**CORE106 Fall 2015**

**November 20, 2015**

**Notes**

The Transformation of Life

Creative Mortality (119)

1. What does Watts say that might require some critical reappraisal?
2. Why does Watts have a problem with Byron’s passage on page 110?
   1. “Our feeling about the crawling world of wasps’ nests….”
3. What is a split mind? (115)
4. Why are expectations a problem? (see 117)
5. In what sense is a moralist a *technician?* (119)
   1. Needs to solve the problem of working in love in human relations?
   2. Consider the difference in the ten commandments? The last five commandments are technical. “You shall not steal. You shall not covet.”
6. The endless loop of contrition for those who seek to become saints: Any tie to Gilead?
   1. There can be no freedom if we think there is a possibility of escape from what reality is at this moment.
7. “I am chained to fear only so long as I am trying to get away from it.” (130)
8. “Love is the organizing and unifying principle which makes the world a universe and the disintegrated mass a community.”
9. Discussion of morality on page 132, and its possible links to Douglass.

Quotes:

(107) “If the mind is the directive force behind action, the mind and its vision of life must be healed before action can be anything but conflict.”

Vision: What is it (105)?

(108) “For I am what I know, and what I know is I.” Conscious mind. All sensations.

(108) “If the brain is my brain, then the sun is my sun, air my air, society my society.”

(109) “You can reason that the universe is a unity without feeling it to be so.”

(110) “…you will cease to feel isolated when you recognize, for example, that you do not have a sensation of the sky. You are that sensation.”

(111) “Man has to discover that everything which he beholds in nature – the clammy foreign feeling world of the ocean’s depths…has its counterpart within himself.”

(113) “For when you really understand that you are what you see and know, you do not run around the countryside thinking, “I am all this.” There is simply “all this.””

(116) “The whole problem of justifying nature, of trying to make life mean something in terms of the future, disappears entirely”.

Creative moralism:  
  
(122) “…a man who is acting from fear of a moralist’s threats or from the lure of his promises is not making a free act.”

(123) “We are accustomed to think that, if there is any freedom at all, it resides, not in nature, but in the separate human will and its powers of choice.”

(125) “You can only live in one moment at a time, and you cannot think simultaneously about listening to the waves and whether you are enjoying listening to the waves.”

(125) “The unconscious mind is conscious, though not of itself, just as the eyes see but do not see themselves.”

(124) The theory that we must inevitably do what gives us greater pleasure or lesser pain is a meaningless assertion based on verbal confusion. “gives me pleasure so I do it is circular. It implies there is a notion of future pleasures

(129) Links to Gilead.

Religion

(136) In general, statements of science have to do with past and future.

(137) On the other hand, statements of religion have to do with the present and the eternal. They are a set of graphic symbols about present experience.

Note the ties to Calvin on page 137.

(138) “But when you ask theologians what they mean by the supernatural, they burst immediately into scientific language.”

(139) The whole world of nature is relative and is produced by thought and comparison.

(142) “Obviously, if all movement is relative, there is no absolute movement. It would be meaningless to say that all bodies in the universe are moving uniformly at ten thousand miles per minute, because it has excluded any other body with respect to which they could move.”

(142) KEY: “Metaphysical language is negative because it is trying to say that words and ideas do not explain reality.”