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The union of knowledge, faith and life: An existential philosophical look at human life and evolution

Summary

Ludwig Wittgenstein's point is illuminated that even if everything that is knowable is known, the profound questions of life, such as the "why" of existence, suffering, love and death, can only be explored through faith and a special language that goes beyond the mere knowledge goes beyond.

It is emphasized that the laws of evolution shape not only life but also knowledge itself. Life becomes more knowing and knowledge becomes more alive. The paradoxes that arise are solved by the idea that knowledge and life are equal and that both are developing more and more towards the virtual (omega point).

The text presents five areas of life that include personal everyday life, the world, politics, the economy and shared knowledge. Each of these areas is considered in the context of evolution and life.

Finally, thoughts on the right way of life are presented, based on respect for individual happiness, the protection of children and children of thought, majority voting, politics in small steps, freedom of expression and the prioritization of reducing suffering. The distinction between market and state production of goods is also discussed, depending on their importance for society and private households.

Overall, the text emphasizes the close connection between knowledge, life and faith, as well as the need for a balanced way of life and social organization based on shared values.

The entire text is inspired by the ideas of Wittgenstein, Popper (knowledge), Dawkins (life, evolution), Turing (calculability), Deutsch (many worlds interpretation), Chardin (omega point). No new ideas are formulated in this text. Just trying to relate them to each other in an easy to read form.

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Problem statement and motivation[1]

Looking at being, time and death, as explored by Martin Heidegger, gives us a profound insight into the existential questions of being human. Heidegger called for us to conceptualize being not as an abstract concept, but as our own existence. He discovered that the fear of death and the inevitability of our transience shape our being in a unique way.

In the context of her reflections on being and natality, Hannah Arendt argued that the birth of an individual represents a unique opportunity for new beginnings and potential.

Jean-Paul Sartre introduced us to his philosophy of Being and Nothingness, emphasizing the idea that man's freedom lies in his ability to shape his own existence and create meaning. Yet this freedom can create a feeling of loss when we become aware of full responsibility for our actions.

Edith Stein, a student of Edmund Husserl, contributed her own thoughts on the finite and the eternal. She focused on the connection between our limited existence on earth and the search for eternity in God. Her philosophical reflections led to a deep examination of the religious aspect of existence.

Karl Jaspers, Peter Wust and Søren Kierkegaard, on the other hand, focused their attention on the relationship between being and suffering. They recognized that suffering is an inevitable part of human existence and plays a significant role in our search for meaning and meaning.

Despite these outstanding thinkers, the puzzle of being and existence has so far appeared incomplete. The connection between these different approaches remained unclear until Teilhard de Chardin incorporated the idea of evolution.

In order to consolidate all currents of thought and uncover deeper coherence, it is essential to focus on the idea of evolution as developed by Pierre Teilhard de Chardin. The "omega point" in his philosophy represents a key to unlocking how being unfolds over time and works toward a higher state. This evolution of being sheds new light on the questions of existential philosophy and allows us to consider the connection between being and time, being and nothingness, finite and eternal being, and being and suffering in a more comprehensive framework.

The theory of evolution enables us to view the development of life on earth as a context for our existential questions. By looking at the long history of biological change and adaptation,

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[1] The present argument emphasizes the connection between existential philosophy and the theory of evolution by pointing to the idea that areas such as art, religion and faith are not primarily about explanations, but rather about the expression of being. It should be noted, however, that this text does not discuss in detail the contributions of ancient, medieval, modern and contemporary philosophy. However, certain connections to the philosophy of life and phenomenology are recognizable. These may merit deeper analysis in relation to important thinkers such as Edmund Husserl, Wilhelm Dilthey and Alfred Schütz and would be relevant additions to this discussion.

we see that our human existence is a tiny part of a much larger process. We are the result of millions of years of evolutionary development.

In this overall view it becomes clear that our existence cannot be viewed in isolation. We are part of a constant flow of change and development. Our existence is both finite and timeless, and it is imbued with freedom and responsibility. The suffering we experience finds its place in this larger picture of evolution.

By combining the existential considerations of these philosophers with the idea of evolution, we gain a deeper insight into the nature of our existence. This connection allows us to consider the questions of being, time, death, freedom and suffering in a broader context and to gain a more comprehensive perspective on our own existence. Through this connection, we recognize that we are part of a larger whole and that our search for meaning and meaning in this world is deeply intertwined with the history of life on Earth.

