

PHILOSOPHY

- Philosophical questions don't have any definite answer.
- Philosophy is a mode of thinking.
- "Philosophy begins with wonder" — Plato.
("about why there is something rather than nothing") — Plato
- Philo + Sophia } { Philosophy → love for wisdom.
 ↳ Greek: wisdom included in
- There are some things that cannot be completely
a physical domain. ~~physically considered~~, these were called meta physical
subjects by Aristotle.
- ~~Philosophy~~ Philosophy asks questions that cannot be
answered by physics as we understand it.
- Conceptually, these ~~are~~ questions are unanswerable.
- Rationality is never satisfied with what exists.
Thought process works to always ask further
questions.
- Even for Aristotle, God was a uncaused cause,
or prime mover.
- The theory of the 'Big Bang' itself states it as
a beginning which itself is a temporal concept,
hence defeating itself in saying/implying,
time was still at a linear dimension, that
~~something~~ nothing existed & suddenly something
did.
- Every discipline in general are built ~~up~~ on
some axiomatic principles, but not so with
Philosophy.
- Philosophy doesn't simply accept these facts or
~~given~~ concepts & asks why. For example,
Physics cannot explain ~~why~~ masses attract
each other, only how, it considers it as a
natural fact, & an accepted understanding.

- May it be a pre-modern tribal praying to Gods or science today. The urge to control nature is the same but with 2 parallel methods / technology to achieve the same.
- The meta physical impulse is the urge to understand an absolute answer to any "fact".
- It is only for humans, it is that existence comes before our essence in contrary to all other things in the known sense. For example, a letter opener is something that has its essence, its functions, purpose already exists, unlike for humans.
- We constantly work with some contingency (ie, the fact or existence of something that need not). Religion in itself is a form of fight to remove the contingency, ie, to give some explanation to existence.
- ~~Does~~ Is freedom of will true freedom?
- Natural Science & rose from Philosophy.
- Philosophy is self critical in its nature that it posits a theory, but subsequently attempts ~~to prove~~ to tear it down as well.
- "Ex nihilo nihil fit" - Greek & Latin Philosophers
→ meaning: nothing can come out of nothing.

- Physics explains to us the how, but not why.
- The impossibility, yet necessity of Philosophy is clearly realised much early on.
- Socrates said that all explanation that we look for ^{to understand} nature within nature itself is incomplete & urged ~~these~~ people to turn to people & their behaviour, ~~their talk~~ & ask ~~not~~ questions like what justice is, what a good life is & so on.
- Philosophy doesn't progress because, it is impossible to give any condition without any question about its ground (ie find the absolute ground) is impossible, due ~~to~~ to the causal nature of our thought.
- No "absolute" ground is unquestionable.
- "Value of Philosophy lies in its reflectivⁱ self distancing ~~from other fields~~ from..." — Russel
- Philosophy itself is a placeholder for human rationality.
- We take the world as given to us, hence clearly expressing our ignorant / dogmatic nature.
- Freedom doesn't come from asserting our

independence ^{from} ~~to~~ the world. This
~~freedom~~ is the negative impulse.
Freedom is understanding &
accepting the ~~in~~ dependence on
the world.

→ ~~Objectivity / Object~~
Objectivity is the ability to take a
stand on oneself.

- Morality ~~consciousness~~ is ~~consciousness~~ ^{universality} of one's actions. This is objectivity in the moral ~~realm~~ realm.
- Solipsism → that I'm the only one who that matters, i.e., only I exist & I give meaning to the outer world.
- One's perspective cannot be absolute, we can imagine to see oneself ~~not~~ in someone else's perspective.
- Distancing oneself ~~from~~ from ourselves itself allows us to ~~to~~ have an objective view of ourselves & not be in an egocentric thought, & a realisation - that the world exists without oneself.
- Copernican revolution was an extension of this, where we imagined the world irrespective of all experiences, to look at it from an objective level.
- There is a relation between perception / experience / ~~the~~ appearance ~~of~~ & reality that however, ~~exist~~ in distinct margin ~~is~~ b/w them.
- Aristotle puts into place, theological point of view, saying that the nature works & exists for a particular reason.
~~There are~~

There are 4 causes:

→ Material cause

→ Efficient cause

→ Formal cause - enters the explanation of why something is the way it is.

