

First, The Final Schedule of Classes.

- | | | |
|--------------|-----------|--|
| March | 15 | First of Two Final Lectures. March 15, 2018 |
| | 22 | Second of Two Final Lectures. March 22, 2018 |
| | 29 | Individual Student Presentations: Possible Final Paper Topics |
| April | 5 | Individual meetings with all students / From 11:00 AM until 5 AM |
| | 15 | Individual meetings with all students / From 11:00 AM until 5 AM |
| April | 26 | Final Paper Due.

A. Paper must be written with Microsoft Word.

B. Length of paper / Minimum of 10 Pages - Maximum of 12 pages not including Endnotes and Bibliography.

C. Spacing between lines must be 1.5 lines.

D. Size and type of font should be 11 Point Times or Times New Roman

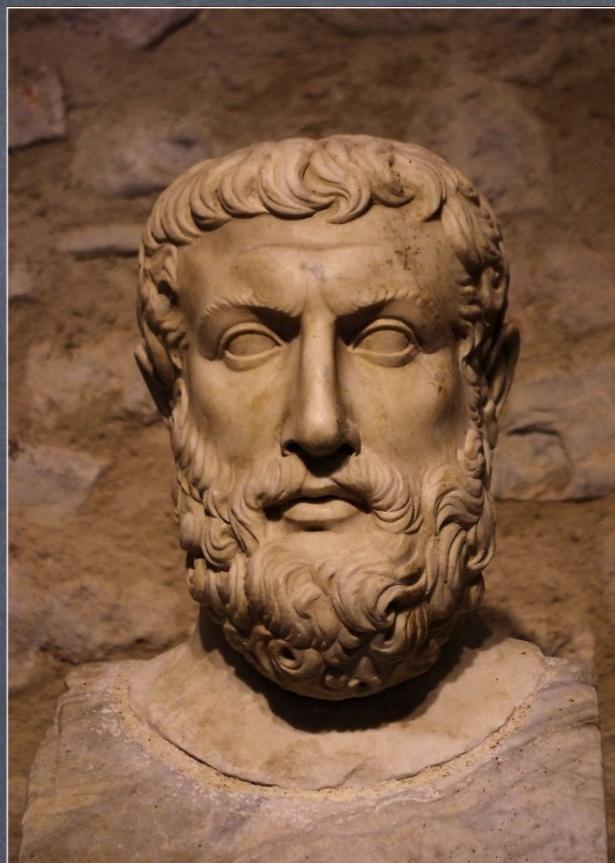
E. E-mail paper to Tim. clarkk@videotron.ca |

Assignment For March 29TH Class :

Please send me before that class a brief outline {no more than 200 words} of what you are planning to write your paper on.



The Not-So Generic Family



Parmenides of Elea

Final ASEM Notes : “Meta-metaphysical Darkness” March 21, 2018

Or,

Markus Gabriel : Ontological Relativism and Metametaphysical Nihilism





This family offers a bull to **Asclepius**, god of healing, and his daughter **Hygieia**.

The animal is a sacrifice, in hope of a cure for a sick person



Mark Ruwedel. Outside of Las Vegas {Photo}

Wicikipedia

Nihilism from the Latin *nihil*, { nothing } is the philosophical viewpoint that suggests the denial or lack of belief towards the reputedly meaningful aspects of life. Most commonly, nihilism is presented in the form of existential nihilism, which argues that life is without objective meaning, purpose, or intrinsic value. Moral nihilists assert that there is no inherent morality, and that accepted moral values are abstractly contrived. Nihilism may also take epistemological, ontological, or metaphysical forms, meaning respectively that, in some aspect, knowledge is not possible, or reality does not actually exist.

