

Confrontations: Philosophical reflections and aphorisms



By
Daniel Fidel Ferrer
You can take these as *ipsissima verba* of Daniel Fidel Ferrer

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Prelude Preface Introduction

Why use the Aphorism methodology?

“...it is my ambition to say in ten sentences what everyone else says in a book – what everyone else does *not* say in a book.”

From Nietzsche. *Twilight of the Idols*, section ‘Skirmishes of an untimely man’ #51, 1888. Friedrich Nietzsche (1844–1900).

Following Nietzsche’s methodology and ambition, I want to say in this “book” more than anyone else said anywhere and at any time. The key insight was in ascertaining Nietzsche’s depth and understanding of the methodology of aphorisms. All of the great philosophers Plato, Aristotle, Descartes, Kant, Schelling, Hegel, Nietzsche, Wittgenstein, and Heidegger uniquely and creatively altered the very nature of philosophy through the fundamental and radical transformation of the essential nature of the philosophical methodology. I am going to try to follow their pathway in my own small approach by using the aphoristic method. Perhaps too epideictic? Or merely, a digression?

Nietzsche used different methodologies, but it was the aphorism that Nietzsche became the dedicated master. The aphorism has a long history from the early times, for example, *Aphorism* written in 400 BC by Hippocrates (460-377 BC) or the Latin writer Valerius Marcus Valerius (43 AD-104 AD). Aphorisms or something close to them have been used in India (single they are called: सूत्र (sūtra) and plural sutras or सूत्राणि (sūtrāṇi) and China and Japan (kōan, 公案) for a long time. The Jain and Buddhist stanzas are also called: *gatha*. The wandering monk and poet (wrote in Kannada language), his pen name was Sarvajña (16th century) was known for writing three liners. He thought and wrote in the “brief”.

Recently, in China the *Quotations from Chairman Mao Tse-tung* [毛主席语录] were printed in vast numbers from 1964 to 1976 over 5 billion were printed. This book is known as *The Little Red Book* because of its red plastic cover. Supposedly, every adult in People’s Republic of China was to have copy. Chairman Mao Tse-Tung or Mao Zedong (1893-1976) did not actually create the book as it was printed; instead it was edited and selected by Lin Biao (1907-1971), who later died escaping China after attempting a coup against Mao with the help of KGB. Lin Biao would say that one sentence of Mao’s was worth 10,000 sentences from anyone else. Even Mao doubted this idea of Lin Biao to Mao’s personal doctor. Of course, some writers, philosophers, and thinkers are more self-conscious about using the aphorism as a methodology as opposed to selecting quotes or quips for example; I think of the comedian Bob Hope, who was known for his funny

one line ad-libbing. Furthermore, we have the ancient wall graffiti of Pompeii or the current New York City subway's graffiti or the phenomena of car bumper-stickers as examples of the cultural aphorism. Would the ancient Greek women Aspasia (470-400 BC), who was known for her sweet tongue, then acutal approve of our use of rhetoric? Or instead should we instead use the famous formal logic of Acharya Nāgārjuna's (150-250 BC) the so called: Catuṣkoṭi? This can lead us to a virtuous paradoxical logic, which is open to thinking; and leads to the classical logic of the ancient western and thus Greek logic called the tetralemma. First x is, and \neg x is not, both x and \neg x, neither x nor \neg x. Think of the old Nasadiya Sukta, the 10th Mandala of the Rigveda where the Rishi starts with the pure logical statement: not the non-existent existed, nor did the existent exist then (in Sanskrit: *ná ásat ásít ná u sát ásít tadānīm*). Or, should we also mention the Jainism's saptabhanginaya or sevenfold predication. Therefore, there is a long history in even the ancient world of using 'formal logic' for philosophical thinking and to confront and challenge our thinking.

Our uses of the methodology of the aphorism will paradoxical lead to unanswerable questions – we, who are both conquerors and discoverers, need to be grounded in a new openness. Perhaps now we need a new art movement like Dada or Surrealism of the aesthetics -- the tendency to appreciate the aphorism as such and thinking in the super-neo-realism of the 'short'.

Heidegger uses this word to descript his encounters with other philosophers: **Auseinandersetzung** or critical encounter. The German word **Auseinandersetzung** in the standard dictionary is translated as debate. Some translate this German word as "confrontation". Also the word **kampf** or struggle was a word often used in Germany in the 1930s. For example, my struggle with Hegel or Nietzsche. The Greek word that is behind all of this is **polemos** (Πόλεμος; "war"). In a very general sense of war--- of fighting over the nature of "truth" or "philosophy". Both Hegel and Husserl make a call "to the things or matters (Sache) themselves" (die Sache selbst). The German word 'Sache" does not things or beings per se; but rather, to the 'matters' or case or issues or topics or causes or objects or even better would be the "subject matter". Heidegger wrote in *Kant and Problem of Metaphysics*, that "every interpretation must necessarily use violence (Section 35)". All philosophical encounters are a confrontation or war over the interpretation of our world. Striking and violence or ripping into others thoughts may happen as needed. Part of the methodology of philosophy is a stance and a confrontation – this is not scholarly or maybe merely erudite philology (Greek φιλολογία or philologia).

This totally creative and adventuresomeness writing project is not a question of scholarship or the kindred use of poetry. I have already learned to walk, run, dance, fly on earth, but I am also ready to go weightless. These writings are attempts to go from mountain peak to mountain peak in the whole process of self-education. Before I could 'give' anything to the educated, I must first educate myself and it is this process that is documented in these writings. Consequently, these writings were not produced by first thinking everything through and then writing down the story and its explanation for some common average person (the 'one'). This is not a book similar to a history lesson. The voyage on these seas was a different process. Every rock I turned up and/or went around

is in here. All the steps and jumps are in here. Sometimes where I fell down is all part of the process and these up-jumps from the ground are also somehow found ‘in’ these writings. In other words, stumbling is perhaps the rule in attempts at genuine philosophical thinking. The nature of philosophical thinking should reveal itself here because I have tried to be at the “roots” (in the very soil) of thought. Likewise, remember what the Austrian philosopher Ludwig Wittgenstein (1889-1951) remarked in the Preface to his *Philosophical Investigations* (circa 1949),

“The best that I could write would never be more than philosophical remarks; my thoughts were soon crippled if I tried to force them on in any single direction against their natural inclination. -- And this was, of course, connected with the very nature of the investigation.”

With this in mind, I have tried to follow these instructions and not to ‘force’ my thoughts into some direction or to somehow help the reader understand these writings. If a reader does not understand my aphorisms is that my fault, the reader’s, the grammar, the language, or just a simple lack of depth? Some of these aphorisms are written in blood and the reader may get bloody reading and unpacking these aphorisms. Sometimes, you have to break eggs to make omelets. You may see the Nietzschean hammer breaking the eggs. Well, so be it – so much for eggs. Dangerous thoughts may revolt and break things. Aphorisms may unfurl and leap off the page and attack you – do not sit down and take it – use your gray matter and attack back. Aphorisms may be like a snake or spider or big cat crouched and waiting to leap on your back in the dark when you least expect (reach up and bite you). On the other hand, were you expecting the hidden dragon? Nietzsche said, “I no longer pay regard to readers: how could I write for readers? ... But I take note, for me.” (KSA XII, p. 450, KGW VIII-2, p. 114, MGW XIV, 373f.). How do I write for you – the reader? Let us be clear on who writes and who reads the text. In summary, this is not an explanation of some old dry, historical philosophers. This is my living thought. I have tried to pack them up as well as I could for you and for me.

Should I also mention one of my forerunner, the not very famous Johann Hamann (1730-1788) who challenged his readers and can up with a term for his philosophical way as “metacritique”. Hamann remark, “A writer who is in a hurry to be understood today or tomorrow runs the danger of being misunderstood the day after tomorrow.” Therefore, we are climbing those high summits with summit fever into the mountains of ideas and philosophical reflections for a few (rare) thinkers. The thinker has awakened and has stood up. The People’s Philosophical Commune (PPC). Dictatorship of the Proletariat or should it be in the Platonic philosophical mood the Dictatorship of the Philosophical Kings (Kailipolis).

Furthermore, we have grown accustomed to having everything done for ‘us’ or packaged into a book; so that there is no thinking is required by reader. Well, not this time; you have to engage in philosophical thinking when reading these writings (or, so I hope). This so-called “book” is not like a normal book that is nicely wrapped up and made easy for you. I make no pretense of offering anything ‘great’ in these writings, but perhaps as you unriddle your own thoughts, it may all be ‘worth it’ for you to read these writings; on the

other hand, you may not ‘gain’ anything but actually ‘lose’ something as you read these aphorisms. Perhaps it is something you should ‘lose’. This so called “book” is not designed to help you understanding philosophy – perhaps all books that do attempt to do so are indeed a real folly of a concept. You may read examples of philosophizing; particularly, Kant wanted us to proceed in this matter, rather than re-reading historical philosophical texts.

Be careful, since honesty governs any good strategic reading. After reading these aphorisms, you and I may both be at a loss for words, thoughts, and deeds. As Ludwig Feuerbach (1804-1872) said, there is more to life than just interpreting the world, since the trick is to change the world. Maybe we just need to change a few minds. What is important is beyond the simple details. While it is in some sense undeniable that we are what we ‘read’, on the other hand, we make the “text” disappear under our interpretation, since the ‘understanding’ is limited as a type of thinking, as a type of methodology for philosophical thought. Will the incessant noise in your head alarm you? Or are you just another complacent reader of philosophy? Are you looking for the rational foundation of truth as if René Descartes (1696-1650), Gottfried Wilhelm Leibniz (1646-1716), and Immanuel Kant (1724-1804) were still alive and well? Keep looking. Moreover, wisdom can be put on a platter and given to the MTV crowd and everyone will go home happy (bête noire, this idea should be avoided). Confronting the popular with philosophy always meets with mixed, or shall we tell the truth – with bad results. The greatest or highest good (**athondon** and **summum bonum**) and the absolute idea are not given here. Values should all be twisted out and left behind with metaphysics.

In any event, this articulation of philosophical writing is only for the faithful (**semper fidelis**). As a consequence, perhaps you can leave right now, since these peaks are very high and you may not yet be ready for such high altitudes. Likewise, 8000 meter peaks are not for everyone as we shall see. Need I invoke the name of the great climber, the Tyrolean, Reinhold Messner? Pondering the profound is not for everyone on every day, since some days are to live the unexamined life. As Nietzsche once suggested you must hear all of this with your third ear and only then will you ‘hear’ or ‘see’ it right. Is all of this “my philosophy” – perhaps not!! Yes and no. You can try to unriddle the riddle or perhaps it will unriddle you in the knot of philosophizing. I am talking to ‘you’ the “reader” or perhaps you did not ‘hear’ this right. The finger is pointing toward a philosophical text that is not a just a typical philosophical text. Do you have the ability to “see” where this finger is pointing or is that too clear for you? Given the subtle and perhaps difficult nature of philosophical thought, it may seem like capturing this in language is, without a doubt, a little problematic for any reader and of course let us not forget the writer and thinker of these aphorisms. Finally, Nietzsche clearly said, “That for thousands of years European thinkers thought merely in order to prove something – today, conversely, we suspect every thinker who wants to prove something.” (*Beyond Good and Evil: Prelude to a Philosophy of the Future*, 1886, part five, #188). This is not your philosophy as taught in university departments as if you were looking for the rational proof of God’s existence or the proof for moral laws and triumph of good over evil – no is this more complex than this simple sandbox version of philosophy and philosophizing, where in the meantime, you may have learned about some version of

'proof' and logic. Aristotle says in Book IV of his *Metaphysics* (1006a ff.). It reads: *esti gar apaideusia to me gignoskein tinon dei zetein apodeixin kai tinon ou dei.* "For it is uneducated not to have an eye for when it is necessary to look for a proof, and when this is not necessary."

Given these dangerous questions marks and general red marks from the hammer, what should we make of this medley of thoughts? Conversely, Heidegger wants us to think one thought – these aphorisms are a flood of thoughts and ideas about other thoughts and ideas; and what may all this mean?---so how does Heidegger write 100+ volumes about a single thought. Can we *nitimus in vetium* ("we strive for the forbidden", by Ovid (43-17 BC, *Metamorphoses*)? Who are my predestined readers? Where are they? I am not sure I have given everyone the **right answers** in this text, but perhaps I have given a few of the right **questions**.

Aphorisms, aphorismus, aphorismos – not just a definition or short statement of a principle; but more than that, aphorisms are thoughts and ideas encapsulated in language. The thinking process is somehow created and caught in language. Nevertheless, in the case of aphorisms, the claim is that they are closer and more directly linked to thinking. That is namely, thoughts not strained into some formal or systematic book or essay that is a re-presentation of some thoughts that are forced and re-worked into a pseudo-structure of a written "book." Yes, the aphorism methodology in my hands is definitely an anti-book format. These are not philosophical "works" (Werke). Wittgenstein's *Investigations* and Martin Heidegger's (1889-1976), *Contributions to Philosophy (From Enowning)*, are not really investigations or contributions – both of these thinkers deny that the titles of those works speak to the methodology question of what they are attempting to do with their philosophical "writings." Heidegger says his 'writing' is not "giving the impression that it is dealing with "scholarly contributions" aimed at some "progress" in philosophy." (*Beiträge zur Philosophie (Vom Ereignis)* or in English the translated title is: *Contributions to Philosophy (From Enowning)*, (1936-1938) GA 65, first few sentences). Hence, even the title of his philosophical writing in this case is exceedingly problematic for him. Heidegger says, "Future thinking is a thinking that is *underway*." (*Beiträge zur Philosophie (Vom Ereignis)* (1936-1938) GA 65, first page). In his next philosophical writing, Heidegger wrote about *Beiträge zur Philosophie* "But even here *that* form has not yet been attained, which precisely at this point, I demand for a publication as a "work" (*Mindfullness*, GA 66 *Besinnung* (1938/39), et, page 377). Therefore, you can see the methodological question of his "writings" as a publication or a book or a work is called into question. What is the nature of a "book" for a philosopher in a post-modernity age? Answer: aphorisms.

Does Heidegger write aphorisms?

Heidegger wrote in *Mindfullness*, GA 66 *Besinnung* (1938/39) as a Preliminary Remark [Vorbemerkung] and I want to emphasize this Heidegger's methodological approach in the late 1930s, he said, "no system, no doctrine, no aphorism, but rather a series of short and long leaps of inquiring into the preparedness of the endowing of Being" (page G435, and English translated in the editor's epilogue, page 383). Therefore, the answer is no, Heidegger is not writing aphorisms. Indeed, Heidegger is against the aphorism as an

“approved” methodological form for doing philosophy. The vast majority of his writings are neither books nor aphorisms. The German editors call this group of writings (GA 65, 66, 70, 71, 72) as treatises. Heidegger’s late letter to Medard Boss of September 12, 1965 where the great Heidegger comes up short, he says, “I am still not quite clear about to proceed with the reflection about *method*.¹” (*Zollikon Seminars*). Heidegger was working on teaching a class in 1919 on Medieval Mysticism; but instead got tied up in methodological issues; needless to say, Heidegger spent lots of his early writings and lectures around the time of *Being and Time* (1927) with profound and deep methodological concerns. Hence, even as late as 1965, Heidegger was still very concerned about philosophical methodological and was often “stuck” in the abyss of Nietzsche and methods. He did not want to throw his hat into the vastness and importance of the aphorism as the most appropriate methodology for the post-modern and post-metaphysical thinking.

Subsequently, aphorisms do not have an internal formal structure or systematic configuration, so they are not completed and do not come to a formal end (a book’s pseudo-conclusion). In other words, we can always continue to think more thoughts and add more aphorisms. Aphorisms are a perfect example of thinking that is constantly underway and starting over; thinking that begins over and over every time that I start a new aphorism. Aphorisms are a keen example of thinking that is flowing and underway. The issue of when to come to an end (limit, **telos**) will be taken up in the conclusion of this writing project. The process is ripening of thoughts and ideas like grapes on the vine for wine as a late-ripening or **Spätlese** or even the grapes that have rotten on the vine and are extra ripe and are therefore intensely sweet and are called: **Trockenbeerenauslese**. These aphorisms that are richly done and forged on the anvil of thinking. The melons have ripened.

Maybe we should think of these in terms of the Chinese philosophy of the ancient Pure Conversation (Ch'ing-t'an) School also called the qingtán movement (Taoism or Daoism) as the completely individual flight of self-imagination and self-hedonistic thoughts written on paper without regard for the standing still and ponderance of heavily weighted footnoted scholarship. Whereas, I am peripatetic thinker—wondering and meandering among aphorisms.

Immanuel Kant's *Critique of Pure Reason* (1781) is one of the major works in the history of philosophy; however, it is complex and difficult to understand. Kant says he was working out the method, that is, the proper method for metaphysics.

“It is a treatise on the **method**, not a system of the science itself; but it catalogs the entire outline of the science of metaphysics, both in respect of its boundaries and in respect of its entire internal structure.” (*Critique of Pure Reason*, p. Bxxii).

Kant said this in the preface and I am not sure he carried it through in his completed “book”; but the method issue is certainly one of the central purposes of his project. The second part is called the ‘Doctrine of Method’ and includes a discussion of one of Kant’s essential key concepts (now generally forgotten): “architectonics.” Kant said in the

introduction, “Transcendental philosophy is here the idea of a science, for which the critique of pure reason is to outline the entire plan architectonically, i.e., from principles, with a full guarantee for the completeness and certainty of all the components that comprise this edifice.” (*Critique of Pure Reason*, p. A13). Do you feel the weight and metaphysical heaviness of the Kantian thought and methodology? This seems almost a complete opposite to the use of the methodology of aphorisms. Can we now make the point that perhaps in contrast to metaphysical thinking, the aphoristic methodology may be able to lead us out of metaphysical thinking, or at least prepare some of the ground for those modern anti-metaphysical tendencies? Can we attempt to break out of the metaphysical web by using the pseudo-structure of a philosophy “book” or “work” or “contributions” to philosophy? Answer: no. Aphorisms rule in thinking and philosophizing!

Kant said something that needs to be read and re-read, and then re-read again; since this sounds like the great critical thinker that he is in fact – Kant, not what the current sand box reading of Kant would have us believe or the Neo-Kantians of old. Kant is reported to have said the following in his *Lectures on Logic* (note this was published late in Kant’s lifetime but not by Kant himself).

“How should it be possible to learn philosophy anyway? Every philosophical thinker builds his own work, so to speak, on someone’s else’s ruins, but no work has ever come to be that was to be lasting in all its parts. Hence, one cannot learn philosophy, then, just because it is not yet given. But even granted that there is a philosophy actually at hand, no one who learned it would be able to say he was a philosopher, for subjectively his cognitions of it would always be only historical.” (*Lectures on Logic*, “The Jäsche Logic”, first published in 1800, et. p. 538).

Kant just above this remark hits the nail on the head, when he says, “No one at all can call himself a philosopher who cannot philosophize. Philosophizing can be learned, however, only through practice...” (*Lectures on Logic*, “The Jäsche Logic”, first published in 1800, et. p. 538).

This all points us toward a deeper understanding of what it means to philosophize, by having critical encounters and to confront philosophers and thinkers with the task of thinking itself. Critical thinking is designed to engage a philosopher at the deepest level of their thought. Philosophy is philosophizing and I hope this is an example of real authentic philosophy. Kant must speak to us across 200 years of human history and indeed, his thinking is not dead. Let Kant speak again to us.

G.W.F Hegel (1770-1831) pointed out in the *Science of Logic* (1812-1816), that his method alone is true. The rest the material within his book is of “only historical value.” Hegel wrote in the last chapter on the “Absolute Idea,” that the “method is only the movement of the **Notion** itself.” (*Science of Logic*, et. p. 826). This method is the motor that keeps the system in motion. But the method is “in” the world as well, so it is not just a “subjective” aspect added on to the world; rather it is in the world itself.

Hegel wrote,

“By virtue of the nature of the **method** just indicated, the **Science** (Wissenschaft) exhibits itself as a *circle* returning upon itself, the end being wound back into the beginning, the simple ground by mediation; this circle is moreover a *circle of circles*, for each individual member as ensouled by the **method** is reflected into itself, so that in returning into the beginning it is at the same time the beginning of the new member.” (*Science of Logic*, et. P. 842).

Back in 1806, Hegel says in this paragraph (33) of the *Phenomenology of Spirit* (was published first with title: *System of Science: First Part, Science of the Experience of Consciousness*) about his overall method, “Through this movement the pure thoughts become Concepts and come to be what they are in truth: self-movements, circles, that which is their substance, spiritual entities.” This movement furthermore is “the nature of the scientific method in general”. If we are hearing Hegel right, these methodological issues echoes back and forth between the years that Hegel was writing his two major texts.

Readers must be long and perhaps a touch of silence would have helped when you are reading this text. Light feet are needed for any serious climbing and for reading aphorisms. You ask about the Hegelian system of metaphysics during the day; but would not you rather read Georg Lichtenberg (1792-1799) late at night? Or, when there are many snowflakes come down on a clear Michigan cold night? Some of these aphorisms are heavy thoughts like the weight of ages and years of metaphysic’s preponderance; and others I hope, should be light and flutter from the peaks. I am not entirely happy with Nietzsche or Heidegger or a number of other thinkers (why do this writing at all if everything is fine). Hence, a polemical stance may yet see the light of day or maybe just stars at night. Who would really want someone to be a “disciple”? Way too low for Heidegger and Nietzsche. Philosophers as disciples or devotees or followers: are contradictions in terms, certainly against Edmund Husserl (1859-1938, he wanted disciples). Does our will to life, will to love, will to philosophy – only just mean a will to more of the same? Hint or answer – which do you crave now?

Nietzsche said, “A new species of philosophers is coming up: I venture to baptize them with a name that is not free of danger. As I unriddle them, insofar as they allow themselves to be unriddled – for it belongs to their nature to *want* to remain riddles at some point – these philosophers of the future may have a right – it might also be a wrong – to be called *attempters*. This name itself is in the end a mere attempt and, if you will, a temptation.” (*Beyond Good and Evil: Prelude to a Philosophy of the Future*, part 2, #42). Can we be this new species of philosophers? Not a philologist (Greek φιλολογία. *philologia*); the goal here is not to get the “text” right or have the scholarship jump off of the page. Rather think of the Greek φιλοσοφία (*philosophia*), which literally means “love of wisdom”.

Can you hear with your third ear the call for you to join ranks with the “attempters”? This prize is what Nietzsche wants us to become. *Hyperborean Maxims*, perhaps this is all

what we must say and let the light of truth appear in the darkness of the sweet night. Underneath this text is riddle that we all must now search for and this is the finger directing you to think for yourself. Are you still looking for the rational foundation to our thinking? Look no further! **c'est la guerre!** (such is war).

Through these writings and ponderings have I finally found myself under a rock? Now that these writings have been put on paper, are they finally ‘done’? Will I not re-work these and re-publish them in another few years? Are you having trouble with your reading or have you realized you need to re-think everything you held close? You found these ideas and then just kept them as a book in a library or on the shelves. The more books you have, then the more important you think you (your legacy) are based on the volumes of others’ work? Where are your volumes? What happen to the “ideas” you have about your own contributions to philosophy pulled out from underneath the rocks? Rocks are to be broken in the hard quarry of thinking about the matter themselves.

You readers of these aphorisms may advance, may gain an advantage over me, you may fall backwards into a philosophical abyss of relativism, or take wings and fly... Values need to be shaken like a good gin martini, not stirred. Your cup must be first empty, then full, and then empty again. Perhaps all that can be said in the end is that we must transverse some dangerous and novel question marks. Some unforgotten thoughts are now lost in the dustbin of history. Some aphorisms may require a long time to read and decipher – well, so be it. Aphorisms can also be a place and location for pondering, brooding, and ruminating. To muse is not a bad thing. I am at the center and cross-road of my thoughts and your thoughts that I ‘think’ as well.

Are you ready for the refutations, the antithesis, and the final contradiction to all you have thought before fixed ideas? – It can now be thrown out in all of the bath water of philosophy. Be prepared for an entirely new beginning, a new way of thinking and philosophizing. Let us start shortly. Do you shudder at so much brevity in one place? All this may drive you mad one day. Where is our third ear when we need it?

Francis Bacon (1561-1626) wrote the following about aphorism, “The first and most ancient investigators of truth were wont, on the contrary, with more honesty and success, to throw all the knowledge they wished to gather from contemplation, and to pay up for use, into aphorisms, or short, scattered sentences, unconnected by any method, and without pretending or professing to comprehend any entire art. But, according to the present system, we cannot wonder that men seek nothing beyond that which is handed down to them as perfect, and already extended to its full complement.” (*Novum Organum*, 1620).

Or, another praise of the aphorism: “Exclusively of the abstract sciences, the largest and worthiest portion of our knowledge consists of aphorisms: and the greatest and best of men is but an aphorism.” Samuel Taylor Coleridge (1772-1834).

An aphorism is much broader than a maxim. A maxim supposedly gives and enjoins some direction as to your conduct and behavior.

Who would want to start with the Megarian poet Theognis (600 BC), for example, in the new so-called public institutions of universities and their philosophy departments? Why do we **sub hoc signo** ("εν τούτῳ νίκα", *en toutōi nika*, meaning "in this sign you will conquer") – Nietzsche and Heidegger, and of course all philosophy? Somewhere as a reader of those aphorisms, (yes – you) you may find them utterly unendurable – remember the aphorisms were not written "for" you. In contrast, try to be light again; you deserve to gain some altitude on the mountain.

Do you not like parables or is it reality TV shows that light up your life? What life could that be? I hope you take everything to heart and then drive a stake into the heart and perhaps become a martyr – at least your becoming will be your own your fate? The Buddha's shadow is still seen on the cave wall – only Karl Marx (1818-1883) has completely left the cave. Perhaps all writing is the way of Schadenfroh ('gleeful in the downfall of others').

Meister Eckhart (1260-1327) said he wanted to ask God to rid himself of God, so you may ask God to make you an unbreakable heart or to rid yourself of these questions marks. Fat chance! Game on! Reading aphorisms is like getting in and out of cold water or it is just like reaching the summit of a mountain and tarrying too long at the top – a very dangerous thing to do, since reaching the top is optional and returning is not. Perhaps too high an altitude has not been good for rational arguments. But what makes humans strive for the heights no matter what else? In the final analysis, what drives people to the mountain tops the so called: summit fever? What drives people to philosophical thinking? The underlying interrogative nature of humanity breaks out and becomes part of the human drive to philosophizing.

In summary, Martin Heidegger's case is like a door, which has a sign overhead that says, "no entrance" on one side and on the other side says, "no exit." Perhaps Heidegger's fundamental philosophical thinking has an entrance, but we have problem that it has no easy exit or maybe no exit at all. Although Heidegger taught many courses on Hegel, he never published a single large written monograph on Hegel; and the smaller projects he did publish are not of the same caliber as many of his other publications. Heidegger has made a point that once you enter Hegel's system, you are caught by his assumptions. Are Hegel's assumptions and presuppositions different from Heidegger's assumptions and presuppositions? Hegel's system is so closely tied to his assumptions; therefore, it is so difficult to get any philosophical space or breathing room for thinking. Heidegger is more ambiguous about his assumptions. Where can we find an exit from Heidegger? Has Heidegger given us more philosophical breathing room for thinking and has he allowed Heideggerians to move into the Heidegger house; hence, the extreme amount of published writings about Heidegger? Help? Where is the exit?

Heidegger wrote, "...all philosophy from first to last merely unfolds its **presupposition**." In his *Hegel's Phenomenology of Spirit*, et. page 36). Clearly, Heidegger wrote this in the context of Hegel. But he did say, "all" and that means something strong.

Put Heidegger and Nietzsche directly in front of us and go directly to confront them – we cannot “go around” like our neo-Kantians friends have done with Kant. Even a Heideggerian leap will not help us to engage them. Has Heidegger succeeded in actually overcoming or overturning Hegel? Heidegger said let us put Hegel in front of us and then run in the opposite direction. In which direction does Heidegger want us to run? Why do we assume that there is some kind of progress and direction toward a better something in philosophy or is the differences between Hegel and Heidegger just a simple matter of taste? Answer: no. Progress is always an underlying assumption and presupposition for philosophers. Is Heidegger better than Hegel for us, since he is more recent?

Immanuel Kant (1724-1804) said, “One can begin to calculate just after the building of the city of Rome, at which time the seven sages in Greece flourished through their **epigrams**, which the Orientals already had long ago. **Aphorisms** are what one calls many thoughts compressed into a few words.” (*Metaphysik L₂*, 1790-1791, AK 28: 535, et. p 302). According to Immanuel Kant, a maxim is a subjective principle or rule that the will of an individual uses in making a decision. Of course, this is Kant’s very own categorical imperative that is his most famous maxim. Heidegger said, “Kant’s *Critique of Pure Reason* is among those philosophical works which, as long as there is philosophy on this earth at all, daily become inexhaustible anew. It is one of those works that have already pronounced judgment over every future attempt to “overcome” them by only passing them by.” (*What is a thing*, p. 61, 1935-36). Even the great Kant had to come to terms with the aphorism and the maxim in his philosophy.

Shall we swing a little bit? Kant used the word “schwankend” (vacillation) to look at the Metahistory of philosophy and Metahistory of the unbounded trust in reason and the boundless mistrust in reason (see

What Real Progress has Metaphysics Made in Germany Since the Time of Leibniz and Wolff?, p. 61, Kant wrote this work in 1793. The German title is: *Welches sind die wirklichen Fortschritte, die Metaphysik seit Leibnizens und Wolffs Zeiten in Deutschland gemacht hat?*).

Remarks on this specific text which you hold in your hand. Nietzsche remarked: “*the text finally disappeared under the interpretation*” (*Beyond Good and Evil: Prelude to a Philosophy of the Future*, part two, #38). Nietzsche italicized this remark for good reason. On one hand the text is just the text, on the other hand, the text is insufficient, what has not been said is filled with treasures. The unthought is what is between the lines – you the reader may reside in the hermeneutical sphere. Think of Johann Gottfried von Herder (1744-1803) against the systems and with him F. Schlegel, Nietzsche, and Wittgenstein. The interpretation of text is interesting like in Johann Ernesti (1707-1781) (see his *Interpretis Nove Testamenti (Principles of New Testament Interpretation)* was published 1761). Is this just a problem in modern philology or rhetoric; or in fact, does hermeneutics lead the way of the interpretation of aphorisms as a final art form?

This “book” was written and re-written over a long period of time. Some of the text is more or less than aphorisms. Some of these are closer to scholia than to the form of aphorisms. Perhaps I have taken philosophical license with the format and methodology

of some of these pages. For my readers you may take a step back and re-think the methodology of thinking. Part of the thrust of this “book” and this writing project is to look into the process of the thinking, language, and writing it all down on paper or on the computer. Note the recent interest in blogs or twitter. The anti-philosophy movements within philosophy itself are attempts to get closer to the roots of thinking and language. Western philosophy during the 20th century is divided between analytic philosophy (G. Frege (1848-1925), L. Wittgenstein) and continental philosophy (Heidegger, J.P. Sartre); and with Edmund Husserl and Herbert Marcuse (1898-1979) thrown in for good measure; but clearly the nature of language was central to the whole of 20th century philosophy. To quote the great rhetorical master, the French philosopher (I am not sure he would like that title) Jacques Derrida (1930-2004), he said, “One must teach the reader as well as the student that the difficulty of a discourse is not a sin -- nor is it the effect of obscurantism or irrationalism. And that it is often the contrary that is true: obscurantism can invade a language of communication that is seemingly direct, simple, straightforward.” Quoted during part of an interview, so this is not a text that was written and the quote is from *Points...interviews*, 1974-1994, published in 2005 p.429). Or, in his famous one liner in *Of Grammatology* (1976), that “there is nothing outside the text”.

So many parts of this “book” are not about the contents, but more about the ‘how’ and the ‘processes’ of thinking (philosophizing). This text can be viewed as attempts at philosophizing. Have these attempts ripened enough to be published? I am the author and I say “yes”; but others may have different ideas – that is ok, since the ripening process may be more of an art than a stringent or a strict science. A note of caution: the process of reading this text may not be to read it through in a short time, since it may be hard to digest these thoughts and questions in a brief time.

By now you may have guessed and solved the riddle that this “book” was not written to enlighten or inform you about some subject or topic. Perhaps a better title of this writing project could be: thinking with philosophers or confrontation with thinkers. This is an unsystematic work by choice and by the use of reason and ir-reason too. As the author, I want to be clear to you the reader of what I expect of you – engage this “book” and then attempt your own dialogue.

The aphorism as strictly a methodology issue. Nietzsche wrote and I totally agree with him, “The most valuable insights are arrived at last; but the most valuable insights are methods”. *Will to Power*, #469 (Jan.-Fall 1888). So we must first start and end our search for the deep insights with the methodological question mark. Nietzsche continues with the remark, “The great methodologists: Aristotle, Bacon, Descartes, and Auguste.” *Will to Power*, # 468 (Spring-Fall 1887). Here he is talking of the famous writer, better known as Auguste Comte (1795-1857) known for his doctrine of positivism. He may be regarded as the first philosopher of science in the modern era, that is, as we use the notion of science now. Should we call it the art of exegesis or the science of the text?

Although this is not a proper preface or prelude or introduction, I will leave you my magnificent reader, with a vivid remark from Heidegger about the texts found in Nietzsche’s the *Will to Power*. Heidegger wrote,

“These passages are for the most part not simple, incomplete fragments and fleeting observations; rather, they are carefully worked out “aphorisms,” as Nietzsche’s individual notations are customarily called. But not every brief notation is automatically an aphorism, that is, an expression or saying which absolutely closes its borders to everything inessential and admits only what is essential.” (*Nietzsche* volume 1, 1961, et p. 11).

I hope that only what is essential is included in this written text. All of the rest can be thrown out and left in the bit-bucket.

Please enjoy these musings in the spirit that they were written. However, if omissions, errors or defects are found within, please forgive them a little and have a little forbearance and compassion for the readers.

A few words and note: if you are interested in my authorial genesis and if you want to do some deconstruction and take on my text and writing with a Derrida’ian approach (yes, I talking to you) – will have “at it” my friends. Game on – as they say in our sports world. Supposedly, Derrida was borrowing the notion of deconstruction from Heidegger’ destruction; but Heidegger later clarified what he meant. When he said, "(What unfolds as "destruction" in *Sein und Zeit* does not mean dismantling as demolishing but as *purifying...*)" (*Beiträge zur Philosophie (Vom Ereignis)* (1936-1939), GA 65, German pp. 220-221). The German word “Reinigung” means purification or cleaning, or even cleaning up. Therefore, Derrida should not be using the term deconstruction or the movement of deconstructionism; but rather cleaningificationism. If you want to go in-between the lines of these writings, perhaps you should practice with Johann Hamann’s *Socratic Memorabilia*. Is this too much of in and out of the text for you grasp that I have already been where you are starting with the impossible next to your ‘seeing’ this text. Re-reading and re-thinking of Rishi Jaimini might give us even more understanding of hermeneutics and the role of interpretation in any “text” – thank you. Or, are you a member of the school of neo-Marxist interdisciplinary social theorist (Frankfurt School, Frankfurter Schule) and you want to know the production of materials as alienation (**Entfremdung**) or estrangement of my life force.

In the Indian context we start with Ādi Śaṅkarācārya’s texts, commentaries, and polemical position of non-dualism. On the other hand, we have the Buddhist think Nāgārjuna who said: śūnyeṣu sarvadharmaṣu kim anantam̄ kimantavat
When all dharmas are empty, what is endless? What has an end?

Footnote: See: *Mūlamadhyamakakārikā* (Devanagari: मूलमध्यमकारिका), or *Fundamental Verses in the Middle Way*. By the Acharya Nāgārjuna (Devanagri: नागार्जुन). Chapter 25:22.

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Earth, Mount Pleasant, Michigan, U.S.A.
August 2011.

The start on my path.

1

Why is the golden past not the golden future for the Hindu and Europeans (Greek age)? Thinking of cultural norms that are in the process of moving backward, even utopias seem to be made up of the ages of past culture. The story the *Time Machine* went forward to erase high civilization and John Lennon's song *Imagine* ("Imagine there's no countries") – means to think of no civilization. Why is that? The anti-civilization movement is alive and well. We are all untimely as to the whole conceptualization of advance civilizations; with two heads and one ear we go back to the farm and the other ear we download and steal music on our mp3 players. The polemic against civilization is indeed a scandal for modern day humanity (should we really say "humanity" since humanity does not mean the same thing as a civilized person). Gangs on the street know this event as the tear in the ideals of modern man. Why do most western utopias want less and less people in them? The answer: we do not like our fellow humanity. Perhaps other people in other nations that have grown up with lots of people may like to add more people in the utopia (think of India or China). Where are all people in our new utopia? Aldous Huxley's *Island* (the famous Pala Island) – we need drugs too. Negative and positive utopias are generally pointed toward the future, since we cannot deal with this right now. Perhaps the commune movement will be reborn again. How do utopias function in our culture and in other civilizations? Confucius (born 551 BC) nostalgically looked backward at an earlier time as well. Or, the India philosophers who refer to this time or cycle not as so call the 'modern times'; but rather, as kali yuga (कलियुग) the dark age or the age of vice (strife and discord), in the sense that the values are upside down. The first cycles of time was the satya yuga (सत्य युग), which was the golden age and ideal – when gods showed the mortals the way. There were no poor and no rich (sounds like Karl Marx's heaven) and no worldly desires for things (sounds like the Amish). Even Martin Heidegger might have said something like our time is like the Indian idea of the kali yuga.

2

Are aphorisms a kind of immoderation of thoughts that not yet ripened enough to put into an essay or are they like grapes on the vine that become very (rating, five buttons worth) sweet with the advance of age? The hiatus should be filled. The truth should be said or in some cases, the truth should be told. Our new storyline needs to be spoken.

3

Should thoughts in general be laborious, or a joy to a thinker? There might be considerable reluctance to think in the – **short**. Why the uninhibited idolatry of the format of the book as a scholarly tomb of really wet less, dry, deadening, and dying thoughts? Yes, we should ask for more and at least alive and kicking thoughts that uplift for something. Beggars of all of this scholarly output as if the footnotes were all there

was to thinking. More footnotes than actual text – now there is a real scholarship at its height and also at its low point as well (as if scholarship meant thinking – it does not).

4

Can the proximity of two thinkers in time lead to a great work? Think of Kant and Fichte. Disillusionment befell both of them as their works were misthought (or mis-thought) and vividly misread. The project of the critical transcendental idealism needed more than these two philosophers to blow the doors off of metaphysics. Indeed the whole project wanted to grow metaphysics, but Kant in particular really got stuck with his honesty issue. Nietzsche remarked, “In the history of the quest for knowledge the Germans are inscribed with nothing but ambiguous names, they have always brought forth only “unconscious” counterfeitors (—Fichte, Schelling, Schopenhauer, Hegel, Schleiermacher deserve this epithet as well as Kant and Leibniz; they are all mere veil makers [In German language; veil makers = Schleiermacher].” (*Ecce Homo: How one becomes what one is*. Chapter: The Case of Wagner A Musician's Problem, Section three.) Even though they are all veil makers (es sind Alles blosse Schleiermacher), we still have the case of Kant, who was in conflict with his religious upbringing and yet, tried to get reason without much luck to justify and make room for “faith.” At least he tried – honestly. Kant failed but his failure was a gold strike and he has provided for philosophers ever since a gold mine of treasures: the philosophical work on Kant is on the increase.

5

Can one lift up a thinker like Hegel or just produce those anti-metaphysical diatribes against the greatest system builder since Aristotle? Schopenhauer was such a clear writer. Why did he not think as clearly? His personality was more than just a little whacky. Critical - yes, but diatribes – no. Hegel – yes, think of his after effects. The polemicists must be clear about the point. The *ad hominem* must have some truth in the kernel for them to ring the bell. All venomousness attacks need true poison for the attack to work. Vituperation as the most deleterious thinking.

6

Aphorisms need certain jubilations of thought for them to go into the depths.

7

Opinionators are on the increase as knowledge goes on a pernicious decline.

8

Discipline does not grow on trees and is always in short supply. Disorder and chaos proliferates. Strict discipline requires the highest form of courageousness.

9

Complacency goes without saying as the small trait that gets us all through the details of our lives. Need we fill in the details? Answer: exactly. What is the worst of pompous delight that the majority take from their complacency – it should rather be a crime. The spectacle can hurt our honor. Human nature is often just incomprehensible.

10

The juxtaposition of Hegel and Kant is a form of philosophical truth. Kant got stuck by the bounds of sensible and Hegel just jumped over the sun (started with the absolute, things-in-themselves). Hegel got outside of Plato's cave into the sunlight of the eternal forms. Hegel, though, did not get burnt (like so many other philosophers). Kant never saw the outside, but he wanted to get there – **really** bad.

11

Insensitivity to real philosophizing leads to these philosophical articles and essays that footnote us all to death. Is there anything noble in philosophy anymore?

12

Why should we divulge the final goals for our written words? Why indeed. Do some philosophers write with multiple-purposes? Did that go over your head or did you really get “it” the first time? The Overman [**Übermensch**, overhuman or Overhuman or the overHuman], superman, aboveman, up-above-man, upaboveman – did Nietzsche write that with humor or did he cry at the thought of loss of the overman’s meaning of the earth? Can we say that the atheists in China are the real Overman that Nietzsche was thinking about with his godless humanity? Think of the earth with six billion people in the water and the mud. And yet, we can sense the humanity that shows itself. Humanity is a small thread in the earthly mud.

13

Do you seek and cultivate the worst thing – contentment?

14

Should we the unsummoned wait for the call of thinking? Is thinking such a labyrinth for us? The weary continue to speak. A call in time – we wait for nine.

15

Humans must be seekers of those riddles we call ‘absolute truths’ (under rocks or in old dusty books). Edification is the weariness growing stronger. Double opposites (perhaps some thinking through might help). Even our simple worlding encompasses the opposites. Dis-growing and defrosting the ice from our minds. Untie the mind from the opposition to the riddles.

16

The past is what is called the debauchery of historical facts.

17

We have a picture book theory of reality, since the context for reality is unknown to us in the cloud of perceptual appearances. Everyone knows and does not know reality as such. We all dream at night in sleep and some of us are asleep when we are thinking that we are awake.

18

Can thinkers ever be disquietingly modern in a post-modern way?

