Martin Heidegger vs Alan Watts

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In this paper I show that the existential philosophies of Martin Heidegger and Alan Watts are related, by using a combination of Joker Calculus and Naive Zen Logic.

Martin Heidegger[1]:

      (Being ? Being Thinker) ? Thinker Joker Thinker

Alan Watts[2]:

      (Being ? Being Joker Being) ? Thinker Being

Here, "Being" and "Thinker" are the two sides of Descartes'[3] Cogito "I think, therefore I am"[4]. These two sides are taken as Seshatism[5] (Being) and Platonism[6] (Thinker) in Joker Calculus[7]. What these two philosophies have in common is the following grammar in Naive Zen Logic[8]:

      (X ? !x) ? x

Naive Zen Logic does not have a negation operator `!` for agents, but one can use this operator from Joker Calculus, since it normalizes to a dual agent. Here, the variant Closed Joker Calculus is used.

Notice that the `?` operator in Naive Zen Logic reflects the joker operator `?` in Joker Calculus. The `X ? !x` part is something that `x` is thinking about, which is at the surface vs depth level. In Joker Calculus, `?x = (x, !x)`, so the `!x` aligns the surface level with what is thought about.

One might write the grammar as a form of application:

      (?x)(X)

So, Joker Calculus might be viewed as a point-free[9] syntax for Naive Zen Logic.

Some intuitions about the two philosophies:

- Heidegger thinks about being before thinking
- Traditional Heideggarians opposes Alan Watts' "Being Joker Being" in relation to "Being", because they view the "being before thinking" as authentic, that is "Being Thinker"
- Alan Watts views "being before thinking" as inauthentic, that is "Being Joker Being", because he thinks of himself as authentic, which is primarily a form of being, but as a side note is a thinker, therefore "Thinker Being"

It follows that there are two alternative philosophies with same grammar:

(Being ? Thinker Joker Thinker) ? Being Thinker	Flip side of Heidegger
(Being ? Thinker Being) ? Being Joker Being	Flip side of Alan Watts

Alan Watts might view himself as flipping back and forth[10], but traditional Heideggarians might find this harder due to the emphasis on authenticity of "being before thinking"[11].

References:

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