→ Final cause - the cause for which we become who we are.
(the potential already exists by birth.)

→ Purpose of something.

outward
shape of
something

better answers
than
chance
contingency

There is a possibility
in nature.

The potential exists &
comes out eventually.
Genetic mutation happens
because nature wants
it to happen.

As opposed to
Darwin,
who ~~never~~ associated
chance with
evolution.

→ Problem with Aristotelian ideology / model:

(Aristotelian ideology that gives purpose to all objects inherently & its properties / potentiality is inherent. Eg: rock is heavy because it is so inherently.)

→ Aristotle says purpose (highest) of human beings is to be ^{rational} contemplative natural life.

→ Potentially is nothing unless it is actualized.

→ For Aristotle, the ~~is~~ the contemplative life ~~is~~ is the highest potentiality.

→ Problem with Aristotelian / Theological model:

The explanation presupposes what it set out to explain. It is a circular logic.

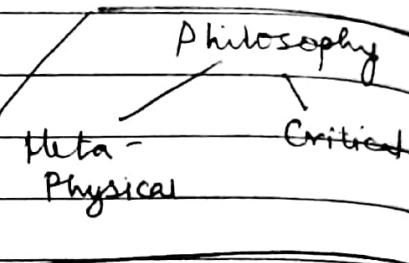
~~and hence~~

→ Disenchantment of Nature -

Nature being bereft of purposiveness & purpose no longer being built into nature.

Nature is simply brute matter that ~~we~~ can be used / utilized.
The enlightenment robs nature of its divine character.

A non anthropocentric, ^{attitude} view of ourselves is what tells we are not divine.



- In modernity, we give up theology.
- "Disenchantment" of nature led to considering it as brute ~~nature~~ matter.
- Our rationality in modernity was mechanistic understanding phenomena.
- Newton himself was unhappy with his own theory of gravity because although it could explain terrestrial & celestial bodies, it still could not be seen.
- The non ~~theological~~ theological thought made existence of ~~the~~ phenomenon like attraction meaningless

- Rationalism & Empiricism extends to our consciousness & rationality.
 - Epistemology → study of knowledge.
 - 2 types of reason:
 - ↳ Rationalism
 - ↳ Empiricism
- } 2 conceptions of reason.

→ Reasoning doesn't have room for supernatural or external/divine entity, thereby explaining the world using its own resources.

→ As per Darwin, genetic mutation is by chance but doesn't cause chaos; instead brings about a sense of order.

→ Rationalism & Empiricism, models of reason, can emerge only once world/nature is "disenchanted" (ie, devoid of purposiveness and divinity)

→ Induction: Observe some examples and conclude / infer something.

(These are not absolutely certain, they may be subject to change.)

→ Deduction:

Here, if the premises are true, the conclusion must be true.

Eg: All S is P.

& X is S

∴ X is P.

} This can be seen in set membership.

Rationalism
↳ chief source of knowledge is deduction

Empiricism
↳ derives from sensory experience

Man	Mortal.
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→ Analytic judgement, precisely through analysis, we can realise it is always true. This is ~~experi~~ a priori knowledge.

Claiming:

A priori / tautologies are not really informative. These statements can't be falsified.

→ Synthetic judgement are empirical judgement, because we are using a subject & predicate to generalize & make claims, which may be logical, however, it could be falsified or it isn't inherently impossible.

Eg: Sun rises from west (if earth's rotation ~~never~~ reverses, it would be true)
This isn't inherently ~~true~~ impossible.
However $A \neq A$ is.

A scientific result can always be falsified as improbabistically may be not, but it is a possibility.

If we could derive enough knowledge from mathematics - that is ~~is~~ always ~~true~~, not a synthetic judgement (tautology) we would be able to reach a meta-physical concept of absolute knowledge.