Preamble One : Review Page which I asked everyone to carefully read for this week's class



Set Three : Part and Parthood {Qouted from Stanford Encyclopedia of Philosophy }

A preliminary caveat is in order. It concerns the very notion of “part” that Mereology is about, which does not have an exact counterpart in ordinary language. Broadly speaking, in English we can use ‘part’ to indicate any portion of a given entity. The portion may itself be attached to the remainder, as in {1}, or detached, as in {2}; it may be cognitively or functionally salient, as in {1}–{2}, or arbitrarily demarcated, as in {3}; self-connected, as in {1}–{3}, or disconnected, as in {4}; homogeneous or otherwise well-matched, as in {1}–{4}, or gerrymandered, as in {5} ; material, as in {1}–{5} or immaterial, as in {6}; extended, as in {1}–{6}, or unextended, as in {7}; spatial, as in {1}–{7}, or temporal, as in {8}; and so on

- (1) The handle is part of the mug.
- (2) The remote control is part of the stereo system.
- (3) The left half is your part of the cake.
- (4) The cutlery is part of the tableware.
- (5) The contents of this bag is only part of what I bought.

Finally, it is worth stressing that Mereology assumes NO ontological restriction on the field of “part.” In principle, the relata can be as different as *material bodies, events, geometric entities, or spatio-temporal regions* as well as *abstract entities such as properties, propositions, types, or kinds*, as in the following examples:

- (12) Rationality is part of personhood.
- (13) The antecedent is the “if” part of the conditional.
- (14) The letter “m” is part of the word “mereology”.
- (15) Carbon is part of methane.

Preamble Two : What is Existence / What is Metaphysics?



Markus Gabriel : What is Existence / What is Metaphysics?

One can define METAPHYSICS as the attempt to develop a theory of the world as such. Its aim is to describe how the world really is, not how the world seems to be or how it appears to us. [. . .] When we speak about "the world," we mean everything that actually is the case, or, put differently : actuality. At this point, it is tempting to eliminate human beings from the equation "the world = everything that is actually the case." For one assumes that there is a difference between things as they appear to us and how they actually are. Thus, in order to find out how they really are, one must, so to speak, remove everything that is added by man in the process of knowing.

Part One :

ASEM Notes on Markus Gabriel's Book March 22 / 2018, **Or**, Concordia University, Department of Studio Arts and the question of are there "limits" or are "no Limits" —



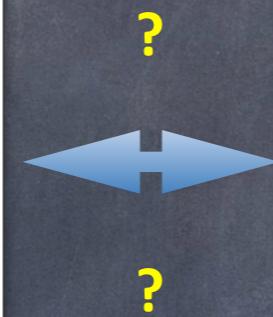
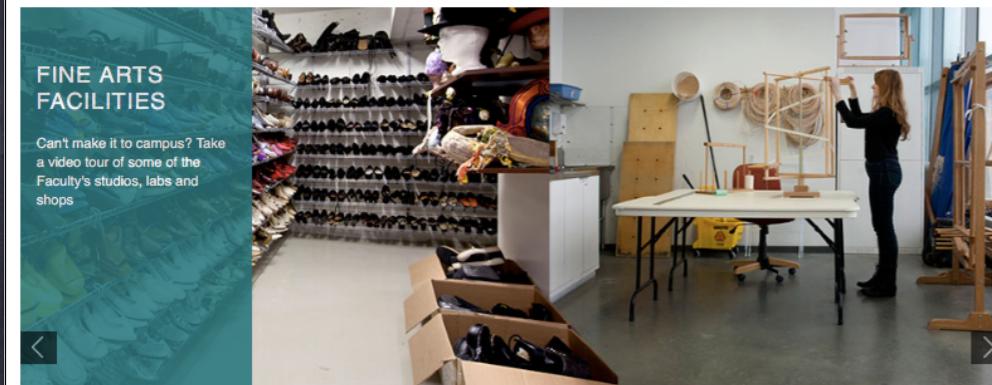
Faculty of Fine Arts

ABOUT THE FACULTY ACADEMICS RESEARCH & CREATION FACILITIES & SERVICES STUDENT LIFE



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Artistic expression without limits



Unique in Canada, the Faculty of Fine Arts houses [nine departments](#) that offer an unparalleled range of programs in the visual, performing, cinematic, design and digital arts.

