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Question 1

Socrates thinks there are two possible alternatives for what will happen after we die, and none of them is fearful. First is just nothing; like a deep sleep where we know nothing, feel nothing and do nothing. He thinks this is comparable to a blissful sleep, which is good. The second alternative is being sent to heaven, which is certainly not fearful.

Question 4

No. According to him, it does not stop the chain of justification. Why would serving a larger purpose have meaning? If it’s self-justified, then it has to have connection with the ordinary life, and the connection has to be self-justified.

Question 5

Nothing we do matters in a million years.

Yes, it’s true that nothing we do matters in a million years. However, if nothing matters in a million years, why would what matters in a million years matter now. In particular, why would the fact that nothing we do matters in a million years itself matter. In the end of this question chain, the only reason that what matters in a million years, matter in a million years is because its matters in a million years.

Question 6

Typically, we can figure out where I am by saying “I am here”. But “I am here” can have different meanings in different situations for different people. The reason why “I am here” usually works is that my whole body including the brain is roughly at the same location, and connected as one thing; and therefore “I” picks out the body and “here” refers to the location of it. However, after brain and body are separated, what “I” and “here” pick out in the sentence “I am here” become ambiguous. Does “I” refer to the brain or the body? In particular, the cognitive center, the brain, and the perceptual center, the sensory organs on the body, are separated, and subjectively we feel at one place while the center of this feeling is at another.

Question 8

Since at first, the brain and the computer take the same input from sensory perception, and make the same decisions through the same thinking process; therefore, it seems that they are in control of the body at the same time, since their commands are all obeyed by the body; therefore the control can be intermittently switched. After the eventual desynchronization, the brain and the body take same inputs but give different commands. This raises question for which is the self, the cognitive center, the brain, or the perceptual center, the self. If the body is the self, then which brain is part of the self? If the cognitive is the self, then the discrepancy between what we think we do and what we feel we do still cannot be explained.

Question 9

According to Edelman, what we experience by our conscious mind is a simulation constructed by our brain. In other words, we see what the brain wants us to see. The brain takes as inputs the sensory data perceived by eyes, ears, and etc., and constructs a consistent whole simulation of the world around us, using its computational process, which is not controlled or known to the conscious mind. For example, our eyes are not in fact static; they are shaking and rolling unconsciously, however, what we “see” by our conscious mind is rather stable. Also, we can pay our attention to certain elements in our vision and ignore certain details, which is a demonstration we are experiencing a simulation of the world.

Question 10

Agency, it’s the feeling that I am the initiator of my actions, I am the subject of my doings. Agency is the basic for constructing the feeling of self.

Perspectivalness, which means I am experiencing or perceiving the world from a particular point of view. Take video games as example, we are playing first person shooting instead of bird eye scroll or something. With perspectivalness, we gain the feeling that we are at a perceptual center to view the world.