19

Fanaticism is the “ideal” faculty run amuck.

20

Embellishments of language speak volumes about our experience of thought.

21

How can sheep be domineering of the eagles in flight? Nietzsche is not amused. The sheep need to go back to sleep and let the eagles be eagles – eat sheep. Wolfs eat the sheep too. Most of our precious humanity are just simply sheep – there are only a few of us eagles, and yes, we fly high looking for those taste sheep.

22

Can I dis-sway you of the values of the herd? Admonish the “great” values. Exalt the values of long-term survival of humanity – it is how our genes work. It is more than a single unhealthy habituation. No intelligence speaks there. Eulogizers of the sheep values never rest; they think something important is at stake in their message. The lost Greenlanders valued rank above all else. Maybe they lost because of their values did not help their long-term survival or it was just bad weather. Given their long history, why are the Egyptians not running the world? Where did our values come from? Nietzsche had a clear idea about Christianity and its values; but where are we today with regard to essential values? The Chinese army had 500,000 people in it before Christ was born. Why do Chinese not rule the world? – Genghis Khan came close, perhaps too close. Sun Tsu (*The Art of War*) can tell use a lot, about what the military can do and more importantly for us – what the military cannot do. What about the other great Chinese military thinkers Li Quat, Meny Shi, Ho Yanxi, Wang Xi, Du Mu, Chen Hao, Jia Lin and Cao Cao?

23

Philosophers with humor – still lacking. Ok, name one. Where are they now? Superiority needs the perfect balance of play and humor in all things; at least with all living things as if those dead things can know humor or even shed tears. Throw those tears into the flow of life and they will return. Can we have anti-knowledge or antiknowledge as a pure principal or ground of contra a little humor? The cosmic joke is on “us” – no?

24

Need I say this is indeed the “act” of writing? Perhaps you were thinking that I was involved in a moral “act.” Deontic writing maybe at bottom just the total confusion of moral values expressed as words. Deontic means relating to, or concerning duties or obligations. Guess about deontology. Or, the unity issue with Henology. Chinese philosophers: Wang Bi (the one) and Guo Xiang (the many).

25

All writing is one long uninterrupted personal confession – to make it sound better the writer (e.g., me) abstracts the language. The final truth is too brittle for masses. What does that mean? It is predication for a later section of this written material. Let it happen.

26

Adversaries both have half of the truth. Cynicism speaks from another point of view. Divulge your beliefs in writing continuously may awaken your passions – if you are lucky.

27

Valiantly the paradisiacal truth may come out as the philosophy teachers may be leading us out of the classroom into life. On the other hand, is this the general case – or, just no.

28

Even now we may be irretrievably (are we?) losing the minute and tiny details of our lives.

29

Humanity (women, men, man, biological units, carbon units), euphemistically speaking, are still more part worm than human. We glory in humanity and fight for food in slums. In-human for only the real humans among us – what a thought.

30

Why do we edify ourselves with reading biographies? The model or blueprint is lacking. Please purge all ideals and progress of humanity. We may be heading toward the abyss, just when you thought it was going to be “all good” for us and our children and their children. What is calling for the collapse of western civilization, as we know it? Same as the collapse of Easter Island and did the Easter Islanders see it coming? I thought not.

31

The superabundance and pleasure in writing comes partial from the eventuality of the loquacious act of pure expression of that unique thought spoken and written down for the enthusiastic reader. Rhetoric rips rhymes.

32

There is always the correct suspicion that there is more written than actually thought by philosophers and the gadflies of the modern writers. Name a few? Less thinking and more writing – where will that get us? A word or two more, or a wordless – please?

33

Silence is platinum – gold is too bright for the human truths.

34

Metaphysics is just a schematic allegory in written form. I wish it was related to the disclosing of the Truth (the big one); but that is not the case. Why is it so easy to trick the human mind (appearance lie and metaphysical realm behind appearances lie as well)?

Why does spam work so well? Target the weak minds. For example, like the banker Madoff – no?

35

Heidegger loses his way with Hegel and Herder – why is that?

36

Extinguish and admonish all of those incessant thoughts to improve even the best cases of humanity (the ancient Greeks or the Tibetans?). Either eugenics is a science fact, or in the end just fat sheep, (someone go and tell the eagles how taste are the sheep these days). The extraordinary in all humans must be given the open pathway for the self-seekers. Whatever is goodness in general needs to be more than reverence...

37

Be the best. The malicious sheep need their values readjusted. As if we cannot do with all of our historical values coming out in the sanctuary of modern culture. Indeed where is the location of **the** thinker in modern times – as if the answer will appear in the newspaper and be exalted in our times – not likely.

38

Why do some aphorisms need these suspicious explanations? The sign must be pointed toward the truth for some of us at least.

39

The false apparitions speak of the final truth for the end of all things. Dilatants must drink of the passion and truth of life for there to be only the meaning of the earth left for us few human thinkers.

40

The consequence and seriousness of a raging storm in life needs to be always remembered as a harsh fact.

41

Pusillanimous people – let me see how would that be? Who or whom are we speaking about? Not many philosophers who fit this bill. Lily-livered people. Where should we look?

42

Muses must muster our thoughts for the living. Sometimes the sacrificial and insipid must lose.

43

Of course, the cosmic joke is on us. Always!

44

Sins are just upside down values. Reversal of good becomes ok.

45

Are moral statements anything more than just a simple stylistic flourish? The moral atrophy has been lost.

46

What do you not think in metaphors? Think again and again – think us.

47

Pluck the petals of truth from some dry book and see if there is anything still living? Ask Kant to become modern. In between Kant's naïve moral eulogies there speaks an honest metaphysician, which is a very rare acumen.

48

Once infected by philosophizing it is hard to turn the clock back to some unexamined life without the critical razor and the Nietzsche's third ear appearing.

49

Life is both absurd and dis-absurd or non-absurd (ruling out the un-absurd), since out of the power of the living spirit the absurd nature of life can be overcome and arouse the total indignation of the adults in the world. Children have no problem.

50

Is American culture the idolatry of success – and nothing more? Assertions and statements that can be proven false, and yet, questions that lead the way for thinking.

51

Descartes, Leibniz, Nietzsche, and Heidegger think the supremely anthropomorphic character of reason and the rational in different ways. Is their adherence unreasonable? Does that assume that there is an official and formal reason at work? Behind every assumption is yet another philosophical sand trap waiting for the un-initiated. Your golf score may not help with these issues (**Sache**). We can say there is a certain amount of darkness within reason itself. Is there something more to humans than “reason” (ratio), and if there is something more, is “that” something very important to very essence and nature of man (woman included)? What kind of ‘objects’ are humans that they have something like ‘reason’ inside somewhere? On the other hand, can we lose our reason too? I left it by sink.

52

Audacious words require the power of vigorous thinking.

53

Why is there a preoccupation with the vain appearance of clothing? Is there an answer in culture or biology? Where is the trend going – if anywhere or any location? Not a paradox – just a simple truth. The deference is toward the word of culture.

54

The compendium of truth is either growing fast or coming unglued.

55

Our modern man in terms of total numbers follows the anti-religious views of Karl Marx (1818-1883) and Mao Tse-tung (Mao Zedong) live from 1893-1976. Man as the irrational thing in nature; so much for those deep theological, ontological, metaphysical questions as if those questions and those real things-in-themselves are really behind something (like my office wall). What, we have betrayed some serious secret on paper? This is an unmitigated lie or just ridiculous neologisms. Stop the truth. If philosophers are rare, where does the rest of humanity stand with regard to philosophers? Nowhere – silly point, isn't it?

56

Aphorisms are the best rubric examples – at least that I know.

57

The most stimulating exercise is to rewrite an earlier aphorism and to rethink the aphorism in a different direction. Go ahead and try a couple aphorisms before lunch or after a glass of wine at night.

58

Do we crave fame or oblivion? Not even a question mark for a thinker – as if there was some free will and a choice to make one day. Perhaps one night it will be decided in the dark of night -- of course. Watch Dr. Who (T.V. program on the BBC) sometimes as to the great future of this planet or should it be 'our planet'?

59

The trick is to hold all views and be viewless simultaneously. This maybe is just a riddle for a day. Enjoy it. Crank on the handle of truth.

60

Unsnarl the tangle of the un-thought in Kant – a plaything for Heidegger. The daytime is for groping the riddle. Night is for drinking the tangle out of metaphysicians.

61

Incidentally, if you are using a lantern to look for those deep philosophical truths – keep looking. Illicit fun for all – yes, even you the reader. Seeking the light needs to seek the darkness as well – a middle pathway for the seekers. Look out for the non-metaphysical lightening. Real stuff. Aphorisms are jumping like Mexicans jumping beans. Sign on the road.

62

Next question: the worth or worthlessness of philosophy or to put the hammer down – the worth and worthlessness of life. (Another superfluous remark). By way of exculpation, all life is but a riddle for us. This may work against our age, our time on earth.

63

Can philosophers really live a-historically or without history? Philosophers attempt this in the classroom daily. The philosophical classroom is un-illuminated for really philosophy. Think of the 19th century and how many of those thinkers hardly ever taught in classrooms or universities (Engels, Feuerbach, Marx, Nietzsche, Kierkegaard, Schopenhauer, Mill, Spencer, and Freud). Whereas with in comparison with Rudolf Hermann Lotze (May 1817 to July 1881), who was the chair of the philosophy department at the University of Göttingen; wrote a great deal. However, I think you would look for a long time to find any academic philosopher who had ever heard of Lotze. Part of the problem is Hegel knocked every one off of the metaphysical block. In other words, he dominated totally. In fact, Hegel's metaphysical system is the best ever; there is no way around it. Heidegger bounced off of Hegel's system even in his repeated attempts to come to grip with parts of the system.

64

A simple observation for all who breathe air – you will die; just deal with it. It is true, only the few have grasped the final answer and solution for the great teleological (Greek *telos*, "end"; *logos*, "discourse") movement of living things, namely, the end (*telos*). Which one: intrinsic finality or extrinsic finality? The general goal-oriented life: it is always something "later" that is important and merits waiting a long time for it to happen. Eschatology (from the Greek *έσχατος* meaning "last" + -logy, the study of) comes from philosophy but there is a part that is theology and is about the final events in the history of the world or the ultimate destiny of man, end of the world for each individual and the end of the world as we all know it. We can enlarge it to include the final end of the universe in the five stages of the universe – we all change our star-stuff in the end to a group of protons. In the past, religions and cultures have thought about the end of their culture or societies as the end of the world as they knew it – anyway. The last judgment of Christians is our western world's example of the end of the body and passing over to only the soul, which has to go through Saint Peter for individual souls and for all souls will come to the day of the last judgment (think of the image of Michelangelo's **Last Judgment**, 1537-1541) for all. The "last" the "ends" of things, societies, cultures, individual souls, and all souls. *Nihil de nihilo fit* ("Nothing comes from nothing"), coming from nothing toward the final ends. When we say "ends" do we only think of time or also space? The end is near or far away. The end of all things – sounds like physics, but theology was before physics, as worrying about us humans as being mere mortals is just a step before the dead matter. We need a Newton of Eschatology, who can give us the answers on the end. The general Christian issue with regard to resurrection is tied up with Eschatology; but we are not doing theology – rather, future planning for the planet (ecology and the humanity). Teleological arguments for God as the "ends" talk. Or in the case, of the 21, 12, 2012 or December 12, 2012 (in Mayan calendar it will be 13.0.0.0.0); which some think will be the end of all things on earth. Mesoamerican Long Count calendar or the the Mayan Long Count calendar. For example, July 24, 2011 is Backtun 12, Katun 19, Tun 18, Winal 10 and Kin 4 or it would just be 12.19.18.10.4 by the Mayan Long Count calendar.

65

Thinking, reflecting, musing, comparing, analyzing, synthesizing, rationalizing, making myths, etc. all without the incessant boredom and dissimulation, which we call life – the final word.

66

Can we put all of these metaphors aside and grow up? No, I didn't think so; we all have this vehement passion for things of this world. This suffering attachment for more and more... where is the ascetic movement when we need it? Hedonism is the one thing we can always count on with humans.

67

The truth is ahistorical and anti-historical for previous generations – what do we have to atone to so far? Some truths are imperishable. The rest are the eternal vicissitudes of the worthless appearance caught up the whirlwind of the nothingness (eternal recurring, Nietzsche's view). Stretch your point of view.

68

Real philosophers have to deal with this issue.

Nietzsche said in the *Will to Power* 409 1885. *Sämtliche Werke: Kritische Studienausgabe* 34 [195].

„Was am letzten den Philosophen aufdämmt: sie müssen die Begriffe nicht mehr sich nur schenken lassen, nicht nur siereinigen und aufhellen, sondern sie allererst *machen, schaffen*, hinstellen und zu ihnen überreden.“

English: “What dawns on philosophers last of all: they must no longer accept concepts as a gift, not merely purify (reinigen) and polish them, but first **make** and **create** them, present them and make them convincing.”

Heidegger *talks* about Reinigung, section 110, subsection 26. "(What unfolds as "destruction" in *Sein und Zeit* does not mean dismantling as demolishing but as *purifying...*)" (*Beiträge zur Philosophie (Vom Ereignis)*(1936-1939), GA 65, German pp. 220-221). The German word: Reinigung = cleaning, purifying. Where is the repair shop? Who can help philosophers with the repairing of the conceptual nature of language? Dust off those old concepts and try to make them speak.

What does it mean to clean up and polish the concepts of Being (Seyn, Sein) or substance? The concept of self-consciousness needs a little cleaning this week. We can send it down to the store (cleaning shop for sure) for a little work on it. Plus, we should not be giving away terms and concepts – hold on to them and not let them get out in the market place to be thrown around. We should all think about what has happened to a good word like “Weltanschauung.” Jasper is to blame? We should get some work done on these super concepts by the semantically inclined and language mechanics – big time!

69

Who are the archenemies of humanity? Chaos and increasing the population. The highest form of praxis – moral reflection. What is the lowest form of praxis? The daily trips.

70

We are looking for a connoisseur of aphorisms. The art and the craft of the deep inner sanctum of thought – keep looking. A new pressing (like wine) may be helpful for some of us. A good aphorism can also define the bounds of a thought and produce the nugget of a thought. The bounds or the unbound borders of a thought will also lead to the understanding and explication of a good aphorism. Sometime the author wants to lead the readers to a closed and bound thought, in other cases, the aphorism opens the horizon to the sea and lifts the reader to a greater opening.

71

The past always looks rosy for the current generation. We are just disconnected from all those so-called “truths” of history; since history is just a collection of incomprehensible factoids. Oh, you were thinking of some great “history” for giving you the great truths (you were looking for) – guess again.

72

A child may know more than David Hume, since a child lives in a real world. Hume never did “get it.” Hume in the court system would be really funny (what is reasonable doubt?). Some philosophers are a good example of the simplemindedness – even a simple concept like causality confuses them. Oh, did you think causality was some force in the real worlds and not an idea in people minds? It seems like the whole virtuosity of real language escapes these so-called philosophers. Maybe disguises and masks will help those earnest thinkers. The Buddhist central concept of **Pratitya-samutpada**, the theory of causality, sometime translated as "dependent origination," "conditioned genesis," "dependent co-arising," "interdependent arising; which really means the Becoming of all things through cause/effect and for the Buddhist it also means no permanent of things, since everything comes and goes. How does a changing reality or maya come about? Answer: by cause and effect with the added note that there is no eternal in the stuff of reality. The only one metaphysical truth is all is change and all is flux in nature. Heraclitus said, “Everything flows and nothing stands still, all is flux nothing is stationary.” Kant’s answer to Hume was heard. Finite becoming forever – eternally. Confused? The word “eternal” is a typo.

73

Perhaps our greatest weakness and our greatest strength can be said with one word: abstractions. Thinghoodness, just think of the force of a word like that. The great cultivation of the levels of abstractions – our daily encounters can fill books. Indo-European languages all use the suffixes to increase abstractions. Beinglessness become nothingness. The universality of abstractions speaks volumes about our instrumentation of language. Concrete abstractions are just generalities gone through the depths of the good old language-ing process. Chinese and Japanese languages have problems with the greater abstractions. Indo-European languages easily lead us to metaphysics. We cannot give up a metaphysical God without giving up our grammar.

Without Indo-European grammar then there is no metaphysical and no **supersensuous** (or transcendental truths) realm behind or beyond the earthly world.

74

Funny – to live philosophically means without morality or values. Remember Nietzsche thought she (Lou Andreas-Salomé) had the highest standards.

75

When is there an ostentatious dis-involvement of morality and ethics from a whole hierarchy of values, of good, bad, and the ugly? The myth of objectivity runs into the general valuing structure with bad results. Values are the foundations of regional ontologies, assuming that you can take a hint from ontologism. The idea is groups and subgroups of things (beings, entities) as regional ontologies making differences between things and being defined by their meanings and values. Rejection of ontologism.

76

Perhaps too much information is a bad thing. Sometimes “way too much information” makes sense in the right context. Speech should be speechless if we over-determine the information stream. Where is Nietzsche’s umbrella when it is raining? Our general questions (written in the abstract) are: how much detail is too much? Where do we start and where do we stop with information? Where do we start and stop with constructing aphorisms? The space and limits of the written/oral discourse is the problem. Why do we think that abstractions are worth more (valued) than the unique details of one individual life experience (Zen uniqueness)? Universal truths even if they were possible – still have no value to us.

77

Are philosophers and scholars too overly proud of themselves to be humbled by the truth? Arrogance seems to be able to bring down humans and great companies. The dissimulation of all human activities makes us realize the little bit of the earth we occupy. Nevertheless, not forever as you need to re-think the population problem.

78

Reality shows on TV follow Thomas Hobbes’ remark “*bellum omnium contra omnes*” (‘war of all against all’). Remember they are called “REALITY SHOWS”; this is our new ‘reality’. How can we have older ‘non-reality shows’ still appearing? Just answer the question. We need a dosage of reality with our reality --- please !

79

Pondering even this word sounds old...Is this a new age or not? If we ponder the world crisis does it mean that the process of pondering is stuck on the old age? What kind of thinking is required in the new world and the new world crisis? It is interesting if we call someone un-modern – does that make them unknowable to us? The decline and crisis of the western world happen in the early 1900 hundreds, so when did the decline and crisis happen to the rest of the world? What is in decline and what is on the ascent (beside China)? Is it Chinese thinking or just manufacturing that we are talking about?

80

What is the impulse for metaphysics? More truth for everyone. A constructive impulse to do more. Why does metaphysical thinking always want to do “more” of everything?

81

How do some of us overcome that profound sense of hopelessness? Is it just chemicals in the head or just our mood (influenced by TV)?

82

Drop your pen and leave those words in your head alone. The entire and complete legitimation of the writing process is just a question mark. All writing is a draft. For example, these aphorisms are all just a draft, since I can polish them for so long but in the end is still just a draft. When Da Vinci said is ‘anything really done’, perhaps he meant more than just fine art work and was talking about all things. The virtuoso of words tumbling on the page, indeed on to this very page as read by you the reader.

83

The tempestuous sea let the stormy flood of history rock the lives of all those who hear the tsunami coming.

84

Are you looking for inspiration and great wisdom of how to live your life – how disgusting to look for the ideals in the outside world? Where are the best of our contemporaries, since we really do not need them? Heidegger and Nietzsche gave us a glimpse of their paths, their directions, their thoughts, their reactions. However, where do we stand? Answer: at their shoulders, at their feet or just not in the same box with them? Certainly not in American baseball or football stadium – Roma once again (re-dux).

85

Strive for the impossible or at least set the goal high. I am looking forward to my vacation trip to Mars --- what too high?

86

Basically, and in fact, we are all in the same boat together – deal with it!! Remember Easter Island and what happened there. Ecology rules no matter what. Yes we need to get with the resource issues for the whole planet.

87

How can we totally embrace the transitoriness of the world? Friedrich Nietzsche wrote to Franz Overbeck: "I am grieved by the transitoriness of things." Letter to Franz Overbeck, 24 March 1887. Yes, but can Nietzsche embrace it? Even Nietzsche had a feeling for metaphysics; he really was the last metaphysician of note. I deny any world beyond my own world (worlding, worldhood).

88

In our weaker moments, we think that we are singularly unique (being the only one of its kind); these great commemorations given to only the few and rare. However, if we ponder all that there is then we have to put forward the “but.” We are not unique at all, just one of the many in the mud of the earth. What makes us unique is all-transitory; in other words we want the Zen-ing of sole unique experience (singularity over all levels of rhetoric).

89

Those zealous idolaters wanting more progress for humanity – dreamland, so far in vain.

90

The universalization of language is the problem and then what in world could be the answer when the fly got out of the bottle. Astonishment is growing. Chaos is caught within order --- but only for a short time. 4.5 billion years for the beginning of the earth – how long is that when the universe is 11 billion years old and 4.5 billion years is recent. Think big numbers and long time periods. Humans of some kind (biological issues) have been here for the last 1 million years.

91

Undemonstrability and total inaccessibly -- clear terms for the nearness of metaphysics. Undemonstrability of god’s godhood – now that is theology wrapped up in faith without science. What is the value of metaphysics now that we have reality T.V. shows? Since there is no above, beyond, behind, things-in-themselves; then is there more than just the simple givenness of appearance? The phenomenology of the givenness of the phenomena? There is, it gives, givenness – all something more than appearances. Semantics and the problem of the meaning of nonsense words --- virtual worlds, maybe a model for our great metaphysics. Both based on one of the great wonders of being human, namely, the drive of fateful imagination. The power of the whimsical and capriciousness nature of imagination (Heidegger’s possibilities projected out into the possible worlds). Is there a need to say anything more? I am waiting. Love or not needs to be said sometimes.

92

Language is the house of Being, but real language came out of the cave (long history of humanity). The linguistic turning point is when we moved in the Indo-European languages from the concrete to (to those mostly suffixes) the abstractions and universals – thinghood, Beingness, Beinghood, existence, happiness, goodness, anger, anxiety, brutality, freedom, cheerfulness, state, truth, consciousness, etc. After that linguistic or language turn, we are still working on the details, but everything in the way of great philosophical conceptualization is just working out the details after this big ‘turn’ in our language. Remember the word “perfection” is just another group of dots on the paper you are reading. Or, on a computer screen, which is like writing the words on the sand beach of Lake Michigan – gone with the next wave.

93

The steps from the universalization of language to the whole –ismology issue are not many steps. Altruism, the highest thought but the less practiced. So many other examples:

causalism, determinism, egoism, eudemonism, idealism, individualism, mechanism, nihilism, perspectivism, pessimism, phenomenism, positivism, realism, romanticism, skepticism, utilitarianism, etc are all good examples of pigeon-hole-ingism of worldviews and generalized philosophical approaches, ethical views, views in general, seeing, etc. Martin Heidegger, echoing F.W.J. Schelling said, “Both rationalism and irrationalism represent an external labeling of the standpoint of the Hegelian philosophy, which does not succeed in unfolding this philosophy in terms of the fundamental issue in question.” (*Schelling's Treatise on the Essence of Human Freedom* Translated by Joan Stambaugh. Athens, Ohio: University Press, 1984. p. 30). Heidegger can go ahead and put the hammer down and applied this all of the other –isms as well. The fundamental issue of thinkers and philosophers should not be tied up in any one of the –isms pure and simple, since the force of thought pushes beyond the bounds of simples –isms. The whole force of –ismology misses the point of getting to the real questions. The “answers” whereas what is important is the seeking, the journey, the quest, the total pursuing and depth of the questioning; or, in Heidegger’s case depth and expansion of the **single and sole question**. The meaning of Being, the truth of Being, the topology of Being, which all turned into the word Heidegger later used a term in German: Das Ereignis.

94

The standpoint, the viewism, the philosophical pigeonhole are all specific examples of the bigger issue of the wasted space of worldviews “Weltanschauung.” After Heidegger’s critique, attempting to construct philosophical worldviews is no longer a philosophical task. If you compare and contrast different worldviews, at least you have enough background to show a general understanding of these positions – still it does not mean you are doing philosophy.

95

In several generations, the whole point of philosophical question may be important or of no value at all and hence be off of the list of cultural and educational concerns. Can we have philosophy that is minus the historical age, the cultural context, the deep influence that drives thinking? But so far, no more “system” for philosophy (is that news too you?), no collusion of systems points toward..? World, meaning, emotions around the human condition of suffering or joy or the cosmic joke shows the bottom line. Joyous cosmology, hence so much for Hume’s trips with appearance and causality. Rush to judgment of metaphysical views that slam hard to the mat. Kant is the best example of good old honest metaphysician – perhaps the only one of his kind. He wanted to do metaphysics in the old traditional manner of Gottfried Wilhelm Leibniz (1646-1716), Georg Friedrich Meier (1718-1777) (see *Auszug aus der Vernunftlehre* (Halle 1752), Alexander Gottlieb Baumgarten (1714-1762), (see *Metaphysica. Editio IIII* (Halle 1757), and Christian Freiherr Wolf (1679-1754); but so much got in Kant’s way, he wanted to leave a little opening for faith – in the end he could have faith or even real freedom in his philosophy, since in the end he wanted it all, but really knew that could not happen within the bounds of reason. Rene Descartes (1596-1650) had it so much easier. Kant had the toughest time dealing with his philosophical project because it conflicted with his own beliefs. Kant in fact was most of the time he was honest with his philosophical project.

96

A word that does not heal, a heart that cannot be broken – all of these are about how fragile the human condition really is and how much human emotions and moods dominated the whole character of so called philosophical thought. Look within.

97

Animals cannot change their core values, but human society can change and revalue their core values. Some societies that do not change their core values collapse and go into the rubble of history. What happened to the Greeks, Romans, Egyptians, or even the reign of Genghis Khan? Was there a problem in sticking to core values or just a historical accident that made them or allow them to plummet down into the dustbin of history? Hegel and Nietzsche both have a view of the great men history that makes history as if the culture and society did not have anything to do with their historical outcome. They both thought that Europe would become a single nation, so far only little steps toward that future. Perhaps the problem is that languages have a greater say over culture than one might have thought, so if they had a common language the general historical trend would have been different. Conclusion: when English becomes the primary language of Europe, only then will it truly be one nation. That maybe a shock to some people, but a common language like English will help the process. On the other hand, were you thinking, Chinese, Russian, or Hindi as a common language? Certainly, no German or French languages will do for us.

98

If we could grow genetically and really command a six-foot tall ant, think of the power that a simple ant has in comparison to us human weaklings. Ride the ant.

99

The hierarchy of values may be defined (taken) out of the completely on-going globalization process. The critique of the whole reality of urbanization of the middle and upper middle classes needs to be thought through and attacked. Where is Karl Marx when we need him? Did Marx foresee the spread of suburbia?

100

The meaning of the earth is just another slogan for the mud and worm part of humans as if there is some other angel part that is not seen and not heard of by our collection of humanity. Nietzsche wants a godless human; Heidegger wants a human that has an opening to Being; Plato wants the god kings to rule. In seeking, you may never find the answer to these questions, since the openness to seeking is the primary meaning to most of our existence as it is. Good news – no end in sight.

101

Why do people find it hard to believe that Buddhist nations have militaries and are very militaristic? Think of Thailand. Christians have started more wars. It is projections without knowledge. The sand box of ideas and ideals of what they know very little about. The context is bigger than their ‘understand’ has allowed. Heidegger was cautious about talking about Asia, even though he was keenly interested in non-western thought. Perhaps

he knew how little he knew about the greater context. The cross language issue also was part of his concern. He had enough problems between German and French. Heidegger has made a number of public remarks about how the French translated his German. Kant, Hegel, Schopenhauer, and Nietzsche were all interested in things, ideas, and people outside of western thought. Kant taught Geography many times. The outside of western thought is the attempt to give credence to the ideas of western thought, the attempt is to take the experience and make it a “universal.” Why is the “universal” more important and real than the particular details of each individual flower? To each of us every ant looks the same.

102

Life is a short sojourn on earth; why prolong it with drugs and doctors? Get it over with quickly and move on to become star stuff without the active principal of life – whatever one knows by the word and expression of the spirit in the body (with all of the attempts to weigh bodies before and after death). When the spirit (or whatever) is gone back to the star stuff. What we know is that after living, and then there is no movement in the brain or in the body. Death is the lack of motion and the beginning of the decay of the flesh. We also have plenty of examples in the biology world of what happens to the body with death. Just live up to the truth. There is no need to sugar coat the truth.

103

On a different topic, all over the world the hot water is on the left (for those with the luck to have hot water). Therefore, we can make a universal statement and pretend this is as universal truth. Which and what is a universal truth – why not great universal truth? Because it has nothing to do with the hopes, fears, emotions, and moods of our human condition. We are in the concern loop. Heidegger, through his analysis of present-to-hand, might shed some light on the issue of being-in-the-world. This is part of Heidegger’s critique of Descartes and somewhat Husserl’s view of the mind/body dualism. This is the glue that puts in the touchy-feely part of our world-ing. Remember Edmund Husserl loved Descartes and Fichte.

104

If Kant got it all wrong, then why is there so much interest in Kant? It shows a lot of the Christian background of most philosophers, who are still dealing with their own struggle with religion and its moral implications. The Moral law is within and a faculty of reason beating within the heart – where did Kant go wrong with this approach? Kant’s problem of metaphysics is that he wants more than he knows he can have within the bounds of reason alone. There are no limits to reason within the finite world; it is that Kant wants to get the infinite (infinite means not bound by time, jump over the shadow and go straight for the philosophical sun). Hegel jumped right beyond the sun in a single moment and just assumed the absolute (the infinite) right from the very beginning. Hegel’s problem was how do you split the absolute, the ‘one’ into anything that has differences within it? Negativity and time broke the “one” (or the ONE) apart. Plato’s problem is in the less understood of the dialogues, the *Parmenides*. Splinter the One to make the differences.

104.1

Please talk like the picture you see. As if pictures talk even though they may tell a thousand words; examples: sounds of pictures, images of sound, taste of cold and heat – all of these mix our sensations and stretch our imagination or is it just non-truths. You really get the picture we need to talk about Nietzsche's third ear. We can talk later –ok?

105

The spiders use their web to catch insects – how can we catch spiders with a web? Can we catch language with language like trying to catch a spider with a web? Can math catch logic or does logic catch math? The slippery slide of the contras and self-referring aspects of nature goes to show you that you see and hear those sweet things in life. Self-referring set theory is not the way to go with this issue.

106

Atomism – completely rejected by modern physics. But yet another case of neither the right questions and certainly not the right answers.

107

Geographical determinism or how Jared Diamond is always right. One of his books with the title: *Collapse: how societies choose to fail or succeed* looks at how he lied in the title of the book itself. Or did he try to get one over on us, the word “choose” is all wrong? Even the people in the societies often have no choice over anything, so how could a whole society “choose” to fail. Remember they did not take a vote.

108

Why is that most humans have a fantastic inattention to the things that really matter for the survivability of humanity is at stake, and yet very few see anything wrong or nexus of energy problems that is coming to a head that will never go away? Paper money is the best and the worst idea that the Chinese every came up. Who invented the suburbs as we know them? According to some, this happened in England, since by the middle of the 19th century the distribution of population in metropolitan London and Manchester confirmed that popular preference for the great suburban living at its best had become clear and the drumbeats had started from there. Mistakes were bad -- and bad decisions and judgments were made --- read and see them and then weep. Tears flow. Resources used in the wrong directions. The Chinese in rural areas most want to move to urban areas because better education, health, money; this issue is part of what Mao was addressing the Great Proletarian Cultural Revolution (May 1966 to 1969, to 1971, to 1976) Chinese: 文化大革命).

109

The basic fundamental push of the aphorism is to clearly and distinctly shock and break the mind of the reader (yes). Leading the reader into a false sense of comfort and then slamming the door shut in their face (in your face), that is, an aphorism with an attitude. These improbable circumstances bring the aphoristic methodology to the forefront of philosophy and thinking (you may consider if what this might add to philology).

110

If you have finality (a conclusion, an end, a finish) that means you have some kind of story; for some odd reason or because of reason alone – reason seems to need and want to come up with a story for all things. How can we have an unclosed story?

111

Suffering is the penultimate word for the Buddhist. For the Buddhist it is not just a mood or an emotional event; but rather, the fundamental first and last condition of human existence. Is this a general misunderstanding or the tragic pathos of mankind (womankind maybe a different case)?

112

When we say or write “absolute truth”, think of the word ‘misprint’.

113

Can you think of astronomy without a beginning and ending to it all? The same issue with old book format; the beginning and an end is part of the story format.

114

What is the difference when we say that Being and Nothing are the Same or if we say that being and nothing are the same? Do you notice any difference or is it just something on the page or in your mind? BEING IS NOTHING both are BECOMING. Where are Hegel and Heidegger when you really need them? Still inside and not yet ready to come out in the countryside with Nietzsche.

115

Humans can think about a half year into the future, anything beyond that is like going to a university which takes a lot of pressure and is not a natural act. Energy futures are about half a year. Long term planning still sounds like the Soviet’s ten-year plans; even businesses spend very little time and resources are planning into the future. Loss of future planning is based on the unfounded assumptions that technology will save us from all of the errors and bad judgments of the past (think of GM or Ford). Many companies bought their own stocks back to try to keep their stock prices high – but often in the end it was a worthless project to buy back stocks. Because their overall market their stocks went down. On the other hand, ecology is just one part of the fact that people that are thinking about a little bit of the future; but even then they are pushing an agenda that overwhelming group-think that does not allow credence for any real future thinking. Most of the future is too distance for the groupthink of humanity. With 6 billion (plus and growing) humans on the planet it is certainly time to begin to think through the future of humanity, the planet, the ecology of our blue and wet stone.

116

Why do we have large and required History Departments in universities and colleges, but no future departments? What would a futures department look like and what courses would they teach? The fun would be to combine the two departments: the backward looking historians versus the forward-looking futurist. Shall I tell you the history of the next hundred years – the history of the future? You all have the ears to hear this story?

Future first, and history last – you see the core values at work in this example? The destiny of the world speaks. History is bunk and those that do not know their own history are destined to repeat it. Yes, we need to repeat history (the good stuff) and retake the whole of South America from the current locals. One **continent** under one ruler – where have we heard that before? Back to the future and forward to history.

117

If we slip on black ice, it hurts just the same when we land and hit the ground. I have walked over black ice every day in the winter, so this is not just a ‘thought’: but also a living issue for me.

118

Why should we avoid the coming catastrophe? Perhaps it will change things for the better. Husserl talks about a crisis in his time, Heidegger talks about an emergency (e.g., GA 65), and James Howard Kunstler wrote a book with title of *The Long Emergency* about the coming problem with the end of cheap oil. The Avian Influenza or the next pandemic is both the crisis and the solution as the resources of the planet with 6 billion plus humans walking around are presenting many problems without any solutions in sight; or even without a hint that people know what are the real problems – energy for one, front and center. Humans are at now at their best and their worst.

119

The love of brevity perhaps is a clue for all human things. Why do we need to use everything in sight?

120

Epigrams maybe the truth in **sutra** form. Do you want to hear all of them?

121

The ontic truth is in the details. Perhaps all of the ontological truths come out as false theology. All of this is just as insufferable as clean rap music to my ears.

122

Do you feel baffled? Well perhaps your thinking can get you out of the paper bag.

123

Posthumously, this is still the largest unknown and a concept that by its very nature escapes this page and flies off the page to a reality check.

124

Americans are the best examples of the nationalistic squandering of our multi-racial society and its power. Where is the real need for the footnotes to find the truths on this page of paper?

125

Occasionally, we read the truth, but because of our mood, we miss the point. Sometimes the Asian metaphor holds true. The vessel needs to be half-empty and be receptive to hearing the words. Music can sometimes sound great and profound and at other times the words no longer soak into the brain. Ok, perhaps you can only hear the surface of hopelessly maze of incoherent writing on the page of this paper.

126

Should all be abandoned and left in the tangled mess of written lies?

127

Perhaps all you hear is the sweet innocence of thinking. Could such a thing even exist for a moment?

128

The written form of cynically remarks only works occasionally.

129

Subjective thought sounds like a hard rock as if some rocks were just soft enough to sleep on them. There has been a lot of water under our bridge.

130

Why do we want to rush into the abyss? There are no breaks for humanity. There is hardly any future thinking, for sure. Are you looking for the footnotes as the final seal and sign of the forbidden truths?

131

Can metaphysics be at the complete end, leaving it behind and outside of all philosophical thought? The shadow is too large. The countermovement is too great. The metaphysics of values (conceived by Nietzsche and given the critiques by Heidegger) is too hard a nut to crack. The female peacock is un-hide-able.

132

Can the really “why” or can the metaphysical “why” ever be known? Which “why” is it?

133

If we have no faith in God, can you still have faith in morality? Answer: yes and no. Absolute values are themselves a total impossibility. Schelling’s absolute metaphysics speaks and gives us a hint. Let us make a distinction between wants and needs.

134

Meaninglessness is and exists, as a transitional stage to whatever and wherever for all of the stuff.

135

Sometimes I hit gold, sometimes rocks, sometimes the nuggets of the “eternal”, sometime pay dirt, and sometimes just plain old dirt. Ants love the dirt – of course. Ant’s metaphysics of values – dirt is a good thing.

136

Software etc, rest rooms, Claire’s, Taco Bell – where is it said that where(s) really matter in the end? After all we (our earth) are already way out in space, so why should the “where” matter to us. Where are you – really? Location problems.

137

In sum: the position of viewlessness is the final philosophical position on reality (*Tout Comprendre*, understanding of everything).

138

Our critical tension: metaphysics and metaphysics-lessness spreading. Darkening skies or is it bright sunlight? Does the concept of valueless-nessing ring true for your consciousness? Or, should we super-size it for now? Declining values for us? In which direction is metaphysics and where can we find it and point it out to anyone else?

138.1

The left-handed and the right-handed truth is a real truthless thought. Deception and the true world left at the beginning before going over the edge.

139

If we take eternal truths out of the world then what is left? If there is not unity, how can there be a finite reality?

140

Can the ‘one’ take a philosophical concept and bounce off of one single concept and collided a concept with another as if these were physically in environment and world? Hint for realism. Jacques Derrida can either speak or remain silent.

141

What is the truth of idealism? Is everything really in our minds alone? Do we have faith in things that are outside of our minds or just a belief state of chemicals in the mind?

142

Political philosophy is a very general way of talking about “legitimacy” of governments or not legitimate as the cases may be understood. The conspiracy theorist all have good reasons to believe that their governments either are or had been lying to the public all along. Does that make them illegitimate in the eyes of the people and in the thoughts of philosophers?

In Laos the French came and went, the Americans and then Russians all came and went; but Nixon did bomb Laos and did not tell the American public about it contrary to our laws. This was a very big lie that eventually came out and at least for my generation that

was the first really big lie by our government. We should note, at least a big lie that we actually caught them with the reality showing through. Soviet's K-129 submarine during March 1968 – what a problem with truth. According to some research, this submarine attempted a launch with a nuclear missile at Honolulu and the Soviets (subgroup within the KGB) wanted the USA to think it was a Chinese submarine. USA Navy's microphones knew it was indeed a Soviet submarine.

143

Marx had it right for ants, just not for humans; he missed the right species.

144

If we all knew and had the truth, why are we so confused in general?

145

I am against all things that bring us down because I sense that the highest point has already been reached and hence, the need to display the entire arrogance of our slight level of above worms and the mud of the earth. Like Nietzsche remark: much 'in' us is still close to worms.

146

Polishing concepts needs to be done in a dark room, since the bright light from the day light is too bright for the hidden work of re-doing meanings. Question: where do we redo the core values of our culture and civilizations? Think it is location, location, location. Certainly, it will not be universities or university philosophy departments. Institutionalized sluggishness is the way of most universities. Why would there be a need to change anything at all?

147

Nietzsche's attack on the core values (revaluation of all values, Umwertung aller Werthe) was not a proportional attack – he hit the highest values with a large sledgehammer (I use the Wilton). The continued existence of our society (the American way of life is not negotiable) and the ideal of progress is still the root values of our western civilizations. Reject and re-think all core values – that is our first and only task! Resource allocation is at the highest values of all management decisions. Assuming any one group is really managing anything (taxes/budget, energy, directions, etc) in the whole process of what we call civilization.

148

The truth includes the entire horizon of reality – the so called worlding worldhood (worldness-ing).

149

What does it mean to call oneself a multiculturalist? We all live in different realities with different groups of people with different history and cultures. When Marcuse wrote *One Dimensional Man*, was he thinking of people that truly live in a one-dimensional culture.

Even a monoculturalist that takes their center from one culture is still an improvement over the drifter, who barely lives outside of everydayness wrapped in television land.

150

Why would people go to restaurants and like to be always disappointed by what and how the drinks and food is severed? I have seen this more by New Yorkers, but again why would you make a scene? The ideal, the model, the blueprint means that they are just following something in their head and are not alive to the moment and the current individualized and unique moment of their experience – this is what some of what Zen is trying to get at, namely, the unique moment. Perhaps the ideal is so strong that the actual experience is lost in the ideal. Maybe we just need more of pep talk to give an edge to life. Sometimes a good shout is all it takes for a re-load of the human bio-computer. The ultimate goal and purpose of Zen is non-Zen or Zenlessness or NoZen. Therefore, just empty your cup and be ready.

151

Let us re-think Kant: “How should it be possible to learn philosophy anyway? Every philosophical thinker builds his own work, so to speak, on someone's else's ruins, but no work has ever come to be that was to be lasting in all its parts. Hence, one cannot learn ground of philosophy, then, just because it is not yet given. But even granted that there is a philosophy actually at hand, no one who learned it would be able to say he was a philosopher, for his **Kenntniß** (cognitions) of it would always be only subjective=historical.” (*Lectures on Logic*, “The Jäsche Logic”, first published in 1800, et. p. 538).

„Wie sollte sich auch Philosophie eigentlich lernen lassen? Jeder philosophische Denker baut, so zu sagen, auf den Trümmern eines Andern sein eigenes Werk, nie aber ist eines zu Stande gekommen, das in allen seinen Theilen beständig gewesen wäre. Man kann daher schon aus dem Grunde Philosophie nicht lernen, weil sie noch nicht gegeben ist. Gesetzt aber auch, es wäre eine wirklich vorhanden: so würde doch keiner, der sie auch lernte, von sich sagen können, daß er ein Philosoph sei, denn seine Kenntniß davon wäre doch immer nur subjectiv=historisch.“ *Akademieausgabe von Immanuel Kants Gesammelten Werken Bände*, Band 9, S 025 Zeile 14).