Future students

Current students

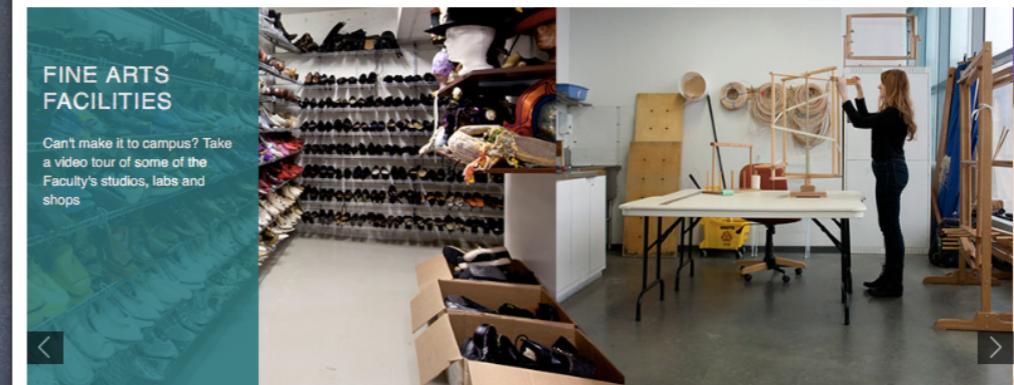
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Artistic expression with [REDACTED] limits



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Okay, the following talk addresses one of the core set of arguments in “Why the World does not Exist”, which “hopefully”, will assist everyone in understanding some aspects of the book.

The “core set of arguments” are found in the section of the book titled, . . .

“**The Super-Object {Or the Mereological Relation Between Part and Parthood }**”

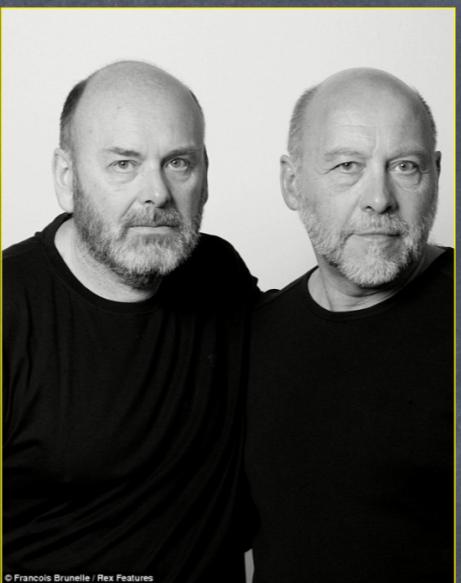
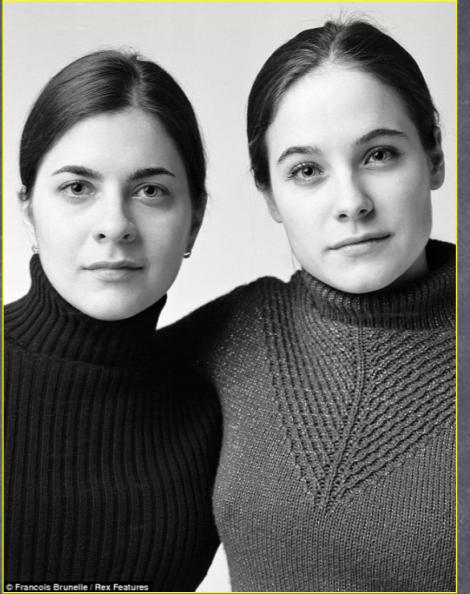
{The} World and Part of {The} World

One & the Many

Part & Parthood

Same & Different

Finite & Infinite



Same | Different ?

Finite | Infinite ?

One | Many ?

Part | Parthood ?

François Brunelle. Images of Persons Who are Not Related 2014

Part Two :

The methodological Revolution of Parmenides of Elea & the Problem of the One and the Many { “To Be and Not to Be” }

Or, Welcome to the *Epistemic Abyss*





The One = Truth

Parmenides of Elea. On Nature

The Epistemic Abyss



The Many = Falsity of Appearances

Parmenides of Elea. On Nature

____ . Parmenides' Quasi Meta - Methodological Revolution of Reasoned Argumentation & the Emergence of the Critique of Limitation.

