamond\exists x\phi(x)]$

Def. D1 A *God-like* being possesses all positive properties: $G(x) \leftrightarrow \forall\phi[P(\phi) \rightarrow \phi(x)]$

Axiom A3 The property of being God-like is positive: $P(G)$

Cor. C Possibly, God exists: $\Diamond\exists xG(x)$

Axiom A4 Positive properties are necessarily positive: $\forall\phi[P(\phi) \rightarrow \Box P(\phi)]$

Def. D2 An *essence* of an individual is a property possessed by it and necessarily implying any of its properties: $\phi\ ess.\ x \leftrightarrow \boxed{\phi(x) \wedge} \forall\psi(\psi(x) \rightarrow \Box\forall y(\phi(y) \rightarrow \psi(y)))$

Thm. T2 Being God-like is an essence of any God-like being: $\forall x[G(x) \rightarrow G\ ess.\ x]$

Def. D3 *Necessary existence* of an individual is the necessary exemplification of all its essences: $NE(x) \leftrightarrow \forall\phi[\phi\ ess.\ x \rightarrow \Box\exists y\phi(y)]$

Axiom A5 Necessary existence is a positive property: $P(NE)$

Thm. T3 Necessarily, God exists: $\Box\exists xG(x)$

Difference to Gödel (who omits this conjunct)

Bla

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