Mathematics is "empty" as it says nothing about the world, yet the world conforms to mathematics. Hence it is a mystery.

"I think, therefore I am" — ~~René~~. Descartes

What if a malicious genius is controlling or deceiving me all the time? But, however there is one thing that I ~~can't~~ can't be deceived ^{about}, is that I am being deceived. As long as I doubt, I am conscious. Hence the above.

I can't be self deceived ~~by~~ by your mental state
~~Rees~~

I can't be deceived by my own representations.
A clear & distinct perception \Rightarrow I am not deceived as long as I think.

Mathematics

- Formalism (~~A formal system is a set of symbols which has no meaning outside of it~~)
- Intuitionism
- Construction (Reduction is grounded in intuition)

Intuition gives rise to deduction.



We are trapped in our ~~conscious~~ own perception.

Our own representation is the ~~one~~'s
only true indubious fact ~~in our~~
~~to us~~ us. But this causes us to
doubt "everything" else. Causes
us to doubt the existence of even other
conscious beings.

However, some truths (such as math) is true irrespective & independent of my representation.

I need to see to understand / realise the truth of such a statement, however, it is true irrespective of my seeing it or not.

Another example would be music written down. It is in its ideal form and is going to be true or itself irrespective of whether perform it or not. As long as I don't perform it, I cannot be deceived about it.

As per Descarte, I may be deceived by a malicious genius about $2+2=4$, but I ~~will~~ will not be deceived unless I perform this addition myself. Unless I perform it I don't ~~realise~~ see its existence.

It is through reason that we proves God's existence, and that God cannot deceive him, hence God himself is the ~~or~~ guarantor of his intuition for ^{the} reasoning.

Deduction vs Empiricism is when it is through deduction - that we prove or reason - that the possibility of God is ~~is~~ not true proof as the ~~is~~ possibility of no logical contradiction of this doesn't make it ~~is~~ a possibility.

Imagination is Imagistic.

We can imagine 1 billion, but can't imagine 1 billion things.

We cannot imagine the ∞ states that a piece of wax can go through, yet we still know it is the same piece of wax.

We have the innate capacity to do so. It stresses that experience is not enough. Our ability to comprehend is far greater than what we can experience. This ability to comprehend is innate.

What I know best is my mind, & what I know is by my mind.

I have no independent access to your mind, so you're simply bodies that conform to some particular behaviour, and for all I know, everyone else could be robots.

- Strong AI feels/understands ~~like~~
like humans.
 - Weak AI simulates the above.
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- John Cern says, the mind is
a programmed
 - The mind is like a program,
the ~~soul~~ mental & physical state
seem alien to each other, as John Cern
says.

- "I need legs to walk" is not a sufficient condition to walk, I need to think that I need to walk, i.e., an agency is required. This agency is distinguishable from the physical sense.
- It must be possible for me to accompany self consciousness with any experience to be "mine".
- The world is for me from one ^{irreducible} perspective, nonetheless, I am part of that world.
This is what ~~God~~
This perspective, "first person" perspective is what made it difficult to move ~~away~~ ^{for} ~~from~~ the heliocentric theory.
- The first person perspective is irreducible & hence cannot itself be explained in physicalistic terms.
- The bat does have its experiences, which are temporally interconnected to one another with it being self conscious.
There is a structural constraint within ~~as~~ us to be unable to be able to understand the experiences of the bat.
- The mind is the "software", the brain is the "hardware".

- "Minds, Brains, programs, behavioral & ..", John Searle
- Chinese Room Argument
- Strong AI passes Turing Test, actually has understanding.
- Weak AI has no understanding, it simply simulates human behaviour.
- For a human, context gives us an understanding that makes things obvious even if not explicitly mentioned.
- Machines are a projection of our own intentionality in the world.
- This is why we ascribe intentionality to machines.
- We are satisfied with perfect simulations, and don't care about the internal structure, i.e., whether the robot can think or not.