+ ,

Epistemic Critique of the **unreliability** of Human Sensory Experience : “**seeing**” , “**hearing**” , “**tasting**” , “**touching**”.

+ ,

Epistemic Critique of the **unreliability** of Human Linguistic Process of using “**names**” for “**things**” in the world & the **Habituality** of Human Social Practices __ the **Conventionalizing** of these same “**Practices**”.

+ ,

The Problematics concerning the Epistemic Relation Between the One and the Many, what is Determinable & what is Indeterminate.

+ ,

The Law of Contractdiction { **A** & **-A** } & The Principle of *Ex nihilo nihil fit* { **nothing comes from nothing** }.

+ ,

The methodological distiction Between what is **Necessarily True** and what is **Contingently True**

Parmenides' Cosmological Model of the Many and the One

The Subject / Observing Entity

The Epistemic Abyss

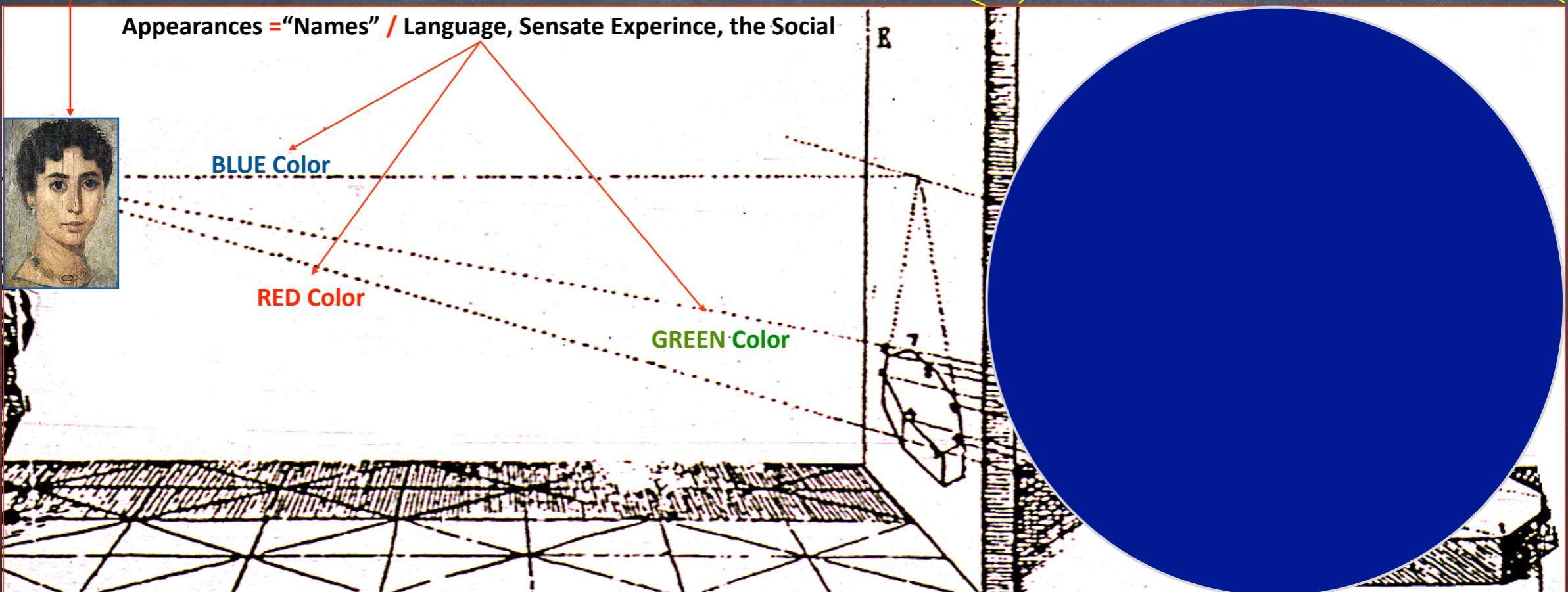
The One = the Singular Ground of Truth

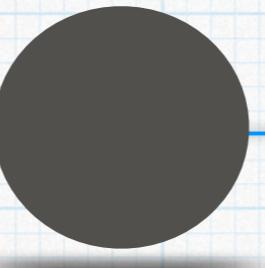
Appearances = "Names" / Language, Sensate Experience, the Social