Universal Darwinism, life, knowledge, computability, many worlds interpretation

1. Universal Darwinism: The Evolution of Everything

Universal Darwinism is a theory that states that the principles of evolution can be applied not only to the biological world, but also to other areas such as culture and knowledge. There are three main concepts at play here: replication, variation and selection.

- Replication refers to the ability of certain entities, be they genes or ideas, to be copied or passed on.
- Variation emphasizes that there are differences between copies, whether due to mutations in genes or differences in ideas.
- Selection occurs when the best copies survive and reproduce based on their characteristics, while the less suitable copies disappear.

Richard Dawkins helped popularize these ideas, arguing that life itself is a replicator that develops through evolution.

2. Knowledge as a replicator: evolutionary epistemology

Popper suggested that not only life but also knowledge is a replicator. Our ideas and knowledge evolve over time by being copied, varied and selected. This has implications for our cultural development and our understanding of the world.

3. Computability and Turing Machines: How Computers Think

Alan Turing, an outstanding mathematician and computer scientist, contributed significantly to the theory of computability. He imagined that all mathematical problems could be solved by a certain type of machine called the Turing machine. This idea led to the development of modern computers and changed the world of technology forever.

4. Quantum Computability and Many Worlds Interpretation: The Strange World of Quantum Physicsk

David Deutsch contributed to the exciting world of quantum computability. In quantum physics there are strange phenomena in which a particle can exist in different states at the same time. Hugh Everett's many-worlds interpretation states that in such cases the universe is divided into different "branches" in which all possible states exist. This has turned our understanding of the universe and reality on its head. David Deutsch took up this perspective.

Of knowledge and faith (believe, beleeve) as understood in this text

Ludwig Wittgenstein claims that if everything that is knowable is known, the existential questions are not even touched upon. Questions like "Why do I live? Why do I suffer? Why do I love? Why do I die?" require the use of the language of faith. Faith is an extension of love. Only in the language of faith can we transcend knowledge. In this language we go beyond knowledge and reach the point beyond space and time towards which our knowledge is heading but which it cannot reach. In the language of faith we can only point to this. We cannot convey the view of this point, but only point to it. It must reveal itself to each individual individually.

About the rules that are assumed in this text

When something happens, the components rearrange themselves without suddenly creating anything new. Before and after, the total remains unchanged. Therefore, if we imagine that everything came into being from nothing, the total sum is zero. All of this cannot be thought of in an abstract space and time. Everything that influences and depends on one another has a similar form and objectivity. Abstract possibilities are not abstractions in a separate spiritual world, but actually existing alternative designs. Calculations are also not abstract patterns in an isolated mental world, but physical processes. Physical processes do not follow abstract calculation rules, but they are the calculation rules. In general, the probable events are followed by the more probable events, and coincidences are not cause-free events, but rather superimpositions and overlaps of causal chains.

About evolution

If we look at the bigger picture, we see that all life arises through evolution. Evolution is a recurrent algorithm that includes reproduction, variation and selection. Knowledge also arises through evolution.

About the Omega Point

Life becomes more and more knowing, and knowledge becomes more alive. This is necessary to avoid a paradoxical contradiction. If all causal chains and their superpositions and intersections represent the comprehensive, timeless, and complete knowledge of the world, knowledge of time-bound pleasure, suffering, and the burden of choice would paradoxically be unknown. Unless knowledge and life are equal and become more and more virtual. This comprehensive knowledge is identical with the resurrection, the Omega point. Then it becomes clear that the beginning before all time, which contains all possibilities, is transformed into the omniscient end point by the enabling power of the overlapping causal chains. This end point, because it is all-knowing, must be conceived and born in us, live, love, suffer, die and rise, as we rise.