I like this quote from Kant. It is clear that Kant has an honest edge to his thinking and understandings how important it is to philosophizes and not just re-say or re-write someone else's philosophy. This should be the starting point for all philosophers and the single task that has been laid down by Kant, namely, stand up and be a philosopher without other philosophy books in hand.

152

„Es kann sich überhaupt keiner einen Philosophen nennen, der nicht philosophiren kann. Philosophiren läßt sich aber nur durch Übung und selbsteigenen Gebrauch der Vernunft lernen.“ (*Lectures on Logic*, “The Jäsche Logic”, first published in 1800, et. p. 538).

Akademieausgabe von Immanuel Kants Gesammelten Werken Bände und Verknüpfungen zu den Inhaltsverzeichnissen, Band 9, S 025 Zeile 14)

"It can call itself at all not a philosopher, who does not know philosophy. Philosopher can be learned however only by exercise and own use of the reason." A straight translation of a very general sort.

153

Leibniz wrote (since I am not sure he spoke in Latin): "**nihil existere nisi cujus reddi possit ratio existentiae sufficiens**" or: "Nothing exists whose sufficient reason for existence cannot be rendered." Wow, talk about a real rationalist. If there is no reason for something to exist, then it cannot exist. Ontology rules – who would have thought that man can create their own ontology rules for exists or does not exist. My ontological rule: evil does not exist since there is no sufficient reason for evil. How can we create anything that goes against strict rationalism without being called irrational, and hence be seen as fuzzyheaded? Can there be an irrational metaphysics, which goes against the grounding of reason? When Heidegger talks about all the elements of metaphysics are onto-theological you can see the ontology, theology, and logic all wrapped up together or being, God, and logic; so with some help God, then Being and logic or all existence and some kind of reasoning (*ratio, logos*). If there were no reasons, then there would be no ground for existence. If there is existence, then there is reason and the rationalists have won.

154

Existentialism, phenomenology, structuralism, post-structuralism, and postmodernism all are movements of the 20th century and were all dead before they even started, since Nietzsche deconstructed and shattered them into the dustbin of history before their beginnings. Nietzsche's hammer dusted them before they got to the gate for their short race with the intellectuals. At least there were books written. Why did Husserl teach Fichte and not Nietzsche?

155

Ferdinand de Saussure (1856-1913) split the variable "word" into the signifier (sfr), signified (sfd), and hence, thought something important had been actually written with words.

156

The highest values have not just fallen to the ground, but it now appears that these highest values have never really actually existed. Ultimately, is the world completely valueless or are there real values that have an ontological status in the world or is it assuming that we are not dealing with a purely fictitious personal world? Is there a true world? Truth as becoming as a process-ing or process-ate or process-izeing. In other words, not abstract noun suffixes. What would en-processing mean?

157

The critical tension(ing)s: nihilism, active nihilism, and values that are devaluing themselves. The process of tensioning is plural. Do you feel the trembling of the

tensions? Are there only tensions between extremes or are they really everything as a kind of Hegelian negativity within that creates the dialectical process for Hegel and for us makes everything part of the world of Nietzschean innocent of becoming (Becoming as worldly process).

158

Doors open and you go through and sometime there is no going back at all. One way doors that can change the condition of humanity.

159

The question: who is man? This question cannot be answered in language that would suffice to be an answer. Ok, the answer is the number “7.” Does that give the answer to our little part of the universe? The slightly above worm-animal that knows only a few moments of life – is that who is talking? Here today and will be gone soon. The short dream that was human, which was humanity. If you understand that sentence you were part of the dream. I can only say, “I told you so.” How can we truly know ourselves without a metaphysical illusion? Reality must be able to speak sometimes.

160

Altruism is one of the rarest of rare happening for humans, but some ants it is a way of life for them. How come Darwinism did not work better than this?

161 (February 2007, Cozumel).

Re-dux.

The question: who is man? (not what is man?). Cannot be answered in principal. There is no in language that would suffice to be an answer. Ok, the answer is 7. Does that give to the answer our little part of the universe? The slightly above worm-animal that knows a few moments of life is looking for the answers. Here today and will be gone soon. The dream that was human, which was or is humanity. If you can understand that sentence you were part of the dream. I can only say, “I told you so.” How can we truly know ourselves with the metaphysical illusion (of heaven/hell)? Maya is the answer from the east.

162

How can we give birth to an idea that has become riper, clearer, stronger, complete within boundaries, sharp boundaries, close limits, and of course, utterly distinct when just a few minutes ago there was nothing known? Can truth be that fleeting for us humans? Other than cutting trees down they know nothing about these kinds of truths. There is no greater precision and passion than these final truths.

163

What is and what could be the early origins and foundations of truth? There is no real answer to that question, since it presupposes the nature of truth is just given. Dishes of truth, please or pass the truth plate, please. Go to the origins!

164

You want a method for the truth – step back and join the military; you will soon be rid of your folly. Yes, that will do.

165

Fortunately, I know less today than I did yesterday. Less is better – at least for you the reader of this “stuff.” Short is better than long.

166

Do you want answers or just a simple refutation of all of the answers that you have stored up in your beehive? Ok, stop. Just stop it.

167

Can you be on your mind or just the abstract reader of a few words on the printed page? Oh, you lesser readers how easy it all must be for you to collect the honey at one place.

168

I am not on your side, since there is no position given out free. This is just empty space for your mind to wrap around all of the so called “eternal truths.” Crack or crank-up the truth machine – to make believers out of all of those who are waiting for the truth to be given out **en masse**.

169

My ink pen can cut all truths for you -- no wonder Heidegger did not like typewriters and Kant and Schopenhauer did not like noise. The sound of an ink pen is unforgettable. See if you can hear it now.

170

Have I overestimated or underestimated the final outcome of life on this planet? Where do you stand in the fog of geological time -- you know the real timeline for humans? Only the Hindu philosophers got the real timeline right – why is that?

171

No word or words that should be my final answer. Given the answer you should already have known it all along, since I have given it to humanity in the short form. Perhaps, you thought I gave it out in the long form too.

172

What sign are you waiting for today? Symptoms and symptom-logy for the modern world – critique of world civilization still waiting for a few clear words. Or, a few clear words to be given so that you can all get started. Start and be ready for the great emergency.

173

The great splendor of war, namely, mankind at its very best. What, are you appalled? Why? When was the last time you read any human history? China and India have a long recorded history of wars. Greeks and Persians too.

174

Human race (pick your PC word here) knows its nature. There is nothing like the highest caste and biggest and richest (largest users of resources, oil); who want no change – these are the dirty peace mongrels. Another rich family for peace on earth. Three SUVs later and no change in my lifetime. The American way of life is not **negotiable** (Dick Cheney). We will kill those that get in the way and quickly if that is needed. No peace in your lifetime, because the separation in your quality of life does not allow for the rest of humanity to share in your resource destruction. Get back and let me deplete your resources and keep quiet. Moral high ground – since when? My arse. We cut off oil to Japan (pre-WWII), so what will happen when we are finally cut off from the oil of the rest of the world? No change – for how long? Another family for peace means another family that wants all of the resources of the world for themselves and nothing for those poor nations except to give us resources cheap. Thank you very much. Peace means no change in the status quo. What do you want to change for peace?

175

Can you decipher the value structure that is western civilization? Ok, just give me the truth.

176

The endlessness of the hyperman or transman or overman superman debate. We want to become more than our programming (new eugenics), but how can we go about doing that without doing something with our internal genetics. Our vision reaches out way beyond our actual reach. Request bigger arms.

177

Cheerfulness – some days just for kids. How can adults be cheerful after what we do to the rest of the world?

178

Note: one dead spider just crossed my path. Where is Nietzsche's umbrella when we need it, because small things and large things happen when thinkers think and writers write?

179

How well can you read thoughts in words? Semantics and philology just for you: facets and aspects of the true nature of "truth."

180

Muse, rumination and exegeses of a few words. What? Do you have something better to do? – Get to it!

181

If you get the thought, then what is the question of the readable factor? Just say so. Inertia still has to be overcome. Harsh and ugly, but given.

182

You have never had an unhistorical thought in your life – get over it straightaway.

183

I am sorry about the idiosyncratic nature of my thinking, but it is all that I have at the moment. Share your own thoughts.

184

War and peace are not opposite; they are not even a counter-distinction. One might say they are the same instinct for those who are in power (highest caste) and those people who are, shall we say, broken or oppressed or subjugated (lower and lowest caste). On the other hand, is that forbidden to say? The antithesis of war is the status quo – with me at the top (thank you very much). Of course, consider that with the rest of the world at the bottom of the stack (caste) and my caste at the top, what could go wrong?

185

Ants, bees, and termites rule – where would the world be without them?

186

We need both a conceptual transformation and values transformed for us to go forward. Such is the needs of the few and rare.

187

The very nature of the “good” (**esthloí**) and “bad” (**kakoi**) can draw you in to question whether the Greeks have any real knowledge of the truth. This is the old/new butterfly approach.

188

Can we really know the old form of metaphysics, which can be named as the anti-sensualistic metaphysics? Without the formal nature of Indo-European language, we must know the abstraction of rules. Rules of thought or just the rules of “our” language in Indo-European languages become a central theme of the influences of grammar on thinking.

189

Do we have a solution to the problem of values as the hierarchy of values is not given to us or as a constant? Metaphysics of values is the fix and “eternal” rank of values or as the values in the great and ‘eternal’ super-sensuous realm. What can we say has the value of good or bad or even useful to us humans? Most values are fixed on human and civilization’s survival, however, currently more the values needed in the 18th century are in the main stream (mob thinking), certainly not what is needed in the 21st century; it seems that survival values lag behind hundreds of years and that may be the reason that problems of core values has been the major issue behind the collapse of civilizations.

190

How can we turn the epistemological question concerning “evil” toward knowledge of ourselves? How do we really know “evil”? Multidimensional semantics of the word for the word and force of “evil.”

191

Health, we can know as a person, but have we seen anything like a healthy civilization – I do not think so! Values and idols have all been based on the exploitation of resources. Lacking the values or meaning, this shows the uncontrolled resources exploitations that will only pick up speed as the needs of Americans continue to grow without reason.

191.1

Anarchism - a good way to start when there were fewer people on the planet.

192

Can you hear any honesty in these few written words? Or, how to lie on paper. Given appearance as the best of the common sense approach.

193

Aphorisms are like rules for the mind. Some question marks for truth. Perhaps only just a big misunderstanding... A parable for a thinker. Where are you?

194

Thousands of years and one step beyond the cave – maybe it is time to take two steps backward. Thinking of the great Nietzsche.

195

Our struggles. Facets ideas and thoughts intertwined with life experiences.

196

We must know the whole meaning of error from the beginning. All truth knows errors as well. Thank goodness for us. How are errors in knowledge (as such) even possible? What does that tell us about our knowledge faculty? Easily broken and no method for the final correction; it is wonder that it works at all. Note: redesign knowledge processing and make it work with certain knowledge (see how funny this all sounds).

197

The flash of truth must strive for clarity, since the obscurities can easily overwhelming any great idea even ones by other philosophers.

198

Laughter is the first and last human emotion (mood, truth, you name it).

199

Morality is often just a “no” to the bigger “yes” of life, since morality is nothing other than rules against human (down to earth) drives. Morality provides a structure for the survival of civilization. As soon as you start reading utopias you now know that the rules

we live by are just ones that are made up some people (most of who are long dead). In other words, utopias are examples of civilizations using different rules. Plato's *Republic* is the first one that comes to mind. There are also negative utopias (or should we say, distopias) like *1984* or an example of a positive utopia is *Island* by Aldous Huxley or his negative utopia *Brave new world*. Communes and utopian societies all want to try and change the moral rules (other rules too) and the value ranking and hierarchy of their civilization or society. In this case all of the utopian societies are attempts at a radical change to the existing order of things, which is a highly revolutionary idea. Even *Walden* by Henry D. Thoreau (1817-1862) or the *Walden two* by B.F. Skinner (1904-1990) are all stabbing at the heart and core of our civilization. They want to flip the moral order in a different direction. Anthropology has this as a primary sub-text to their whole project. Let us sit down and re-write the rules. What does that scare you? Well step back away from us and let us do our work. Some people were put on this planet for a purpose and most of the rest of humanity (billions) are just hanging around.

200

Greatness is that what you ultimately seek – look a little closer to home and only seek your own honest truth. A little pinch of self-knowledge will do.

201

Can morality be taken out of the human equation without the end being near?

201

Most people think you need suffering for greatness – perhaps that they are right. A. Lincoln knew all about this; of course even he did not want to become famous.

202

Guard yourself against taking all of this too seriously – it is my football and I will take it home if you do not play by my rules. Life is not like football – it is football! You must keep score.

203

Why do we even allow ascetic ideals into our religions – take them out now!

204

I am not sure who I write for or if I will or want to be understood or what that would mean for you or for me. I could give you an answer of silence, but apparently that is not what you are going to get from me. Look a little deeper and just enjoy. Even Newton lost it sometimes (check out his theology). I am still looking for his apple. Author's intentions may tell you nothing at all. I am not even sure I want to help you see the truth. Reading as a joy to thinkers but too much is not a good thing. The deep frenzy of thinking.

205

My temperament is mine – find yours!

206

You need to create your own interpretation of events – any time really soon.

207

I cannot offer any excuses so far for you. Sarcasm is just given to my mind. What? You are looking for some charm to pass the day.

208

I often fall short of mine (and yours) standards – I can only reply, well at least I tried. So many birds in flight out on the wings of flight – well I, too, want to fly. Think of laughter with your irony.

209

Some ideas are just hideous but true (true to me), so the final ends are justified by the nature of seeking. There are indeed some difficult demands.

210

Between ourselves, and me and you and the good Lord what can we even say about our “needs”?

211

The mood of lofty meanings – where can the future go? The only thing that makes a difference is the in-betweens that are lost in the forbidden memories.

212

How can a single word have opposite meanings? (bad means bad and bad means good). Hegel’s delight. Man, is that “bad. *Nitimus in vetitum* (we strive for the forbidden), that shall up lift us. Can we invert both the true and apparent world, so that there is nothing left of this so called distinct? Stillness of opposite meanings – can you see the words? Thanks for turning me on to it the inner side of the true dimension of thinking.

213

Perhaps all I do is to tell my life (and my experiences) to myself – some kind of inner dialogue on paper for you to witness. Uniqueness needs to stand out.

214

At every moment, at every stage, at every day – we need to ask that heavenly question: are we on the decline or on the ascent? Do we have a nose for that balance? Doubtless there is only question – our direction? Stop all directions.

215

There are many consequences to this process – stuff will happen and disturbance of the minds shall pour forth. Vitality needs to be owned up to really soon! Yes.

216

What? You think this is a pessimist speaking? – Discard that old conceptualization of reality, just drop it, please.

217

What will be the countermeasures to the peak oil problem – what can leadership do with a problem of the “whole”? Metaphorically speaking (always) we all “know” there would be an “ending” to the resources. The meaning of the earth and all things earthly is where we should be with deep ecology. Why blame religion for the loss of the earth and the value of earth in-place of the value of the beyond (big beyond of the ‘eternal’) of the onto-theological and metaphysical world.

218

Fatalism is the answer to “too many” questions, since there is no rational process in nature. Sorry Hegel. Or, perhaps crazy but true.

219

The first step in any real “war” is to figure out who is the real enemy – recently this first maxim and principal has not been followed to our peril. Unfortunately, this has to be re-learned again and again. Just because they are shooting at you does not mean they are the real enemy, since you need to know the entire context.

220

Fountain of youth – still a lasting goal. (Note: increase the HDL2b is for people over 100 years of age, also known as centurions).

221

Where can we find a reliable criterion for sorting out the truth about the near future of the world? Looking without hope.

222

Do you have a commitment to question all of your convictions (ideas, ideals, idols, highest values)? Is there a pool of doubt? Values need to be un-given.

223

Can we go back to what is worthless in existence, worthlessness-ing means taking values out of “it.” What is the real worth of mankind (humanity)? Take it out – now!

224

We strive for **sui generis**, the unique and singularity in all things. Distinctness. This means a new kind of ontology of the non-masses.

225

Too much thinking and that is too much talking around. Silence is more than just golden.

226

Virtuosos with the pen and with thinking, that is perhaps the only thing left for one such as I (or such as me).

227

Why has music been re-born? Music invokes the generations within history.

228

I was not born to follow anyone – perhaps it was a mistake for anyone to think that or say it or even tried to be a follower. Eric Fromm research on escaping from freedom.

229

Know yourself (Latin it is **nosce te ipsum**, Greek: γνῶθι σεαυτόν or **gnothi seauton**), who have thought that this is a much bigger problem. Perhaps no answers can be given. Could we be in error as a misunderstanding of our mediocre life? Can we even use the concept of self-worth? Does the confessions of a single individual help with any self-knowledge? Desire and seek meaning in life – if you can. Give out the goals and make it easy for us all – just hand them out. Perhaps we should be a mystery to ourselves, since we really do not know what is going on below the surface. Carl Gustav Jung (1875-1961) tried to look at our unconscious (collective or individual) to find out what might be happening, but there has been very little follow up to his work. Jung studies the east and a group of religions to try to find more; he started with Christianity, Hinduism, Buddhism, Gnosticism, Taoism, and Alchemy. His work on flying saucers is first rate and opened a vast area of research. He worked for five years (1934-1939) giving a long seminar on Nietzsche's *Zarathustra* some 1600 pages in published works. Jung's thinking has opened up vast realms that help us with self-knowledge.

230

Where do we find the rank and order (systematic ordering) of our civilization's values? In the past and still with us are the so called "Christian values" backed by and guaranteed by the supreme God. The hand maidens of theology – philosophy, religion, lawyers, and politicians have and are attempting to find the non-theological guarantees for these "rights", these moral rules and prescriptions, namely, a word the so called "eternal" values (rank and order).

231

One can be serious (perhaps too serious when it comes to thinking) or one can take the butterfly approach – which is why there is still room for both in my heart.

232

I am sorry these ideas do not fit in your cardboard and it is not some how easy (for you) to come with your explanation of my thought processes. My intention is not to make anything "easy" for you or anyone. Where would I even search for my perfect reader (I am still searching). But you will not have to hear any dissatisfaction from me – over these "facts." The abysmal profundity speaks.

233

Do we really need to overcome the modern version of pessimism? Which stone need we turn over to approach this task? Calamitous forces are awakening.

234

How much decay (decline – can you smell it?) is already here and how much is still to come as the end of oil age is upon us? Should or must we rather speak of a tremendous hope that humanity will switch gears and no wars will happen (ok, no more wars)? Let us all hope (with the knowledge of that tells us a different story). History speaks a great deal to resource wars (plenty of historical examples). Military history of India? and/or China?

235

Can we know too much about life? Answer that one, please.

236

Perhaps humans need fewer words not more words. Humanity split by having so many languages, is that a good idea? How could we create a single language for all of humanity? Language is so embedded in culture perhaps it is a silly idea even to put down on paper. Although two different thinkers, Hegel and Nietzsche thought that Europe would join together and become one. The culture of multinational corporations is moving much faster than the rest of us. Outsourcing is just the first large example that has become clear to many of us.

237

Formalism is only the dry skeleton of an attempt at a systematic approach to the totality of nature.

238

So much is contemporaneous with our lives and the development of ideas. Can we break away? I do not think so – you can always try. The grand experiment.

239

Could Gotthold Ephraim Lessing (1729 –1781) been born again as Spinoza (1632-1677) – why was this so scary to those philosophers like Christoph Friedrich Nicolai (1733-1811) and Moses Mendelssohn (1729-1786)? Spinoza's views (pantheism) leads to fatalism and atheism too. Johann Gottlieb Fichte (1762-1814) and Georg Wilhelm Friedrich Hegel (1770-1831) too were worried for good reason for playing with atheism and not toeing the line. Atheismusstreit, the atheism controversy cost Fichte his job in Jena. His work in 1798 entitled "On the Basis of Our Belief in a Divine Governance of the World" said that God was only because of the moral order of the world, so without moral order there cannot be a God. Friedrich Heinrich Jacobi (1743 – 1819) used the term of Nihilism to refer to Fichte. Pantheism Dispute still rings true today. In other words, **laus Deo** (praise to God).

240

Perhaps there are no more innocent thinkers, philosophers, or critiques. Those who were innocent did not have their second level of thinking, that is, there is second order of questioning their own motivations in their intellectual projects and tasks.

241

We are moving headlong into a crisis the likes of which only a few will realize and perhaps we are already too late in the day. Stay tuned.

242

Can the counter-movements gain any sight of the decline of civilizations?

243

Life seeking life – the whole story in a nut shell or at least in the clear opening between loving humans.

244

Courts and the laws are the end of moral civilizations that has lost the touch of values and moral order. More courts, the less the moral high ground is there. Perhaps that strongest civilization in the world is – Japan. The lowest rates of most illegal “evils” Why? Shame is embedded in the culture to no end. Plus, the lowest and the highest paid are close, so everything is a normal person within their culture. Without religion (God’s support), who guarantees the moral order in a culture? Something the Islam world is in fact attempting to solve. **Legum servi sumus ut liberi esse possimus** (Cicero), which means: we are slaves of the laws in order that we may be free. Breakdown of castes.

245

What is a Buddhist moral order?

246

Is there such a concept of non-moral God? Certainly, this was a problem for Fichte. Let us search for a religion that has no morality. Maoism – perhaps?

247

Self-disintegration will be the title of the charter on the 21st century's history.

248

What is the position of art in a reality-based T.V. wonderland? Marketing uses only. Music, ditto.

249

What is the ultimate aim of humanity? Answer: that will be left for the epitaph (tombstone) writers? Since the epitaph writers will be dead there will be no epitaph to be read (who would read them?).

250

Without a religious morality we are left with the “rights” (Bill of Rights expanded endlessly) debate and extension of those human “rights” laws. The only problem is as civilization is in a decline and collapse (lost resources), those so called “rights” can no longer be or is affordable to us. Here is the return and re-birth of the mob rule. What – you do not think it's possible again? Read the signs. One sign: the renewed force of nationalism.

251

Never underestimate the smallness of man/women in their ability to think into the future. A few months, if you are lucky, is as long as most people can go. A good example is an engagements and why people are engaged for years; or retirement planning as well.

252

If you are looking for the antidote to “fix” all problems – keep looking (KISS).
Keep It Simple Stupid.

253

Are “we” in a transitional stage or the final stage of civilization? Where are the signs?
Perhaps our main stimulus is lost forever.

254

If we can rightly identify our counter-dictions, our critical tensions, then perhaps we can engage in the great debate of the change in our core values. We need to re-assess our use of resources in a new ecology, which points to a realistic ecology for once. Market force change from day to day, week to week, etc. – there is no long term future or planning based on letting market forces run the world. Leadership is the key to address anything beyond a few months. Now, we are looking for a soft landing to the peak oil problem – perhaps in vain (at least so far).

255

Free will (**Liberum arbitrium**) – only while we can afford it. Indeed, time is running out.

256

The evolution of the planet shows us the keys to a new future. Deeper ecology will give us a future. Can we say this is the philosopher’s stone (**lapis philosophorum**)?

257

We use to look toward the metaphysical world for all of our “eternal” truths, now it is either laws or market forces. Neither will work for long – now. An ecological higher standpoint is needed and now required. Remember, and this is key, – we have a choice now. I am not sure for how long our choice (epoch) will last.

258

What is the process by which a civilization takes its core values (SUV in every house in the suburbs) and readdress them? Might I ask the questions: countermovement or the books, the articles, and TV Programs – where does the energy and enlightenment come from? Internet is one source. Some of the past may have thought that “reason” or new “technology” will now save us – but those days have passed. The whole faith in asking for someone else to “save us” sounds like funny theology.

259

Sort out: pure fictitious world from the deeper ecological world (resources limitations). What about broader questions? What is the meaning of the earth for us now? Nietzsche asked the question in the context of his attack against Christian – I ask the question in the more general context of our entire planet.

260

Perhaps we need to rethink the over-rich life for six billion people on the earth. What will give first in the resource crunch looks like oil and energy first, before the populations and problems become genocide. I hate to say it but perhaps a pandemic is the solution what kind of suffering can we write down on paper without crying. Perhaps this is reducing a social problem to a biological problem with a biological solution. We are just carbon units or following philosophers, we have something in us that makes us more than just reasoning carbon units, old issue of the soul, of having a spirit, something more than just a biological process, but hard to find or prove. Your solution?

261

Can we gather up the spirit and productive forces (life energy) to finally deal with our planet's worldwide questions (problems and issues)?

262

If there is not a true world (thing-in-itself, or things-in-themselves) and no apparent world, then the whole Platonic metaphysics becomes suspect of not being the “right” way of looking at our experience or to slip in to philosophical terms our ‘consciousness’ (dare I say it without letting Descartes or Husserl having the last words). Quick someone tell Nietzsche we finally get “it.”

263

We can look back and see the mistakes and errors, but are we strong enough to look forward into the future? Indeed, it is now time to turn our gaze at ourselves and our future. Is it rosy? Instincts need to be brought to forefront and be dealt with or they will deal with us.

264

How can we account for the evil in the world if there is no evil? A fools question, no doubt.

265

Who are the “value-posit-ers”? On one hand, everyone puts their values (and ranks them) into the world; but who posits the core values of our land? Let me do it.

266

What is the difference between cardinal values and a civilization’s core values? Answer: none. What is the current list of core values and which ones do we want to change?

267

Do we have enough dignity in humanity that we do not need a superhuman authority to help us with our goals, our aims, and our core values? I ask you to unlearn faith in a superhuman authority and give the dignity of man a rebirth. A plead for humans.

268

How much longer will we be able to afford to have a conscience? I think the western civilization no longer has the moral high ground – way too much resource exploration. Perhaps we never did – just more media hip. The Spanish conquest of the Inca empire in started in 1532 - was greatly aid by the local Indians, some of those were married to the Spanish. Indians vs. Indians with the Spanish picking up the land.

269

Fatalism the next step or the last step, or just no step forward at all? Just drop it – no one wants to hear about the need for fatalism as a passing through.

270

Should you have absolute mistrust in everything I put on paper – I think so, I think not. Are you even thinking here?

271

We all look for signs of strength and of course this shows itself in the phenomena of superman comic books and new movies (Smallville too).

272

Do we need more submission to authority or less today? Eric Fromm should be re-read carefully, and then what?

273

Why are we given into the total seduction of extreme ideas? The high and low points always give us a broad context, which is important; however, we need to grow the middle position (which is just a survival value). We need so much more to find ideas that actually work in the world. If we can jump to the two extremes, we find the middle ground and sort out where we should. Perhaps this is too much of a spatial analogy for you?

274

Why do philosophers always want to make philosophical problems more acute for us? Countermeasures and opposition makes it more acute – toughens us for sure.

275

We can make the word(s) (by using the rules of grammar); but does it make any sense for us English speakers, namely the word is: goallessness-ing. Meaning: without goals as an abstract process and a verb. Proto-Indo-European language (perhaps before the 7th millenniums BC based on analysis via glottochronology). Just like Vedic Sanskrit it had declined for eight cases (nominative, accusative, genitive, dative, instrumental, ablative, locative, and vocative). There were three genders: masculine, feminine, and neuter. The

later development reached its highest point with Panini's *Ashtadhyayi* in this book there are 3,959 rules of Sanskrit grammar/morphology and of course this is where you get formal rules for abstract nouns – I call this the heart and soul of metaphysics. But this hits the point home with the use of Sanskrit as the hammer. The Hindus, instead of using a dictionary, used generative grammar rules to formally create new words from roots. Need I mention these are very abstract noun, for example, would be: *Pratītyasamutpāda* (Buddhist theory of causality) or to definite the word for yoga as *Yogascittavrittinirodha* (Yoga is the cessation of fluctuations in consciousness). Other examples in English would be: Beinglessness-ing, thinghoodlessness-ing, nothingnessless-ing, thingness-ing, or en-Beingness-ing or Identity-ing, or substance-ness-ing, or objecthood or objectnesshood or objecthoodness or objecthoodness-ing or nonexistent-object-ing or compoundingness or systematicalness-ing or spontaneity-hoodness or potentiality-lessnessing or actuality (or actualing) or xxx. Do these make sense to you or are you unable to attack the concepts? Perhaps a radical view of the principle of linguistic relativity needs to be brought forth – Nietzsche has this implicit in his works.

Remember what Benjamin Lee Whorf (1897-1941) thought that most of our so called metaphysical words in Hopi are verbs and not nouns as in European languages (Sapir-Whorf hypothesis). Can you make sense of this or is this just some unusual and paradoxical images in language? Inner solipsism.

276

I should point out about our strange weakness and being weak in the knees in face of the accusers – that may be our final fate (and our best guess) and future for all of us. Civilizations fall over resource problems.

277

Christmas music always reminds us of getting “stuff” – oh, how pleasant; more things so great filling-up feeling. The heart of commodity-ism is all about the fetish of material commodities, that is, the deep feeling and craving for things. Where are the monks when you need one? After we fill up a 2400 square foot house and a two car garage, then we need some off-site storage to keep more of the stuff, eg.: motorcycles, snowmobiles, skidoos, boats, lawnmowers, sports gear, a spare car, and winter cloths – plus even more stuff and more stuff and some more of the stuff we all need to collect, which means more stuff to collect – right?

278

Minimalist is perhaps the first step to revisiting our core values. More toys needed. Religion in Papua New Guinea – airplanes loaded with stuff (cargo cults). We need more cargo cults and gifts given from the sky without doing any work – what could be better than that?

278 (double number)

Initial results from world history: wars, damn wars, resources issues. What this is news for you? Come on – just think about wars for a minute. And of course, you can think about the money (i.e. resources) spent on the great militaries around the world. 700

billion dollars so far on just one small war – one does not need to look far for much better things to spend money on – this war like many is all about the attempt to control oil resources. The whole earth as the Geo-political jigsaw puzzle.

279

If we run out of jet fuel or it becomes too expensive, then what happens when only a few of us take to the friendly skies? Back to sailing boats, bicycles, motorcycles, and walking. Return to serious public transportation.

280

Which signposts do you read for our so-called modern age? Hedonism and just old fashion greed. What is new here? Are philosophers desperate and bleak or to say “yes” to life and pleasure? Where is the fun in Heidegger so called “emergency”, or is in Spangler’s *Decline of the West* or Husserl’s *Crisis of European Sciences and Transcendental Phenomenology* and now *The Long Emergency: Surviving the End of Oil, Climate Change, and Other Converging Catastrophes of the Twenty-First Century* by James Howard Kunstler? Yes, these people are just alarmist and want to wake us up from the slumber of sleeping through our lives. Or, is in the book: *WATER: the Fate of Our Most Precious Resource* by Marq de Villier? It is hard to lose water, but oil is going, going, gone for good. Where are the signposts for us? Perhaps we just take a step back and think about how 9/11 is a signpost of what is to be in our future. Are you lost?

281

Do we want to naturalize or denaturalize our core values as if there were any real natural values that have been given out? Finally: have you come to any realizations?

282

The values of the elite and rulers clash with the values of the mob (sheep). Can there even be a solution to this opposition – I hesitate to call it a dilemma. Perhaps this is all a sign of decline – given the social distances. Japan should be given as the best and clearest counterexample.

283

Is it love or power that is the real question mark par excellence for philosophers? It is high time that philosophers moved beyond teaching either ethics or logic and get to the ***conditio sine qua non*** of life, namely, love and power. The Latin expression of: conditio sine qua non: means the singular condition which is required. God is the ‘***conditio sine qua non***’ of Christian as such.

284

Our civilization is no longer young – it is time to own up to the problem and our destruction. The cure is a lot worse than the disease. The Philosopher recognized as the total physician of our civilization. Where can we find one? Aristotelianism is the answer or the problem? Megalomaniacal genius requested – please.

285

Can we speak of the age and epoch of **adiaphoria** (in-difference)? Or, who cares – right?

286

Can we consider evil as just some kind of disharmony in the world? I do not think so.

287

Why is the method question(s) always the hardest – answer, because the method pre-determines the truth you arrive at with 100% certainty. Methodology always lies and tells the truth for those that want some kind of answers, but you then want to ask the hard question: how do you know that is the truth? Because my method only allows for the truth to be told and no error can come into the picture with my method. Now, whereas your methods (my dear) are just an example of being specious or to continue, namely, fallacious and erroneous.

288

Contradiction of values leads to the realization of the true nature of values. Think about it.

289

Progress or how beliefs and values need to be re-examined and real soon too.

290

No truth or aim – that is our new goal and truth!

291

If there is no meaning, then what is the point? If there is no eternal meaning, then what is the real point? If there is no final aim and goal, what is the point? Get it? Is this the most terrible question you have ever been asked by anyone? If not, then what was that horrible question?

292

Why is there hate in the world? Perhaps worse than just plain old fashion evil. Can we do away with ranking the world as well? We should hate everything that is unknown and see that our hate spreads.

293

To abolish and to dissolve religiosity in humanity – what would happen? Examples: Russia and China. Make it happen. No eternal any things and certainly no eternal meanings given to make life on earth without meaning.

294

Butterfly approach to life and to philosophy. Vision of love – for sure.

295

Symptoms of the decline – lack of power. The powerful has no power. Lie to the people. Political strength on the decline. Obey me (the plead) – has lost the voice. Remember the book *Dune* (Frank Herbert) and the voice?

296

Some periods of un-clarity are helpful as the ideas are ripening. Ripe aphorisms are the hard core ones.

297

Who is keeping score on the planet scoreboard? Who is winning and who is losing now? Who is on the decline and who is on the ascent? Please give names. Can you smell the decline?

298

Are we too tentative in our ideas? I hope so – too urbanized, too much pride, and too much thinking to give out the real truth or just hide behind the depths of scholarship.

299

Inhuman – for humans only. How does that work?

300

What would it mean to give us a justification of human history (for Hegel? or for Nietzsche?) for us? Human history is mostly the history of castes, resources, and of course, wars during long periods of history. The good war and the glory of war think of so many movies on this topic.

301

Given the real opposite between principals of organization and disorganizations of the world, then we should look for the heavenly given truth. Between order and the organization of chaos is where we live. Patterns – or, just idealism at heart?

302

Eradication of idealism – I do not think so.

Eradication of idol-ism – I do not think so.

How is one to expect to deal with these problems of -ismology, since once hatched they are almost impossible to have them die.

303

Our danger of dangers – doing nothing. Distress of distress.

304

I can only tell my life to myself -- yours is yours, mine is mine. Perhaps some directions for the reconsidering the whole truth.

305

If you are going to use a hammer – do not hesitate, do not wait, but rather seize the time.

306

Are the semi-theologians going to meet the onto-theo-logicians as metaphysicians or as simple philosophers? (Also see, I. Kant's *Critique of Pure Reason*, page A631). Kant wrote: "Transcendental theology aims either at inferring the existence of a Supreme Being from a general experience, without any closer reference to the world to which this experience belongs, and in this case it is called cosmotheology; or it endeavours to cognize the existence of such a being, through mere conceptions, without the aid of experience, and is then termed ontotheology."

307

There has been talk about the abolition of slavery – but it has become more a question of degree.

308

Philosophy of joy, pleasure, hope, play, or just disappointment... E. Fink and M. Heidegger at least talked about play in Heraclitus.

309

We need remember every time we think things improve and progresses, then we need to be on the lookout for things, skills, and people lost to time.

310

Laughter and cheerfulness is for whom? The man on the street or the women on the chaise longue watching T.V. – where is there room for philosophy?

311

So many latecomers and so many newcomers to the table of the ecology of hard choices. So be it. Servitude to resources is not new.

312

Music can always be counted on to set the mood. Music is also the seducer. Stand up and be ready.

313

Philosophy in U.S.A. is always looking toward other cultures – why is that? Anthropology or philology; or perhaps that truth is in the attempt to be trans-cultural and hence universal truth. A funny attempt at the eternal truths.

314

The entire world is more than a stage, it is a photo opportunity and a new media bite. Good luck – needless to say, you will need all of the luck you can get!

315

Is there "reason" (ratio) everywhere or just a myth? Awe, but is it justifiable?

316

What? Too superficial for a German? Just remember that even Hegel liked a good game of cards – I know that does not fit with our media picture of Hegel, but it is true. He also like some form of strong coffee as well. Details: Hegel was pro-French and pro-Napoleon in general in his newspaper reporting, including many reports about Paris. Historical note: in Bamberg, Hegel got into drinking his share of coffee made by a Rumford drip coffee maker. This coffee maker named after the hometown of the inventor (Benjamin Thompson) of Rumford (now it is named, Concord), New Hampshire, U.S.A. Historical note Hegel's -- Georg Ludwig, his only brother died in in Napoleon's Russian campaign of 1812.

317

High mountains or low – some are just beyond reach. Mountain guides cannot climb the mountain for you – just like philosophers, they only give some guidance, some directions, and perhaps a model and a blueprint for what the mountain looks like high up. Mountain guides are like philosophizing guides – they point the way but do not necessarily climb with you.

318

Great misfortune –we need more cookies and less Chinese fortunes. The Chinese fortune and destiny (fate) is currently unfolding once again. The road ahead could become broken – one Chinese said they need 50 million new jobs per year. If they cannot sustain those kinds of numbers, then bad things can happen, and quickly. The rest of the world lands where (?); if China moves so fast ahead of the rest of the world, then what? China power is now like the sun.

319

Are we seeking the smallness in the planet's civilization or should we be aiming higher to the greatest or just wait for the complete collapse and start the re-birth (if possible), the trans-valuation, re-valuation, re-valuing of the core values? Never lose sight. Are these the signs of strength or just more of the old decline in our life force?

320

What are the signs of the time? Where is Bob Dylan when we need answers? Or, just a weatherman to see the ways the winds is/are a blowing. Bush has attempted to change the core values with the war – has it worked? Rejection of a lie.

321

What happen in the 1960s – a powerful and tremendous push in American culture. The hippy movement is still with us (or least some of us). It was a sign and a symbol.

322

What are the preconditions for greatness? What difference does it make, since greatness is another falsely rated value? Be true to yourself and let the dice fall, as they will. Should we strive for greatness or just strive to be as good as we can; and then let others

decide if that is somehow greatness or something else. Perhaps one good idea is enough to achieve greatness. Perhaps my one great idea has already come and gone too?

323

We can, we say, we are: the final stage (shape, period, ages) as such, since we all feel that this is a transitional stage (post-modern period). This is the high point in human history; it will be downhill from here. Sorry to let you know. Your best years are indeed behind you (may be behind me too). Satisfaction or dissatisfaction could be a sign on the wall of history. Where do you think it has landed?

324

Revolutionary – against the state. Anti-revolutionary – against the people. The health of the people – just a beside the point issue for our so-called “government”; which is just the mismanagement of shifting the resources around.

325

A pure leader or pure fool – all nonsense.

426

Nietzsche has 16 years of writing his books – yet so many things unsaid and perhaps following Heidegger, so many things un-said for us as well.

427

Our social strata, our caste system – just look through western history, there is no need to look at India or China or Japan (these nations are already there).

428

Can we take the idea of Rousseau (1712-1778) about back to nature – to find something like ecology without a basic denial of civilization like so many attempts at a “back to nature” movement? Are we in fact corrupted by our societies? Interesting point: since it was said that I, Kant read too much of Rousseau. Back to real human nature as natural man’s nature might end of being just cannibalism. What is this your idea, ideal, idol, or your just a misinformed dream? Back to somewhere – perhaps nature. Back to nature might be a good thing – think of the *Lord of the Flies* (1954, William Golding). And what about Beelzebub?

429

Is the U.S.A. of 2007 more elegant, refined, and sophisticated or rather a real return to the Romanian Coliseum? Historical note: Coliseum built in 72 AD holds up to 50,000 spectators. Sports rule – just like Roman. Underneath the table the exploited get very little. Perhaps you might think of it as **sub rosa** (under the rose, Cupid and Harpocrates). Note: In Greek mythology, Harpocrates is the god of silence. The real lure of sports is for fame, but most are just used. Follow the money usually leads to the entire **sub rosa** truths and what is really going on behind the scenes. Hence, this is not far from the notion and essence of the old Roman gladiators. Certainly, short lived, drugged, and damaged as well (just all used up).

430

I read many things – but what does a bee do with the pollen – produce the honey of ideas.

431

The pompons show us the way to the beauty of truth. Perhaps a counterexample hits the nail.

432

The ageing instinct is to re-live youth. The search for the fountain of life or fountain of everlasting youth is not lost – perhaps it never will or it never was lost. Juan Ponce de León searching in 1513, but before him was the *Alexander Romance* legends of Alexander the Great. There are many drugs on the market that are indeed helpful for your return to youth and of course for many there is also plastic surgery.

433

Advance age no longer leads to wisdom, since there is still no time for our busy elders to reflect – way too much Television for thinking (yes/no).

434

There are many unfinished problems that philosophers have left us – those of us who can figure them out and realize that they are of no real importance. What still waiting for some kind of progress. Keep waiting – silly.

435

Our earth is no longer unexhausted and we knew this many years ago, but we have never acted on this knowledge. However, the drumbeats are picking up. Start preparing.

436

More interbreeding may lead to a global view of the world and of our species.

437

The ambiguity of the world is just a given. The point now is to “deal with it.”

438

Man as thinker dominates man as poet. Some think that man as God – nothing left to say. Alternatively, shall I just use one word to clarify the position, namely, Autotheism?

439

What do the Russians and Chinese (Marxist) think about the question of the origin of religion? Not even a question for them. Opium of the masses is what Karl Marx wrote and I am sure he said many things that were worst about religion, this maybe is contrary to what Eric Fromm (1900-1980) thinks about Marx.

440

Interesting: Nietzsche issues with the death of God perhaps are some kind of theology and theological issues were not even a question for Karl Marx. Marx in the end was not a philosopher, but slide in to becoming an economist. Was Nietzsche doing some kind of negative theology or was he just hung up with religion and its morality; and was Marx no longer doing philosophy because he had no connection with theology and metaphysics?

441

Are we against anything that debases man? Funny question, but maybe this is for humans only.

442

The witch doctor, the priest, the philosopher – these are all out - dated and soon to be gone for good. Good ridden – trouble makers all. Go back to sleep now you, you sheep.