BLUE Color

RED Color

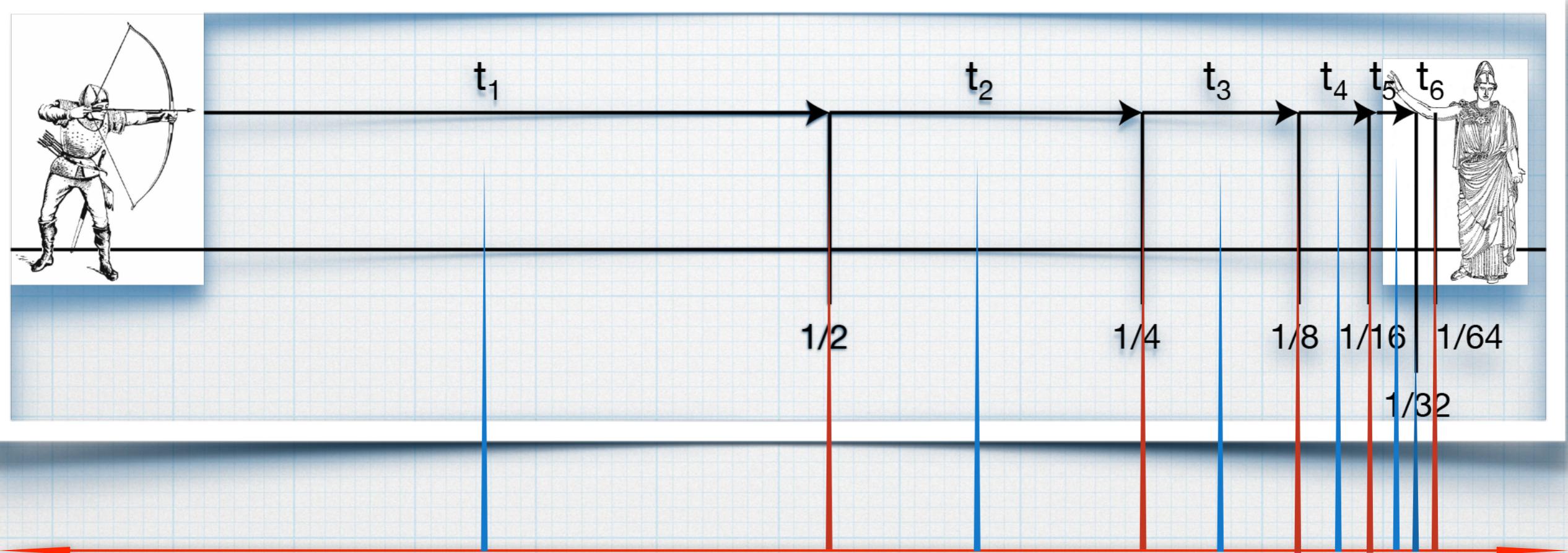
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Zeno of Elea. The Paradox of the Arrow.