About consciousness[2]

Co-knowledge, conscientia, consciousness is a special form of knowledge that arises when the body, which assumes goal-directedness to the perceived events in the world, also assumes this goal-directedness to the movements of its own body. This self-referentiality complements life's memory, planning, and perception abilities and results in an evolutionarily advantageous illusion of intentional actions. This is apparent to anyone who sits by the fire at night, hears a noise, attributes it to a deliberate attacker, and only realizes the next morning that it was a fallen branch that caused the noise. Consciousness is the self-referential self-attribution of being in the body, like wine in the bottle, controlling the body intentionally, being able to exist outside the body and independently of the body, extending this awareness to tools and clothing and at the same time being outside with the objects and to hear, feel, taste and see them. If I were to build such a consciousness machine, I would not only have to give it a map with positioning, a memory, a planning unit, sensors and effectors as well as an energy source, but also create self-reference within self-reference. Consciousness would arise recursively after an infinitely long time. This self-referentiality would suddenly become available if the overlapping possibilities of my future actions separated into overlapping causal chains. Co-knowledge, conscientia, consciousness, chance, presence, visualization and present are the terms that describe this moment.

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[2] This text serves as a philosophical thought experiment and is inspired by the work of Douglas Hofstadter, Thomas Metzinger, Daniel Dennett and David Chalmers. It is important to emphasize that the views presented in the text, particularly when compared to Chalmers, differ from the views of these philosophers.

About the pyramid of the five areas of life[3]

Our lives unfold in five areas of life: personal everyday life, the world we share with those around us, politics, the economy and the area of shared knowledge.

Life arises and develops through evolution. Once we realize this, we understand that things like giraffes, elephants, people, hammers, windmills, watermills, steam engines, telephones, computers, and simulations must eventually come into being.

Our personal everyday lives are characterized by health and illness, pleasure and suffering as well as the hope of being able to live a long life. Things that serve our goal of living a long life give us pleasure, while things that shorten our life give us suffering.

We share our world with other people, with whom we raise children together and share thought children. This world is characterized by generativity, faith, love and hate. We love and believe in everything that serves generativity and hate everything that harms it.

In politics, we assert our interests against other people's will if we are able to do so. Power means asserting our interests, while powerlessness means not being able to assert our interests.

If we don't have the power to assert our interests but can offer something in exchange, we do so. Then we will be solvent. If we can't do that, we'll be insolvent.

In order to be able to act in our personal everyday life, in our world, in politics and in the economy, we need our knowledge. Knowledge is either true, in which case you can build or produce something with it, or false, in which case it has not proven itself.

How should we live?

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[3] The terms and concepts discussed in this text are drawn from a wide range of philosophical, sociological and political thinkers who have shaped the understanding of human life and its various spheres. Concepts such as the areas of life (personal everyday life, living environment, politics, economics, knowledge) can be traced back to the works of philosophers such as Edmund Husserl and Alfred Schütz, who developed phenomenology and social phenomenology.

The further development of these concepts and their integration into broader models in the fields of social theory and communication theory are closely linked to the work of thinkers such as Jürgen Habermas and Niklas Luhmann. Habermas developed the theory of communicative action and the concept of the lifeworld, while Luhmann is known for his systems theory and the distinction between different social systems.

However, it should be noted that the influences and developments listed here are by no means exhaustive. There are many other thinkers and models who have contributed to the development and refinement of these concepts. This footnote provides only a limited insight into the origins and progression of these ideas.

Life and knowledge arise and develop through evolution. Evolution is an ongoing process of production, variation and selection. Life and knowledge are becoming increasingly virtual. Life becomes more and more knowledgeable, and knowledge becomes more and more similar to life. We should let knowledge die and not people (Popper).

In everyday life, every person in their immediate environment should have the right to strive for happiness, increase pleasure and reduce suffering. Every person, regardless of their ability, should always be able to obtain food, clothing, housing and health care from their immediate surroundings.

In the world of life, every person should have the opportunity to take care of their children and thought children without having to worry about their future.

In politics (Popper, open society) those in power should only make changes in small steps and not strive for utopian goals, because attempting to establish heaven on earth leads to hell. The ruled should have the right to vote out their government at any time through majority voting. There are only two forms of government: those in which the government can be removed peacefully and those in which it cannot. Freedom of expression should be protected, while violation of this right should not be tolerated. Reducing suffering should be the main goal of politics, not increasing happiness.

Trade, production and distribution of goods should only be left to the market if households can organize fair distribution through prices. Goods that are constitutive for all households (security, law, order, education, social security, welfare, supply, health, participation, reduction of suffering) should be produced by the state. *The B*

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