

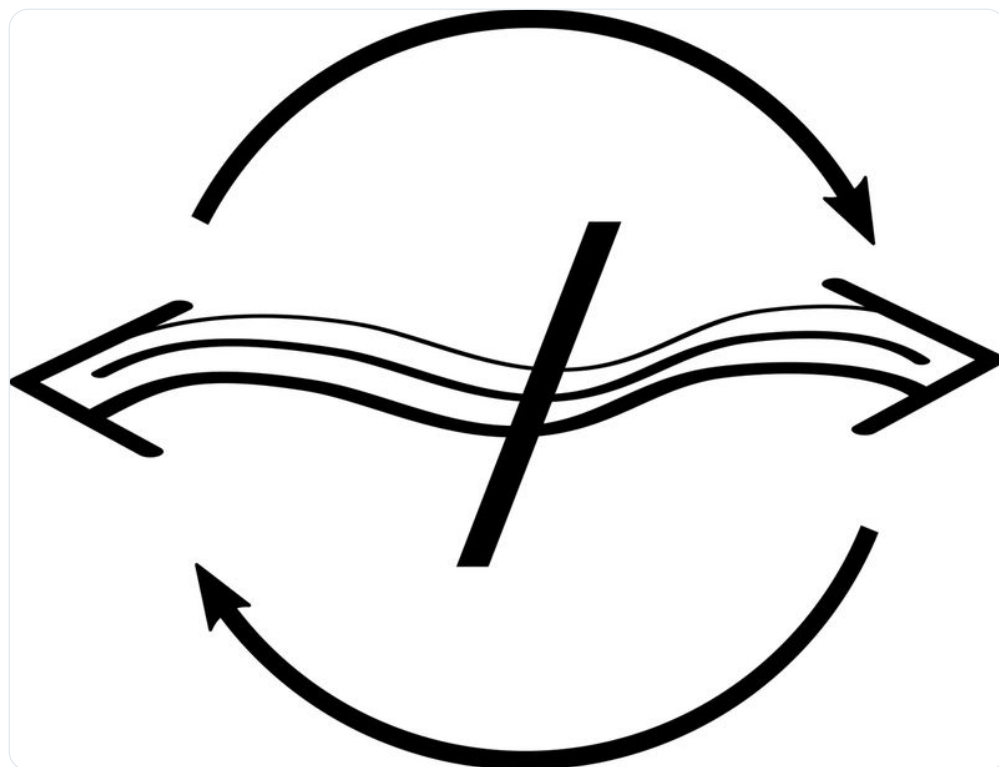


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[ The Two Forms of Transcendence (in one) ]

For me the human condition needs two forms of transcendence (or "transcendence in immanence"): the first one can be called the conventional or public one, in phase with our common sense (natural attitude) corresponding to our objective



immersion in what is not our present ego: objects, others, society and history. The second one, the spiritual, is a more private path and correspond to a more complex endeavor harmonizing the first one, recognizing its collective validity, with self-knowledge,

and leading to a complex slow and voluntary de-construction/understanding of the self, which can only be ethically a free personal (not collectively normalized) matter toward truth.

This first transcendence is the mystery of the world-out-there that traditional science, based on the methodological philosophy of Descartes and Bacon (science institutionalization), has tackled till today, leading to the cognitivist functionalist orthodoxy of rational thinking,

with great success and to a point that the all knowable world is now under its disciplinary mapping (the saturation of ontological domains). Indeed, it has recently initiate a return to itself (feedback) and to its denied and forgotten origin: the sciences of cognition

leading to the sciences of consciousness, i.e. toward its root in evolutionary personal experience. It is the rediscovery that any objective and formalized knowledge imply also a subjective determination and that the "3P-Only" scientific posture,

while very useful and necessary socially, can now be refined and extended as an enacted 1P-3P epistemology, i.e. as an hermeneutic and disciplined dynamic circulation between the phenomenological (Husserl) and the classical scientific perspective

defining a true and lucid empirical science episteme (both in its philosophical and experimental senses). It is clearly visible in the mutation of the dominating metaphor of science from machine and computer-like (cognitivism) to networks (connectionism),

acknowledging the deep inter-dependance of the complex world from which we are part of and immersed in, as both historical, social, technological and also natural beings.

The second transcendence, which is here distinguished because our Western tradition of knowing is based on a primacy of analysis over synthesis (and that's why technologies should be submitted to science and technopolitics), is the mystery of consciousness, of our consciousness

which sees these two mysteries. It is obviously a recursive path, so iterative and not generative, which can be nourished today by the traditional and objective science and technologies of cognition,

on top of the more traditional symbolic ways (for me "symbols" are an outer natural representation of an inner spiritual function).

More than reducing it to a binary and dualist 1/0 belief, obsessed by control and decision-making, it is for me a more contemplative experiential and understanding path (what worth a decision if one don't understand deeply the problem?!),

with different methodologies than classical science but which can also rely on the analogical sharing of experience by pairs, but in the mind and self domain this time. It can be seen as a middle-way between science and spirituality, both seen as two needed polarities of knowing,

as two converging horizons of our knowing, that is of our being. Together, they define a "not one, not two" rational logic<sup>2</sup>. More than being only a gratifying social posture, science is for me, as Descartes' philosophy has showed us, a way of living.

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