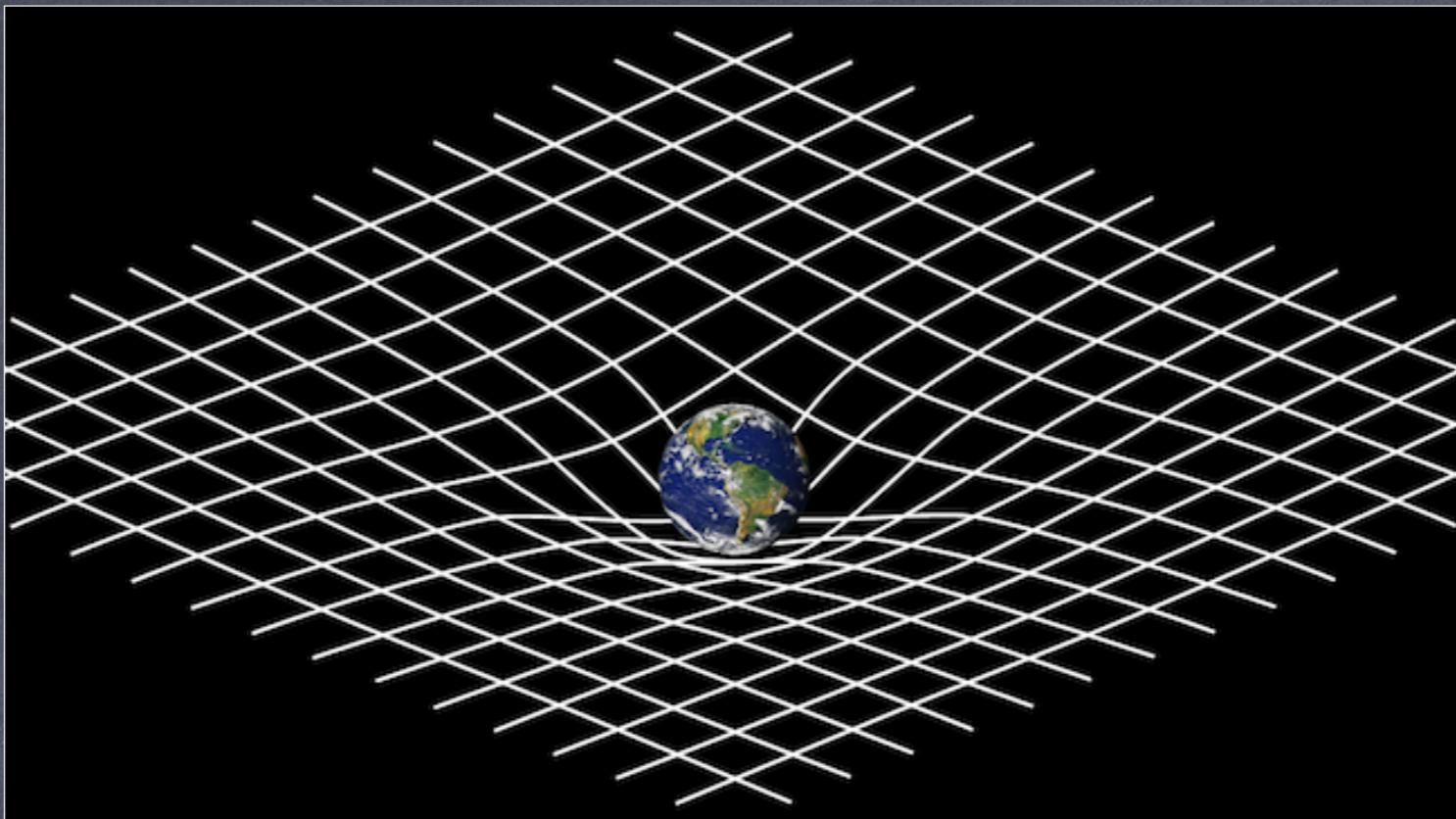
1. When the arrow is in a place just its own size, it's at rest.
2. At every moment of its flight, the arrow is in a place just its own size.
3. Therefore, at every moment of its flight, the arrow is at rest.



“The Epistemic Abyss” = “Many” <> “Appearances” <> Naming = Language <> Senation <> Social Habituality

Aristotle. {Phys. 206A18–21}

[The infinite] . . . We must not construe potential existence in the way we do when we say that it is possible for this to be a statue — this will be a statue, but something infinite cannot be an actuality as it is unknowable Infinite is that from which it is always possible to subtract something, and what is subtracted, besides being finite, is always different. E.G. $a = 1/2 a + 1/2 /_2 a + 1/2 /_3 a + \dots, N$



Roger Penrose and Stephen Hawking. *The Nature of Space and Time* 1996

. . . in the early days of quantum mechanics, there was a great hope, not realized by future developments, that quantum theory was leading physics to a picture of the world in which there is actually discreteness at the tiniest levels. In the successful theories of our present day, as things have turned out, we take space time as a **continuum** even when quantum concepts are involved, and ideas that involve small scale space time discreteness must be regarded as “unconventional.” The continuum still features in an essential way even in those theories which attempt to apply the ideas of quantum mechanics to the very structure of space and time. Thus it appears, for the time being at least, that we need to take the use of the infinite seriously, in particular in its role in the mathematical description of the physical continuum.