443

Christian against the non-believers – what kind of war would that produce? Think of all of the counterexamples. What are the real issues with the so-called Pentagon Dept new world map? Perhaps a Marxian geography would be interesting and give a better reading than simply “us” against “them.” What are you looking for lies? Read the signs. For as Nietzsche writes in the *Twilight of Idols*, “Morality is mere sign language, mere symptomatology” (TI VII: 1).

444

Can you think of increasing complexity in every direction, and then orthodoxy is still, heterodoxy on the increase. Sometimes do want to keep it simple (KISS), and other times the drive to (will to will more) complexity needs to dominate. One example: simple geometry is not as manifestation as complex designs. Human affairs? Paradoxical next.

445

Whose side is the power on? Always ask this question first. Read the tea leaves and the writing on the wall to see what is happening; but always look to the power to get the best reading and know what will be your next step.

446

How does the concept of conscience (“call of conscience” “voice of conscience” or “voice within”) work in different cultures? Heidegger thought it was universal, but we know that it is likely not to be universal after all is said. Perhaps only a few cultures know about their conscious (myths). Who would know this kind of knowledge? Philosophy as the universal anthropology, or philosophy is nothing other than a generalize anthropology. The rules of morality are wired in our brains and then we “hear” the voice telling us “no.” Alternatively, perhaps telling us “yes-now!”

447

Why do butterflies come in different colors? What does the answer tell us?

448

Nothing he “has” he really needs – who or whom speaks here?

449

Is it reasonable to have morality for all classes, castes, or ranks? Too clear for you?
Needed: more confusion and mirrors to confuse those lower classes (keeping watching
T.V. you will never figure it out).

450

Time to become a theologian – heard less and less. Perhaps needed less too. Are you
looking for the final word in inspiration at Wal-Mart. Keep looking.

451

Some are lost, some are found, and a few are caught in-between – where are you?

452

Some examples following Nietzsche: Mohammedanism or Islam a religion for men,
Christianity a religion for women, Buddhism a religion for extremely poor, Jainism the
religion for who want to be at peace. All religions given their own social and
psychological implications show themselves at their core to just be -isms. Marx said
religion was the opium of the masses; however, he did not give out the details.

453

Why no women as priest because this brings confusions to the structural functional
socialization of religion? Father please forgive me versus sister or mother forgive me.

454

Can we have happiness with the war being on the table? What kind of classes would we
need to educate the masses so that war was off of the table (course War 101)? More than
just a question of words, since resources are a fundamental issue that all members
(citizens) of the society should be involved in making those decisions (remember the
laws of Karma and Dharma).

455

Another family for peace – means another family that wants no change in the status quo.
Salvation through the exploitation of the resources (oil and people too). Peace leaves the
current castes and classes in the same state that they are today. War starts the process of
change – a change that the upper classes do not want to change unless the upper classes
need more resources for their own use and exploitation.

456

Hinduism created by a community there are no known founders and no established
church.

457

Classless – news, not yet!

458

Why do we have profound contempt for the great Greek ideals – for us Romans only? Perhaps it will change (no reasons can be given). Do you want to become Greek in outlook and thinking? Against your current civilization is the merely the beginning.

459

Can we be anti-paganism and be ready for philosophy? This seems to be a real problem for us.

460

Are we for the deification of our times and culture? Bad idea – our peak has come and gone already. We are the shells and husks of our true selves. Why do we search in the past and glorify history as if we have nothing now?

461

Not just new core values, but we would need new virtues in order to undertake any really big tasks. No disguises please.

462

Do you already know the intractable problem: the final purpose of life in general (and you can only guess at your own life) – right?! Purpose is too connected with the highest core values – right?

463

There is only one thing we know for sure (certain), that there is no cure for life. No use looking or should you just keep looking (no choices allowed). Socrates thought life was disease and needed a cure.

464

General problem: how to get above one's caste, one's education, one's culture, one's age, one's time history, at least now you get the idea.

465

I am sorry if this all affects your indigestion – it cannot be helped.

466

Green spiders on the attack. Laughter – yes, please.

467

How can we combat war and peace as the solutions to world events? What kind of thinking is at work here? Why no help from philosophers – only Kant?

468

Our second question to ask is this age (epoch, period, historical point) stable or unstable? What would it mean to improve on our historical situation? Does that just come back to the position that we need to “improve” or “advance” humanity (mankind, man, men,

womankind, woman, and women; plus all transgendered and carbon units (**Homo sapiens sapiens**, Da-Sein, Da-sein))? Based on Pleistocene evidence we have been around for a while; it is still unclear how long we are likely to be around in the near future.

469

We need to give our profoundest gratitude for our life and the planet – why have we chosen to ruin it? Think about what a waste we have done. Why do we have all of these superstitions that we somehow have the moral high ground? Look how many civilians we (U.S.A.) and others killed during WWII (adding Germany and Japan and you get over 1 million civilians dead). Air Marshal Arthur Harris (1892-1984), also known as Bomber Harris and Butcher Harris, think about how he slept at night, although reports suggest he never expressed any remorse for what he did during WWII. You can read his book *Bomber Offensive* published in 1947 and see what he has to say for himself. Aerial area bombardment is a bland word for killing everyone in sight. To name a few in Germany, Hamburg (45,000 dead), Kassel (10,000 dead), Pforsheim (21,000 dead), Swinemuende (23,000 dead), most well-known attack Dresden (35,000 dead), and of course in Japan the firebombing of Tokyo (120,000 dead) in February 1945. Hiroshima (140,000 dead) and Nagasaki perhaps 75,000 dead and these were mostly civilians – even a few American POW were killed too.

Humanity and technology equals the death of more of humanity (funny how deadly we are to our own species; no one should be laughing at this statement). I should note that my father was wounded in the battle of Okinawa in March-June of 1945. Score: USA losses 72,000; Japanese 66,000; civilians on the island dead 140,000. The total dead were about 280,000 and all of this in just 4 months. The area about is 460 sq miles or a little bigger than Grand Bahamas.

470

Two thousand years and no goals for the future – I guess no change in the status quo or in the number of gods created. The assumption is that the under table (**sub rosa**) goal for the future is to keep the higher caste in power – everything else not even a question or a footnote for us. Now, it is important to keep this confidential and do not tell anyone about this secret. Class warfare and the rich have indeed won – perhaps Marxism will make a comeback as the truth is known?

471

Polish aphorisms until they have really ripened and drop from the trees (I just gather aphorisms from the ground after they drop). Look – there is another one. Keep looking for them.

472

Why has god given us such an incomplete morality? The free will question should not even be a question for us. Maybe the masses want to entertain this question a few times in their lives. Let them.

473

How can you even question God's purpose for the world (the universe) – you, you human are nothing compared to God's purpose? You should not be permitted to even ask the question. Who gave you the power of the question mark? Motto for us humans on the planet earth. Man as the most powerful interrogator is a core statement.

474

All philosophy has been nothing less (nothing more either) than footnotes to morality and moral questions. Heidegger may have tried something more. History of philosophy as footnotes to Plato really means to the eternal forms and ideas as values and morality. Life in the great "beyond" of Plato's forms is great. Nietzsche hated this idea, since it is rather life is the meaning of the earth down here in the mud with the worms. Sorry no other option anymore for "us." In fact, it is too bad that God did not design more of his/her biological systems as fault-tolerance or graceful degradation, since the human body is generally poorly designed and very weak. The best counterexample would be the ant.

475

Skepticism or scepticism should be the first step with regard to everything. What you doubt me – that would a good thing as your first step. In addition, skepticism with regard to methodology is a start. Pyrrho (ca. 360 BC - ca. 270 BC) or Pyrrhonism, his idea was **acatalepsia** contra I. Kant you cannot know things (in themselves); but it is better to have an attitude that is free from all worries and concerns, hence **acatalepsia**. No worries mate – excellent way of expressing the whole idea. Therefore, **acatalepsia** or the incomprehensibility of it all (the total breathe of knowledge).

476

Needed more charm and more beauty – bring it on. Stop the ugliness in the world – please. Kick Socrates out too, since he knew he was ugly. Ok, we can steal his ideas like so many before me. Really a charming idea, I think so.

477

I need to find and oppose the loss of utopian ideas. We need to re-think the future out of ecology and make a change for the better. Utopian ideas are by their very nature a comparison of today with something better sometime in the future or the past that shows us there are other ways of arranging our lives. How radical is that idea? Rama Rajya the time of the reign of Rama (who is also called King of Ayodhya, and Emperor of the World) in Ayodhya (the book is called *Ramayana*) is the Hindu version of utopia in the past. This period supposedly lasted 11,000 years. There is even a mention that during this time of happiness there were no locks on the door and no sins were committed. Rama was also a God who lived on earth. Many of the Hindu Gods lived on earth similar to the Greek Gods and myths about Mount Olympus (Greek: Όλυμπος) where the Twelve Olympians (Zeus, Hera, Poseidon, Ares, Hermes, Hephaestus, Aphrodite, Athena, Apollo, Artemis, Demeter, and Hestia) lived and watched humans. They died from the shame of the ecological ruin of the good planet earth.

478

Would a philosophical justification be any better than a moral justification or a logical justification – I doubt it, in fact, I doubt this whole idea. Why do we need justification at all? How much time do we and social groups spend on instead of “doing” – justifying?

479

I may lead you down a path – that do you do not wish to go, so be very careful with holding on to your current confusions otherwise they might go missing.

480

Signs of life’s decay and civilization hidden by veils of the truths, in other words, try and look through a mirror without seeing your reflection. The deep look (perhaps the deep stare) is needed.

481

Why do you search for the best of the best – because you want a father figure? To tell you the truth (for once), you want the father figure to tell you what to do, since you want to escape the freedom of your own choice, which of course may be wrong. Back to the Greeks – no going back to anyone any more, that is why Eric Fromm (1900-1980) needs to be reread. This means the book *Escape from Freedom* published in 1941. His theory is a general condemnation of authoritarian value systems; hence, with our freedom comes two main options: 1) either we embrace the freedom and feel our own power, or 2) do we attempt to escape from freedom and let the father/mother figure tell us what to do and what not to do with our life?

482

Buddhist monk’s emphasis on the fact that the Buddhist are essential (in essence) in their core completely homeless. No homecoming for them – ever! Homecoming is a big theme in German thought and literature. Buddhism contra Homecoming in German thinking (my best example is Nietzsche and more recently Heidegger).

483

If I confront you with an ideal model (idol and utopia) and blueprint for your life – why would you accept that plan as anything more than the nonsense that is from the very beginning? Do you want to be in the arms of an angel or God? Do not be half-hearted with your choices and your will to life. What do you really “want to do”? This should not be something given to you – it is up to you to find the best way for yourself.

484

Can you repudiate all authority or do you prostrate in front of these authorities? Bend down and fail to be a really human.

485

We need to ameliorate (amelioration) and to make better use of the small amount of oil we have left on the planet. There is a modicum and a small amount of ideas that are most manifestly under duress when we consider the peak oil problem. Pressure points in our

civilization – these can be pressed at certain points by anti-American forces for the upcoming chaos.

486

Does there follow from thinking the rules of love? What does that mean? Who made up the rules for love? What do you have to do? Pure love – no rules (rulelessness-ing).

487

Fatalistically – that means with power and honor without God or justification (or rationalization) from anything or anyone. Bring it on.

488

Eudemonism = happiness. Not now, please, there is excessively much to be done before we assign these tasks. Maybe later...

489

What do these scribbling on these pages real mean? What is the value? What is this all for in the final end? Purpose is the reasoning about causes (first, middle, and last causes or reason for things in this world). Left and right all the way the purposes – for sure.

490

The more moralists there are, then the less the need for a moralist. Fundamentally, we only need one true moralist to tell us what to do with our life. Yes, that is right, someone else to tell you what to do and when to “yes” and when to say “no.” Stand up and be seen.

491

Are we “for” or “against” life? You guess. Perhaps this is a riddle which is truly insoluble and a real dilemma (best called a conundrum).

492

Can you refute a real riddle or conundrum? Ok, try it. Just drop the pen and move back now. You thinkers need to be more deeply hidden – hide under the snow or whatever you can find now.

493

Do you want to go back to an earlier time as it was better or are you just petrified and scared of the future? Seeking some final word – this is clearly all wrong.

494

Do not fear or mistrust love – just let it happen (if you are lucky). Tears for the few.

495

If you have one year to live and you knew it, then what would you do with your life? Famous old T.V. show is in the 1960’s and a good question. Title was “Run for Your Life.”

496

What is wrong with tyrants as long as you are not too high or too low in the caste system?

497

Self-hardening – maybe this is the highest virtue and value we can express. It does not matter if this hurts like hell. Keep in mind the greatest cleanly-lessness (as a-ing verb via a grammar note for some of us today). Cleanlylessness-ing.

498

Do you have doubts – leave them at the door? There is no place for doubts now.

499

Destruction or submission – that is the question from Athenians. By the time we get to star trek, it is rather “resistance is futile” - right. The Borg(s) are a race of cyborgs being a juggernaut against all attempts at free will.

500

Are you a web spinner, a word-spinner, or a value/virtue spinner? A spinning approach is to hitting them hard (rock hard). The idols or ideals need to be hit hard.

501

Honest – who can say that honestly? There is no need to expunge that question, once you heard it that is it!

502

All of the emergency measures you take against these aphorism – nothing will happen. Protect yourself at all times when you are in the ring of self-education.

503

Intoxication by method – you who can say that? You want me to fence with a Chinese master – good luck. The method can be the frenzy of thinking.

504

Some of the ideas expressed on the paper – maybe hallucinations – sorry I am not sure. I would be the last to know what is on the paper. Maybe just the author’s thinking process caught on paper.

505

If morality is against natural drives, then no wonder it rarely wins.

506

Do you want me to be good to you by only letting you know the unhurtful facts and fluffy stories? I am sorry you are not yet big enough to know about life as it is now. Children have a lot to find and much to lose as well.

507

Are you in danger? Do you feel any source and any time that a core danger is approaching? Ducks do fly before earthquakes. How come humans' have a third sense for approaching danger? I am not talking about some reasons to lock your doors at home, but rather, I am talking about a real sense of danger for the planet and humanity. Danger! Danger! What about now? Are we in crisis mode and are dangers approaching. Bush is talking about the WWIII, that is, the third World War. What other dangers are out there and approaching us? Indeed, there are many movies about disasters. Are you prepared for the end? Can you feel the danger approaching us? Even if we knew about the dangers that are coming, indeed, are we doing anything about it? Answer: no, nothing.

508

Just because we oppose war and peace does not mean we can escape either solution or the thinking that would lead to that choice. Given the pressure on resources, then we have only the one choice – war!! Is that a ‘should’ or a ‘must’ and or a ‘may’?

509

Humans kill humans, humans kill animals, humans kill fish, and humans kill everything in sight.

510

Who really wants happiness? I guess drug users for sure. Am I play-acting or just telling the truth? Is it too late now? The highest happiness or the highest and supreme power is what is now driving the people and their politics.

511

Anthropomorphism is where we see all and everything as man (Latin: **anthro**). We need the power to believe in this which is contrary of the actual facts – where we are nothing. Anthropomorphism is where we name a ship after a woman and that God is concerned about morality and our image of HIM/HER has a gender. With the Hindus the Gods down here to earth like the Greek Gods living on Mount Olympus. After you climb up there you might look for: Zeus, Hera, Poseidon, Ares, Hermes, Hephaestus, Aphrodite, Athena, Apollo, Artemis, Demeter, and Hestia are the 12 Olympians, who are said to live on Mount Olympus. I would like to meet Artemis, a woman that hunts with a bow and kills when needed. Why must we return to the female repeatedly; and again and again?

512

Does philosophy relax your mind or are you afraid of the whole thing? Relax your mind and your values (what is like to relax your values – open to change). There is great sweetness in thought and in the total adventure of life.

513

Where do we stand now such that we need the ultimate self-overcoming? I am not just talking about a few beers. Perhaps we can reach a compromise – just for you of course.

514

Make your leaders talk about morality, boy that would make an interesting dilemma.

515

In the past, philosophers had a good and sometimes a deep knowledge of science, but they do not know anything about science today. Myth has a double sense of reality.

516

What do philosophers want now with intellectual integrity – the lost virtue, for sure!

517

Asceticism is life that is abstinence from worldly pleasures and sins of the body (austerity). We always need to get rid of the desires of the body, since it is universally known that the body gets everyone in trouble. Lack of desire is asceticism. Pleasure is one thing that we need to find that is completely mental; otherwise, we are back to the desires of the body. See: subject or object (mind or body). This Dualism seems to be everywhere.

518

Do I have any rivals? Not even a question or a question mark for that matter – hear the pen. I must struggle with everyone, including myself. My own self-education is the primary process that enlightens my life process(s).

519

Humans are the question mark. Got it! Answers are the counterfeiters gone amok (also see berserkers at work). Or, is just the Amok Time?

520

What would it mean to employ anti-scientific methods to the problem of morality and theology? Perhaps = confusions?

521

When has a logical proof worked for anything that matters? Example please – just give me one. Still looking in vain for a good old fashion logical proof that would matter to any one - keep looking, please.

522

Visionaries needed for planetary defense. Visionaries requested by anyone? Signup sheet – please. Turn over that page and keep looking.

523

What is our criterion that will allow the planet to survive? Resources class would be given to shake up the past. Earth may never heal and there is so much to learn.

524

Reading these aphorisms as a text is as difficult as it is to write them. Interpretations should be more than a habit by now. Still looking for “facts” about life and living – keep looking. Do you think that there is an interpreter behind the interpretation – I do not think

so. Reading is a good thing. Reading and understanding is a good thing. Reading and thinking is the top!! Thinking is the frenzy and celebration of seeking and being a seeker.

525

For every “fact” there is a “bad” and a “good”; and perhaps the “for” and “against” and hence an appearance to be seen, and therefore, something “young” and something “old” too.

526

Not even a mention of the most important virtue and the ultimate value is the long term preservation of humanity. Someone needs to transform this to the preservation of the upper class (caste). Not yet, to the point of surpassing this all is in fact essential. How can we not be concerned (alarmed, apprehensive, in German via Heidegger, “die Not”) about the fate of the human races, when we are part of the human race?

527

Hyperinflation is a monthly inflation rate of 20% or more. Germany 1920s (at one time one US dollar was worth 80 billion Mark), Greece 1941-1944, in Hungary prices double every hour, and in Yugoslavia prices double every 16 hours. This is where the world talks to the people. Paper money is not reality, but rather, paper money is a great Chinese idea. Think of the credit card and ATMs as the new way of paying for things. The conceptual idea of money is much more important; also, the old examples of the drachma, koku, and then jiaozi.

528

My final hypothesis: ecology will/does rule!!

529

Why do we want to create communities? Back to the village.

530

My first thesis: *amor fati* (love of the fates or love of my fate?). Everything is all-good no matter what really happens. There is no evil in the world only fate. Fatalism is my fate, I am sorry I could not be more truthful. Why is Moirae (goddess of fate) a woman? Supposedly even the rest of the gods were feared of her and so they should have been, since even the gods are ruled by their fates (look what happened to them, they are gone now). Your fate or your share of the world is ruled by your destiny, which means that your share of the resources or lack of your share of the resources of the world depends on what you get (the stuff of the material world). It does not matter what you think your fates should be (or a family member’s fate); but it is rather what is the reality of your fate.

531

Classification and ranking of values is what we do – I am not sure it is what we do best; but that is what we are doing for now. Values and judgments define how we see the world and our part of the world. Values link up with part of the concept of World-View twisting values. Seeing is like seeing the world through the lens of values – the art of

value perceiving in the world. We see the world as a worldview, which is tied to ranked values.

532

Our concepts/ideas only in our heads or is there some part of that is “in” objects?

533

What and where are the value relationships between objects in the world and, to be more precise, between external objects (things, beings, stuffs)?

534

If we cut out what is false, then what is left? Alternatively, if we cut out the truth, then what is left? You see the problem with either answer or the kind of thinking that would make you think that those were the only real choices. Straighten up and think again. Re-think again?

535

Does it make sense to say that “life” is both ‘hard’ and ‘soft’? Yes, it is true of course. I am always looking for something soft to use with the hard stuff.

536

Can we create anything that is the same? At some level this is both true and false. Why is that? The principle of identity can overwhelm us at any time. Each thing has its own uniqueness and its individuality, and has no distinctiveness within each being or thing. Are we talking about divine simplicity where God has no parts (undividable)? Can we say that word Tawhid in this context? It is the doctrine of Oneness of God from Arabic.

537

Disharmonies – who can invent those without any feeling of being a god? Easier said than done – right?

538

Contra Zen: fictitious synthesis and abstractions.

539

The best propositions are those written in the sands of the oceans and seas. *Tabula Rasa* (clean slate) – who wants to write over the top of someone else’s scribbling? Highest noon – the sunlight is shown on all of those dark truths. This is my clean slate, this is my writing on the white paper, I hope you understand that this is mine – mind. Clean your mind of all that has come before and open up to my “eternal truths” and then you can do your own. When can you see what is ‘false’ in what I say – based on your own reality in your mind (or is your reality in my mind)? You and I are both in the wind.

540

Who coordinates the pattern of chaos and life? Skip the argument from design (that God did the design work for the universe, the author of the blueprint) and go straight to the

grand coordinator. Every time you see systematization in the world you think where does come from – your head stuff. It is one thing for God to create matter and energy, but quite another issue to put morality in the world (one is straight physics, whereas putting morality in the world; I am not sure what area that would fall under).

541

Why is there so much uncertain in the world – does no one take charge of getting “stuff” (technical term) planned and done? When in charge then you should actually take charge. I am in charge here! Take down the notes and see the truths as they are – now, please.

542

Some blunders are bigger than others – because of the value issue. Even in chess, then value rules, each piece has a value. Think about the other games – even the ones you see on T.V. every weekend. Deal or no deal is the best one.

543

If the sky fell down – then who would hear it? Funny question.

544

Do we know what the first error is for humans? I will answer this later. Stay tuned.

545

Why so much mythology in our lives and on T.V.? Rules to live by and morality to live by as well. No rule or no rules – that is the single or many rules on the line.

546

Eradicable – that sign should be shown over many more doors. Ineradicable – a big slang word for some kind of “eternal” truths. The word “eternal” is a word with no reality behind it (made up by theologians for confusions). Mix the words, but nothing really changes. Twist and tangle the words as a big mix metaphor.

547

What is the relationship between what we think (thoughts) and things in the real, external world? Interestingly because Hegel said there is an agreement between the two and called it truth, whereas Nietzsche just said truth as just a fiction that helps the little worm-animals (humans) to live. Although even for Nietzsche the overman, Uberman, the super-human or the better-human is still closer to the worm-animal than just a thing with a soul.

548

Sheer astonishment must be the final emotion/mood when people come to understand our ecological situation today.

549

Needed: a quasi-poetic stand toward our dwelling in a home on earth; not now – maybe later. Still looking for one or more.

550

How can seeing (Zen seeing for example) ever just “see” without all of the values and interpretations and future expectations? Seeing is a very heavy leaden process where there is no raw “seeing.” Indian calls philosophy **darshanas** or seeing or perspectives or visions of reality. I myself have giving some people **darshan** or the chance to ‘see’ me.

551

How do we teach our children the feeling of strength and ascension and the awful smell of decline and defeat? Feel struggle as it is in-itself. This generation is not yet ready for the awful truth about our economy and what has been done to it by the cheaters.

552

Always our first goal: rationalization. Blame others, so easy – yes.

553

The welfare of the species is just one way of looking at the hope of all.

554

What is the interest in scary movies – needing an emotional fix? Dead to the world.

555

Only a few metaphysicians want questions, since most of them want religious/theological/moral answers given to them; greater powers and straight at the “metaphysical given answers.” When the “answers” are not given by faith and you need something more for an authority, then if you can have a metaphysician give the authority to accept the religious/theological/moral answers – hence, more power to you.

556

Do things have anything left after we are taken out of the picture – the answer might be in the realm of physics or just plain old common sense?

557

Short history of metaphysics and philosophy: Plato’s concept of ideals/ideas/forms reached its highest point in Hegel and was reversed by Nietzsche when he cut out all ideals or the super-sensuous realm. Plato’s forms are eternal and are universals, for example, the idea of the table and form is eternal and then we just have one particular example of the idea and universal table in front of us or in my case the desk, which I keep my computer on it. There are examples of the forms in the world, but we do not see the universals/ideas/forms in themselves. However, Hegel’s *Science of Logic* does have the universals in the book any way; even though Hegel knew the real science was not in any book but was giving examples for the reader. Once you get out of Plato’s cave (*Republic* dialogue) you can see the forms and universals in themselves, in the sunlight, in God’s mind.

558

Even in the form of the Haiku (5-7-5 syllables or a total of 17) does not allow the free expression of thought; on the other hand, although the Haiku does speak directly to the issue of brevity and the overall importance of being short instead of re-baking everything into its long form with a beginning and an end. Haiku does not need to give you the story form of a thought, which is a good thing. Imma von Bodmershof (1895-1982) in Germany wrote Haiku, I think in both German and English. She also wrote letters to Heidegger. She writes the old fashion ones. Short is beautiful – to me. Just give it to me in the raw and in the “short” version too. Haiku or aphorisms.

559

Does music speak to your emotions or moods or both or neither? If you listen to the Beetles is that uplifting your mood? Why is music so popular among most teenagers and only a few adults? Will we one day have music that will teach us real content and important information rather than just give us the moods?

560

Listening – is that the only word that can be the principal of life?

561

Thinghoodness is the same as beinghoodness? Beinglessness as nothingness or is it just that Beinglessness is no-thing or no-being or no stuff? No object or things either --- all is flux or flow – right?

562

Heidegger’s global distress as the first steps in making changes; however, no reasons can be given to change. Why change a thing? How will thinking about Being bring about any change? With the Internet you would think that knowledge would bring about change, but on the contrary, less change. Two universal problems: 1) how to determine distress, and second how to bring about change. Some people are in crisis mode regardless of the real world situation.

563

Coffee is dark for thinking, perhaps tea can help, but wine can loosen and open up the seas and let the release (non-willing, no pressure, *Gelassenheit*) of the mind for thinking (*das besinnliche Denken*). Calm is the mood that helps for reviewing and non-calm can help with the ideas. Why get agitated? Sometimes none of that matters and it all rests on the same nonsense. Before-thinking and after-thinking are some of the forms of thinking. Hegel said, “Die durchs Nachdenken erzeugten Gedanken über jene Weisen des Bewußtseins sind das, worunter Reflexion, Räsonnement und dergleichen, dann auch die Philosophie begriffen ist.” Nachdenken means before thought or after thought. Lose translation is: The ideas generated through the reflection on those modes of consciousness are, among reflection, reasoning, and the like, then the philosophy is understood or conceptualized.”

564

Atheism or not-theism or nontheism or theismless or distheism or perhaps untheistic, since there are so many ways to say you are not a theist. This concept has been used as a weapon, perhaps the first best case would be Johann Gottlieb Fichte (1762-1814). He published “On the Basis of Our Belief in a Divine Governance of the World,” in 1798 and was forced to flee in 1799 from his teaching position at Jena University. Even though his middle name was “Gottlieb” that is such a shame. By the way, there are several schools of Indian thought that are Atheistic as well (Cārvāka, Buddhism, and perhaps Mīmāṃsā).

565

Advaita or non-dualism in Sanskrit or in Greek we can say Hen-ism (One-ism). Not two and not three and not even four – just a simple and pure one (a singular unity of the One).

566

How is it that ideas can be unripen and then become clearer and well ripen (seasoned and mature)? The fruit in the tree stands out as a flower and ripens into a fruit – we philosophical attempts (the un-riddlers, or the un-wrappers) often catch ideas as flowers and push perhaps too quickly to become ripened. Perhaps slower roasting is a better metaphor for the ideas that have been through the furnace and fire of life. Ripening and sweetening of the good ideas – sweet orange apricots.

567

Evil may be the greatest sin against man and God or is in fact, nothing at all.

568

Teleology is the concept rejected by modern physics because it cannot be put into a mathematical formula; but how can it be denied by thinking people? The acorn becomes a tree – where is the math in that? Teleology as the end of time or the end space, we need to think the temporal and spatial (spatial ability) components and partial-singularity together as a single concept. Can teleology be the cause that makes finite things start and stop? Is teleology the cause or the effect of any process with things or just a property of Thinghoodness? No necessity to teleology or the **only** the NECESSITY for things to possess? What is the purpose and reason to things – teleology is the answer or is it just the question mark? Can you think through the words of endless bantering and find the ideas embedded in the words? We see processes at work in the world (like the *I Ching* or *Yi jing*), Hegel, and Whitehead).

569

Every time I see a question mark – I am thinking, at least, I think so, what about you?

570

What philosophers in the past called compulsion, now we call those things within us as genes in our genetic code.

571

Can one take pleasure in the abuse of positivism? So easy to take cheap shots at positivism, however, like most things there is an element in truth in it all –isms; so our real question is the element of truth in this case actually worth anything to thinking? The shotgun approach to all of the –isms just gives us a context for the nature of truth. What is the value of positivism – these days? Standard response to all –isms positions, so there is no thinking needed at this time.

572

Instinctively, we always attempt to avoid accidents, but sometimes one has to go through the pain to come out on the other side – assuming of course, there are any sides at all. Double down and change sides – please.

573

Have I become irrevocably incarcerated in the final truth of civilization and humanity so far – that is to conserve all resources to their end? Exhaustion is our pride and greatest achievement. Our core natural resources are heading south; and yet, no crisis for many of us.

574

Progress. Nietzsche thought about the importance of humanity, whereas we now talk about progress is our most important product. Why does the ideal of progress seem so servant to us humans in the western culture? Talk about a hidden agenda or in this case, the overwhelming goal and overarching assumption for all of businesses and us as well – it is just assumed that there will always be more. Although the title of the book: *Limits to Growth* (1972) and of course this was a re-bake of the ideas published in *An Essay on the Principle of Population* (1798) by Reverend Thomas Robert Malthus. It is very interesting to see what happens when we “run out”, so many names Malthusian catastrophe, sometimes known as a Malthusian check, Malthusian crisis, Malthusian dilemma, Malthusian disaster, Malthusian trap, or Malthusian limit. Or, the title of another book on peak oil, simply entitled: *The Party's Over: Oil, War and the Fate of Industrial Societies*. Needless to say, the fate of the earth is in question if there are ecological issues and clearly the fate of societies that use lots of oil for their energy needs is in question. The party of cheap oil is over and hence the costs of energy are going to go up and up and perhaps even higher until the costs make lots of changes to our societies. Increasing the population makes the increasing need for more and more resources. Who will tell the Indian and Chinese that they need to give up cars and go back to riding bicycles again? Who will tell Americans to give up their SUVs and trucks? As the cost of gasoline goes up perhaps, some will reach their own conclusions and put their vehicles in a museum. Canning of food will become normal again.

575

What is the need for some core values and some values that are less than core values? One value here and one value there. Little values show up as a little less than core values. Does this make sense without a ranking and hierarchy? Think about the rock solid values versus the soft and easy values that are indeed next to nothing on the rank hierarchy of our ladder of values. Our progress: trans-values that have been through our process and

re-created and regenerating values that have been transformed by re-examining the criterion of our entire value ranking system. We must turn the value hierarchy upside down or just throw it out the window. The ranking of values from the highest good to the lowest bad is just an example of that kind of hierarchical thinking; it is the ranking the values on the ladder of the hierarchy that shows itself. What is our highest value? What is our lowest value? What should be our value hierarchy? What in fact (**de facto**) is our value hierarchy? Why do **metaphysicians** want to fool around with values? Danger. Danger. The value of values is being called into question in a most radically way.

576

Funny methods for trying to reach the truths in philosophy: Leibniz's Law states the *identity of indiscernibles*, Occam's Razor, or *Reductio ad absurdum* or even dialectics is perhaps the best known example. If I can find the truth, then I will tell you; now that I did that, so that you too can find the truth. All part of the nonsense sense? Namely, the whole sense of when you hear the un-reality of gibberish and nonsense (heard nightly on the news).

577

Freedom and evil – how are these two concepts related? Free will allows us to do evil if we want to do evil – so God gives or gave us free will. To re-think these concepts as: Freedom or evil – rather, freedom and evil. Ontology or ontic-ology is the basis for freedom and evil. We need both freedom and evil, plus make it available for humans at all points. Is this the yin and yang of reality? All of these concepts outside of living and breathing people – bring on the anti-conceptualization of the radically individualized unique Zen-ing experience.

578

Pain –perhaps is one of the last matters for philosophical thinking. Heidegger refers to Hegel and then Ernst Jünger (March 29, 1895 — February 17, 1998); Heidegger makes a remark about the importance of the essay, “Über den Schmerz” that is included in this book by Ernst Jünger in 1934, the title is *Blätter und Steine*, the essay would be in English and translated as “On Pain” or “On Agony.” Do we have something in pain that pain or agony that bring us to post-modern, post-reason, post-ratio, or post-metaphysical that cuts through all universality or conceptualization to the singular and unique human condition of real live gut tearing pain and agony (anguish or distress)? Pain and agony is not just an emotion or a mood, it can also be overcome by humans, since they can think through and get beyond the pain. Think of the rock climber that removed his own arm with a pen knife to survive a rock that rolled on him and held him down for several days. The thought of agony as part of the human condition like the suffering as the single most important characterization of the human condition for the Buddhist. Can we even say the words: ontological agony or metaphysical pain? A pain that never will go away and will always be with us as long as we walk on the face of this earth. Perhaps this is why the methamphetamine drug is heavily used by our friends the humans and not just used once; however, according to the 2004 National Survey on Drug Use and Health, nearly 12 million Americans have **tried** methamphetamine.

579

“Another peak oil proponent Kenneth S. Deffeyes predicted in his book *Beyond Oil - The View From Hubbert's Peak* that global oil production would hit a peak on November 25th, 2005.” Deffeyes has since revised his claim, and now argues that world oil production peaked on December 16, 2005. Texas oilman T. Boone Pickens has stated that worldwide conventional oil production will top out at 84 MB/day or (31 BB/yr), a claim supported by recently published data from the US Energy Information Agency, which suggests global oil production peaked in 2006. An October 2007 report by the Energy Watch Group comes to the same conclusion. Mark these words and dates and we will see in the future what has become of this question mark in the future. The first phases of the oil age is rapidly coming to a close, we will see what happens when oil is expensive and when it is very and I mean very hard to find any additional oil. Finding oil in water that is 8000 feet down is not easy. On September 2006 in the Gulf of Mexico there was a “find”; it is 7000 feet of sea water and 20,000 feet in the ground. It is of course a good guess as to how much oil or natural gas is actually down there. Sometime, in 2010 or 2013 maybe then we will find out more information. In 2005 the Mexican oil company announced a “find” of 10 billion barrels and then in the next year it was said that the truth was closer to 43 million barrels (or 99.57% decrease). So, I guess the art of “guessing” about oil fields size is not a rigorous science (need a little laughter here), more likely marketing, business, and political lies. The future beyond a few months is hard to envision (as the oil problem) as well as finding a solution that does not look like 1929 all over again. The apocalypse is like hitting the wall at 100 mph. The sooner we start working on the solutions (small cars, R&R, etc.) and stop using the oil up; then the softer the landing will be; on the other hand, if we keep going hard and within a few months gasoline goes from \$3.50 per gallon to \$8.00 – this is what is called a hard landing and will be hard on every one. The basic problem in America is that no Politician wants to tell us and be clear that there are no “fixes” that will solve the 25,000,000 (USA uses) barrels of oil per day super addiction. The hard truth is that the world is running out of oil and the demand is going up and lots of the oil is not in the hands of USA companies; hence, the chance that whatever is left will not be going into the cars in the USA. Plus, lots of our food needs oil to get produced and for it to arrive anywhere near us. This will hit the USA much harder than many of the so called “developing” nations, since the USA is so “depended” on using gasoline. But please note that does not mean I think the USA deserves more oil than the rest of the world (our own hubris).

580

Yes, the truth is out there in the future; let us see (or hear) what is over the horizon in time. The rock needs to be turned over and use of it will show that any action is better than no action. The will does will to do more – anything more. What is the opposite of will – the unwell, non-will, diswill, or awill. Stop the will from willing more, namely, the will to xxx. Nietzsche thought will to power others have just come up with will to will or just a will to more. Non-willing or non-attachment to the willing, this sounds like Heidegger and Buddhism. Can we just say **the** will as such or *the* will in general as the primary concept of power of willing. The power of willing as such or the power of will in general is what is called into question.

581

Why use two lines when one line will do? Or, should I say why five words when two words will do? The truth is not unknown to a few. A few rare plants as philosophers and need we think about philosophy for the masses or the mob – yes, I think this is a long overdue conversation.

582

Is the act of going to war just another way to re-order the values in our society (or others)? Cut the crap and bring everything down to the basis of the “war culture” or the re-baking the Roman culture once again. The question is how does that help the war effort is the final dividing question. These small wars are a sideshow. Ernst Jünger (1895-1998) with the concept of “total mobilization” is about WWII where everyone is part of the war effort and the values get re-ordered. Rosie the Riveter – means women were in manufacturing, building tanks and planes; and during WWII some 6 million women were building stuff for the military, then they got kicked out of work as the values came back to employ the returning servicemen. A shift in values is what happens when we need to push hard on the re-ranking of values toward a war culture. There are plenty of examples around the world.

583

Request: God remove evil from the world! I have put the request in the queue, so I am waiting for great things to happen really soon.

584

Are we gaining strength or are getting weaker? Is this: the final question? My guess is we are getting weaker even though we might think we are in fact getting stronger. Truth is often hard to take. Get over it.

585

If the truth hurts you, then so be it. I am glad when the truth does not hurt me – you take it whole and well. I see you from afar.

586

Is every word a word that can stand on its own? Is every sentence a sentence that can stand on its own? Is an aphorism an aphorism that can stand on its own? The reflections within reflections stand in the circle. Even Heidegger thought that aphorisms have borders within it. Can the overtones and undertones speak the meanings that are put on paper? Can you just hear the allusions in your mind? Should I be dis-associated or associated with everything I have thought and put on paper over the years? The intonations of the reflected meanings within these aphorisms perhaps show themselves as a loosely connected structure of my thought. I might point out that any inconsistent are part of the natural occurring phenomena of all thought. Perhaps a total joy to a thinker and something else (I am not sure what) for the rest of you heathens.

587

An author can only get a general sense of the leitmotifs within their own writings. Perhaps this all too much to ask a thinker to consider or even to think about as it goes the presuppositions and assumptions of a thinker. Do we know ourselves?

588

Do you want an unobtrusive cross reference to one idea to another idea? Keep looking.

589

If I knew a cryptogram I would write down for you. Perhaps most things in life are in fact “cryptograms” from God. Have you gotten one yet? Where did I put my decoder ring?

590

Do you enjoy a conglomeration of wisdom or would you rather get the big stuff right and lose all of the small details? To get an idea of this watch T.V. news programs and see what kind of details you get about news events and their importance and relevance. The whole concept of what is relevant in the media is an important consideration for on-going life in cultures today.

591

A critical and exegetical treatment of the “big” truths would lapse into a footnote or would go into the depths of the great thought. I like the way the whole concept of the footnote is improving, since sometimes there is more text in the footnotes than in the actual book (you can use little fonts in footnote and throw in the kitchen sink with obscure stuff – boy how much fun is scholarship with footnotes). I think this shows the weak at their best. No power – just scholarship, please.

592

Looking at Hegel, the philosopher, and you see a force of nature. The will to a system is the same drive in human nature that leads to seeing a pattern among the stars in the night sky. Hegel saw God’s mind at work in the world and His mind had a pattern and Hegel developed that into one large and complete metaphysical system – like we will never see again.

593

Rationalism is both good and bad for humanity. How could it be otherwise with us?

594

How much of music today is created and enjoyed in a Dionysian mood? Ok, perhaps more than most would admit. Joy and sensorial pleasure – just mix the jubilant moods (passions) and face the facts of the human condition with the poly-sensorial body and exalt the internal emotions and de-controlling (and vicarious) of sensuous and sensual feelings (hedonism, narcissism) of a few millimeters of just the skin or the final orgy of excesses that are completely irrational. The opposite of vituperate feelings. Need we knell or lay down with Eros ($\xi\pi\omega\varsigma$ érōs) and Venus (with Pan too). Can we get to the ultimate charm and longing of eroticism, sinfulness, pagan, and the transgression across the tactile

borders of taboos? Hyper-eroticized needs to be taught and learned like reading a book. Phallocratic society needs to be un-learned and left in the dustbin of history.

595

Why are some aphorisms particularly striking and others just a capsule thought? Ok, just breath now – as the song suggests.

596

Grimm's Law is the grammar of living languages and the historical methodology of the full force of the German mind.

597

Jacob Ludwig Carl Grimm (1785–1863) and his brother (Wilhelm) started the *Deutsches Wörterbuch* in 1838 and was finished in 1961 (32 volumes) – wow talk about a great and important (ground shaking) project.

598

My goal is to create a great written aphoristic group to honor Nietzsche – my master. I cannot say a great aphoristic work, since aphorisms are the opposite of dry and horrible so-called “works” of thinkers – even Wittgenstein knew this.

599

In September 1997 Libya produced 1.4 million barrels of crude oil per day and in September 2007, they are now producing 1.7 million barrels of crude oil. Who is helping do that after their low periods? Why the turn around? What has happened in that nation, so that they now have Al Qaeda threatening Libya and Moammar Gadhafi?

600

If you think some of my aphorisms are idiosyncratic, is that close to the mark or did you miss something important? Read and re-read is the first thought for you.

601

If we proceeded systematically, then most of life would be lost even in those endless footnotes. Find all scholars for re-education.

602

Footnotes are the bane of a scholar's existence, but only philosophers can attempt to overcome the infamous footnote as the means of conveying the truth to those of you who know nothing and want nothing, and indeed think nothing. Ok, just a bane.

603

If there is a controversy, then jump straight into it – do not back off, even for a minute.

604

Given the facts of a multifarious complexity of the history of philosophy – should an even bigger lie be told about the origins of evil (under the rose)? How are we to find facts in this stuff?

605

The concept of comfortable smugness – perhaps the best example is in philosophy, the flathead David Hume (too English). Smugness is a mood or an emotion? Does it matter if we want to stamp it out of the world and removed it altogether?

606

I want you my readers to agree with my good stuff, to disagree with most of my thoughts and join in the fun of the self-educated experiment with thought, so that you will start your own unique self-growing. Self-attempters with philosophical thinking – call yourself into the mix. This may mean for some of you experiencing the insecurity of independence – well so be it (the total wisdom of insecurity is the first step in knowing the truth). What can be called your thought of the whole? Truth is indeed hard to come by – at least at this point in history.

