

What is self-appropriation? Why bother about it?

1. Insight is a set of exercises in which, it is hoped, in aid of, self-appropriation.

What does that mean? Why go to all that trouble?

Attaining self-appropriation easier than explaining what it is.
Story of Columbus and grandees -- it's easy when its done
Generally true for questions of method, possibility
Hence insight begins to speak of method in Ch XIV : prior part
paedagogical; teacher uses a method, but does not explain it.

Perhaps some sort of frame-work needed for these lectures

2. Seeking knowledge is seeking an unknown

unconscious

What is heavy seeks to be below

If one is hungry one seeks food, if thirsty drink -- conscious

In seeking knowledge, not only conscious but intelligently conscious
critically rationally conscious
one can seek knowledge deliberately, methodically

Not like construction company, blue-prints, deliberate and methodical
because they know exactly what they want

Pursuit of knowledge is pursuit of an ideal, of a built-in ideal, of innate
tendencies -- Aristotle's Metaphysics -- All men naturally desire to know

Habits -- natural, acquired, infused -- asking questions, from nature not teaching

3. The ideal is not conceptually explicit -- it becomes explicit
through the pursuit of knowledge

(a) Pythagoreans (1) geometry (2) harmonic ratios
Archimedes (2) floating bodies
Galileo: the mathematization of nature -- laws
Kepler
Newton: system of motion -- trajectory in central field of force
Einstein: (Galileo-Euclid)
QM: states and probabilities (an unprecedented opportunity for Scholastics)

(b) Certain knowledge of things through their causes (Common sense; science)
things: quid quantum quale ad quid
causes: end a gent matter form

analysis -- resolutio in causas
synthesis -- compositio ex causis

Aquinas: trinitarian theory

historical resolutio: missions, persons & nature, properties, relations, processions
Sum theol: psych anal, processions relations, persons, missions

Chemistry

100 elements: defined by periodic table: bifurcation of nature
 3×10^5 compounds

4. What's going to happen next?
Law and system -- states and probabilities
Things and causes -- analysis and synthesis

How can the ideal of knowledge be made definitively explicit?
If not, how can there be anything better than a relativist philosophy?

- (a) philosophy rests on pure reason
 analytic propositions, necessary and universal, self-evident
 deduction of necessary and universal conclusions independent of
experience; not relatively independent but absolutely
 Spinoza, Leibnitz, Wolff
- (b) this is just the Euclidean ideal, essentialist
 Kant, Critique of Pure Reason, i. e., Critique of an Ideal
in mathematics pure reason can succeed, can construct concepts, ie exhibit
 concept in a priori intuition
in philosophy, concepts cannot be constructed in this fashion; and without
 such construction, pure reason yields just talk
- (c) Hegelian: implicit explicit; ~~alien~~ abstract alien; mediation reconciliation
ideals: no slavery; temperance; civil rights
because explicitation is abstract, it does not adequately express ideal: alienation
but the concrete expression of alien reveals it is as alien -- mediation
reconciliation

 particular philosophies are expressions of particular ideals,
often of out-of-date ideals
 universal philosophy exhibits the process of philosophies

 eg universal scepticism is self-contradictory -- set of minimal truths
 it seems to be just abstraction, not concrete reality of knowledge,
hence alienation, why bother with scholasticism, learn science
 is any other procedure under same difficulty?

5. The problem exists.

Law and system -- states and probabilities
Things and causes -- analysis and synthesis
Pure reason -- Kant, essentialism
Any explicit ideal -- Hegel, relativist

Yet you cannot take a single explicit step without presupposing,
without implicitly invoking some ideal -- deductivist, looking-at

6. Solution via self-appropriation
Ideal is implicit conceptually, but functionally it is myself as intelligent,
as asking questions, demanding intelligible answers -- there is an element of fact
questions don't have to be postulated
Self-appropriation is moving in on functionally operative ideal
pre-predicative, pre-judicial, pre-conceptual -- ontic: ontological

7. How achieve self-appropriation?

Ambiguity of presence ; room to chair and chair to room
you to me; I to you
I to myself; you to yourselves

Not a matter of craning neck, looking round at oneself inside
what counts in not looked-at but looker

Is doing with advertence; experience with advertence, inquiry with advertence,
understanding with advertence, reflecting with advertence
attend to something else, and catch yourself at it

Insight a series of exercises in self-appropriation, in reaching factual,
functionally operative ideal

1 - 8: understanding understanding

9, 10: understanding judgment

11 : affirming understanding and judgement

8. What is the joker? Why so many philosophies?

'Insight' brought you here. Explicit in Aristotle and Aquinas.
Yet about 7 authors since Aquinas among Scholastics have adverted to it

If intellect is intelligence, difficulties in epistemology
Critique of ideals has to be thorough
Adaptation to results : like being thrown in water and learning to swim
don't panic or lost

Ideal: qualis quisque est, talis finis videtur ei
The problem is not merely one of analysis and synthesis, not only technical
The problem is existential -- pulling out inadequate ideals while
the inadequate ideals are still there and functioning

Answer to question is another question. What ideal of knowledge
does your question presuppose?

Simplicity, frankness, push difficulties, don't suppose that
I get your point at once -- if I may be bright enough but still tired distracted &C