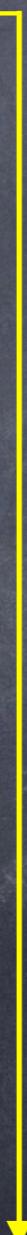
Part Three:

Markus Gabriel , and the Critique Infinitude & Language



A __

Markus Gabriel, Martin Heidegger & Language





Johannes Moreelse. *Heraclitus "The Weeping Philosopher"*

Graham Harman. Heidegger Explained From Phenomenon to Thing. Open Court, 2007.

Humans always speak, says Heidegger. We speak even when we say, hear, or read nothing at all, and even when we sleep. By this he means that humans must always interpret and articulate the world in some specific way, even when no words are used . . . But in fact, it is not humans who speak: language speaks. In Heidegger's view, to regard language as a human activity would be every bit as shallow as to think that technology comes from machines built by humans. [. . .] language is being viewed as the interplay of world and thing. [. . .] Heidegger has no interest at all in language as the way that humans gain access to the world. He is interested in language as an element of the world itself, or of being itself.

B _

Markus Gabriel, Georg Cantor & Infinity



The German mathematician Georg Cantor {1845 - 1918} was the first to successfully provide a precise, mathematical formulaization of infinity as infinite sets of transfinite numbers through his invention of set theory. His theorem demonstrated that there exists an "infinity of infinities"

Georg Cantor. Cantor's Letter to Mittag-Leffler of November 6, 1884, reproduced in Ivor Grattan-Guinness, "An Unpublished Paper by Georg Cantor: 'Principien einer heorie der Ordungstypen erste Mitteilung,'" *Acta Mathematica* 124 {1970}

Given the thoroughly realist __ simultaneously, however, no less idealist __ foundations of my investigations, there is no doubt in my mind that these two types of reality will also be found together, in the sense that a concept [idea] to be regarded as existent in the first respect [immanently real] will always in certain, even in infinitely many ways, possess a transeunt * reality as well. [. . .] The coherence of the two realities has its true foundation in the unity of the All to which we ourselves belong as well.

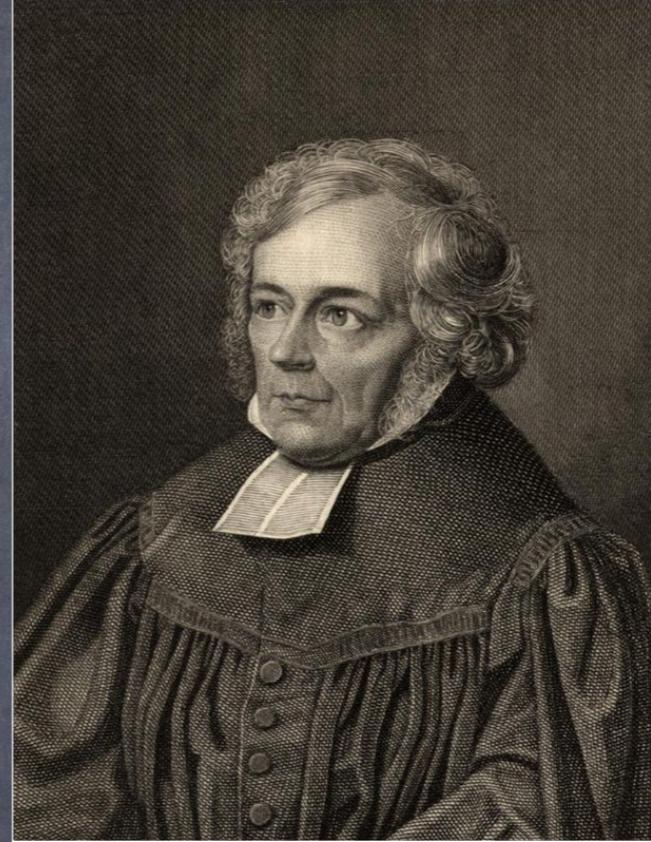
* Definition of "transeunt" __ "of a mental act producing an effect outside of the mind "

"Passing out or operating beyond itself."