607

Needed: what is the investigation in the interrogative nature of humanity? Can you even ask the exact and specific question that will lead to the opening of eyes as to the nature of the “question mark”? How do we formulate the ‘question mark’ in our mind? The science of the ‘question mark’ is part of the nature of being human to the core. Possibilities generate possible options and questioning of the choices. Therefore, there are so many paths with so many possibilities, which all lead to the fundamental open question mark in my mind. Of course, the question mark is a sign for thinking, since the question requires the need for the answer to be pondered. Who indeed can be indifferent to any given question?

608

Does asking about Kant’s philosophy still lead to fruitful questions? Please name one for me or give me two at one time.

608

If you want to do something and the answer is just “no” – most likely this is a moral question. Where do these “wants” come from? Their origins need to be explained in some detail – fill in all of the details you know or even suspect.

609

As bees gather honey, so too should the best of us explore the aphorism. The best sweetheart of literature – is for sure the special form of the aphorism.

610

Perhaps some of this will be read posthumously by that one reader who will finally “get it” and to this one person may I say a special “thank you” or is that too formal?

611

Should I be engaged more sympathetically with my readers and let them go ahead and read my thoughts, that is, without a ne'er a drop of thinking? My readers are both the best and worst of thinkers. Smell of decline or ascent is important. My readers that proactively engaged in thinking is all-good; however, the passive that let me do all of the thinking and are coach potatoes – well then, this is not good and last of my thinking for these poor souls. Readers be wary, please.

612

Perhaps we know the uninterrupted spectacle of the so-called improvement of humanity and its ideology. I know that you know that I know it all too well.

613

Maybe we should collect up all of the adages, maxims, aphorisms, and total nonsense in to one place for a nice muse.

614

Most things are worth the struggle. If you agree or do not agree, this does not matter to me; but perhaps it would matter to you, since you and you alone are what matters to your own development and self-education project.

615

Stamp your feet with the joy of life – just once!!

616

Good news, bad news, and no news at all – perhaps new is just the endless chatter of the public's need to fill the golden silence.

617

Heidegger and Hegel both circle at 70,000 feet above where Nietzsche hits home and where humans live out their lives. Why the height? How many philosophers are out of their depths, so they go high, thus thinking they are deeper rather just another layer of abstractions. At one level should I think and write for you? I choose the levels and should you relate to the right levels – please.

618

Philosophy is all about the numbers. Ok, in fact, it is not about numbers at all, since you see the numbers are sometimes (or often wrong) wrong and hence, philosophy can never be wrong – just a little right. Or, if you look at philosophy it is just a little down at the moment (reading chaos level too).

619

Children and the simple minded love the general aspects of a story. A beginning (a tale told long ago), some good news and indeed a happy conclusion. Hegel is the best example, whereas Marx's and Nietzsche's stories are told to bring an awareness of the human condition. Nietzsche's slants in a remote corner of the universe even Nietzsche

has setting for the stage of truth (*Über Wahrheit und Lüge im außermoralischen Sinn* (in English: "On Truth and Lies in a Nonmoral Sense", also called "On Truth and Lie in an Extra-Moral Sense, 1873). Can you have a story without an end? Now – do you see?

620

If a wound does not heal does that mean you are dead? Think about it.

621

Thinking as interrogator (interrogations as a process-ing) is great and appropriate; but shows the weak power of thinking. The phrase, “we only question” sounds weak and lacking in the deep power of thinking. The best counterexamples would be Hegel and Marx, since they both had the “answers” and unlike Heidegger who has only question marks most of the time (NS has the answers for him in the 1930s during his misunderstanding of the question mark of the “will”).

622

Doubts are a hammer to be used on our core cultural values. The sooner the better as we all know (even though some of us are indeed afraid of what it means).

623

First error was love and it is our first truth.

624

Metaphysics as an error in thinking or a real sickness destroying man’s core values?

625

The term Darwinism means for most of us just another word for atheism; since it assumes that atheism as the outstanding presupposition.

626

Solipsism - the idea that only one's ideas are real. The world is an evil idea put in my head – by the devil. When I first heard this idea I laugh. Now, it is beginning to make sense to me. I am not sure which is scarier the idea or that it makes some sense now.

627

In the villages of India when you are walking around in the dirt roads you are likely to step on something you do not want to step on – they come from cows mostly. Well a good aphorism should be like that experience. Something you wish you could avoid and once you read the aphorism, and then you have to deal with it and not just ignore it all together. So, you cannot just try to clean your shoe off a little – you really have to clean the shoe off – right?

628

Need I tell you so about your life and your self-education to become more than you are now. How is that possible to improve yourself from within yourself? How does the

creative process actually start within some one? With possibilities – of course. Look within and map your future – watch out for God's fate over you and His power.

629

Physics is where the language of mathematics intersects with reality.

630

Incomprehensible – means beyond me or beyond humanity. Should we bring in the reason part of man at this point – ok; I think not. Should we say, "**nota notae est nota rei ipsius**" (a sign of a sign is a sign of the thing itself); where can we find the sign of what we can and cannot comprehend? Read the signs on the road of life.

631

obscurum per obscurius (an attempt to explain something obscure by reference to something even more obscure); now that does tell us that world can be explained by the Being of beings or that is even more obscure for us (Hegel and Heidegger both turn red in the face). Stop and think where it is clear and where it is "all" unclear?

632

I want to be able to give the truth poetically and rhetorically to you dished up on a special plate, so you can easily digest the whole truth easily – not! What were you thinking? You want something easy to read and re-read – go away from here now !

633

How can we use real language to escape anthropomorphisms? Skip next.

634

Never be ashamed to use your power to think. Push it! Was there a misunderstanding between you and me or the ant at our feet? Tremendous power has its own truth. Or, was it just some kind of "faith" or the unfaithful?

635

Philalethes (friends of the truth) or lovers of the truth – a simple counter diction of course (**contradiccio in adjecto** – to speak Latin is perhaps part of the way of word smiths).

636

What is **charactisically** science? More answers than questions, so they need to turn this around.

637

Enumerate all of my question marks – my task.

638

Faith a state or lack of knowledge; in other words treating faith as an Epistemology or theory of knowledge problem or perhaps just a dilemma. The Greek needs to speak with

Latin as well: *επιστήμη* or *episteme*" (knowledge or science) and "λόγος or *logos*" (reason), normally, logos means the science of or “-logy.” Can faith like knowledge be in the state of “error”? Have a little faith or lose it...

639

Formlessnessing and breathing real slow – that is the start of something great!

640

Find me – not likely, find yourself – try it. Great deals are found, blue light specials for finding yourself. Know thy self or know the other selves around you (Emmanuel Levinas 1906-1995). Yes, I am a name dropper.

641

Wind power – let us put our faith in that. Currently, only 1% of total energy in the USA; but it is growing very fast, perhaps it will be 1.001% next year. Remember the actual usage is increasing too until we cut out all production and manufacturing. Turn off the lights and just leave. Declaration of Energy Independence (USA) – how can people even have a clue on how that is not possible with 300,000,000 Americans doing anything other than walking? “85,000,000 barrels at 42 gallons per barrel is 3,570,000,000 gallons a day. There are 6,500,000,000 people on the earth and if the liquid were divided, equally among them all each human would get .53 gallons of oil per day. “The US population at 300,000,000 relies on 5 gallons or more per person per day based on all things oil.” Now you try some math as well. Alternatively, are we going follow this bet: “Very-High-Temperature Reactor (VHTR) is a graphite-moderated, helium-cooled reactor with a thermal neutron spectrum?” This might be the ticket to use less uranium. More people died so far from mining coal than nuclear accidents (but we react differently to Black Swan events). Uranium or U-238 to U-235 source for plutonium 239; since I talked with Edward Teller in 1969, I am ready to talk atomic.

642

Whom do we need to hold down? This is just a riddle or immediately the first and foremost question mark. Cold thinking because no en-thinking, or pre-thinking, or night-thinking either is exactly the kind of thinking that is needed in the non-warm fuzzy life of our current planetary problem of population stamping around on the earth.

643

Annihilation is a problem, since everything remains unless you are talking about nuclear energy release, but there is a shift in the “state” of matter. Therefore, this is either a real change into one of the four states of matter or a change from living to dead. Shiva is the Hindu God of destruction and the destruction can increase or decrease according to what Shiva wants – leads to annihilation and nothingness-ing (process). Behind Shiva is death of anything that was once living.

644

Why did Plato think the dialogue was the best way to get across his ideas and philosophy? Even Heidegger wrote a number of dialogues to get his points across to his

reader. Heidegger was better as dialogues than his poetry. Dialogues give the readers the impression of listening along with participations, that is, as being a member of the inner circle. Some dialogues do a better job of this than other dialogues – the theatrical nature of dialogues is important. Do you have a desire to be part of the inner circle? Why? Ok, you too can be part of the secret society and circle of those in-the-know.

- A: Why is the dialogue form important in philosophical questioning?
B: Because through the dialogue form the truth can be slowly disclosed.
A: Philosophizing can be slightly learned through the example of good dialogue.
B: Exactly, now you know why many philosophers used the form of the dialogue.
A: Even David Hume wrote *Dialogues Concerning Natural Religion* (1779).
B: Although he may have used the dialogue form to escape the controversial nature of his ideas.
A: Really?
B: Yes, that is right. He was an atheist hiding behind the dialogue.
A: Do you think so?

645

Hubris is a very Roman attribute and of course not a very Greek one. At the moment, we are losing our Greekness daily and our Roman nature is advancing. Why is that? What is driving this transcultural or cis-cultural force? Note: technology is not the answer; rather, something else is going on with most of the global culture. Why can we not hear the call of the Greek culture and ways (pureness of it) anymore? Is it lost for good? The mournful cry in the darkness of our past Greek heritage (the great western traditions with their background deeply rooted in the Greek, the Classical and Hellenistic periods). For example, the great western heritage that was before Christianity and before the *Imperium Romanum* (Roman Empire, 27 BC to 1453). Perhaps next is the author we need to read is Suetonius and his book *Lives of the Twelve Caesars*.

646

Nietzsche wrote a note about misplacing his umbrella and this example is often used as not everything written has a real meaning for the readers. There is a meaning, but nothing important is said. One person's trivial is another person's wisdom; but there is a universal aspect to understanding when the author who is attempting to go deeper into the higher knowledge. On the other hand, in the case of foundational philosophers it is to go lower into the foundations of knowledge. Step back into the ground. This knowledge is the so-called ontological knowledge. For Kant this would be knowledge of the conditions for the possibility of experience. I am putting pen to paper in San Jose, California does that supply an ample context and actually help you understand why the location would make any difference. Nietzsche often wrote while he walked in the mountains and the clear air and sunlight helped his health and with this increased his health, his thinking and writing were better. So perhaps his misplaced umbrella tells us his state of mind. The story of his life is intertwined with his missing umbrella. And can we skip Hegel's torn sock remark? That is another long story that Heidegger tried to make some sense. There are currently clouds in the sky and in the case of Nietzsche, rainy days depressed him. Therefore, that

would be a sign if Nietzsche spoke about the weather; and his dark moods would overcome him.

647

The truth is often lost in the clutter. The clutter is perhaps part of the actual lived truth.

648

Getting lost in thinking is an important part of the process.

649

Getting lost is a good beginning and a great place to start for a thinker.

650

What is relevant and what is irrelevant? Is there a ranked hierarchy of values behind (or on the surface) the decisions and judgments used to determine the issue of relevant?

651

Why is there such a sense of the artistic style in Japan? Their culture includes the artistic sense in so many different ways – it just seems natural to the Japanese. Why not the rest of the world? I can tell you these always teach me about the essential nature of real “art”.

652

Can one be ashamed of not having a morality? I think not so in this case.

653

Should I create an anagram and become anagramist or angagramor? The artist Brian Eno or One Brain or the teacher’s favorite: listen and silent.

654

The definition of an aphorism as a fruit would be persimmon, but perhaps better would be a raisin. Certainly, anything that would be called a nugget would also be a good example of an aphorism. Aphorism as a nugget of an idea. The inner nut of ‘something’ can be an aphorism (at least in my hands – hubris?).

655

Do you need a soliloquy this morning? The act of speaking to oneself – boy, I think that covers the entire water front for now. Perhaps the other way of saying this is to say the word “monologue” (I am a monologist) as opposed to a “dialogue.” Perhaps too many people in the room. There are many dialogues in my mind – who speaks here in the inner dialogue?

656

The point: aphorisms are against metaphysics and rationalism to the point of being a way and a methodology of ripping the truth out of the fabric of nature. Aphorisms are truly a methodology that is I think completely post-metaphysical. Do you agree?

657

Perspectivism is underlying most of what philosophers are always doing; namely, to find something that is more than writing on the sand at a beach. You want more? You can ask for more? But no one can give you more. Good luck – they and you will need it.

658

Aphorisms are either part of the truth or more than the truth.

659

Does it matter that some words will be published posthumously? The real question is when anything is read and will be understood by the reader or should we say an individual unique reader. Words are word stuff – just enjoy them and feel the strength.

660

Perhaps just the words “war of all against all” (**bellum omnium contra omnes**) is enough for Americans to understand their future. To throw in some names as examples of who used this expression: Hobbes, Karl Marx, and Fredrick Nietzsche.

661

G.W. Leibniz supposedly had a problem with forgetfulness. I should try to remember the details.

662

Being victorious rests within a culture, and losing may be the final breath for some cultures.

663

If we can zap the state, then the individual will need to be stood up and be counted – and this may lead to humanity being counted out earlier.

664

What was the historical moment that caused philosophers like Hegel, Nietzsche, and Heidegger to all of sudden flourish? The force of history converges into a singularity. Or, was it just some ideas of newspaper people (remember Hegel edited a newspaper for part of his life when he was working on his great *Science of Logic*)?

665

Man never was the measure of all things, since man is an error of nature (just suck it up).

666

Why do philosophers turn only a sideways glance at history? Philosophers do not want to think their own position (nowhere); since that means they have not and cannot overcome historical relativism. The cat is out of the bag. Some philosophers are attempting to backup the “state” and try to make the state so that it’s *de facto* rules turns into a *de jure* rule; and to do this as a universal truth of the state. Good luck on that one. This is an example of a crime that Hegel was attacked for and is still being attacked. Philosophers in

general are seeking some kind of universal truths, which they cannot get because they cannot overcome historical relativism neither in the past nor in the future.

667

Never give over your education to someone else. Self-education is the only education methodology for us. At some point, we will have to do away with concept of teacher. No teachers that means only ‘we’ need to think of self-teachers or self-educators. Never overestimate the importance of self-knowledge that is derived from self-education. Never take the long way around when you can get direct to the source (knowledge). The highest excellence is in the process of seeking self-knowledge, but not the self-knowledge of some particular person’s problems. You may be unsuccessful for a long time, until you have gained the mastery of process called self-education.

668

Can the truth be untranslatable for you (for us)? Think about it.

669

Stability of self-consciousness makes it work at all; indeed, stability in this case is a temporal concept and/or process. Leads to the same kind of sleep.

670

Unsympathetic reasoning is reasoning with a clear aim in favor of a certain value.

671

War is an attempt at the realignment and re-ranking of values. Think of what the values would be in a totally dedicated peaceful nation? And then think of Germany and England during WWII. Total mobilization makes a good deal of sense during those eras. USA would be an example of lady named ‘Rosy the riveter’.

672

Can we still think clearly about utopia with six billion people on earth? Utopia seems to subsist in the western world with only a few people. The rest of the people have been voted off the island we call earth. Plato’s *Republic* is a utopia. Can we have wars within the context of the whole conceptualization of the utopias? Now to outline the concept of utopia, the first step is: the state, the second is the relationship between people, then the utopia within each person’s heart. How can we rejuvenate the honest concept of utopia (minus the political issues which will always come to the forefront)? What is the new concept of utopia? Where should we start looking? Answer: with philosophers or history professors or to tell the truth – political science professors. Consider the case of Aldous Leonard Huxley (July 26, 1894 – November 22, 1963), who was an English writer. His first work was a dystopia, *Brave New World* (1932) and then some thirty years later his famous positive utopia (not that positive) entitled just *Island* (1962). In this book, Huxley attempts to bring about some good things from natural science and eastern mysticism, but with some of the negative parts of coercive politics and militarism showing through. In the end it is the pacifism that dooms the end of the utopia. Political power rests most often on the foundations of military power. A sign of the times for us (! Or ?).

673

Can we say or should we say it all once more with vigor: needed the destruction of ranked values. Core values need to be rethought and at least re-ranked or just done away with entirely. What would be the new values? In a single word: ecology. The meaning of the earth with the deep ecological values that would put humans more in the context of living together long-term instead of just using up all of the resources as quickly as possible and increase the human population. The value of the earth does not allow for 8 billion humans to be wandering around on the little patch of land stuff. Maybe we should be spending more time beneath the waves of the plentiful water.

674

Only with a method can we have real certain knowledge of the truth (and the flip side, the untruth). Even Hegel says so. If even physics is an interpretation than there is no knowledge, truth is an error; and therefore, there is no method. No method whatsoever to the madness. With no fixed method, then there is methodological remorse and guilt. Yes, I have seen this at work.

675

Can you guess the truth behind words in general? Answer: no, well then take a shot.

676

Why can you not hear the voices in my head? Do the voices bother you? Keep silent and listen for a while.

677

What time do I have for a disciple (or believers in Daniel Fidel Ferrer)? The whole concept of a “disciple” is no good and makes a thinker sick. Strike it from all dictionaries – now! Heidegger contra Husserl – this would explain why they were no longer buddies or even friends after their early relationship (Freud and Jung too). Daniel Fidel Ferrer and many others – whom are mostly forgotten now. Say it three times: I forgot you, I forgot you, I forgot you.

678

I like “it” I really do. Give it back. This is all music to my ears.

679

Again the whole idea and concept of discipleship and pupil-ship are simply disgusting. *Followers* – what does that mean in a philosophical context? How could Husserl thought this was a good idea?

680

The whole philosophical enterprise is simply the expression of inexhaustibility in the raw. Sometimes someone needs to put their heads above the trees and see where the world is going. Get the truth no matter how you go about getting “it.”

681

Show the truth or just hear the truth? What is the truth in this case? Feelings are and are not a state of knowledge. To just “feel” the real ‘truth’ would never be big with our current version of philosophers (you know who I am talking about).

682

How can we find the truth without a method? Is a method anything more than just the steps we took to get to where we have been? History of methodology in philosophy would make very interesting reading. There have been some methods for the long history of philosophy – perhaps we can say a meta-history of the meta-methodological issues.

683

I can advocate anything as long as it does not require me to make any changes to me. It is easy to say “freedom to all” but a lot less likely if it means making changes to me. Make everyone else change and make sacrifices, so that I can carry on business as usual.

684

Paradox is when the highest truth is lost for humanity.

685

A will to a system is an attempt to bring increasing order and structure to some part of the universe. In the case of Hegel, he attempted to include the “whole” into a philosophical and someone say a metaphysical system. Perhaps he attempted too much. Is his system like a work of nature, like looking at a rose or more like an artwork (sculpture)? Hegel’s system was produced by a human-all-too-human person.

686

Thoughts in my head and tears on my face are all a part of the experience of life; the clouds below me and the wind at my back.

687

Is theology just the science of faith? Faith is a question of the knowledge-state in the mind of a human (a two feet stomper).

688

Nationalism is used by the powerful to bring human societies in-line when they need to impose their rules. The higher castes rule.

689

Rules in general are used to protect the current order in societies and in social groups. Question: how do ants and bees follow rules? Some ants do a better job – for example, the jack jumper ant (part of the bulldog ant group) in Tasmania does not get along with other jack jumper ants and will fight with each other, in other words, they are just aggressive and vicious. There are not too many of the jack jumper ants – maybe that is a very good sign for the biological processes on the planet.

690

Thinking as a joyous delight – who among our contemporaries can say that with affirming intensity and human passion?

691

Do you hope everything will be all right or do you know humans have made major mistakes, which they will have to suffer before they find a balance with nature (eco-systems)? Population, resources, energy, land use, over-population, order, equal distribution, etc. all of these forces have to be brought into a balance and a natural balance which provides for humans to live in the world without actually destroying the world. So far in-vain!

692

Morality is the rules needed for the survival of humanity – nothing more and indeed nothing less.

693

How come so many can get away approaching a problem without history – perhaps math is the most extreme case, but it flows through so many fields and disciplines. The a-historical nature of university taught classes seems to dominate. I expect to include that history would be too much hard work and would not lead to a simple storybook approach to subjects. Or, should I say the testing of various worldviews?

694

Justification is what helps us sleep at night. Thank goodness.

695

How can a philosopher end up with becoming a “specialty”? Narrow concerns seems to be almost opposite of what drives philosophy toward something more.

696

Ideals can be good and make humankind try to reach for the sky (moon, sun); but ideals can be used for evil as well; Evil ways to trick other humans into doing something against their own inner nature.

697

Why does the idea of ships crab fishing in the Bering Sea in January provide an astonishing look into the human nature (TV series)? The extremes and how harsh the environment is make us think that humans can succeed anywhere on earth. This is such an open sea to set out and know that sometimes nature can kill and kill quickly. The whole idea of sea voyage – that is, to surrender to the sea; indeed, this is a very old idea of adventure. The Chinese in 1421 set out to go around the world by boat; at that time it must have been amazing adventure. Christopher Columbus later on used the information from that trip that was incorporated in the maps at the time. The Chinese had discovered Antarctic and had kangaroos in the zoos of Peking years ago. *1421: The Year China Discovered the World* by Gavin Menzies. Certainly, something that needs to read and

then rewrite the whole history book business, so that Americans confess up to their lack of real history. Follow the maps to see how much was known at this time in history.

698

Time heals. This is an idea that few philosophers have taken to heart. Enjoy the days of your life as a healing process.

699

How do we use fixed words and concepts to describe any part of the world as we in fact actually experience? The world is verb, a processing of things in flux. Many things that we talk about or think are really alive as well. Verbing as a state of the real world. There are no static abstract nouns, since all is becoming and in process-ing.

700

Sometimes you can delight in hitting the nail right on the head. Take it.

701

Consequently, the truth of biology is in chemistry, the truth of chemistry is physics, the truth of physics is math, the truth of math is in logic, the truth of logic is in philosophy, and the truth of philosophy is just the sole and final question. The truth of theology is faith, which is of course not in the realm of truth whatsoever; what too harsh, too strong a statement – think again or at least think something for a change. Faith as an epistemology question and it is perhaps the only one question mark worthy of real philosophical epistemology. You want to say something now about ___ after you have thought about it?

702

Memory is a kind of reaction to bad things and yes, some good things too. Memory is a recording of experience that is done sometimes with the moods and emotions, but sometimes with the feelings. Can you remember spices food without any food near-by you? Why it is that the memory of food does not fill you up?

703

Total mobilization for war is the best example of how war re-ranks the core values of a culture. Think about how the Roman world ranked their values as compared to the Greek world. Wait a minute. The Greeks' values were partial ranked by the way they did their wars as well. Where is a civilization on earth that is not partial dominated by warfare? We shut off exporting oil to Japan before WWII because they had invaded Indo-China (Vietnam), so why not attack the USA Navy at Pearl Harbor. The re-ranking of the core values shows how the value system follows the political reality of business; the so called Industrial-War-Complex demands its own values as well. We are a warring civilization. How long have we gone without a war during the 20th century? Look it up. How many wars are going on right now in the world – perhaps you would be surprised.

704

Why build more oil refineries in the USA if there will be no more increase in the world oil production? Or, will the refinery processing be moved to outsourcing in other nations around the world? The politics of oil will continue to increase on the world stage as energy takes center stage once again. Some of the people are being fooled by their governments into thinking that their nation has plenty of oil left; but in fact they are using the oil up in to order to make the money now. Those people in power right now making money will be long gone before it is figured out by Canadians, Russians, Saudis, and Mexicans. Indonesia which once exported oil is now importing over 60,000 barrels per day. Many in the peak oil camp think that the party is over. NAFTA requires that the Canadians ship a percentage of their oil production to the USA.

705

Happiness is a real warm gun. Power comes from the barrel of a gun and in the USA, let us make sure that gun is made in the USA; so we can make money on the power of the gun. Or, should we even outsource the making of the gun and hence only the middle men can make money and the works (actual production of ‘things’) can take place somewhere else? Outsourcing means less and less work (for the owners) and fewer headaches too. But without workers or the other side of the coin, namely, without the consumers then no cash flow in the economy and hence a large scale problem with the whole business world. It takes two to do the tango and it takes two sides of the business equation as well.

706

You want the truth – you cannot handle the truth and you know it. Great dialogue and of course true (Nicholson). Is it “Truth or Illusion”? No contest, since illusion wins every time. You cannot handle the truth. A dose of reality is too harsh for most of us in the western world. It is better not to mess with the great powers in the world, since you have no cards to play in the power game. No cards only lead to getting burnt. Perhaps it is best you reread this aphorism, since it may one day save you from part of your fate. Do you want saving? Do you need saving? Heidegger said that only God can save us now – but did he ask the question if we needed or wanted to get saved, since if we need God we are already fated to be without our own power. It is too bad that we cannot do it by ourselves and that we need an outsider to save us. Yes, I think we may need saving – but this time let us use our own power, please.

707

Anti-Nietzsche -- how can that be possible? We live in a post-Nietzschean world whether we like it or do not like it. *De facto* Nietzsche lives in all of us – even when we reject him (perhaps it is then most of all).

708

War pulls us out of the inwardness toward action – any action. What? You just wanted a mode of total convalescence for your life? No change – that is my change in the face of reality.

709

A proverb – attempt the truth unless you are overpowered and out flanked. In that case, then just back off and back away from any danger.

710

Foundational moves by philosophers shows just how much they are out of depth they really are – too shallow as well. Too deep and too shallow because too wise. Use the big guns to hit the truth. Broken wings mean no flight at all.

711

Pull out the big arrows to hit the ideals that have any life left. Ideal—progress, that includes three lies in one word. Shall I give you another word as well “faith”? Wounded and left on the floor of the dust bins of history. Arrows are another vice for thinkers, since one hesitates to say philosopher in the same sentence as vice. Philosophers should have no vices these days, since we are looking for moral authority and father figures for our need for moral rules to live by – we can do it on our own of course. Hegel and Marx both had illegitimate children from which they were estranged and Heidegger had a number of affairs. Perhaps we should leave Bertrand Russell and Ludwig Wittgenstein out of this discussion.

712

I need to be destroyed many times and to reinvent to rethink, to re-rank, and of course, to re-value all that I had ever guessed or even thought I knew or even dreamed. Do I or “we” have the power?

713

A maxim for life: our wisdom is in really knowing the limits and strength of knowledge. Knowledge as the correspondence of the object (matter) with our thought (Heidegger blushes). Hegel totally agrees of course, since the problem with this process is it includes very little of our knowing.

714

Do you want to have more or less meaning to your life, to the words you speak, to the thoughts you think and to world you attempt to live inside? Is that too hard a question? Rethink the process – please.

715

The final inscription for life – too short of reach. Reach beyond the stars. Reach for a balance with nature.

716

Do immoralists have a moral theory or just against all moral theories? Im-theorists (or ways of saying it, un-theorists, a-theorists) against all theories – now that is a statement and an exceptional theory for today --- where can we say this and be heard? You have heard of against method, so maybe we should also talk about against theorists in general. You old “theory” be gone with you!

717

Who can embrace their own errors and learn to overcome them? Adapt and overcome – sounds like USMC. No need for humility here and now. In the end, a step toward reality, and a big step indeed. Leave no tracks and that can be traced in the desert or the jungle of life –leave no trace movement.

718

Have we grown weary of life now? No power left, powerlessness-ing eternally without the truth or a goal (or **the** goal). A steadfast decline in the mental and life powers of humanity as Nietzsche said, two thousand years and not one new god.

719 (July 2007)

Post-modernism means after the critique of modernity, in other words, not much is left, since our age in is dominated generally by western culture and this overwhelmingly. Do these age and periods in history really give us anything more than a superficial understanding of history and what were the majors themes and trends (leitmotifs)?

720

Is a provocative critique of philosophy (and all things metaphysical as well) too hard a concept for you? Really try it.

721

Democracy is a given and Nietzsche's and Heidegger's critique most likely means we are not yet ready for the truth. Who would lobby against democracy these days? Although by joining in some united North America with Mexico and Canada, I can see where the form of government might change to some degree. It is all about the oil my sisters and brothers, since the USA has less and less oil (natural gas too) and the USA is using more and more energy; so I can understand why Bush et al. would want to join in a larger energy block. However, what would that mean for a form of government like democracy?

722

Does “non-philosophy” mean no philosophy at all? No just another contra move. How much can we be “against” until we are only defined as a countermovement? Nietzsche against Plato; Heidegger against metaphysics (Platonism), and you can go on and fill in more of the blanks. The French philosopher François Laruelle (born 1937) has looked at the movement of “non-philosophy” as against any and all of **the** “decision” that are made by philosophers – such as the ontic and ontological distinctions of Heidegger, since the place before that distinction is the place that philosophers start. Heidegger sometimes talked of the step-back out of metaphysics. Well this is the about the step-back out of philosophy to that place where there are no distinctions made at all. Why do we need a scission of the world into any parts; hence the role of Henology?

723

Un-coincidental gives us the sheer terror of a single word to thought.

724

Egoism - there are lots of different forms of egoism: psychological egoism, ethical egoism, rational egoism, and solipsism; these forms also lead to some radical ideas: Individualism, Individualist anarchism, Libertarianism, Machiavellianism, and my favorite where I am God, some time called: Sutheism. “It is formed from *sui* (“of oneself”) from Latin and *theos* from which the word “theism” (belief in the existence of a deity) derives from Greek.” Perhaps you would rather like the term of “Autotheism”? Self-theism might be a translation.

725

Do you want to have an imagined conversation with me? Answer: my inner dialogue is in my head and yes it is loud – can you hear it?

726

Sub rosa – now there is more than one truth to be told. Are you listening? We need to keep everything that we know secret (namely, hush-hush). Obviously, that is not the case when I write these writings, I tell you all or at least enough for you follow your own truth. Is this too suave for you? Do you know suavity (smooth and agreeably sweet) as a condition for thinking?

726

Go Nietzsche! Boy, that really hurt Heidegger’s project. Needed to re-think the whole project again from the beginning to end. My ambition is to break up the jam of philosophical views that need to be left at the new door of the un-thought (as the before-thinking). Certain impropriety has to be given. The whole project goes out the door.

727

Henology or the multiplicity of all things, and yet, we are within **the One**.

728

The de-historicizing of history is the first step to the abstraction of all things.

729

All of our concepts are either full or empty, that is, thick or thin. This is being spoken as a “concept user.” What does it mean to be a “concept user”?

730

I am the designated historiographer of all human thought. Ok, well that may be overstated at this time. My methods show this in the study of my historiography.

731

Hierarchy of values and ranking of values is a very human process. Can you imagine animals engaged in this project?

732

Your preoccupation with finding wisdom outside of yourself and inside the dusty old books, which have been written by people long dead – needs to be questioned at least once.

733

Are you under or over the final illusion to life? Spatial metaphors need to be included to show how little language can really help us anymore.

734

Uncertainty in philosophical concepts means the truth will only show itself as uncovering.

735

World-view or any viewism is a big problem to be worked out in detail by the scholars and philologist of world-views. Believe it or not, a lot of universities are doing just this and not just in some philosophy courses – most of the humanities is nothing but liberal world-view courses. Is this bad?

736

Our task is more and less than simple philosophy, it is to find the unthought in the greatest of thinkers. Ours is seeking it-self. Seeking for a thing or for nothing? Are these just thoughts out of season or remarks for you to gather up the holes in great members of humanity?

737

I want to demarcate philosophy from the rest of sciences, that is to say too little from the point of view of sciences and to assume a wrong view of philosophy. A violation of the limits of both philosophy and sciences – so be it. Where can we find the right worldview for philosophy? No, there is no worldview in a true philosophical dialogue. The idea of philosophy as a worldview is over.

738

Perhaps our biggest problem is how many people have simply rolled over and acquiesce (passive consent) to all of the non-involvement with being on this earth. The disease of just letting things happen and not doing anything about the problems of our earth. The old saying, “let it be” and just ‘do nothing’, which means exploiter (namely, the “we”) of the resources and let others do everything. Be passive in front of your world. Is this a sickness? Is this your own sickness? Just answer the question, please. This is a call for action not a theological statement about man and God or even Heidegger’s Sein or Seyn (Being of beings).

739

How many philosophers and thinkers are or were just aberration from the following the main course of life? Perhaps the best example is Karl Marx and one who followed the ‘norm’ was the case of Immanuel Kant (1724-1804). Kant was raised and I think remained a very pietist person even though his philosophy was influential, he never really

left the fold of living a vigorous Christian life. Or, should we think about the Christian life as in this book: *The Martyrs Mirror or The Bloody Theater*, first published in 1660 in Dutch by Thielemann J. van Bragt, documents the stories and testimonies of Christian martyrs, especially Anabaptists. The full title of the book is *The Bloody Theater or Martyrs Mirror of the Defenseless Christians who baptized only upon confession of faith, and who suffered and died for the testimony of Jesus, their Saviour, from the time of Christ to the year A.D. 1660*, so where was Kant with regard to this movement? Does this adduce you?

740

Hegel's method is constructive and is more than just simple dialectics. Hegel wanted so much to get the methodology right, since he thought that the truth of the system was best met by the right and correct answer to the methodology question. If the method is right, then the answer will always be right – is that right in your view? Parts of building a system –perhaps no longer possible in the metaphysics of today.

741

Proofs of God are not religion in any way, but comes from Greek philosophy – even Hegel worked on the proofs late in his life. Hegel lectured on the proofs of the existence of God as a separate topic in 1829 and had signed a book contract shortly before his death (1831 November) for 16 lectures being turned into a book. The idea of “proofs” is a decidedly philosophical idea and even Aristotle worked intensely on the notion of logic proof. However, one can doubt that any proof ever, converted an atheist to a believer in God; besides, given the fact that God needed a “proof” perhaps some believers have been lost after figuring the “proofs” did not work for them. God or not God – why is that a question?

742

Can we start to disturb the way philosophy is done? Why would we want to single out this particular task as any kind of an important issue? It is not.

743

Join the movement or get out of the way – what kind of conditions are those for a philosophical bunch?

744

Methodology is concerned with the right “access” to the essential matter for thought. Why bother with methodology at all – just one way to re-trace your steps to some part of the truth, since you cannot know the whole truth any way; God does not allow us to know the whole truth (and for good reason too).

745

Why do we need to go beyond the common sense point of view (assuming that it is in fact a particular worldview)? Means why do philosophy at all? Hegel wrote about who thinks abstractly and came up with the answer of the common women/men; whereas the philosopher thinks concretely. Question: are you thinking abstractly or concretely? Do

you know the difference? Can you think as a whole process like Hegel? Why was it that Karl Marx able to think about classes in society and the events that transpired based on his thinking (like the Communist movements of the 19th and 20th centuries)? How does the mind reach out and understand large cultural movements and recognize new powerful movements within societies? Futurologist's thinking cannot be abstract or concrete; we can say that we want to look at the possible, probable, and preferable futures. You will live at the end of the oil age.

746

We do indeed have to struggle against relativism to establish some level of truth. Perhaps you have heard it said that all great thinkers and philosophers have struggled against only one thing from the beginning (alpha) to the end (omega) of philosophy has been "relativism."

747

Cutting out our core values is a disintegrating (decay) process – grant it an important one. Let us start and never finish. Let the flesh think about that for a long while.

748

What is your hypothesis about the meaning of life? This is just another card game – perhaps.

749

I have only a story to tell. So said Hegel and many, many, many more people too.

750

Putting values into things is like the action of putting meaning into words on the page here (idea of a just life). Ranking values is a very human process – I think it is the part of what it means to be human. Shared values too. Making values judgments is a human all too human process for us all. What would it mean to live without value judgments?

751

End goals, no goals, or goals in the air. Teleology, or is it the study of end goals. **Telos** is the end goals in terms of time or is it the end of special limits? The end of the town or city limits is also called the **telos** of the town; hence, the possibility of spatial limits. What are the real limits to anything and what does it mean that something has come to the "end"; since nothing really comes to the real end, but is just transformed?

752

Can we have a God and no 'good and/or evil'? Answer: that is a problem.

753

We have no prerogative over any one. Why would we even want to?

754

Do you see "senses" or just the facts of nonsense? A good sense is just gone.

Sometimes one has to break the rules and step on the grass and just do it anyway.

755

Impertinent you say, backup ten steps and bow down please.

756

Follow the presupposition(s – etc.) is like following the money (Watergate), since it always leads to the final truth.

757

Can philosophers also become prophets – not anymore! I think Karl Marx was the last one – yes that is right.

758

Funny, the *principium individuationis* is an abstraction of what makes differences (principle of individuation).

759

Systems are always the goal even though we shoot our arrows toward the goals, but only Hegel got there completely (even Kant wanted to get there). We all fall short of the goal and yet the longing is strong stuff (like Everest summit fever). Even Heidegger gets close, since the opposite is a complete standalone aphorism and throwing out the methodology. Anti-method equals a different kind of methodology – even the anti-method shows some structure to putting thoughts on paper.

760

Three parts are included in the old definition of Being are – eternity (timelessness), freedom (causelessness), and unity (Henology) or oneness. Take an overall “Über” (the over or beyond or behind or super or Trans somewhere) concept of this kind of thinking (for conception). Unity means identity too. Being and thought are the same. Sameness is the abstract process of bringing together two separate things –we can call it sameness-ing.

761

Hierarchical progression of thinking, which does lead to epistemological levels of understanding, options, representations, reasons, concepts, and etc.

762

For the Greeks the single moment of self-reflecting is not at the fore front of thinking. For example, that things appear does not include that moment of reflection where the “thinking” object says how things appear to me. At what point in history of philosophy does the self-reflecting moment come into view? Descartes and certainly Kant and with Hegel we reach the highest point in the metaphysical point of view. Furthermore, with Nietzsche we run off of the cliff of metaphysics into area of depth psychology. Is this why Nietzsche influenced Freud and Carl Jung so strongly? In a sentence, it was first Idealism, then Nietzsche, and then finally it reached its height in the use of LSD-25 in the 1960s by Ernst Jünger and Timothy Leary (Aldous Huxley too). Lysergic acid

diethylamide by Albert Hoffman in discovered in 1938, but in April 16, 1943 in accidental touch his month and absorbed some of it. Even Cary Grant took some.

763

All appears to me. Nothing appears to you. Something always appears to the in-between.

764

Sciences depend on Descartes principal of needing a method to find the truth (rule number 4). Does the project of sciences make any sense without a methodology? For or against method – that is my method. In the sciences, that the current fight any of the disciplines of changing methodology and what it means for the whole paradigm of the disciplines. Method equals the truth that is uncovered. We needed Einstein to look for gravitational lens. Shift in view points and worldviews. By shifting the viewpoints new questions and new regional come into view and hence all new projects come into existences. Gadamer's book *Truth and Method* almost made the shift, but it made major changes as the methodology comes into question. Philosophy flirts with methodological changes, but the history of philosophical methods has yet to be written. But certainly phenomenology and the analytical schools have dominated the journals for a long time. Paths equal truths that are sometimes uncovered for a while.

765

Why is the hunt for wisdom inside books or even in the writings of philosophers? Can you look within us to find your own wisdom? Answer: you should and right now. The answer is not in books. The philosophers are the guide to your own path as part of the self-education process. Why not work on your own project? Find your own path. Why follow the path of others is just simply not your path. Other gives you some clues and shows you some horizons, but you still need to find yourself. Find and know yourself. How can you search for yourself and find anything at the same time – keep looking?

766

Boredom can lead to great things. Perhaps it leads to many tremendous thoughts.

767

Vituperation – bad look up. Or, a real condemnation of a person, place or thing.

768

Thinking requires words and that of course means more than that a few single words. What would the images be of thought itself? What is the image that comes to your mind when we say humans are the shepherds of Being? Enjoy the process.

769

Method gives the mode of access. In other words, method can be seen as putting oneself into a space or a house within which one sees different views of world though the windows. Truth as certainty is in question. False and errors are the singular truth.

770

Can you name the real difference between Heidegger's Da-Sein and Husserl's phenomenology of consciousness? Clearing of Being (Lichtung des Seins).

771

Pick between idealism and realism – now!

772

How to make the distinction between ontic phenomena and ontological phenomena?

773

Where, I posit all Being. Positedness is the abstract form of positing (verb, process). A will or not a will – that is where we are now.

774

Can you have an openness that is not spatial at all? A non-spatial openness – that is what I am talking about now. Openness as a total process is opening and doing a horizon for human. Can we talk about any-thing that is not in-space? Is openness before (metaphysical, ontological) space? The problem of “before” shows itself, this is a philosophical problem (maybe one of the major questions of all times). Is suffering in any direction that you can point toward? Buddha has the answer – just ask him on the road.

775

More scribbling is more of the same.

776

Do we have an unfulfilled expectation or just total disappointment in what philosophy can do for us?

777

Ontic – I am upset. Ontological—I am distrusted. Ontological – anxiety or boredom.

778

How close are we to the truth in either space or time? Why a spatial analogy? Nearness and distance seems like the wrong analogy. What would be better? Open up the space of truth and the close the door? See the problem with the analogy? Or, can you feel the space?

779

Oh, I want to say something about Being that has not been said before but to be more...

780

Words are the cloths of thought of the Being of Beings.

781

Lay out all of your presuppositions for me – please. Never thought of this before?

782

Zeitlosigkeit (timelostness or timelosthood) or Zeit-lost (time-lost) – not at the right time, in other words, timing is everything.

783

Hyper-man, trans-man --- thinking of the over-man and what that means. This is just a pipe dream for the 1960s set of the subpopulation. We really are only who we are and be true to your nature. Become more than your programming and more than your current awareness – if you can. See John Lilly's *Programming and Metaprogramming in The Human Biocomputer* (1964-1966 working on this book). Which for him lead directly to write *The Center of the Cyclone* (1972) and this let everything out in the open; and now we or you can take on any of the metatheoretical positions. Talk about the rules for Chess is a meta-rule conversation.

784

Non-spatial sense of time and temporality.

785

What does the expression of “having no time” mean for what is our experience of being human? Projecting out of the experience of possibilities. How do we do that? Or, “having spare time.” I am lost in time and you are most likely lost in space.

786

Do we live in an uncanny age? I think not – just more of the same. How can we review history and then determine the essential nature of the age as uncanny. What is uncanny is the limitation of real knowledge and loss of much of our local knowledge?

787

When will the concept of frugality take over the Internet? Have patients in therapy?

788

Art is more than comprehension.

789

What is the appropriate methodology to explore the lived-body? Alternatively, is it moods for that matter? Our bodies are part of our moods as expected.

790

Can we make an axiomatic investigation into the trans-valuation of our core values? Deontological issues at work – no doubt.

791

In Scholasticism the word was given from on high without facts, proof, or knowledge. Sounds like our government administrators.

792

The theme-ization of emotions and moods needs to be developed.

793

How do we determine our fate and destiny? We are waiting for the calls? Or, just a call. My fate is like opening a Chinese fortune cookie and having absolute nothing on the inside of it – yes, that is my future and my fate. An empty fortune cookie and an empty future.

794

Can one blush when no one is around? Certainly, a strange idea. The “one” of the other is still in our mind. Example, Japanese and their way of dealing with shame.

795

Can we unravel the fabrics of our lived-experience? Start now.

796

Method first, since the rest just follows after the method is decided. The only thing to say is the way as the goal is not to get to the goal but the entire processing.

797

Science is dominated by methodology, but philosophy is generally dominated by content (ethics, ontology, and metaphysics). I think we need to throw out the whole concept of method for the truth and just start over with re-thinking this whole notion.

798

Method equals the object as seen by the methodology.

799

Can we lose a concept like substance from the philosophical vocabulary? It would be hard to imagine that we lose a concept. On the other hand, are we just doing a re-different project for us language mechanics? Splitters like the ambiguity of the English language.

800

Which science studies moods and what methodology should be used? Moodology, yes, I am moodologist for a short time here.

801

Ontology or transcendental as Kant would say and perhaps he thought that too.

802

Concept in Greek **lektón** (logic and between thought and the object too) and **prolepsis** (preconception of the world). Perhaps a preconception of all knowledge.

803

Give me your metaphorical sense and I will get it “fixed.”

804

What is before conceptualization in your mind? After-thinking (nach-denken) or vor-denken, that is before-thinking. The whole project is just “defining” as a general way of life and thinking. Muse and ponder your life – first step now.

805

Is the whole concept of method more than just a simple list of procedure? Why is that? Think about how you approach the “stuff”; namely, the “how” of getting to the “truth.”

806

Why do humans find the most important thing to be the predictability of life? Why not want more surprises, more riddles, and more lightning strikes of the big surprises? We need predictable of “reality”, the constant of cause and effect (law of causality). Contra the fictional nature of method for sure – against rules for finding the truth in the glimpses.

807

The fanaticism of the sheep who want no change and no question marks in their lives (no riddle either).

808

Let us pick up a concept off of the street and use it for a while. The gutter methodology.

809

Given that life is a conversation (Friedensfeier), what more can be said?

810

The term of the “objective state of affairs” seems very strange.

811

The old concept of *nunc stans* (standing now) was the basis for “eternity” in the eternity of the moment expression. Just a way of talking about ‘us’ being in time as finite human beings. Our moment is always the prescient of our stuckness. Neither past time nor future time is here right now with us.

812

Where can we still find the supersensible realm? Does it suffocate you now? Under rocks or in the Heideggerian quarry of the thinking (GA65).

813

Can we leave the whole principle of identity behind or is it a presupposition that must remain? Answer: problem. Advance riddle class.

814

Principal of reason or nothing is without the ground (reason). This again is at the bottom of science and may be more too. Given so many presuppositions what can we thinkers do?

815

Hermeneutics or no final truth.

816

Simple ideas are often the clearest.

817

Facts are just simple theories. Ok, facts are not the final fact of anything.

818

On the way, seems to imply a goal or some kind of aim. Which way are you going? The snake in the bamboo shoot – going some way and somewhere fast, but the actual direction is unknown. But you have one of two outcomes (1 up very fast, or 2 down very fast).

819

How can we think about anything by excluding all scientific thinking?

820

Responsibilities – that means the whole world is expecting the best from you. The planetary defensive system must be operated and soon, since time is wasting. The cry of the “incoming.”

821

War should make us change perspective from inwardness to the external world – as if there is still space or time for total war.

822

Idle periods are for the examination of our lives. Pondering the “what’s next?” decision.

823

Whom do you call when God makes a mistake? Why would you (human) think that man is just another one of God’s mistakes?

824

How long does the pain of conscious last for you? A day. A week. A lifetime?

825

If I found a ‘pale’ disciple on the street, then I would ask the Buddha to rid me of that disciple. Who really needs followers or even a non-follower, whom was once a follower?

826

Luck is just another word for applied statistics.

827

Cher asked the question: can I turn back time? This is a hint for physics and a thought for the non-rational animal. We can project possibilities in both directions (backward and forward); however, that does not mean we can live in those thoughts.

828

Why search in the past for beginnings. When the future does awaits those who are ready to move forward in the past of the future – just like the movies.

829

A theologian's question: can you have a moral God without a God who is "in" space as we know it? God cannot occupy space. Obviously, we have a tough time with our limited concepts trying to wrap our heads around God's relationship to our moral world. Where was God during USA's 9/11? Natural evil is a problem too.

830

Make a case for a great man – instead you find sport figures that abuse drugs and poor dogs.

831

What would it mean to have a real ontology of evil? Assuming that evil real exists. The assumption is bigger than the question. What are the presuppositions for a dialogue on evil? If we are to have a dialogue on evil, every sentence must begin with a question mark, since the concept or the reality is such a topic. Evil is behind the world of appearance. A slippery metaphysical concept or a part of reality – you decide.

832

A few words for the wicked (am I talked about you?). Still looking for sheep do you want to fly with eagles? What are the value rankings for sheep and value rankings for the eagles? Now, do you see, hear, feel, and sense the central issue for philosophers? Values ranking is part of anthropology of philosophers. What? You thought philosophers were above an anthropological study of philosophers? The big news is most philosophers are sheep and disciples of the great ones, since their essence of philosophizing runs deep with mere scholarship; that is why the footnote is their singing of perfection. Scholarship overall is their eternal sign. Interesting how many of the thinkers of the 19th century were in peripatetic (*περιπατητικός*) Academics, e.g. Hölderlin, Marx, and Schopenhauer, and of course the case of Nietzsche. They started with the great "Latin and Greek" and end up with German.

833

If Nihilism is defined as goal-lessness then why not just say it? The process of setting goals out there in the future is done by the culture of the society. And in the case of war, is done by the government. Goals and objectives are like company's annual reports and in the extreme cases in the Soviet Union periods in the five year goals. The goal of progress is our most important product. The goal is happiness. The eschatological goal is where we are all going in the religious science of some kind of heaven or hell with or without the virgins (or the rivers of honey) or to be re-born as karma. These goals can be cultural

values or religious values. Eugenics has a goal to improve the human species (many Star Trek episodes). We have already used eugenics to improve most other species (even cats) and including plants too. Metaphysical goals is the Good, the Beautiful, or the Truth. Where do we start with goal setting? What rank of values do we use as the start for goal setting? Looking for goals in all the wrong places – just like looking for love in all of the wrong places (maybe some people might be thinking of bars or churches). What is in human's nature that we think of goals at all? How can we be goal directed?

834

Can philosophies ever get to the place where it includes “explanations”? In general, the realm of “explanation” is science. The great Hegelian metaphysical system gives both description and process “explanation” in a rational way. This methodology leads to Karl Marx to understanding the forces within society and it gives descriptions and explanations of how society works. Although, I think at some point Marx was in fact doing sociology and economics – not philosophy. Marx was also clearly giving us a worldview and value ranking (and more). Utopias defined as just goals. Communism as a utopia project, with the radical idea of bringing down to earth a communistic society with an extremely strong equalitarianism twist to it all.

835

Against metaphysics – we deny eternal anything (supersensuous realm, or God or immortal soul or life after death); deny **homo animal rationale** (humans as simply an animal with reason); deny idealism, rationalism, positivism, realism; deny nihilism in all of its form; deny the ranking of values and its connections to forming a worldview; deny Being as a being or just beingness. Negatively, we want to define the path not taken. Where is the path for us? Wisdom is and can be without metaphysics. Thinking is a projecting without absolute support or guarantees from God or anything eternal.

836

Kant's metaphysics is science (*Wissenschaft*) or its nothing at all (Kant agreed), Fichte the *Science of Knowledge* or in the case Hegel the *Science of Logic* (*Wissenschaft der Logik*) the dream of idealism was philosophy as a science (*Wissenschaft*). Now in that time the term “science” was not exclusively a natural science (only) or hard sciences or even social sciences the so-called “soft” sciences; but rather, science meant systematization and rigors with a foundation of rational truth based on certainty. Clearly, Descartes' method was a requirement as the aim of certainty. We do not need a fuzzy truth at least in the time of German Idealism – what about now?

837

Plato as the beginning of metaphysics, Hegel's reinterpretation of Aristotle and outside of Plato's cave in sunlight as the highest point of metaphysics and reversal of Platonism as the end of metaphysics with Nietzsche. The creation (Plato's ideas) of the super-sensuous realm (eternal) to Hegel's *Science of Logic* as the categories in the mind of God before the creation of our world; and then to find Nietzsche who is the counter-position (upside down Platonism) of untying the sensuous realm without any super-sensuous. The cutting out of super-sensuous realm (metaphysics) and the affirming of only appearance, which

is where Nietzsche started; and we can call this the chainsaw approach to cutting out the of super-sensuous (over-world) world. This is the starting and the end of what has been called metaphysical thinking or hard-core metaphysical philosophy. The alpha and omega of metaphysics – that is what we are talking about here. I think Kant would be hurt the most – personally.

838

What is the process of “valuation” and what does it mean for thinkers? Words have meanings and objects have value. Is valuation the highest and most important process that humans do with their world and with their experiences? Are all ideals assumed to have one of the highest (ranking) values? Valuation Heidegger’s (see GA65, p. 147). Does evil have any value? Is it a place holder or just part of the flip side of God?

839

The collapse of philosophy lands in the great country of positivism and common sense. If you are looking for answers try either religion or positivism, (common sense is the default).

840

Being Becoming Thinking – make this one word and one processing, only then can we move into a new space and region of thinking. Can you see, feel, hear, and sense this whole processing of this experience? Make it ‘all’ a verb – please. Alternatively, should we say verb-ing, as a total process of verb-ing everything we say or think? Processing overall. Ultimate is the world as verb-ing? Answer: yes, I think so or should I rather say, yes, thinking so.

841

Eternal ideas and ideals are what the sheep need; then why not give them to them, and hence give them a little peace of mind. For the rest – you need a deep thinker to get to this place and then you need to become an eagle philosopher and let the sheep sleep.

842

Why do philosophers always try to have some kind of logical (spatial, temporal) “before”? The impulse to the prior is deep, deep in the mind and comes out all over the places in the land of philosophy – they cannot help it; it is very hard to attempt to control the prior and foundational thinking (Husserl and Heidegger both had heaps of this stuff – some of Kant’s influence no doubt). Hegel looked into God’s mind before the creation of the world – ok, let us say that was a thought experiment like Einstein’s.

843

Why not love unpredictability in all things? This is the innermost nearness of those shifting in time objects, meanings, and rank order values. Wonder makes it all happen. Can we have an “I wonder” without a will (should there be a question mark here?).

844

There is no such idea of “perfection” except as it applies to some written word that we attempt to conceptualize. Why would invent such a word and how would ever think to apply it to the world? Philosophers and theologians both love the language without thinking what it actually means – ok, me too.

845

If we could talk with Anaximander, what would we say to him? He just knew without the “subject” in the way the world as a given.

846

How can we have a methodology without a doctrine of categories that are logically before all methodology? Methodology and its general relationship to language; and language as part of the given factoid or let us get language out in the open and clearing between man and the Being of beings.

847

Kierkegaard was an outsider. Ok, he really was an outsider. Think about it! He took courses from Schelling and the confusion had begun long time before that happened.

848

How can we put metaphysics into question and be somehow outside of metaphysics? This would be a countermovement and a denial.

849

Onefold or Henfold, that is for example, more questions and concepts for our Henologist. If we start with a onefold, then how can we ever get to a twofoldness? Now, do you see and hear the problem? Onefoldness opens up all Henological problems. Cute – now is that semantics or just a simple valuation or trick for a strange kind of thinking? Wang Bi too.

850

How can we even say the word “un-experience-able or un-experience-able” without knowing that we can have “no knowledge” of what we are attempting to actually “say” or can you catch the drift? What are we ascertaining from these remarks? Remember these remarks are just unforgettable as you read them – it sticks with you.

851

What is the becoming that makes all the changes in the world?

852

How can we get wrapped up in the differences within differences? How – indeed? Endlessly the differences must (should?) roll-on. Differentiation is abstraction and yet a real process – everywhere we can see (Hubble deep field) are the differentiations in the way out in space. Interesting the dark space between stars in the deep field is really and actually dark, so people think that it is the end where there is nothing else to give light out there.

853

Plato's cave includes ALL that is essential and important in philosophy! Yes, that is right. Rightly understood metaphysics is only footnotes to Plato's cave.

854

Embraceable Being is that what we should be saying.

855

Should we just say what metaphysics really is in truth: compartmentalization. Do you find that questionable? Well then think about what something like un-compartmentalization would look like. Perhaps in a word “pale.” The great Metaphysical night is more realistically than the metaphysical sunlight (Plato and Hegel).

856

Subjectivist is much more than individualist – don’t you think?

857

Our lives are inexhaustibility as such. Like it? Elucidations of life are given here. Ambiguity overall and this can be seen, felt, heard, and sensed.

858

Mis-understandable has to be one of the most important states of mind, since our wonder is based on this strange word: Mis-understandable.

859

Why do some humans want to get out of Plato's Cave (a simile) and go into the sunlight; and hence, to see Plato's forms (*edios*) in themselves? Plato's cave story is more or less than a story? This is another example of early science fiction. Nevertheless, the burning “desire” is clear in our wanting to get those eternal forms in our mind. The higher or world beyond our “now” important experience of the lived (facticity, Faktizität) world. Faktizität is the way, or our worlding.

860

Can a value judgment be something different from just a judgment – may I ask you my mighty reader? Does the extra part of “value” change anything?

861

Sometime we lose our way in the lightness of sunlight, and only be starting on the path again, can we see the mountains toward which we are proceeding. Are we waiting for radio communication to begin our trip in the high mountains...no, since even without a guide we are ready to move up the mountain? In philosophy and maybe in life there are no guarantees handed out. Even the great concept of “progress” is not even a guarantee – maybe backward motion is the only direction that can be seen and nothing can be heard at this time. This means everything important is unquestioned.

862

I want to overcome metaphysics – **the** “how” is the only thing that is unknown (W. Dilthey, and Martin Heidegger).

863

Can aphorisms bring intensification to the table? Aphorist methodology is the one constant that help brings forth the necessity and insight. We need to keep on polishing the “words” until their inter-light shines forth. Bring up the intensity for now. A word is a hit – hitting hard with the right word.

864

Perspectivism is just another way to look at the world. How can we stop the mind-stuff from the processing of the world around you and me? Patanjali in his *Yogsutra* says, “*Yogas Chitta Britti Nirodha*” or “**citta-vrtti-nirodhah**.

865

IF we bake one great idea and plunge it into the ice water, then can we forge the idea on the stage as a ripen idea? Do we need the anvil and steel to forge the greatest ideas in the quarry of great thoughts (a prior, fundamentals, ground, all of these are the old stuff of dreams)? We to beat the ideas on the anvil – think of this concrete image.

866

How did life end up being against life? The whole ethics and morals against life – why not life affirming and the meaning of planet (deep ecology)? Looking for the glimmers on the edge of thought and in the partial silence of the be-thought.

867

Art is life affirming, perhaps that is why artist are often at odds with the moral world. Let us strive to break rules and find new visions of life. My best examples are Richard Wagner and Nietzsche against all of the sweet little sheep.

868

Ordering and ranking values into a hierarchy is what we do. This is the process of value thinking or maybe just value-ranking followers. A genuine question is maybe just a great riddle for the both of us.

869

Faith is not an epistemological question, since it is the opposite of knowing – what too strong statement for you? Would you like it re-baked?

870

Which philosophers cultured their disciple? Why would you want someone to carry-on your thoughts? Perhaps there is assumption about scientific (stringent, sterner, strict, rigors) methodology? However, really; why asked someone else to follow in the same

footprints as you go up the mountain? The best case was Husserl and Heidegger – a strange pair. Nietzsche is the best counter-example. Follow my lead – not; follow yourself – always!

871

Decadence in my way of thinking is rare in the individual and is somehow a supra-culture property of many cultures. Decadence trends mount – they are everywhere.

872

Superabundance of life – who can stand behind this overflowing of life force and still think of themselves as philosophers? Since most philosophers want to negate life forces, perhaps the whole thought is a counter diction of speech. Should we think about hedonism at the ontological level instead of just a moral point of view? Revenge against life or is it the big negation of the fullness of life. The greatest and the richest is simply life as such, life as it is the wide-open position meaning. Perhaps we need the destruction of all Epicureans (opposite of Dionysian). Can you see it clearly or are you waiting to hear the news?

873

Tensions drive life toward a higher level and a different dimension. Can we grab those tensions and let us get on the wave to be driven much higher?

874

What is behind the human ideal of human progression? Why do we need the ideal of going up the wave, when we are in fact (our reality) going down the wave very fast? Nihilism as an –ism about ideals and values (highest values have de-values themselves). The highest values themselves have been called into question, and hence, their ontological status is at issue and is just a question mark. Always read the question marks on paper and in life too. c'est la mode or in French, "That's the fashion."

875

Has life itself become a problem for you? Is your every step called into question as you attempt to advance? Do you want the answer to your problem of life? Enough nonsense – there are no answers and it is foolish to even think that life was an unsolvable problem.

876

Distress and agony is the first step in defining urgency. Otherwise, there is no need for a question. In the first beginning there is wonder without urgency – now, there is urgency in what needs to get done. No reason to gloat.

877

Goals are needed – soon. Who will set them for us? Who leaps into the void and masters the process of goal setting? Where are the masters? Who has the arrows to shoot into the future and set out goals out there in space and time?

878

Unleashing power – the words speak to the need to push power continues. Power speaks to the power placements and the total exposure of force.

879

A single word that breaks out the issue is called merely: decision. The breaking point is reached, and then the world is seen anew. The ground underneath is shifted. Avoid all decisions that lead to a questioning nature.

880

How can realism be less real than idealism or is that realism just simply shows what is real? Hegel thought that everything real was rational; but everything that is real is actual which may or may not be rational (assuming we can talk about what is irrational (un-rational or rational-less). Marx's confusion about the Hegelian system. Marx was his own thinker on this issue.

881

What are the limitations of metaphysics? Kant was interested in the bounds and limitation of reason, so what are the bonds and limitation of metaphysics? Metaphysical thinking is thinking about the infinite, that is, the super-sensuous – where it places the value in the world beyond the earth. Should we allow such a thing, or not in our hard case of real truth? Do we have a choice?

882

Philosophy should be considered as the ultimate playfulness of human thinking. Boy, does that take your hat off and let you muse on the nature of life. Do you feel the ambiguity or is it merely – profundity at work now?

883

Is the human (carbon unit) more than just a rational animal or an animal with reason that can think? Some want to say a being with a soul. What is the sole and unique part of the human that makes them more...? The projecting (thinking) into different possibilities allows us to consider many alternative ways of thinking and acting. Temporalities and the dimension of time and space allow those projections. Think of a cat playing chess. Expand the analogy in your mind.

884

To totally echo the song, alcohol makes people drop their clothes. Hence, there is an ontological problem – from clothes to no clothes. Designed to keep the bugs off of the skin – one great idea here. Or, seeing voices in the air.

885

The current little piece of history seems to be broadly definite as the USA government and people that are so called “leading” it are inept and have caused the creation of the wars in South Korea, South Vietnam, and funded the creation of **al-Qaida** (sometimes

spelled **al-Qa'ida**, Arabic: القاعدة?)? There is one thing to disagree with their policies and actions; but it is another thing when they are clearly impotent and seem not to do anything right and certainly picking the wrong people to head various governmental organizations (FEMA, and CDC seem just to be the two most obvious). Reagan and Bush always wanted less government and loyalty was the most important factor for getting a government job.

886

At this point please check your pants and see if you have some ones else pants and they put cocaine into their/your pockets (the case of Lindsay Lohan). Gee, can you believe they dropped the charges on that one? Laws do not apply to rich people – to make an obvious statement of fact.

887

Anthropomorphism – is a way of getting to the final core of being human.

888

Hegel tried to make the world understandable (rational and actual) and to address the intelligibility of the world all at one time – a complete system was the answer with God as the rock foundation at the base. Marx dropped the “God” part out of Hegel’s system for good measure – of course.

889

You need to think about evil’s (should we say ‘sin’) existence in attempt any dealing with evil. The assumption of evil itself has to be called into question and its meaning made clear for all of humanity to realize.

890

Did God create evil or did He not have the strength to stop it or was God unconcerned about evil in the world? Do we become the godless metaphysicians trying to do theology on the nature of God’s power and our relationship to God? God has no morality; hence, evil is left to reign – why do we not have more evil than we have now? On the other hand, God could just be showing us His incomprehensibility to man and evil. God works in unknowable ways, for example, during 9/11 was God absent or did God want to punish USA or was God supporting Islam versus Christianity? This is a hard question to ask, since I have really-made and pre-cooked answers to dish up for dinner.

891

What is really out of our hands? That means, what is in God’s hands? Possible worlds just means most likely we are not living in the best of all possible worlds. God’s is indifferent between these possible worlds and therefore most likely does not have reason or rationality. The world and God both either intelligible or completely and totally unintelligible (one or the other you cannot have it both ways). God has become incompetent (other solution that is no solution). If God can decide, the life should be a great deserver. Is this all just a simple form of rhetoric? Evil is part of the bigger plan –

just wait until it unfolds for us before we know evil fits into our bigger picture. How long do we have to wait? Not long – do not worry for that.

892

Why is the pain of seeing other people die, so different from so many other kinds of pain? Love twisted in reverse during grieving. Sometimes it is not directly linked with someone passing away, but rather at the point when the deep realization knows the end will come soon.

893

Where is my tea? Need to fix another cup and then shift gears; and enjoy the cup of tea and think about those moments of reflection and pondering the world. The meaning of the earth or not to the other or the “beyond” the world.

894

The applied pointlessness-ing or is that our actions as the worms running around in the mud of the earth shows us in the best of light? Perhaps this is why so many people attempt something outside of mud on Sunday mornings (although many wonder what they will wear – a very deep religious thought). The desire to make sport figures something to look up to, then the whole notion of reading biographers, the whole issues of the USA presidential scholarships (a brush with the famous), the need for trash celebrities and walking down the red carpet – all of these point to those feeling low and wanting to find something (someone more than their low level). Look outside to find something more...

895

My longtime friend Kamlesh Patel needs to be mentioned, he watched after me when I was new to India and Dr. Dhirendra Sharma (formerly of MSU and Jawaharlal Nehru University). Dr. Dhirendra Sharma is the whistleblower and Convener of the Indian Committee for a Sane Nuclear Policy (COSNUP). Idealism as a starting point to get to realism (for a change now). Early times in India in the fall of 1973.

896

Eloquent is not a word for theology or life. We need a word that includes much more and of course much LESS too.

897

Liturgical containers – wow, talk about a symbol without any real meaning, it should rather be that we have religious feelings from the good words or the inward thinking of God (like Hegel). Man’s reason connects with the essence of the biggest Reason in general – which is God or reason to Reason, which is the connection between the little reason in our minds and the big Reason that is the universe and everything inside (there is no outside of course). We, who are now way out in space.

898

Experimental science is the same as experimental mysticism – let us make it a practical affair.

899

Paranoiacs – best idea yet.

900

Can we download or just dowld? No, that is not a typo but an example on paper of what I am talking about.

901

Metaphysics; we all are still looking for a way to pull the plug – and really soon if we can do it. Deny – all truths and all claims to the truth as well – please.

902

Do you know what reality revealer means for us? Answer: A pro-mystical experience.

903

Platonists – the basic assumptions for a wordsmith to like those ideas and ideals in language and put down on the written page for once - anyway.

904

Abstract materialism is just as abstract as abstract idealism. What is the notion or idea or concept of concrete materialism?

905

Does **luminous secrètes** have anything to do with life against the dashboard of some junk car? Alternatively, is it just practical idealism today?

906

What can be reasonable about the nature of the totality irrationality? Catching the wind with a knife? Do we want to be reasonable about our irrational nature – today? Yes.

907

Is being nefarious a good idea for one day or a year?

908

The banquet of thinking is just our first step. Need we have some gratuitous graces for the party? A little incorrigibility – please for once.

909

What happens when you reject the whole notion of counterexamples? A little thinking – perhaps? Concepts in two realms.

910

Parenthetically speaking – we need to give another context to our thinking in aphorisms.

911

The total way of disinterested actions unutterable delicious frenzy of thinking – yes, that is what I have been looking for and am seeking now.

912

We have eloquently unfinished business with Nietzsche.

913

We hear that there is a total unwillingness for the ironically conceptualizations of where to start philosophy, where is the beginning of thought, where can we even look to find the beginning; and without a beginning, then we are lost in space and without directions as well. With must the science begin? – Hegel asked the question in a different context than what we ask here. Heidegger also wanted to start a new beginning to what he called philosophy (a non-metaphysical beginning, perhaps not possible). Heidegger still caught up in the past... (later try to get with and against technology – like the Amish).

914

How can we be both over-responsive and introverted in our life?

915

We need to tell you an odious story about life and our role in life as it comes into being as a mere thought process and is written down and read by someone.

916

Concerning the problem of evil how can we know what it means to be generally part of the greater (bigger) God's plan for the world and for us in this world? This plan should be told to us ahead of time, so there is no problem understanding God's intentions and why evil is necessary. If there is nothing we can do to change the actual (real, genuine) evil, then this leads to quietism or just standing down. What is the true nature of genuine or actual evil in the world? If there is no genuine evil, then there is no real problem of evil; but on the other hand, there is real evil. The world and people have seen it and sensed it too. Why God will create evil in this perfect world? Most likely, this is an imperfect world – for sure. The "we" of humanity is the sum of the most "evil" in the world; think of this issue as evil and it is not in animals.

917

The gift of free will includes evil in the totally package – "no thanks" would be the best response to such a gift to humanity. No gift then no evil and no misery in the world. What a great 'deal' to give the humans – what a great question for us?

918

Should we have classes that teach us to avoid evil? What age would we start such an education? Start at age 10? Or, just leave nature alone and evil will leave. Less evil means less role for God's purpose (assuming that Evil is part of God's plan for us). God's purpose is to first give us free will and then wait for us to rid the world of evil – how is that for a plan?

919

If God really knew our nature, then the world would have been designed a lot better either with less evil or more strength to change the evil in the world – which is it? Please cough up the answer now.

920

Spinoza was a pantheist at heart and that means he was still a believer and was not an atheist. Our friend Spinoza was kicked around by the best of them (Hegel said a few nice things). Even Nietzsche felt a kindred spirit with Spinoza (Nietzsche's letter to Overbeck 30, July 1881). Five main points of Spinoza's teachings.

921

Kant wanted to know the metaphysical realm with reason and make room for faith; but he got stuck by his honesty, since he knew that both were unobtainable per se.

922

Does the world work the way it should be working or do humans have to intercede to make it work better? Why are we (humans) needed at all? Everything might better if no humans were present. Certainly better this for planet we are sitting on now. Look around and see what you have done.

923

Nietzsche's eternal return of the same has a kindred notion in Kant's categorical imperative – Nietzsche's kick is you do not have a choice, since he includes the will to power as *amor fati*. Given the best of all possible worlds, then how would we make it universal for all human experience?

924

It is possible to have purpose in the world? How would objects have purpose? A nut becomes a tree but not that it has a purpose, since purpose is derived by reasons and includes a choice not to have a purpose, but a nut can never choose to become a fish. Why is that?

925

Purposive-ness is reason. Purposelessness-ing means chaos and aimlessness without reasoning for sure and counter-Purposiveness comes to the forefront.

926

Being, Thought, and God are one and the same in a certain identity (sameness-ing). Is this the truth or some kind of a paradox for us?

927

Hegel said philosophy is theology; where Heidegger said metaphysics is onto-theological. Is this the same idea? God according to Hegel controls the world. If there is a large divide between the “is” and the “ought”, then only God can bring the two together as the one world with God. Or, should we say underneath “God” or underneath the “gods”?

928

Human freedom is a wholesome strike in the opening of Being and thought.

929

Reason knows only the boundaries of thought.

930

Chaos and laws of Purposiveness are in opposition to each other.

931

Philosophers start out against skeptics and start their own method(s) with their own skepticism—why do they do that?

932

Reason is a weapon in the hands of all rationalists.

933

When we have disasters either human or natural – does that mean either:

- 1) God was absent?
- 2) God was punishing us?

Answer: God was asleep or God created everything and left us or we needed a kick in the pants or God does not care or God gave us native freedom and so God stands by so that we have learned about our freedom or God enjoys punishing us. Only God knows and the phone line is dead because of no payment for the phone bills.

934

Bodies are buried in some cultures and religions and some cultures and religions cremate the bodies. Earth to earth and dust to dust – but energy and energy given. For me why feed the worms, I would rather be cremated. We are all made of star stuff, so why would it matter for us? The body is matter and we remain matter, but somehow the electrical energy is “in” the body when we are alive and leave when we die. Matter still has energy within – life forces energy.

935

Roman was the mob. Where can we see this ideal in the USA today? Gladiators and football players, the octagon fighting, all of this are the signs. Not just a few resources, but increasingly more resources and million dollar contracts for our new gladiators (sport figures and players). We all want gladiators to show up on TV for the sports to watch.

Why do we need this now? What is the point in history such that we need these sports now? Are we looking into the past again to try to find the way into a better future?

936

How can we find out our own presuppositions? What kind of thinking do we need to inquire into presuppositions in general and next, how can I look into my own thinking to find my fundamental presuppositions? Big project – keep looking.

937

Worldview is knowledge of beings and an ‘attitude’ toward things. Worldview is closely connected to metaphysics as such. How to drop this whole philosophical problem? Drop it where and on whom?

938

World picture (Weltbildes) used by both Nietzsche and Heidegger. World as a picture means the world is conceived as a subjective mental picture in the mind. This world picture is a representation of the world, nothing more and nothing less. Humans are just a subject and the world as just an object. The objectiveness of things (thinghood) is the outside of the process according to the sandbox version of metaphysics.

939

Human ---- this gave the entire power of their life’s energy into the position of God; but it only takes a single moment to take the power back. Nevertheless, the responsibility of evil is a harder choice. Define evil or just let evil be.

940

I know nothing, which means I am a follower of Socrates. A stance toward the questions. On the other hand, perhaps a viewpoint or standpoint is in fact called into question by me at least. Who calls for thinking – here?

941

World is outrageously bad, therefore, no God as creator and not evil, but rather, just a simple bad design. We need a new blueprint – that is all. Where is the manual for life in general? Looking once again for the “manual” which has the “answers” for us troubled ones?

942

During the old times of Hegel, Fichte, and Schelling the thought about a personal God begun to unravel in their minds. God with a beard or not. A God with a real concern for morality became a question mark. Lisbon earthquake of 1775 (shock Kant and many philosophers at the time)? Let Kant to write and study earthquakes. Evil or love in the world?

943

A single ‘theory’ without a connection to experience is as good as a theory with a good counterexample.

944

I have an explanation for any and every event you can tell me in the world. Because I can use reason and all events in the world are indeed rational. Who is speaking? Or, who is speaking! Or, is just someone is speaking now.

945

God can indeed remove evil at any time he wants – but he is waiting until we are ready to really appreciate the acts. Those who had lost faith would quickly gain it all back

946

God does or does not exist; God is or is not benevolent; God is or is not omnipotent – therefore, God is or is not doing anything about evil and God should be doing something. What about foreknowledge? What about our need for a good purpose for the world? The all (entire) world is just a question mark for us. Do we need someone else to tell us what to do – since we want to escape freedom (E. Fromm)? Our fall from freedom is imminent.

947

Why did the Chinese philosophy not get into the evil problem? Not any issue for them? No. The force of the problem of evil is not as urgent as perhaps the European thought.

948

November 1755 was a bad time for humanity (in Lisbon, Moquinxa, Tetuan). Lots of lives were lost in a natural disaster (evil obviously). Was it a natural evil or just evil? Should we remember them or not?

949

Flattery is a good thing. What is the origin of passion within philosophical anthropology of our reflection? Is it simple will or is it more than that at its fundamental point? Passion as will to life in the extremes –this is a core question for all humans. Passion required for life. What would it mean to have a life without passion? Nothing – for sure.

950

Passion often works for the moment, but has somewhat less of a lasting effect. Sometime crying works.

951

Condemnation is perhaps best served up cold and hammered down with big nails.

952

Clemency is always media hype.

953

What can we do about the past evils that God let happen? We need for God to correct past evils –any time really soon. God needs to own up to the entire past history.

954

Candle lights now have a different mood than one hundred years ago. Check for lead (Pb) content too in candles. Many schools in USA need to open their windows and improve learning (yes, actually open windows because of the content of the air is harming students and children). Read the report “The Smokestack Effect - Toxic Air and America's Schools.” What are they thinking about? Nonsense and priorities. Look at their budgets and see what is the priority at most schools – fiber optics to the football field for making videos.

955

If a wink is needed, then just wink. If humor is needed, then just laugh – let it all happen. Cut out the will and let it happen without the drive for happening with the will.

956

My faults are my faults; I need, must, and should own up to them as just me.

957

The indemnification of our assumptions and presuppositions is needed to begin our start.

958

How can we withdrawal our own indemnities and just show indifference to some point of the real world? Indifference is a strange state of being for human beings.

959

A good temper is worth a great deal in some one's health.

960

A deal needs to be made with the final judgment. Who is in a dealing position?

961

You have some idiosyncratic ideas should you keep them or just let the whole individualization process be (let it be – please)? There are already many calls for being definitive in thinking.

962

Reason leads to profound happiness or unhappiness? On the other hand, is it complete a-happiness?

963

Your interest in morality calls for the distress of the ages.

964

Needed more weapons in the internal fight of ideas. We lack so much. We need a true physician of culture and our global ideals.

965

Moral-ism as the dominate form of philosophy because of our lack of metaphysical power. Sign of our culture.

966

Why was the whole problem of “consciousness” not known to the Greek thinkers?

967

What are the exigencies of life? Where would we find the building blocks of human condition, as we know it? Under the banner: tragedy.

968

Why do we wake up in the morning with a profound indifference (**adiaphora**) to our current condition and hope for our future and whole planet as well? Alternatively, is it the joy of the morning sunlight? Happiness is just one more choice for the two-foot stomper (carbon unit).

969

As the population increases there is less possibility to be noble – so be it for today. The herd both rules and controls. Sheep vs. us eagles.

970

Have you seen any madness to my method? Since my methodology is to engage myself and let you hear my inner dialogue on paper. My mind to my mind to your mind, my thoughts to your thoughts etc. for us –where are we? At some point is there a self-overcoming which leads to Zen and a no-writing state of mind? How can I put on paper a non-writing state of mind or state of “mind”? A kōan (in Chinese: 公案) is what I want to call for in this case and in all cases. Just give us a story with a question mark.

971

Even the distress in the funny distinction between the so call “practice” and “theoretical” needs to be enjoyed for a moment and then the laughter should start. Ultimately, this is all absurd for thinking. Should we blame Kant for all of this trouble?

972

What kind of methodology needs to be used for the advance science (or art) of value-ism? Table of content for the book on this topic? Still waiting.

973

Do I need to say again: what is the value of values? Survival or lack of it (the Greeks too).

974

Who, when, and how did we come with the strange ideal of “equality of men”? This is an idol that also ends up with humans have given for God all of their given “rights.”

Looking for the tablet of “rights” written in stone or is it rather sand on the beach.

975

Ecstatic nihilism or hitting all values with the big hammer and cleaning up all of the junk left over. Peak oil could be such a hammer for USA as a sudden increase in gasoline (prices) would be an emergency and an extreme distress for USA society. Other parts of the world need to deal with energy issues as well – and quickly. Long-term energy problems always show themselves as the power they have in the USA and most of the developed world.

976

We know the wind by seeing the effects; likewise, we should be able to see the effects of God in the world, but so far in vain. Perhaps this is too gross or too subtle to see it.

977

What is in humans that makes us want to learn and to try to understand – perhaps we are in the ambiguity and space where we are hung and know we can just as easily be wrong than right. If we were indeed right all of the time with 100% certainty, then there would be no confusion or ambiguity about our personal relationship with the world.

978

Against all things. The truth of thing-hood (beinghood) is a serious abstraction. How many steps removed should we let philosophers be from lived experience? Some say – enough is enough.

979

Should we be making things and thoughts more complex or should we rather make things and the matter for thought simpler? Many thoughts at work to increase complexity as an end in-itself.

980

Do you seek the single or the complex? Keep seeking.

981

The enemies of thinking are those with the disease of pacifist and just let it all happen to us. Can we be aggressive and overcome such small things as pacifist as a doing nothing way; can we be pro-active about life? Can we even mention wuwie (traditional Chinese: 無為 and from Taoism, Daosim) in this context? Active or passive as a general confusion.

982

Mistrust is just the beginning, which leads to skepticism, pessimism, Russian fatalism,

and some form of Nihilism. Start and pump-up your doubt about this whole idea. On the other hand, to go back to sleep and do not let this issue cause you any loss of sleep.

983

And we – we to still have to unlearn many things.

984

The truth in one word – unconcealment-ing (*aletheia*) and the untruth in one word is just covered up and concealment-ing.

985

The question mark means you think (let us hope this is normal for you).

986

Bob Dylan or why America wanted a prophet (he was not). He is not deep or shallow; but it is clear that “we” wanted him to be more than he was and even he knows that he could not step in and fill the void. A few catch phrases gave some people some music sales as well. Why did we need a prophet to tell us which ways the wind is in fact blowing? Can we get to Dylan and find out why he never showed up and of course why Joan Baez was so upset with him about his “no show”, since she thought if he wrote the stuff that means he would follow through – Dylan never showed up; and for Joan never did see the huge gap between talking and reality was never wider than with the case with Dylan. Dylan sees himself as an artist and that means no reality is needed, so can we stuff reality. Dylan needs to listen to his own words every once in a while.

987

As the population increases we need to get better at applied queuing theory, since we will be spending more and more time in a waiting line. Which line to get into? When to switch lines? How to gage how fast the line is moving? Applied queuing theory needs to be taught in all of the schools as a way to reduce time in the waiting lines or the queues.

988

Put a hole in the boat as we are in the water – that is what some people are doing as other people are trying to move the boat forward to safety. Which one are you now?

989

There is a time for many things as each moment becomes full of potential things. Should we wait for each moment to expand and become full or just wait a few minutes for the endless boredom to overcome each of the worthless moments? Need we say anything about this question to any others who do not know the truth of the moments?

990

How unreasonable is it to be reasonable today? Unreason is a dis-reasonable theory or an a-reasonable theory.

991

Why is torture so special for humanity that we need rules? This is a special case of inhumanity or un-humanity. Suicide or vericide or brother-cide or fratricide?

992

Is it supernaturalism or trans-nationalism or cis-nationalism? You think it through for a moment, please. Heidegger, Hegel, Fichte were all in fact nationalist – do you agree? Marx is the odd man out.

993

Scholars – those are the first group that will protect themselves at every point from the hard rocks of reality. Just ask them once.

994

Should we call the greatest group of thinkers the pre-Socrates or the pre-Platonic? Why define this group as coming before Socrates or Plato—why not just call the greater western thinkers before the time of confusion called metaphysics (a ripping of Platonism). Therefore, call them the pre-metaphysician thinkers. Also, call them thinkers before the Christian God without the single or all-powerful God; back when the Greeks had gods. This was clearly the high point – the rest have been decline and downhill or a really downer – for sure. How close is the Hindu to these ancient Greeks?

995

The first task we must start with is extreme ‘justification’ of all and anything. The clear ability is to proceed with the process of “Rationalization” is one of our basic traits. Who would say that it is our highest and ultimately our best trait as being humans? The process of “rationalization” is our way in the world – whether we like it or not that is just the way we precede with our business.

996

The anti-metaphysicians are also the dis-metaphysician. Where are your sympathies? Can you even see the horizon upon where this question marks stands?

997

Is there enough inherit value in the ultimate and highest good? The loss of values and the de-valuing process is what we need to watch and use the thought processes to understand the complete phenomena. We can call this the non-secular or/and non-holy version of deification.

998

Mystical explanations – do these words and ideas make any sense together? Perhaps we need to be on Mount Olympus to understand and experience these ideas. I am ready to worship our ancient Greek gods.

999

We want prophets – the real question is why do we need such people? Think about it. We need people who are the signs and who show us symbols as to the meaning of our epoch.

Prophets define as symbol manipulator – sometimes they do not know what they do, so says many. Look to anthropology and cultural studies perhaps examples can be found there for us to see.

1000

Bad dog five – a unit that drives the military agenda.

1001

Controlling snow is like showing the wind which direction to blow.

1002

DPA from seals – should be banned. Why are not more things banned in our society? Still there are 100,000 in jails in the USA. There is something like 50,000 people in the jails in the state of Michigan as of 2007. Why? What is the nature of humans such that we cannot turn them around into something better or at least not harmful?

1003

What is the process of generalization? Why are there no books on this topic, since it might be one of the special traits? Answer: that all makes us human. We look at phenomena or particulars or things and from these “individuals” start the process of “generalization.” We see unique and individual tables and – we say “table” and we think ‘table’ and it has become a universal through the process of “universalization.” Is it our language or thoughts or both that makes it through the process of generalization? Plus many things in our environment are manufactured to be the same. Ersatz nature of everything is part of our world.

1004

The question of ‘art is a disguised’ is short of meaning, since somehow works of art have drowning and a thick meaning “in” them or “attached” to them. The thickness of meaning is wet and sloppy. Ok, real and truly sloppy.