The Not-So Generic Family



Friedrich Schleiermacher

Markus Gabriel

According to Fredrich Schleiermacher, it is not only the universe that is infinite but also our orientation towards it. There is not merely one single intuition or description of the infinite, one single true religion in the sense of the notion that religions are specific systems of belief, but instead an infinite number:

Friedrich Schleiermacher. {1768 to 1834} On Religion : Speeches to its Cultured Despisers, trans. and ed. Richard Crouter. Cambridge: Cambridge University Press

Every intuition of the infinite exists wholly for itself, is dependent upon no other, [. . .] they are infinitely many and have no reason in themselves why they should be related to one another in one way and not in some other, and yet each appears completely different if it is viewed from another point or related to another intuition; . . .

	1	2	3	4	5	6	7	8	...
1	$\frac{1}{1}$	$\frac{1}{2}$	$\frac{1}{3}$	$\frac{1}{4}$	$\frac{1}{5}$	$\frac{1}{6}$	$\frac{1}{7}$	$\frac{1}{8}$...
2	$\frac{2}{1}$	$\frac{2}{2}$	$\frac{2}{3}$	$\frac{2}{4}$	$\frac{2}{5}$	$\frac{2}{6}$	$\frac{2}{7}$	$\frac{2}{8}$...
3	$\frac{3}{1}$	$\frac{3}{2}$	$\frac{3}{3}$	$\frac{3}{4}$	$\frac{3}{5}$	$\frac{3}{6}$	$\frac{3}{7}$	$\frac{3}{8}$...
4	$\frac{4}{1}$	$\frac{4}{2}$	$\frac{4}{3}$	$\frac{4}{4}$	$\frac{4}{5}$	$\frac{4}{6}$	$\frac{4}{7}$	$\frac{4}{8}$...
5	$\frac{5}{1}$	$\frac{5}{2}$	$\frac{5}{3}$	$\frac{5}{4}$	$\frac{5}{5}$	$\frac{5}{6}$	$\frac{5}{7}$	$\frac{5}{8}$...
6	$\frac{6}{1}$	$\frac{6}{2}$	$\frac{6}{3}$	$\frac{6}{4}$	$\frac{6}{5}$	$\frac{6}{6}$	$\frac{6}{7}$	$\frac{6}{8}$...
7	$\frac{7}{1}$	$\frac{7}{2}$	$\frac{7}{3}$	$\frac{7}{4}$	$\frac{7}{5}$	$\frac{7}{6}$	$\frac{7}{7}$	$\frac{7}{8}$...
8	$\frac{8}{1}$	$\frac{8}{2}$	$\frac{8}{3}$	$\frac{8}{4}$	$\frac{8}{5}$	$\frac{8}{6}$	$\frac{8}{7}$	$\frac{8}{8}$...
:	:								

Cantor's Diagonal Argument for the Existence of Uncountable Sets

Cantor, Georg. 1883b, Grundlagen einer allgemeinen Mannigfaltigkeitslehre. Ein mathematisch? philosophischer Versuch in der Lehre des Unendlichen, Leipzig. In Cantor 1932, pp. 165 208, English translation in Cantor 1976.

There is no doubt in my mind that in this way we will get farther and farther ahead, never reaching an unsurmountable limit, [. . .] The absolute can only be acknowledged, but never known, not even approximately. For just as within the first number-class { 1 } for every finite number, no matter how great, we are always confronted by the same power of the finite numbers greater than it, . . .

Part Four :

The Consequences of Accepting Markus Gabriel's Arguments



Part Four :

The Consequences of Accepting Markus Gabriel's Arguments



The Finitude of Truth & Multiple Domains of Conceptual Fields of Sense Or, "Meta-metaphysical Darkness"

The Infinite / the Unlimited