1005

We write commentaries on books which themselves are nothing but commentaries (on some x; pick your topic) as well. Books have some kind of intention or purpose; whereas commentaries have only the purpose making remarks about a book or articles or collections of writings. The point of commentaries’ is normally clear to the reader. Part of the issue of a metaphysical system in a book (like Hegel’s *Science of Logic* is indeed the highest point of metaphysics) is that the real ‘science’ does not reside in reality in any book. The ‘science’ is here the science of the ontology of the world – not our current version of natural science. The categories that can describe the whole process of the world phenomena is a verb-ing world as well. I stress the notion of “processing” like Hegel and even the Chinese book of *I Ching*. The real stuff of the world is not “inside” any book. What are books – really? Like the funny nature of reality shows on television these days. Books are not a metaphysical systems but only show historical examples. Hegel by the way agrees with this thought. Me too.

1006

Polemics against the whole idea of the universalization of language – how can language be re-done and re-formed for real life experience or to be real ontology or a complete reality and language? Unique singularizing as a processing and a verb-ing.

1007

Sometimes it is not religion that people find as a problem but it is organized religion which has authority (anti-authority to forefront) that is often the “face” of religion that does not seek their inner religiosity to come to the forefront of someone’s real religious experience. How can organized religion take religiosity out of the people? Puzzle and riddles for us.

1008

World ugly or the world beautiful – is it really just a question of viewer (of the subjective interpretation)?

1009

In the long run! Many things will become clear – just wait. What does “long” mean anymore?

1010

Principal. Know yourself first and then know the context. Contextual knowledge is first class and core to all.

1011

Again and again you need to read and then think really hard and deep. What is the origin and type of this kind of thinking? Before-thinking, en-thinking, or after-thinking or ni-thinking or antar-thinking; that is to use some Sanskrit prefixes. Our morphological of philosophers naturally using a prefix adjective to describe a special kind and type of thinking and conceptualization (and grasping) is what I am talking about today. How can we describe the kind of thinking – I think Hegel came up with nachdenken or after-thinking; Heidegger came up with en-denken or en-thinking. Kant used the expression representation (Vorestellung) and reasoning (Vernuft) with a ranking of thinking or a level of thinking with different levels and ways of knowing (maybe a questionable statement – thinking needed). Does this relate to the objects in the “view”? Hunting for a special kind or type of knowledge or knowing. What is the level and kind of truth that goes with that level of knowledge or thinking (after-thinking, en-thinking, before-thinking, trans-thinking, cis-thinking, inner-thinking, outer-thinking, side-thinking, sideway-thinking, sideways-thinking, backway-thinking, etc.)?

1012

Passions can lean in many ways and sometimes can help us move to a higher place and drive us to greatness. Alternatively, to a deep and dark place where we are overwhelming with passion that moves as a wave without regard for us – just taken up and moved.

1013

How can we find the sick thinkers? Look in philosophy journals. This is good news for the temptation is to rid the world of it all – please.

1014

Which do you want to rank higher peace or war? We want peace, so there is not basic change in the resources flows (namely, resources flows into USA, Europe, Japan, South Korea, Russia, and yes – China too). On the other hand, do you think we will give up our use of cheap resources without violence? If you are on the top you want the status quo (peace) and if you are on the bottom then you want change (war or something like it). Not nuclear war, but a re-arrangement of the classes and the ranking of all. What kind of changes does not change the status of resources flows? World peace is a great and grandiose ideal; but in the real world a banner for no change in positions and rankings. Moreover, the ongoing process of the oppression of the people and workers, and also is the ripping off of natural resources. So, no wonder “we” all want world peace, since it keeps us on top of the rankings. Who are the enemies of world peace and what do they want to do with the world now?

1015

Translating is not just between languages but between views of groups of categories (personal languages). Can a two year old think about *tragodia* or *parodia*? How about talking with a two year old about dream interpretation – we know that two year olds often have nightmares, so they have the experience but somehow not the language to talk to us about it (as I write I have a two year old grandson, Kaiden Curtis Young). This is one example that should give you an idea about the individual’s personal languages (groups of categories) and their implied limitations. Can people experience something if “it” is at the limits of their language? If you have never killed someone, then how would you know the kind of remorse that a person would feel after killing someone? Note: my father killed many people during WWII and I expect that many people that have gone to war have killed (obvious point). Soldiers have a variety of mental health problems when they return home (one of the worst for mental health problems was Okinawa during WWII, so many dead). My father was wounded and got a purple heart during the WWII action of the battle of Okinawa. Watching murder on TV is an example of superficiality of what kind of experience we are talking about, since we are talking about a gut wrenching experience. Another example on TV is the suspicion of adultery (often on daytime TV).

1016

What is the total health of the world? What is the health status of the world as we you know it? Overpopulated and running out of resources. Think of the Edinburg, Scotland of 1820 or the tale of Dr. Jekyll and Mr. Hyde. The double life is the life of double standards of the world. During the day the advanced people talk about the welfare of the world and then at night sneaking into the rest of the world to steal their resources. The oil trade is one of the primary examples, where we have to keep our silence. More and more oil that is needed for the increases is coming out of Africa. In particular, Angolan and old

standard Nigeria, because of the oil in Nigeria there has been historical a great increase in population in Nigeria. State of the world – indeed. A simple rush to grab resources.

1017

Why and who decided on the de-industrialization of the USA? Is it the overwhelming individual greed in a mass movement to ever go cheaper and cheaper? No allegiances to anyone and anything except the golden and might dollar (soon to be Euro or gold or something else). Is there a sickness or just the overall desire and ultimate pressure of greed? We all need everything right now and the bigger the better and if possible as many adult toys as we can get – now!

1018

As a thinker do you want to place new footprints in the snow on that barren virgin surface? Or, this is part of a new place and a new snow. Have I asked myself whether a new snow and perhaps an open sea is where we need to head? A new kind of compass is needed to provide us direction for me and perhaps you too. Do we still have the power and the energy (will to power and life) to step toward a new future or are as a people just exhausted and need to call it quits? Do we have the power for a new god after 2000 years or just the shadows in the cave? I can ask the question but do I have the power for the answer? You call it – please. Alternatively, have we suffered a loss of power too? (This is dated December 2, 2007). Dates in history mean nothing in this case, so why did I write those words?

1019

Why do sometimes people have a song stuck in their head? The answer leads us to think about how branding works in mass media. Soft power shows us a way forward.

1020

We need a value physician (still looking for one) to work out the unhealthy values. Page or use the cell phones – now, get on the line for an updated communicates and twitter.

1021

Do you accept your humanity or underneath do you want and need to reject your inner humanity? Get to the human core or quit wasting our time.

1022

What kind of methodology do we need to discover the profound in our given world? Look for the answer in old dusty books; I think not. Will this lead to a greater happiness. Is the search for the profound somehow problematic for you today? Profundity – needs to be a seeking. Ultimate value is the seeking.

1023

Why do some people feel that bashfulness in front of other people (some time small children go through a stage)? What does it take to overcome bashfulness for are fellow human beings. Explain. Part of the answer is: somehow, one can think their way out of being bashful by thinking through the possibilities.

1024

You want proof for the final answer? What is the origin and nature of “proving” anything? Do you think it is just limited to a logical proof? Answer: no. The concept of “proof” entails much more than some simple logic. When you think that something is “proved” what is the process of thinking that makes you take the certainty to be enough as a “proof”? When one says something like: “I can prove it”, then what do you take that to mean for us as thinkers? Is this a level of knowledge that follows from the certainty of truth? Level of knowing (or is it levels of knowings?) and levels of truth – a problem in conceptualization.

1025

Eulogists – all lead to the value of saying something about the greatest-ness of the world.

1026

Laughter is on one hand the beginning and the other hand it is the end of all human history. When was the last time you heard a monkey laugh? Exactly, how do you know that is a relevant for us who are both laughing with and at you?

1027

The resplendent horizon of the future is what drives our human optimism.

1028

Tragedians – those that believe that the basic nature of life is on this planet is just one big tragedy. Or, are they saying the ultimate commandment is to reduce the tragedy that is life. Do we want to move forward or backward into our tragedy?

1029

Without questioning the most important question is why all of the god dam questions to begin with? Are these questions just another folly? Is this somehow unreasonable for us? Why do you always come back to using your special “reason”? Counter-reasonable – is the most use of ‘reason’ I can make use at this time – please try it.

1030

The center of the great and ultimate inventor is generally been off-center for some reason.

1031

Kant can grant us enlightenment.

1032

The tea is getting cold – can such a thing be anything more than a mere note on paper or in a computer. Could it be just a mundane remarks or very important information high on the side of the mountain? Mountain Everest is where drinking fluids can be the difference between living and dying in the prime of someone’s life – hydration is very important. Us/we carbon units are also made up of lots of water in our cells. As usual, we will just piss away the ever-decreasing resources of the planet.

1033

Is skepticism rare among humans? What is the origin and history of skepticism in the USA and the world? Skepticism is on the increase – unconditionally. Perhaps this is the most unfavorable circumstances for us.

1034

Risk factors determine what might happen – tempting fate and destiny, (your entire future is open). Why are people so interested in reading their Chinese fortune cookies at a Chinese restaurant? People want to know what will happen not just next but also what will happen in general. I say, make them write their own fortunes – good luck, since you will need it. Fate repeatedly. Methodology for futurology is a wide-open question.

1035

From the 1960s: the USA's de-commercialization was thought of as a general good thing, since the singular aspects of de-consumerism was clearly one of the weapons in the hands of the counter-culture-ism (hippy generation and now just a historical movement). Drop out was one of the slogans (Timothy Leary). What happen to his big project?

1036

Ambitions are what drive us to do something more, to become something more – but, what is it that stops us from moving toward these possibilities – is it the fear that the circumstances many indeed get worst instead of better: however, these values maybe definite. Somewhere between fear and greed we set two poles that run between our total decisions. Those opposite poles (fear and greed) make the differences for us humans.

1037

Rootless internationalism is what makes the start of globalization where all humanity is just a part of the whole. Humans ripped out of their cultural background and then what happens to our small pseudo-cultural-ization after the extreme of globalization?

1038

Kant lead to Hegel and Marx, whereas David Hume (English) lead to Marquis de Sade (French) and that was totally enough for most of us. Somehow, Mao (Chinese) started with a good vision but in the end, he lost some of vision (perhaps he was too busy trying to stay in power or his opposition got too strong).

1039

Does any theology lead to any accounts of experience for most of humans (check tonight before you go to bed)? Looking for God's handy works in nature and in life.

1040

If there really is evil, and then God can be neither benevolent nor omnipotent. Where is the problem with this reasoning – assuming we understand those words and concepts? This whole line of thought is inappropriate, since God does not seem able to be defended either by God or Theologians. When will we see some rationalizations for these things?

1041

Victimization is perhaps the greatest two-edge sword ever invented. The problem is we have increasingly seen victimization used as a weapon. Unpunished is the problem. Where do we find history and origin of victimization?

1042

Your audacious reading of my writings and my thoughts; and it is important that we make the human-all-to-human connection. DO you know what I think? Think about it. Do you think I want to know what you are thinking now?

1043

Complacence is a disease best avoided like the plague. Let the epithet stand for all of the “eternal” moments.

1044

My epithet is?

1045

Arrogance stands on funny values.

1046

Which is a better starting point: rationalism or empiricism? Or, should we start from misery? I am becoming more vindictive all of the time (who said that?). Eradicate all of the -isms from the planet (our first step and perhaps our last too). A different conceptualization is a hard problem – what you are looking for some “soft” problems?

1047

How many philosophers can be accused of behaving with diabolical gaiety?

1048

Is there no one else?

1049

David Hume wanted his *Dialogue Concerning Natural Religion* to be published posthumously because of a complete lack in character on his part – I am sorry about that but it is the truth. Heidegger kept back his writing as well (intentionally), but what about Schelling – did he want his writing published before his death?

1050

Is there any limit to the chaos of the universe? Keep looking and thinking.

1051

Does polytheism promote more tolerance? What about the Greeks and Romans? Is there a problem? The Greeks had a great war at **Troy** (at least one with Brad Pitt).

1052

Why would God like to be worshipped? Many humans would be uncomfortable with real people worshiping them.

1053

The bigger the universe the less likely that something created it. Is that a bigger issue or smaller one for humans? On the other hand, the universe is so big that only God could have created it.

1054

Can I cause or create “you” and people like ‘you’ some pain or agony in my writing – perhaps this all cannot be helped.

1055

What are the general aims? Do you want to post a new aim or goal in the future? Aim or aimlessness – your choice? The will to an aim? Willing – power is great.

1056

Mountains are an analogy for the challenges we often see in our future. Metaphorically go for it – please. Climb the mountain with or without guides. Climbers can fall, since they risk their lives in climbing. Climbing mountains as an analogy for philosophizing (Nietzsche and Heidegger); for Kant it was just building a house (remember all of the talk about bricks and the foundations).

1057

Risk everything and then risk nothing – this is a risk business.

1058

The teacher of all of us – just say we are gone.

1059

On the teleology of life look forward and see a rosy future. Do not spend too much time think about the past. We are often stuck in the past – why not try to move on to the reality of the future?

1060

Bring the whole to the forefront and think about it as a totality.

1061

An inconvenient God -- indeed that is my theological dilemma. Ask yourself the question and put a question mark down on paper.

1062

Tediousness or world-weary or boredom is a funny one, since it assumes a high state of knowledge about the person’s contextual world or world-hood.

1063

If we are to put first things first – what would be that according to your thinking?

1064

Error-ness – how come so many UFOs sighting down through history? You count them. Radar is even better than visual sighting and there are plenty of those as well – keep your eyes open. Shadow delta one, scramble red and go looking for them. What was shadowing our fighter planes? And you can ask the Russians too.

1065

Indecisiveness – boy that is the best position to be with regard to life. Empowering our indecisiveness, that is a powerful way of being indifferent. Willing interrupted – sometimes for a short time and other times just forever. Shall we name beauty and see if our connectedness to the world can be overcome.

1066

Are you comfortable with being profound or do you want to be profound? How do you detect anything being said as actually being profound? What is the origin and ultimate nature of the condition of being “profound” and do you seek the “profound” in the world?

1067

Deep feelings end up being thoughts – or is just more feelings. I am sorry that this not more eloquent – keep walking.

1068

Solitude is what we can measure up to or is it measure down to... Have you seen a real “misunderstanding” in the flesh? Keep looking.

1069

Do you want to the ordinary or the extraordinary or the trans-ordinary or cis-ordinary? Consider it. Seems like a malfunction. Another way of trans-physics or metaphysics being shown is above or across reality for us. The old Greek’s Being just appeared, but Being did not appear to me. Trans-common-sense (Thomas Reid, 1710-1796)?

1070

I have some knowledge of my secret enemies, do you too? Have you been deceived by many people? The Internet has brought this to an all new and a higher level.

1071

Explaining is one way of thinking aloud (or is it aloud). Try it some time. The community dilemma is a little riddle for us like the Buddha. Think of the silence too.

1072

Vicarious living is the best living. Indeed. One needs others but perhaps that way is a little over the top. Future pacing is the concept we need to apply.

1073

When do you get the point of “silence”? Is there a dearth of silence? Answer: yes and no or just in-between and extremes of the so called “answer.” What is any “answer” really? What you were thinking that the “answer” is just the simple truth – think again.

1074

Underestimate the power of transforming our core values and you will be stunned and shocked by the power and the depth that a change in core values would be to a society. Think about a change from a society of military values to values of peace – the whole aim and purpose of a society would change. Think of one example of civilization that had a core value of peace – I thought so, you are hard pressed to come up with even one example, since all civilizations have as main function to capture resources for their peoples; and hence, war is part and parcel of getting resources. Ideology and dogma just falls in line as the need arises. Some Buddhist nations are militarist -- what you disagree – what is that?

1075

Is there truth or just triumphalism in the political process these days or now some thoughts out of season for us? Politics is mostly about how to redistribute the taxes and debts of the government from the rich to others (sometimes the poor and sometimes just some other place). Why should taxpayers in Arizona pay for bicycle trail in Minnesota or the Lincoln Park Zoo in Chicago? You see how strange that really looks from the point view of living and paying taxes in a state like Arizona.

1076

The value of paper monies is just a mass idea; since there is nothing there other than a thought. What is the real value of paper or e-derivatives? At some point in the future the non-reality of these “ideas” will indeed fail with disasters results – for sure.

1077

The more crucial a problem, then the harder it is for the governmental structures to deal with it. Do not lose your head over these issues.

1078

Can your thoughts be seized up? How egregious is this conflict in mixed metaphors? Yes, you know. Perhaps you feel the inability to balance these conflicts.

1079

Why has idealism been dismissed broadly as complete lacking in any credence with current philosophers? You can replace “idealism” with any of the “isms” you might want, since most philosophers today are just applying “common sense” to philosophical problems because of the weakness in their thinking. Perhaps you have heard of “commons sense-ism” and it’s dominated in all things. The reaction to Hegel as empiricism is what we still have today. Otherwise, the scientists laugh at philosophers – because they do not understand the new science fiction of astrophysics.

1080

Big governments are both fiscal and fiduciary irresponsible and it would be hard to find counterexamples – perhaps in the Middle East or Singapore.

1081

Life is both greedy and tragic – news to you?

1082

So much philosophical and historical hard sciences are completely and utterly worthless now. These are hardly worth the paper and printing to re-produce them.

1083

There are many systematic errors in any one philosophical thinker, since the semantics rules of language are nowhere near as formal as mathematics and logic theory.

1084

How much hardship will western cultures endure before they go to war over a resource crunch? When does the official “trade” then become just march in with military and “take it” approach? Hoarding will only work for so long. The resources are at the moment stealthily ending; but soon it become “public” and we will all be dealing with what it means to us, to them, to all of us on the planet. A new level of resources wars might happen if we cannot bribe the locals with enough paper money for their own armies to keep the flow going. If the USA dollar fails and then the paper money becomes problematic, then a new level of problems will happen without paper money to make the “trade flow”, so call flat earth and the use of oil for cheap transportation might slow and then halt the globalization movement. Local people will be thrown back on local resources – what would that look like?

1085

What does it mean the “umbilicus connection”?

1086

Can we say that Hegel’s metaphysical system is just stupendous? Don’t wait for all of this to come up again.

1087

Sometimes love is greatest and sometimes it is a pathetic and disgusting display of power. I am not sure this is a poignant statement, but a bit true. Can you find anything that is “poignant” in your world? Hoping for more (or hoping for more?).

1088

Why do I feel there is a core value in the humanities keenest “curiosity”? Science is generally and specifically motivated by wonder (philosophy in the west too) which is manifested as “curiosity.” Why does this drive us? In addition, why do we like to be driven by curiosity? Have you ever seen anyone pretend (play make believe) to be

curious? See the problem? It is hard to ‘fake’. Without wonder, Joan and John are dull people.

1089

I enjoy saying anything hyperbolically.

1090

Is the problem of temporality inscrutable? Generally, it is hard to think of any methodology that would help with this sterling question mark.

1091

What is worse, to distrust everyone or to ultimately be deceived by some people? Lock your doors – at least to start with today.

1092

How do we know what happens when an individual company goes for outsourcing and hoarding as compared to when over 1000 companies outsource everything? When they started did companies know or care about outsourcing dynamics and the implications for their societies and long term financial future? Workers need to earn money to buy stuff otherwise no profits and then no companies. Perhaps you thought people in other nations would buy your stuff and you do not need USA workers – appears that is not working anytime really soon. You need to think about a “re-set” since this does not appear to a recession of supply and inventory management; but a crisis in consumers not having monies to buy anything

1093

Oil will increasingly become the single most important resources in the globalization and geopolitics of the future. The oil must flow or the world will change dramatically and drastically, it will be a revolution caused by resources and not individuals or ideologies. That is why the references to the end of the age of oil, it is more than a sea change, but rather the change in the whole “age” of our planet. Why not replace the decaying oil drilling equipment with new equipment? Less oil to find, so less drilling equipment is needed (simple solution).

1094

Why are our western nations and our national news becoming more and clueless about our place in the world as to our percentage of oil consumption? The total impoverishment of our news is such a disgrace. Who imports more oil USA or Europe? Remember the USA produces lots of oil itself and Europe has almost nothing.

1093

Message to the Pope. Enter into a meaningful dialogue with the Muslims about peace on earth. Only the Quakers and Jains are enough of pacifist to make this dialogue clear. Religion is a weapon to be used to attack other humans as weapon against the exploitation of people by advance societies (including Japan, China, and South Korea). Who has the moral high ground in the war against terrorism? After action, report may tell

us who thought that they had the moral high ground (both sides?). How is it that religion can be used as justification of the bad and evil acts done by religious people? This is a problem for all religious people to deal with and think about, since religion is being subverted for the wrong aims and purposes. Alternatively, should the Amish lead the way?

1096

There are many different levels and types of thought and thinking process (and objects of thought). Why and how would you classify them?

1097

Faith as a certain level in the sphere of knowledge is a tricky problem. Is it knowing or not knowing (Nichtwissen)? Epistemology problems are everywhere, since all we say and think is somehow knowledge (or some degree of knowledge is the crux of the issue). Why do we have degrees of knowledge at all? How (is it) that knowledge is a degree question and many other issues are just black and white. Faith involves 65% error and 48% certainty – right? Alternatively, is it all thinking is 100% at any time but with re-processing we are not a problem?

1098

The self-beginning and self-centered shows itself most clearly in teenagers (examples on TV are generally girls). Self-centered tirades are part of the showing (appearing) of the phenomena. Smaller children sometimes, too – teenagers stick out, since you would have thought they would know better. Moreover, someone might say that they just do not bother to “fake it” like the rest of us. Golden rule needs to be re-applied.

1099

Do we have a proof from consensus that other humans exist and there really is a historical external world that is more than a complete product of just my mind at work? How would we do a “proof” for that? Who needs a proof and why we would we pay philosophers to find a proof or even to work on such a proof? Silly – yes.

1100

Perhaps we are all just idolaters at heart – this is start. Is this our real fear?

1101

As per Hegel that Nachdenken means after-thinking; this means the thinking comes too late in the historical process. This is one part of Hegel that Karl Marx saw as something he could easily fix as Marx saw into the future (our question is how far he saw). There is certain virulence to seeing into the future, the caustic quality of ripping into the future.

1102

The world’s play (innocent play) mixes Being and all of the appearance and blends us, too – into the world winds of the past, moment, and the future (done now). Think of that as allegory and a metaphor for the blending of all in its entirety (*Hen, One*). Do you want

a richer ambiguity broken in half and spread around? What? Too much of a spatial metaphor for you today?

1103

Between what is true and that there is truth is a broad range of thinking.

1104

Why do thinkers presuppose most things and conditions? Transcendental conditions give us the horizon of experience. Something as a transcendental condition is more than just space and time that shows itself as the condition for all experiences or the horizon of experiences (maybe just say the word consciousness like Husserl and Sartre).

1105

The three general themes of natural theology (*theologia naturalis*): 1) freedom from the concept of God as contradiction, 2) the general proofs of the existence of God, 3) the exact attributes of God (**omnipotent**, **omni-**, **omi**). Elements of God as known by humans, elements of God as what can be known by humans to be more exact. We can think of a 100 dollar bill all we want; and yet, no matter how much we think (types or kinds), we will nevertheless, never come to the existence of God from human thought. In fact, concrete thinking still does not produce even a single dollar or even one human hair by just using a thought or even the thought process.

1106

For Hegel, God is both defined as the absolute concept and as the absolute spirit.

1107

Message to Hegel. You hardly give us a question mark in your writing --- why is that great Hegel? What happened to your question marks? I am still looking.

1108

The “Flat earth” slogan, where transportation costs are very little, may radically change as oil costs go up quickly. We may not have long to wait. Other ways, is to get more oil and try to reduce oil going to other nations. Deep and blue water Navy and the control of shipping lanes.

1109

Can we continue with all of these consternations about thinking? Why do we need these and do we have a choice?

1110

Oil export withholding may become very wide spread in our world. Instead of nuts hoarding we are talking about oil hoarding behavior.

1111

Does anything go and nothing real matter? Why do we need ethics and morality to help with rules?

1112

Why should the pernicious nature of a philosopher mean we should stop listening to them?

1113

Does it matter that earnest efforts do not matter to most of us anymore? Have we disabled all of the adult's activity and thinking?

1114

What is a Kleptocrat (a government characterized by rampant greed and corruption) and where do find all of the buggers? Answer: all over the place. Someone in government that takes for themselves anything that is not nailed down. Stealers and people that take things are all around us and include us too. What is the real value of all of these things for taking? More stuff for modern man – nothing he has he really needs now.

1115

Early man, agricultural man, hydrocarbon man, and the next is the whole reduction in the number of man on the planet – thinking man. Right or wrong or nothing at all? The end of the oil age is happening.

1116

Desperate times require desperate actions or nothing to worry about and no need to be desperate. Pick your poison.

1117

Do you want to find out what the big picture is today?

1118

Suburbia may have been the biggest mistake humans ever came up with and actually did (worldwide). The whole conceptualization and the actual materialization of suburbia have been a great and an abhorrently mistake in energy and material resource allocation. Perhaps this was not a mindful decision but a long history of bad decisions across (cisearth) and the entire planet. Man is not evil but maybe suburbia is evil. Just because you can do something does not mean you should do all of these things? Resources wastefulness is now to the highest degree possible – that is where we are right now.

1119

Are we as a people in the USA (think of your own nation as well) aware to some degree (how much?) of the dangers that are affronting us the next few years? Are we so concerned with trifling and trivial hype on television that we have lost track of the larger picture? Some might say that instead of lost track – it is more a matter that we are no longer thinking. We no longer know the bigger picture – that is for sure.

1120

Who has more morality, businesses or the government? This is hard question with health care and many other social issues.

1121

Inability to face dangers – now that is a dangerous thing indeed – this is a medical syndrome.

1122

I love to ride trains and if trains made a comeback soon I would use them. It is such a nice way to travel and enjoy reading and the backwoods scenery.

1123

Why is there such a strong incapacity to get the government to do anything right in emergencies? Our inability really sucks – makes us all look dumb. Following the Milton Friedman and Bush to have government get out of the way, but that leaves the government not able to function and do the job. Other than perhaps the military as a fighting force, since they are not able to perform in the nation building activity very well as we have seen in Iraq. More money for Blackwater (Xe) – I ask Obama to stop this now.

1124

Are you ready for the deflationary depression (either in USA or elsewhere)? Sell off all of the stuff – really soon.

1125

Are you and your family living consistent with your real position on the planet? Alternatively, in one direction what is your “carbon footprint”; but including all energy and other material resources. Is this just part of the green/ecological revolution? Can or does this lead to dissipation and dissonance? Touch the earth sometimes and know that we are here.

1126

All of the avarice in America is like all of the rice of in China. Why not fix the problem?

1127

What is more Christian, a prayer or actually doing some good works in the world as a good value? Eric Clapton believes in prayer, that is why he has a young wife. Answering the prayers is getting something for doing very little – like cargo cults in the South Pacific. Anthropology needs to return to our thinking, since so many philosophers are doing something like crypto-anthropology without even knowing it.

1128

We do want to change in the world? Can you “see” what I am talking about? Do you like the sound of these writings? Only by shock can you change the world or it can change you.

1129

There has been a ubiquitous acceptance for philosophy in universities – will this continue? Does this feel right to you?

1130

Perhaps we pause now, take a deep breath, and rethink the whole matter from the beginning. Can you hear the fugue of triumphalism? Do you smell the beginning of the decline (which nations)? The ascending and decline of nations and civilizations or the rise and fall of the empires is what we need to watch. We need the fundamental parts of a physician of the empires or a physician of a culture.

1131

The only fear is fear itself of the coming depression and turn down of our economy and our sucking up resources. The USA's economy and job production are being split apart.

1132

Are you moved by fear of pain or are you headed for pleasure? Do you want the shining town on the hill?

1133

Can we really affirm the idea of breaking society in a hierarchy caste system? Which of our societies are moving toward a ranked caste system? Major theorem: as a society gets more population and ages, it develops more of a caste system.

1134

This means that we have less hard time in the salt mines of ‘profound and deep thought’; and more time in the blissful zone of indifference. It is only a problem that we overly “concerned” with this world. Therefore, less hard times – more of the bliss.

1135

No world peace without a change in “us” and are use of resources!

1136

Can we get to bed crying and wake up laughing? How is that?

1137

Does God have prejudices that we can see? You see people think about God as some kind of superhuman or at least with human traits. Does God cry or laugh? Do the Gods and Divinities cry or laugh now? Does the God cry or just laugh with us?

1138

Can we *sub specie aeterni* (get the view eternity – how is it see the universe from God’s point of view)? Spinoza died so how could be that he had a view of eternity? The highest vanity is not laser hair removal, but to have a view of eternity – now that is a funny vanity.

1139

Renunciation – means to reject in a very general way, it has the overtone of verbally rejecting something. Is it a strong more and more weariness? An incorrect question – I just see weariness.

1140

I shall say that I speak metaphorically, so that you know that there are no such things as hard talk or tough talk like the hard sciences. I speak the truth – logically.

1141

Can we find a disappointed fatalist? Keep looking. I want to find a Russian fatalist – somewhere please.

1142

Should we desire the externalization of fatalism as a contagious way of life? What do we have, a disease?

1143

Make other people go through “changes” and make them change – a strong tear for many people. An example: if you want peace on earth; does that mean you are ready to give up the SUVs and eating grapes from Chile and move out of cold areas and live within five miles of where you work? Women should use make-up only one day a week, one pet, no houses over 1800 square feet, you have to share your jet skis and snow mobiles and boats; or to think about reducing all your resources use. All nations will destroy all weapons in the next five years – a UN group of 10,000 will have an absolute right anywhere in the world to review this work toward the destruction of all weapons. Why would this be a problem? How many people would be put out of work? Therefore, perhaps we should work on a ten year plan and try to keep more people working. One other example: one child per couple – forced sterilizations worldwide as a way of reducing the population and its impact on the world’s dwindling resources. Even to mention something like this in India would bring back memories and be heresy in most places on the planet. To use such measure to accomplish the population trend – although the Chinese have figure out some way to reduce the population growth rate without doing something like sterilization. Needed: some good working solution to help the planet and soon too.

1144

Should we have endless misunderstandings about world peace – it is the world’s conditions of resources that form the bases of many wars. Much of Hitler’s thinking was about the need for soil, blood, and oil. The USA cut off the oil supply to Japan and that was one of the driving conditions that made the Japanese think to enter a fight with USA. When the commodities (oil, copper, wheat, corn, iron, and natural gas, etc.) prices keep increasing, we need to keep an eye to all nations with power to see if they have been cut – since, once that is done they might act like the Japanese. Watch the flow of trade and commodities for all-powerful nations.

1145

Sometimes you want to be clear and distinct and other times, it happens that because of the nature of a thing it becomes unfathomed and dis-understood (misunderstood or un-understood). There are some things (matters) issues that are just on the edge of understanding and comprehending. Many of these are here in these writings (I only lift up the rock to find them), since I do not believe in leaving out only those things that have been reworked, re-thought, re-baked, re-told, and again and again until it is ready to be served up as a polished and totally finished product as a final product of a “book.” Some of us see and feel sweetness in the attempt to grasp the edginess of the unthought, veiled, and oblique matters for thinking. This is not a disingenuous consideration when being on the spontaneous edge of the capture of a fuzzy thought. We are grasping a phenomenon without reason, since with reason it would be clear – right?

1146

Sometimes we need to grasp the un-purpose in the nature of things that we see and feel (hear?). Laughter is all-good for losing a few words here and there on the paper or in the silent void of our hearing. Can you see, feel, hear and understand this point?

1147

Maybe you want to think in terms of just “pro” or “cons” and nothing more. Is this just a trick?

1148

Moral skepticism means that there is a lot of room to change moral values around and not much is given as moral rules and codes. There is room for skepticism and to doubt moral rules – means that morality is optional (no certainty, no necessity, no fixed rules, no agreement or consensus either). We have a choice to be moral or not to be moral today and tomorrow as well.

1149

Have you ever thought about how in your life you have been semi-successful? Perhaps you fool yourself about that you are mostly successful but what about these “almost”? These people must be very rare indeed.

1150

How much silence can we find any more? The lack of silence means less reflecting on the world or the musing over life. Is this important anymore for people to live with some silence and some reflection? Please, less blogs and a lot more thought. Ponder that for a few hours.

1151

Why do we have a history of anything, since so few people learn anything from history? I think the history card can be only used so often – especially in the university setting. History should be balanced with a department of the futures. No, I am not talking about future options for corn and gold.

1152

Sometimes we need marks and signs to read the future – looking for the methodology of tea reading.

1153

We don't we have president with a slogan like rough and ready.

1154

Overestimation is often the first beginning – these are clues for the clueless.

1155

What is the fate of the former industrialized nations now that the resources crunch has started? How long will passing out paper money work with these people?

1156

Harshly and violently that is what we can say about lots of processes in our world.

1157

The insight into the general problem of methods is both first and last. The decision of which methods to use are general dictates (**dictatus, dictare**) what you can see and what truths you arrive at finally; so after seeing your methodology at work then your deeper insights into methods help you “see” the world as it is and is becoming. Without hearing about gravitational lens you would have never tried to look for them. The background history is: “The process is known as gravitational lensing, and is one of the predictions of Albert Einstein's general theory of relativity. Although Orest Chwolson is credited as being the first to discuss the effect in print (in 1924), the effect is more usually associated with Einstein, who published a more famous article on the subject in 1936. Fritz Zwicky theorized in 1937 that the effect could allow galaxy clusters to act as gravitational lenses. It was not until 1979 that this effect was confirmed by observation of the so-called "Twin Quasar" Q0957+561.” Which part of the universe should I predict now?

Your methodology also shows off your presuppositions, since the ultimate claim to have the “truth(s)” are given based on the ‘how’ (methods) you arrived at the “truth(s).” You can cut the crowds of the “truth(s)” by cutting the presupposition (Martin Heidegger wrote, “...all philosophy from first to last merely unfolds its presupposition (Voraussetzung).”) of the methods. Methodology issues are often the most boring if you do not understand the ultimate implications – but you grasp the issues, only then do the inherent methodologies become the most exciting ones. Perhaps the most interesting words your opponent can utter are the words “I assume.”

1158

Can we have metaphysics without their metaphysical concepts? Keep the lid on the

problem – if you can do that. Is there any value for humanity to keep the metaphysician around anymore?

1159

Concept albinos – let them speak out of and only then, we can reject them. The polishing of concepts to make them shine – this is the philosopher's primary task. We need to take a sideway glance at our good friends, namely, theologians. The simplicity of the whole project is clear now.

1160

Two hours or two thousand years and no new Gods – as if history itself had a problem; rather, it is humanity that has lost the way.

1161

We need to produce more pedants – that is all.

1162

These writings belong to the very rare and very few on the planet – not written for the “one” or the “they” (sorry). There are the eight solitudes for us.

1163

Do you have the power and strength for an attempt at the forbidden? Stand up and be counted. Come what may – for us.

1164

Read and reread, think and rethink, muse and re-muse, ponder and re-ponder, cogitated and re-cogitated; for these are all my technologies for unclosing and disclosing the ripen truth(s). Perhaps our intrepidity needs to come to the forefront. Our final **factum** or our first **factum** is right here. Step forward or step back or do not step in any direction.

1165

The ultimate problem I thus pose to myself is [break in my thought].

1166

Even some of our greatest (Lewis and Clark) ended up with suicide. Recent research says, it was not suicide but was shot and murdered. Think of the strength of some of the Renaissance people or Marco Polo. Are we really on the decline as a people? Most of our current values are completely and totally symptomatic of our current declining – this maybe our last decline and end. China's Mao and the Long March.

1167

Can we stand without a goal or aim?

1168

Deny the whole concept of progress! And to go one more we reject the notion of the “end.” The hangman speaks.

1169

Fatefulness – speaks less and less to the television generation.

1170

Moral judgments are based on the rank of values and the intersection of conflicting forces.

1171

Symptomatology will be the new science of the survivors. Too cold for you? Sorry, there is no heat here but only the cold quarry of truthful “rocks.” Symptomatology is a philosophical science done by a physician of philosophy. A midwife of thinking and thought.

1172

Why do some people have the overwhelming instinct for the notion of mediocrity? Instead of the notion of the best and highest in peoples, the group-think goes with mediocrity. Why the desire for the middle of the road? At one point, there was a surprise court appointment who was the champion of the mediocrity.

1173

The philosophers who laugh would be then completely incomprehensible to most philosophers of the past – what are you laughing now? What is the theological and metaphysical implication of laughter? What, these are both too serious for grasping laughter? Is laughter too much for rational processes? Humans as the laughing animal or is *Homo Loquax*, *Homo Faber*, *Homo Humanus*, *Homo Somnambulis*, or just *Homo Sapiens*?

1174

I have always been amazed and astonished at the depth of German philosophy. Is this claim too un-philosophical for you? I do have German blood in the arteries – in fact, many people in USA have German backgrounds. After the 1930-1940s our values got changed and it was squeezed out of us.

1175

Can philosophers dance as a way of doing philosophy? Is thinking like dancing? An art and craft and just a little wonder in science. Can we really dance to a philosophical idea?

1176

Embittered against the resource wasting that goes on endlessly.

1177

Hide behind all of the talk of “objectivity” and hope for some kind of final truths – sometimes that does not happen. Perhaps it can “never” happen on this planet.

1178

Can we be just an exaggerated self and not the true self? Perhaps too subtle for you?

1179

The origin of American morality seems to be unconnected to the war mongering – what, is the connection is not clear for us? America has killed 100,000s of citizens in wars and other military actions. No one can suggest that America owns the high ground when it comes to morality (maybe never, but at least no more).

1180

“It has been said that man is a rational animal. All my life I have been searching for evidence which could support this.” Bertrand Russell said this and did not how well it kept him trapped in metaphysics. He really had no historical depth to his thinking.

1181

An aphorism is sometimes simply defined as distinction or definition (from Greek **ἀφορισμός**).

1182

“In reality there are as many religions as there are individuals.” (M.K.G.). I wish I had said that and now at least I can think that idea. Re-read and enjoy.

1183

Parerga and Paralipomena (1851) should be read at least once.

1184

I am an epigrammatist.

1185

Autobiography. "An aphorism ought to be readable alone, by itself, the expression of a truth which does not depend on the certificating assignation of an author, and yet..." [After Derrida 126].

1186

How can greatness be unknown or innocence today? If we are what we eat and that has changed in the last ten years or twenty years (supersize it), then what will we be eating in another twenty years? Perhaps without more trains we will be eating only things grown locally. What can you grow in your basement?

1187

Heidegger's book on Kant from 1929. Many decades after its publication, after all of its deficiencies had been discussed to death, Heidegger told a friend of mine: "It may not be good Kant, but it is awfully good Heidegger." You do not read Heidegger on Aristotle to understand Aristotle. It is rather about Heidegger's dialogue with Aristotle. The Germans make a strong distinction between philosophy and philology. Heidegger says, "Discovering 'Kant in himself' is to be left to Kant philology." Therefore, the project of "Aristotle in himself" is for philology and not a philosophical task. Where do you stand? What is your stance as something different than a worldview or viewpoint.

1188

In 1906 at age 17, Heidegger was given the following book: Franz Brentano's Ph.D of 1862: "On the Manifold Meaning of Being According to Aristotle." This started him on the ontology question and I think his very detailed lecture series on Plato's Sophist in 1924-1925: *Platon: Sophistes* (Wintersemester 1924/25), GA19.

1189

Personal note. I talked with Herbert Marcuse on the phone in the mid-1970s to see if he would come to WMU, where I was in the philosophy dept, and I asked him to give a lecture. He did not come, but a very funny guy. Herbert Marcuse studied with Heidegger starting in 1928 - and then lost the way; or did he finally find his own way? By the way, Heidegger said Marcuse was a leftist; but I think at some level that was ok with Heidegger, since he wanted his students to find their own way. Marcuse one-dimensional man might have had some general Heideggerian background; but rather, the differences are huge and make it clear Marcuse was his own thinker.

1932

There was a letter exchanged between the two. There are many writings about the two, even full-length books. Examples: "*Heidegger and Marcuse: The Catastrophe and Redemption of History*" by Andrew Feenberg. And take a look at, "*Heidegger's Children: Hannah Arendt, Karl Lowith, Hans Jonas, and Herbert Marcuse.*" by Richard Wolin. Sometimes you need a little reading to get it right.

1190

Gelassenheit or releasement or letting-be or *apatheia* or *ataraxia*.

Contentment, equanimity.

German: lassen (to let, allow, leave). Martin Heidegger started re-working the expression of Gelassenheit in the 1940s. He mentions Meister Eckhart in the use of this word, but there is a long German tradition since that time. This includes the whole religious nature of the Amish and Anabaptist movement. Heidegger goes from Kant, Schelling, Schopenhauer, and Nietzsche on the WILL in general or the Will as such or the Will in-itself, and moves to non-metaphysical version of the "Non-willing" and Gelassenheit. WILL is metaphysics. Non-willing is non-metaphysical. Gelassenheit is not a mood, emotion, worldview – at least (for Chinese *wu wei*) Heidegger it might be something like a disposition, a state of Gelassenheit. Obviously, avoid Psychologism – if they can. Letting beings be without Will. Willing-lessness.

1191

Why would you want to know the truth – so far as to what would you actually do with it (in terms of practical issues)? Price is worthless.

1192

Can we really lose philosophy as a living and breathing concern? When is it gone? How will we re-find when we lose it? The need to question at some level is forever here – and I like it.

1193

Is it science or technology that leads to a morality and a generation of those who hope for a “fix” of all that is wrong? The large elephant in the house is just the biological urge to re-produce as we continue to run out of resources; and at some point that will mean more of humanity will not be able to make (loss of natural gas resources will lead to less fertilizer and hence less food). What we had we have used it up without thinking about what that really means for the future generations that will be on the earth in the future. Sorry for them. When you think about they do not vote yet, so why should they have any power in a democracy or anywhere else on earth? So I am regretful no vote and no power. Ok, how would we let them vote?

1194

Heidegger clearly had had periods when he was just a simple nationalist? Most people on the planet are overtly nationalist too.

1195

No aim – no goal to most things, however, we would like it to be otherwise. Aim high or do not aim at all.

1196

No war without a change to our personal (our society) use of resources. If you think that you are just making a personal decision in your own personal mind about peace on earth and even writing a letter to someone will make any difference in the forces that come together to create the situation where military action actually happens. What is the origin of military conflict and action? Man as *homo politicus* versus *homo militare*. Naturally, Wittgenstein and Heidegger both signed up for WWI as soon as they could do it. Both were without a doubt nationalist – doing what nationalists do (which is to support their nation in time of threats). What were we thinking that they were traitors to their nations? How many philosophers have been traitors?

1197

Who was really the radical thinker, Nietzsche or was it rather found in the *History of Materialism* (1865) by Friedrich Albert Lange (1828-1875)? Nietzsche was greatly influenced by his reading of Lange. Karl Marx also fought with Lange.

1198

What is the origins of the nature of idealizing? Can we do without the enhanced value of idealization of the same highest ideals?

1199

Can we have a melancholy fever and the intense melancholy of a life?

1200

Fortunately, we can see over the horizon in the future and see the forces at work that push tighter to form the future. Can you see what is happening?

1201

We can trust Kant, but I am not so sure about Hegel, Nietzsche, or Heidegger; Kant was caught between reason and faith and he expressed his conflict.

1202

I never tried the test of understanding for my readers –let that be a declaration and a warning. Let the chips fall as required by my readers in any language.

1203

Principle of will – that is, willing the transvaluation of all ranked values (that is how we must start our thinking). I think my concept of transvaluation is better than Nietzsche's simple revaluation of all values.

1204

We can only look backward for so long in our attempt to figure out how to go forward with wisdom.

1205

How can we re-group after the oil crunch? The re-culture-ization of our culture with a different energy source makes a radical change to our way of living. Without energy, we are dead in the water and that makes sound less important than it really is – radical change to our lives. Perhaps you contrast your current way of living with the Amish to get an idea of what is going to be happening.

1206

Life is an error or is it not an error? Looking for an error here or is it over there?

1207

Do you regularly touch your conscience?

1208

“A new species of philosophers is coming up: I venture to baptize them with a name that is not free of danger. As I unriddled them, insofar as they allow themselves to be unriddled - for it belongs to their nature to want to remain riddles at some point these philosophers of the future may have a right - it might also be a wrong - to be called

attempters. This name itself is in the end a mere attempt and, if you will, a temptation.” (*Beyond Good and Evil* by F. Nietzsche. Section 42).

“Eine neue Gattung von Philosophen kommt heraus: ich wage es, sie auf einen nicht ungefährlichen Namen zu taufen. So wie ich sie errathe, so wie sie sich errathen lassen— denn es gehört zu ihrer Art, irgend worin Rätsel bleiben zu wollen—, möchten diese Philosophen der Zukunft ein Recht, vielleicht auch ein Unrecht darauf haben, als Versucher bezeichnet zu werden. Dieser Name selbst ist zuletzt nur ein Versuch, und, wenn man will, eine Versuchung.” *Jenseits von Gut und Böse*. Section 42.

Now this is what I am talking about with Nietzsche hitting the whole thing on the head of the nail. This is the future of philosophy and the future of philosophers who are indeed unriddled themselves – coming soon. Are you still looking for the question mark of the new philosophers? Perhaps we should think of Mao as philosopher who has come to earth from the sky.

1209

Can we hope that we are a transitional stage? Is there a critical tension at this point in history or are we unknown to ourselves? An unproven theory.

1210

Have we reached the point of the stagnation of technology as adding value to our life? Perhaps a cell phone is more technology, but what is the value of a cell phone to main forces of our productivity? Technologization of our human space does not necessarily lead to anything “better” as a value we have added to our experiences.

1211

The study of history only helps understand some of the dangers – it should never help us with solutions (we need the origins question to start with a solution, but we need to have the horizon clear to any possible solution).

1212

Why does the church provide and require rules for most Christian expressions of faith and religion? Spirituality should be a blessing and not a burden. The Amish way has taught me this simple truth. Perhaps it is in fact a very complicated truth for living. Simpler does not mean less complex – really (should we put “!” or a “?”).

1213

Values in their essential nature de-value themselves because no one and nothing gives us values as these ultimate values – the major part of relativisms. There is only relativism, the other option leads nowhere at no time can it be otherwise (sorry). I live in a post-value world – it just seems a funny idea; but given the loss of the ultimate guarantor (guarantee-er) it makes some sense. How are values created and how do they change over time?

1214

When we deny Heidegger's ontology, his Being; then what is lost and what is left of Heidegger's thought? Neither – nothing is lost and all is left in our world. Heidegger's main thesis – rejected!

1215

Does Heidegger cling to the dignity of man as that openness to Being – is he not giving man (in general) a values in his own right? Do you have some trepidation or do you hear the call of predestination?

1216

Western culture is the mix of goals, values, and the myopic worldview. The moral high ground is perhaps standing on its last legs. The journey is losing sight of all its earlier good will (will to power and its world standing).

1217

Funny, it is the ability to have imagination that splits the small minds from the great minds. This is the so called: Sherlock Homes' method of thinking with imagination and possibilities to see future and past directions. Finally: without imagination all is dull. Let us start a club of imagination and a science of living with imagination-ing (imagination-ology).

1218

What is the counter position to nationalism? Is it you wish to argue with Heidegger about past, then in which nation you sit? How clean are your hands? Are you a provider of CO2? Are you pure at heart? Get in line – silly. What about the case of Dr. Gottlob Frege (1848-1925)?

1219

What happens when we lose all passion for many things? Have we not lost the way and have we not seen the essential ways vaporize in front of us? The Buddha walks down the road and the road leads to nowhere, since we are no longer on the road and there is no path, and in fact, no side walk or bridge or even a way backward. Of course, there is no road at all. As Allan Watts said, we are already way out in space. It is clear there is no longer a center or home for anything or anyone in our universe – way, way out in space.

1220

If we are to enjoy our total arrogance, then all is beneath us and we know our worth to be much higher than all those who are below us. Which philosophers and thinkers give us the feeling of **hubris** (pride, ancient Greek ὕβρις) or *Selbstüberhebung*? The proud and the few will be lost to this hubris – needed more hubris or less?

1221

Fatalism is just the first stop in understanding your place in the world as a speck of dust in the real universe. In fact, the ant knows very well their place in the world and its certainty of their future, since the ants will be around long after humans are long gone.

1222

In Heidegger's essay from 1946, 'Anaximander's Saying', Heidegger said, "The young Nietzsche does indeed, in his own way, establish a lively relationship to the personality of the pre-Platonic philosophers, but his interpretation of the texts are thoroughly commonplace (herkömmlich), even quite superficial (oberflächlich) throughout." (et. 243, *Off the Beaten Track*). It is here that we hear of Heidegger's real reaction to Nietzsche's Greek readings – not very good, not up to my standards. We can toss out the professor of classical philology from the University of Basel (1869–1879) – commonplace and indeed superficial too. Rock Nietzsche a bit – for us listening to Heidegger.

1223

Nietzsche, in an exceptionally telling passage in his autobiography, *Ecce Homo* (written in the year 1888) outlines his philosophy in relationship to Heraclitus and Dionysian philosophy. Nietzsche said,

"I retained some doubt in the case of *Heraclitus*, in whose proximity I feel altogether warmer and better than anywhere else. The affirmation of passing away *and destroying*, which is the decisive feature of a Dionysian philosophy; saying Yes to opposition and war; *becoming*, along with a radical repudiation of the very concept of *Being* (*Sein*) – all of this is clearly more closely related to me than anything else thought to date. The doctrine of the "eternal recurrence," that is, of the unconditional and infinitely repeated circular course of all things – this doctrine of Zarathustra *might* in the end have been taught already by Heraclitus. (*Ecce Homo*, "The Birth of Tragedy, section 3).

This is a short introduction to Nietzsche's philosophy in a few sentences. In this passage Nietzsche shows us his closeness to Heraclitus, Dionysus, his connections to Zarathustra, and the doctrine of the eternal return of the same; but most important for Heidegger is thought that for Nietzsche, Heraclitus is involved in the "radical repudiation of the very concept of Being (*Sein*)" (radikaler Ablehnung, refusal). This is clearly, where there is a split between Heidegger and Nietzsche on the issue of the rejection or refusal of Being, since for Heidegger Being is super-full and not empty or a fiction.

1224

Define the problem as the need for increase in productivity and then solve the problem by fixing a problem of increase population. This is the long-term problem but there are many forces that will hammer the short-term future in a negative way. I can smell the decline in the air during October 2008 as the stock market goes nut. How much more there is to life than just the Dow Jones stock market indicator.

1225

What has happened to the need for "hope," since again we reach the hopelessness that seizes the moment of America's decline. The last great hope in the emergency of the American reality and its dream being bashed into the final dustbin. Namely, the point when history is at a tipping point and most likely this is the end of the oil age and point

where people move around a lot less and the so called “local” returns as our main horizon.

1226

If the truth hurts – what can I do for you? The truth is in the wind and there is nothing I can do about it. Step back and know that the human condition is painful (period).

1227

We use Nietzsche against Heidegger’s ontological position and ontological stance (disposition) – this would lead to an understanding where Heidegger cannot do an eternalist (Buddhist terms: **Sasatavada**) position and no things-in-themselves or true world; therefore, the finite divinity has to be attribute of the world (we not need Being of beings either way). Demo: ontology in Heidegger’s sense is not needed. Haiku Razor – why add the Being of beings, when we can just say world (period). For us Being (Sein, Seyn) has no value. One slap to the face; for now, maybe two slaps later.

1228

Heidegger wants Da-sein or Da-Sein or Da-Seyn to have some dignity (even pride) and some special value (significance) among all things; but does not know what that would really mean: most likely just another form of value-metaphysics – namely, he is stuck in the mud of pseudo religious or spiritual something. “Würde des Menschen”, this is the dignity of man in German. Nietzsche wrote a note (published in the *Will to Power*); #18 (1883-1888):

“The most universal sign of the modern age: man has lost dignity in his own eyes to an incredible extent. For a long time the center and tragic hero of existence, in general; then at least intent on proving himself closely related to the decisive and essentially valuable side of existence--like all metaphysicians who wish to cling to the dignity of man, with their faith that moral values are cardinal values. Those who have abandoned God cling that much more firmly to the faith in morality.”

Need we say more? We can line up the history of philosophy with one group of philosophers that believe in the dignity of man; and with the other side (includes Nietzsche) that are not believers in dignity of man (I would put the Buddha on this side as well). Some philosophers split the history of philosophy by the evil question – let us step back and split the history over the dignity of man.

1229

Now, the main text written by Nāgārjuna is called: *Mūlamadhyamakakārikā* (Devanagari/Sanskrit: मूलमध्यमककारिका), or *Fundamental Verses on the Middle Way*.

Verse for interpretation.

Chapter 13. Verse: 8: “The victorious ones have announced that emptiness (*śūnyatā*) is the relinquishing of all views. Those who are possessed of the view of emptiness are said to be incorrigible.

Chapter 13. Verse: 8 in Sanskrit: śūnyatā sarvadrṣṭināṁ proktā niḥsaranām jinaiḥ | yeśāṁ tu śūnyatādṛṣṭis tān asādhyān babhāśire

The verse (13.8) means there is no nothingness-ism nor Sunyatavadin either; there is no doctrine or dogma of nothingness-ism. Because clinging to views is suffering. Nāgārjuna was critical of all philosophical worldviews (*Dṛṣṭiparīkṣā*) and may have suggested solutions to a number of Heidegger's own entanglements with the ontotheological nature of metaphysics and the Christian aspects of Heidegger's thinking. Clinging to any of these views or viewism is wrong head and betrays the whole notion of a "philosophy" or "-ism" or that some kind of "philosophical school" is being given. Hermeneutical suspicion is alive and well among the thinkers.

1230

Are you looking for the supreme values, the highest of high, the ultimate, the best of the best, or the absolute and eternal good? Keep looking, you will not find that here. I do not want to take it from you –but it might happen and consequences belong strictly to you (sorry).

1231

Heidegger said in 1971, "I would like to dissuade you from the literature on Heidegger" Exactly, unless we have a 'matter for thought' (Zur Sache des Denkens); that is Heidegger's own internal struggle (shadows) with metaphysics. Nietzsche wrote that, "Buddhism is the only positivistic religion in history; even in its epistemology (a strict phenomenism)...." How much the later Heidegger (after 1939) is still engage in some form of descriptive phenomenology of the world? From an Appendix from 1964 for "Phenomenology and Theology", Heidegger says, "One should avoid the impression that dogmatic theses are being stated in terms of a Heideggerian philosophy, when there is no such thing." (et, p. 55). Therefore, by 1964 there is nothing like a Heideggerian philosophy. Moreover, I think he remains an open question if Heidegger is still doing something linked to phenomenology. For example, is the fourfold - the fourfold (das Geviert) of earth, sky, gods, and mortals; some kind of description of the world like Hegel or phenomenology? You see the problem – what is the purpose? Is this some kind of metaphysics? I hope not, but it seems to be something odd – right? Do you see the whole world phenomenally? I wonder – do you wonder too?

1232

A proverb is a small truth wrapped in a partial truth and packaged for history. Read one and laugh or cry – your choice.

1233

Success often leads to the confusion that someone smart was involved.

1234

Have you meet a smart idiot? Answer: yes, me too. A few damn idiots made up the two party simple Republicans/Democrats in the USA. Why is that a strange thought – think of how many political parties there are in Canada (answer: a lot).

1235

Why did you think I had to say something – because most likely you have nothing to say to yourself? Does his torment or just makes you sleepy? Is this because you are unable or unwilling?

1236

When you read my writings, I am sorry I have perhaps unwarranted influence on your mind. Ok, I am not I am not ‘sorry’. I like to punch holes in the assumption given to you by the populace.

1237

I am not sure what is worse, a government that is inept or one that is morally wrong. Take your pick. The surreptitious nature of the world precludes any real answers.

1238

The western world is setup to run on cheap commodities from the rest of the world, so when the setup shows cracks we are indeed in trouble. Some of them also want to sell to us to run their government’s etc. Nevertheless, let us own up the “facts” of our exploitation and not be in denial (we ripe them off). Fate may not be on our side anymore. They also sell to the highest bidder and the USA dollar may not be a good choice for them, since it buys less than before. Shameless exploitation should not be a way of life for us; but at least, we should know what we are doing, since sometimes it comes back at us in our face (perhaps 9/11 was a backlash from USA involvement in the Multinational Force in Lebanon (1982). Read some history, please.

1239

Ludwig Feuerbach’s brother Karl almost did not make – attempted suicide. Ludwig Feuerbach brought the issues in Hegel’s theology to ahead and started down the path toward Marx and Nietzsche (Nietzsche read Feuerbach too). Feuerbach started the whole anthropological philosophy, a kind of radical humanism that brought God down to earth. We need a benevolent God or there is no need for God.

1240

God in the image of man or is it the other way around man in the image of God or the God has having human qualities (benevolent, just, moral, protector, one who answers prayers) like a Christian morality?

1241

Many things I need to discuss with you are just non-discussable at this time. Let me say... [Yes, you would like to me tell you it all – keep waiting].

1242

Our task: to break the silence and let the feast of thinking begin. The real distempered in thinking.

1243

I knew the real “easy silence” that lets silence speak to us and voices in our head teach us the little bit of truth we find.

1244

Is there any special dignity for man (or womankind)? Heidegger hoped so – Nietzsche said “no”, nothing special about the human condition (not much more than worm in the mud). For Nietzsche, this comes from the concept of a denial of a human soul, hence, no soul and no special dignity for humankind. Issue of deep ecology: if we are part of the world then perhaps we are not a special part of the world and we should treat everything else as special part of our whole world. If we are a special part of the world than we are ranked at the top of the world and everything is something we can eat etc and their value is just determines as below “us.”

1245

How can we get drawn into a worldview of someone else’s? Why is it easy for some people to project themselves into other people’s worldview? In other words, how does this human “empathy” really work (as an issue of ontological origins)? Can we have humans that lack empathy for others? Answer: I think this is where criminals show up.

1246

Wu-wie or wie-wu-wei. (nondual action in action).

Master: Does anything need to be done?

Philosopher: Everything needs to be done.

Master: Nothing remains to be done and nothing is in fact done. Your action is empty.

Philosopher: You are just talking hypothetically – right?

Master: More than studying Chinese philosophy, you need to put into action and change your life. First step is there is no self that is indeed in action. Do you want the fruit of your action? **Karma, dharma, wu-wie, Gelassenheit, Kenosis** (Greek)? Just let it be without will and without the self as actor. Think of the Beatles and one of their last songs, “Let it be”. Some words for us: Whisper words of wisdom. Let it be.” Recorded in January of 1969. Many of the songs written for the White Album were written in the nice town of Rishikesh, India

1247

You want the big questions, so I will give you the big answers; and if you think that is all there is to the big questions – think again, since my teachings include the single direction of self-education. How I know that – because I read it in a book (you see that does not make the cake).

1248

Is all of it just the un-wisdom of life? How can we go from the state of being wise to being in the state and processes of being un-wise? I lost “it” (wisdom) at the bus stop.

1249

Can rationality ‘save’ us from ourselves? So far the answer is: no. Saving seems too out of the question, so far for us hu-mans.

1250

Idolaters! Idolaters – is it the truth you cannot handle? You want to find any idol because you cannot find yourself – you have no value, so hence the look to be next to an idol. Reality T.V. shows that anyone can become an idol.

1251

Can your highest value of perfection be held steadfast in your hands, arms, or in the mind?

1252

Does our God necessitates the use of grammar that pushes us into the abstract and the highest good? Answer: yes in the western world and no in the eastern world. This Indo-European language is used by theology and metaphysics for the reflections on God and somehow those are caught up with the grammar of the language you are using in your writing (in my case here, it is English).

1253

Outline of the history of Philosophy.

- 1). Plato – the beginning.
- 2). Hegel – the high point.
- 3). Nietzsche – the final point (perhaps a beginning, Anfang)
- 4). Heidegger – attempted a new beginning.

Fortunately, the metahistory of philosophy and metaphysics is not completed – it is required to be open ended, no how many philosophers attempt to finish off various stages in philosophy or start new eras.

1254

Can we have thoughts that are hostile to life itself? I doubt it, since what would be the survival value in such thoughts. Do you see the issue or is it down on the floor?

1255

What, thinking denies the seriousness of the senses? Why would anyone think the ascetics are the answer to anything (remember even the Popes were married in the past)? The last Pope to be married was Adrian II (867-872) and Pope Hormisdas was the father of Pope Silverius – keep it all in the family. This was back in time when power was power – period.

1256

One writes a good aphorism to attack your mind – just sit there and take it like a woman or man (at this point you just have to take it).

1257

A planned accident – now that would be interesting to actually see a philosophical accident.

1258

Wanted: one perversity?

1259

When one votes, there one that you have done a great job – when in fact you have done so very little. Taking up resources should make you responsible for something a great deal more. Look to yourself – do not wait for others to tell you.

1260

How can I judge my father's sins, when he could not?

1261

Can I claim I have “said well” and “has been said” about many things? – Yes, I think so.

1262

Our epitaphs will be well said in the class entitled epitaph 501. Yes, we should have university classes on the writing of epitaph which can include a few aphorisms as well.

1263

During WWII when God had supported both armies – why did we not think that something was strangely amiss with God? Perhaps Amish had a better answer.

1264

I bethought myself. It was my turn.

1265

Most secrets need to be weaponized.

1266

Perhaps the one word that symbolizes the old American dream (the new American dream is a nightmare) is the phrases “cul-de-sac” which symbolizes the need to be away from traffic and the rest of the crowds of suburbia and its lifestyle. Utopia without people – please !

1277

Sometimes when you make mistakes you pay – the birds come home to rest or you think you can screw around and nothing bad will happen – so much for your “thought” of being lucky; in a few words “it is over.” Those mistakes will hurt!! (So much for being in denial). A big mistake means pain and suffering or in some cases just the end. How will the “backwater” feel? How much have we “done it” to ourselves?

1278

Our military thinking is always one war behind – although by now we should know that we will be fighting against transnational or cis-national groups (bad guys) for a long time to come in the future. This inexact art is the new way of the world.

1279

I can refute you, since I cannot even understand the extent of your total confusion(s). What, you feel confused at this point – well you see how confused you are in this world of confusions.

1280

Do you need to be completely purified by the process of getting rid of all of those life views that are confusing and making you sick? Sometimes it is better to redo these mental systems we have stuck in our heads. Clean out the “junk” and reinvent yourself.

1281

Build anything with fore thought and an analysis of the basic assumptions and consider the entire life cycle of all from their beginning to their end. Their entelechy is the idea of innate stuff is already there at the beginning that will become the end – the acorn seed becomes a large tree.

1282

Where you start (**anfang**) anything or any process is a very important issue, since the beginning often includes the end (**teleos**) within it – seeds become the flower and the fruit and all of the things in-between; and then become changed to other things as well. Keep eating the apricots and figs.

1283

Can we find anything at all that sacrosanct? I thought not. But the bigger issue--- why? Can the “why” hit you in the face enough that you must answer the question?

1284

Fatum libellorum. Perhaps the fate or destiny of books as we know them.

Nietzsche said,

“Some people presuppose a special providence for books, a **fatum libellorum**; such a providence, however, would at any rate be a very malicious one if it deemed it wise to withhold from us the works of Heraclitus, Empedocles' wonderful poem, and the writings of Democritus, whom the ancients put on a par with Plato, whom he even excels as far as ingenuity goes, and as a substitute put into our hand Stoics, Epicureans and Cicero.”

(*Philosophy in the Tragic Age of the Greeks*, 1872).

1285

The single unity that includes all things, all beings, all in all, and all in one, that non-thing, we call the One. The science of the One is called Henology.

1286

Can we think of the indemonstrable nature of reflection on language itself?

1287

Allegory of the two sidedness of a person's personality, the yin and yang, the inward looking and the outward looking. Life shows the many sidedness of the in-between and the openness to life's many possibilities. We are the many possibilities of the openness (opening-ing).

1288

Look at the data –and think the processes as parts of the whole. The world is just verbs and you are, too, just a verb (a verbing process-ing).

1289

Efficacies – effective and forecasting stocks is a question mark. Keep looking and see if you get caught with your pants or your shirt down.

1290

Kant said, "Act only according to that maxim whereby you can at the same time will that it should become a universal law." And in another places says, "Act in such a way that you treat humanity, whether in your own person or in the person of any other, always at the same time as an end and never merely as a means to an end." Our question at this time is what happens with a mother and a child that is hungry – should the mother steal to provide for her daughter? Other Ethical theories may allow her to justify the ends and if the person she is stealing from has lots of food and does not change the status of the other person, then should the mother steal? In addition, should we want her to steal to make sure that humanity survives? Maybe some of the food that the mother would steal might be going to animals and be eaten by rats. What is the value of humans next to rats?

1291

If you make 1,024 predication and this can lead to 10% correct predication in a row if you can do 50% is that really better than just guessing with a flip of the coin. Lying always begins on the y-axis of the graph.

1292

How do we keep wealth in nations or even the wealth over the time of human generations? By looking at the facts, it is harder than most people would think.

1293

Extrapolation from Being leads to the temporality of the human condition or the Being is time as the condition of our lived experience.

1294

Bend to the will of God or bend to the will of the many or your inner you – or, perhaps more profound, namely, no will at all. Willinglessness-ing. Does it make sense to have this as a verb, since there should only have to do if there is in fact "willing."

1295

All nouns are really verbs – right or is it righting?

1296

The catastrophe that is coming has to do what we did to ourselves. Life has a way of coming around to the basic assumptions we make about food, housing, energy, transportation, education, environment, and resources we use and in many cases use these resources up (like oil is a onetime use, water kind of comes back around, oil is used but once).

1297

Nietzsche thought that Nihilism was rooted in the Christian moral interpretation of the world – Nietzsche was right for him but wrong for us. We need to expand the conceptualization of Nihilism to include the planet and spread it out into even the Marxist world; so that it draws the larger conclusions on the process of value positing as the incomplete Nihilism. We cannot ask the fundamental question about the origin and death of the concept of “value” (values itself, value as such, or value in general). Can we re-polish the concept of value to make it usage in philosophy? Answer: no, I doubt its worth! What is the value of value process (or value posting, valuing)? Your answer? I await you now.

1298

Copernicus was the beginning for Nietzsche and in a funny way the other part of Nietzsche (radical subjectivity) the end.

1299

Utilitarianism – in ethical theory that suggests that the means can be justified by the ends; this, like most ethical theories, assumes a real moral agent and ranking of assumed values, we might say moral values as such (such as good and bad); and leaves open the bigger question of how these ethical theories really play out in cultures around the world. Peter Singer's writing reeks of western cultural biases. Philosophers need to be required to take some courses in cultural anthropology and then live in some other cultures for a few years before they think and write about ethics. Even Margaret Mead (1901-1978) knew about this issue. I met her in Chicago in 1969 with Edward Teller (1908-2003) and along with Paolo Soleri (1919- alive) of Arcosanti and Cosanti. I recently visited Arcosanti or how the high and mighty has fallen (already crumbling back to the desert). The buildings were not built to last very long, which given the length the project is a very funny place to start - no? I like some of the ideas and designs (e.g. Fourth Generation Arcology) but we need to get a little more “real” to actually do any of these projects. Paolo clearly is one of those with an idea and a vision of the future – and he has left most of us in the dust. I leave the final judgment up to the coming generations but Paolo can be overlooked. What would the Amish make of Soleri's ideas? You see the issue? Soleri was influenced by the thinking of Pierre Teilhard de Chardin (1881-1955); but it must be very indirect.

1300

The number 13 is lucky in love and unlucky in money. What? You doubt my sources?

1301

Which philosophers were anti-nationalism? Hegel and Nietzsche were for Pan-Europe, and with the Euro we are on the way (maybe?). However, certainly many were pro-Germany, namely, Fichte, Frege, Husserl, Heidegger, E. Jünger, C.G. Jung – and you can fill in the blank for many more Germans. We can also say, Johann Christian Friedrich Hölderlin, whom many Germans feel their inner-German-ness. Wittgenstein was one of the first to sign up during WWI period and he saw a lot of action and death. What is the origin and nature of the concept and why in the world called Nationalism? And what can we make of the counter position – should we call it anti-nationalism or transnationalism or a-nationalism or dis-nationalism or even something like cis-nationalism? What thinkers take aim at this issue? We certainly have transnational corporations. The flat earth issue with cheap oil and cheap transportation is allowing for this for a while – how long before we have the collapse of flat earth economy position? Without cheap energy to move many things, than what will it still be cost effective to move around the world when the energy costs keep going higher? The CCP group of China talks about being an internationalist following Mao, following Karl Marx. Did Krugman get anything right when he wrote the book, *Pop Internationalism* in 1996?

1302

Dialectics is the process of change as a named process. As a question of origins, think about the origins and the nature of “change.” How do a society and a culture undergo change (think of the 1960s in USA)? Origins are very complex and different set of questions as the original nature of the origins. For Hegel this is a way that opposites become a single unity (as a process in the world). When Hegel says, method or speculative or dialectics – these are all the same process and all part of what is needed to get the whole metaphysical absolute system in motion (in a moving worldhooding in our worlding). Once he gets the whole system together then it takes the same system and applies it as the metahistory of philosophy and as the process of thought itself. Heraclitus is the ultimate and the most original philosopher of change (process, *I Ching*, Hegel’s system in motion). How to stop the world I want to get off and start over – good luck, maybe next time you will see the world does not stop changing for anyone.

1303

Transcendence means something as more, more surpassing beyond more. If you know what it means to say here and now; then what is the opposite when it is not here and lives in a world beyond our world here?

1304

Verificationism is based on false assumptions and leads to collapse in the same way as positivism and empiricism too. Verificationism and falsifiability (or refutability) are all trying to get at the just the “facts” and since the question of “facts” is open, then all is brought into question for us.

1305

Moral values are not objective – neither are they “only” subjective, since all morality lies at the intersection of our social interactions.

1306

Heidegger ends with Gelassenheit and I say rather Ausgelassenheit (exuberance) as both beginning and the final sign as well.

1307

Why do we no longer hear about core “principles” of a subject area or the essential (for fundamental) principles for a subject area as taught in classes? No one knows? These are lost in the sea of details and the information overloads. Some versions of watered down objectives are state education guidelines. No wonder charter schools and home schooling may be easy. Of course, these are problems for adults as well.

1308

Our first goal is to create more, and better, justifications – these people need to increase in an importance. Find them and make sure these voices are heard. What, too cryptic for you? Or, too close to the truth?

1309

What is the most universal truth on the planet: waiting on a woman (and a recent country and western song too).

1310

Do you want the answers or are we just kidding ourselves? Get the words.

1311

Buddhism is some kind of empirical religion – how is that possible? Part of the fly in the bottle problem can be seen in the empirical approach to life. Suffering is the overall starting point of our human condition and note that is not just Buddhism but many of the philosophies coming from India.

1312

“If the truth be known” yes, that tells us the whole story; since the truth is most likely not known and will never be known for many of us (search for the ontological truth or is it more the theological truth – certainly not the philosophical truth). I am sorry that you wanted the truth dished up to you on a server dish. My self-education may give you some general idea as one way of following your own self-education process (this is something you should be working on daily). My way or the highway is the exact opposition of what I am saying here. My way is just my way, I am not making some universal claim as to my way is the only way or the best way of thinking about the world. My claim is simply to be true to myself and follow my own path and self-education, namely, to unwrap the riddles of my life with my own way of thinking and pondering our shared world and universe. Yes, let us know the “truth” of our life.

1313

Metaphysicians go to bed at night and have great dreams. What about the rest of us? Let us look around.

1314

We no longer have to power the reach beyond the question mark – our powers are insufficient to the task at hand. Powers are exhausted. A question of our civilization as our living force and spirit being exhausted as well; I am looking for a physician of cultures and civilizations that can treat our sickness which is now normal.

1315

Buddhism has a problem with values, since the notion of value is somehow very modern in the world's philosophical discussions. What are the Buddhist values and where do they come from?

1316

Someone who needs lot of things the “needers” (someone who needs lots of things) of things – desire the accumulation of things to confuse happiness with what they think of as “ownership” as if we really own anything at all – remember you cannot take with you and your grandkids will not be smart enough to keep the so called “wealth.” A few people will be able to pass it down to their grandchildren but we are only talking about 3% or 4% -- in other word, a very few will see it handed down to their families.

1317

“It is tough to convince people in a highly stratified society that the rich and the poor share common values, much less a common fate.” Eric Uslaner, Professor at the University of Maryland, College, Park, Maryland, USA. Note: yes, I worked at the University of Maryland too. Clearly, inequality is more than just a word on this page, it is rather, the central issue of how we treat each other and in what direction is our civilization (USA) headed. They are the have and the have nots and the have nots – indeed, are becoming more and more they have less and less as a question of the standard of living. Part of what the corporations are starting to learn if there is no one to buy “stuff” or that are not paid enough to buy “stuff” then the corporations can outsource everything until they realize that they are not getting enough buyers outside of the USA to outsource the buying of products – oh, do they get “it” now? This means it is not someone else’s problem. Where do the “buyers” come from?

1318

Do you have a feeling about being strong and powerful or are you on the decline? No spontaneity, no playfulness, no humor, no power, and no spirit – myriad in the mud.

1319

Values in the USA look more Roman than Greek (minus Ulysses). What are the values like High School football rather than education and learning? Indeed, it is the value of sports and T.V. versus the values of workers and equality (wages, life) for of all Americans. Health care for all America is an equality issue of castes and classes. Why

does the Milton Freidman (1912-2006) [*A Theory of the Consumption Function*, *The Optimum Quantity of Money and Other Essays*, (with A. J. Schwartz), *A Monetary History of the United States*, *Monetary Statistics of the United States*, and *Monetary Trends in the United States and the United Kingdom*] economic theory create a greater separation in the classes (have and have nots)? Why no middle classes? The final stage has a very or extremely rich upper class – a low class with hardly any middle class (look around the world where the World Bank and IMF have been at work with Freidman's ideas and policies (no government, no unions, no rules, and no taxes for the rich). Hence, we see the extreme disparity between the upper and lower classes. Perhaps the best counter case is the Japanese and Finland with the Chinese somewhere in the middle with Mao's ideal perhaps the best possible world. Mao had the problem like many nations of the Urban and the rural inequalities make the ideal a problem. The Gini coefficient named after Corrado Gini shows us some of the issues as playing the numbers game. Nevertheless, what are the values of these nations such that there are large inequalities – what do they say to themselves as to why some people are so much better than other members of their country? Can we say a simple word like “decent” in this context?

1320

One writes a good aphorism to attack your mind – just sit there and take it.

1321

A planned accident – that would be interesting for many of us. I recently broke my left ankle going down three stairs – it happened really fast and was indeed an accident (note I was sober at the time but did have things in my hands otherwise I would have reached for the handrail). Oh, to take those few seconds back, since it is a bit of pain using my crunches to go everywhere. Accidents do happen...but be careful.

1322

Wanted: one perversity? Push the middle of the word's meaning, perhaps we can find a philological attack.

1323

First we use the media to trick the minds of the people and then later we stamp the approval of the Supreme Court to finalize it. We call that an election.

1324

How can I judge my father's sin, when he could not? Where do I need to stand to judge him?

1325

Can I claim I have “said well” and “has been said” about many things? – Yes, I think so. Ok, name a few.

1326

Sisyphus was made famous by Albert Camus (Nobel Prize, 1957). The occasional futile exertion was taken as the overall condition of mankind, always rolling the rock up the hill

and never really making it up to the top of the hill. Could it also be the analogy for all of us attempting something with the wrong tool? A smart person would recognize at the same time you should stop pushing the rock and be resourceful and figure out another way to get the rock up the hill. Why do you need to get the rock up the hill? There are practical issues with this analogy, but the image is what people know as the condition of humanity (grouped in as an existential philosophy or more likely a worldview). We never have the satisfaction of doing the complete task. Who sets the goals? What happens when you never reach a goal? Our task: needed resource, power, spirit, knowledge, and the will of all will (willing as will to will) to complete the goal.

1327

Signs and symptoms of a disease.

Medical conditions:

Ferrersis – the disease of writing aphorisms.

Ferrerpenia – lack of the condition of writing aphorisms.

Ferrerrrhoea – the flowing of aphorisms.

Tachyferrerrrhoea -- fast flow of aphorisms.

Some other examples of this disease in the medical literature (Ferrer 2004).

DanielFidelFerreriasis or DanielFerrerFerrerpather.

Rx:

sugar and small amounts of caffeine – endlessly.

1328

My favorite contra-isms (or contra-isms or contraisms) or self-antonyms to end the day; do you wrap up or wrap down? Do you break up the data or break down the data? You can cut and trim the tree or you can trim the tree by putting Christmas ornaments on the tree.

1329

CE – Common Era, by that saying, it tells us the whole truth about the loss of our powers.

1330

What might be the condition for the imminent collapse of any civilization? Resources and the environment or is it the decision point between population and war? Are all of these conditions irrelevant compared to the strength of the people? What is the history of people's experience as their civilization was collapsing? Name a book or an author that had a clue what was happening? Today we have prophets that are telling us of the doom and gloom that is coming, since we have had made so many bad decisions in the past – is this the time when decisions come back and bite us? Do we see signs that are increasingly undeniable that this civilization is in the early stages of collapse? That there are signs of not just unemployment but that with a strung out too far? Edward Gibbon, author of *The Decline and Fall of the Roman Empire* (1776) and Jared M. Diamond in *Collapse: How Societies Choose to Fail or Succeed* both were looking for why there are falls and collapse of empires.

Jared Diamond's lists eight factors, which have historically contributed to the collapse of past societies:

Deforestation and habitat destruction

Soil problems (erosion, salinization (too much salt or too little salt), and soil fertility losses)

Water management problems

Overhunting

Overfishing

Effects of introduced species on native species

Population growth

Increased per-capita impact of people

Further, he says four new factors may contribute to the weakening and collapse of present and future societies: Human-caused climate change, buildup of toxins in the environment

Energy shortages and full human utilization of the Earth's photosynthetic capacity.

Obviously, you need to look at how these factors all interact with one another and how much one factor can by itself bring the collapse. Population and resources are at the top of the list. Can your eyes open and see how the civilization manages and uses its resources. Can we even speak of an agile civilization and how that might play out on international scale? How much has China reinvented itself and how much could the USA or Germany or France reinvented itself as well?

1331

Insidious these irregularities will show that the truth is still up for grabs. Can this be seen as cultural dissipation in our time? Looking for love – in many places and so the individual is caught in the wrong place and the wrong time to see how the needs are all placed slightly beyond reach.

1332

You choose an SUV, and then you chose war over peace. Let us think about reforming all of our behaviors and choices that we made in the past and are still on-going to make. A ship does not turn on a dime, but let us do what we can to move the course of the ship. Obama says he tried to make the right decisions every day and hope that the over time that this will make the right kind of differences. This is the same for each of us as well.

1333

We should always think in playful way, since we should know the consequences. Ok, maybe that one does not "work." Think about it again.

1334

Living frugally has its own rewards.

1335

Why do we think that natural laws are in fact somehow immutable? Just an old habit.

1336

A singularly nightly epigram is a good choice.

1337

Aimlessness may be a divine state of being. We whom were once lost. Are we found or once more lost? Perhaps being in a state of “being-lost” is a good place to hang out.

1338

Why did God give us free will to be able to break our foot (March 19, 2009) in an accident? There are endless questions like this that God will never answer, since we have no way to read his signs – we who want to read his signs and to be theological sign readers. If and only “if” we can see and read God’s signs as answers to our questions. I want to be able to see God’s signs that it really hurts (want=hurts); but so far in vain. We can we say that I have “theological pain in need.” Our condition: locked in the endless in-between of waiting for a sign from God or the knowledge that there will never be a sign (perhaps ever). Really, can we ask that this “in between” put on hold for a while (as if it was some psychological process).

1339

Is the God question really a question between ego and being humanly humble? The brain and the ego say there is no way that by any kind of definition God cannot exist in the world and universe of year of our lord of 2009. Nevertheless, if we are humble – perhaps we know the light and love as God. How can love exist? Ontological proofs for love? The joy of God and God’s love for us perhaps can be felt but not known with our “reason” and rational knowledge.

1340

God will not speak to us but perhaps we can read the signs of joy and love among us as something beyond us and indeed God like (without being rational and eternal). God is love, God is joy == how would and how do we read these as signs of God? The big universe is 15 billion years old – perhaps the universe will be 100 billion years and just be small groups of atoms without suns or structure atoms; then what is next after that period? Have we reached a 100 billion year theological question? God will collect the energy and atoms and start another universe – ok that would be clearly make God the creator of the universe that stuck around for the next one.

However, there is another step for humans and God or their Gods – is God connected with human morality and is God moral? A creator of the universe is one thing but how does God interact with human morality? Is there a moral God that answers our humble prayers? Talking mortality with God.

1341

What is the current state of change? In the world, in the USA, in China, in Michigan, in CMU, in my extended family, and in my life? 9:30 am. Ok, 9:31 am what is the state of change now? How do we know the current state of change? From this knowledge, do we

know which way the changes will take place in the future? Open questions – but worthy of thought (for now at least).

1342

Why the issue of eternity speaks to humans in such a way as it shows itself in the western (Egypt too) civilization, India, and China? Side note: we could at all “higher” civilizations that had city-states (Mayan, Incas, etc) and see if this is the case for all city-states as well.

1343

Our next question. The doctrine of the two worlds – the eternal (with ultimate value being I the eternal world) and the world that us mere mortals live in i.e. the perceived world. The everyday world but why do we want to create another world that we compared our lived world (being in the world as it were) too.

1344

State Champion.

I am feeling a little wordy this morning... sorry.

Two “S” words: Success and satisfaction leads to a happy and meaningful life.

You should celebrate both of them. Same with driving a 100 miles in one-day club.

The opposite of satisfaction is the awful empty meaninglessness.

1345

“For now, the "bottom" is in -- that is, the bottom of this society's ability to process reality. It may continue for a month or so, even after the "stress test" for banks is finally let out of the massage parlor with a "happy ending." Nevertheless, events are underway that are beyond the command of personalities. We're done "doing business" in all the ways that we've been used to, but we just can't get with the new program. Let's count the ways.” James Kunstler.

1346

It seems the easy thing to say is that “it is better to have loved and lost than not have loved at all”; however, this can feel real pain for a long time, when the loss is real and not something like a few printed words on this paper. Pain is real; and agony and suffering are real too. Is this really true for us humans? Live it and hold back on the downside of love – first core assertion. The God who did not create the heart that cannot be broken. The theological and lived experience of the agony in the question: why God did not create an unbreakable heart for humans? Long term: it is the golden rule in spades. Why the twistiness of life and love in such simpleness? Can I dare tell you more or is that enough for now? [Typing stopped here...]

1347

Nihilism as only a value – Heidegger’s misinterpretation. A contra position is that of (Indian versions) thinking of Nihilism as nothing eternal is as the heart of things (beings). The nothingness at the core of Being means that no-thing exist forever or in other words

no-thing will win against the Being of beings. Nothingness-ing is at the core of the eternal change of beings to be something else (or something more).

1348

Can we find a sickness that can be not be healed ever? Perhaps this why Socrates gave chicken to the god of sickness before his death. An unbreakable heart – not on earth. An un-healable life – like Buddhist suffering.

1349

Oswald Spengler (1880-1936) talk of his age – who alive to our age like Spengler? Keep looking -- yes, me too. *The Decline of the West (Der Untergang des Abendlandes)*, published in 1918. He later wrote, “Every line that I wrote was meant to contribute to their overthrow, and I hope that it has done so. Something had to come in one form or another to release the deepest instincts in our blood from that load, if we were, like others, to have a voice and to act in the coming world-crises and not merely be their victim. The great game of world politics is not over. Only now are the highest stakes being played for. Every living nation must rise to greatness or go under.” *The Hour of Decision*.

1350

Attack my thinking and always you get is thin air. What – you thought I was in some place -- some location where you could find me? Think again – thank you.

1351

Why would like normality? Look around.

1352

Why is the problem of sources and origins such a hard time for thinking? Too ambiguous for you?

1353

Reason is inherently circular – so said Kant (gently) and Hegel with full force.

1354

Heidegger is contra Nietzsche on the question of the nature of values (per se). For Heidegger, value in itself many not exist. How can we really account for something like value in our life and in our philosophical discussions?

1355

If no God, then no morality or at least no absolute morality backed by God's authority; so say I. In other words, we are along way out in space and no one else can we call on our cell phones as an authority that can make that call or that we can bow down and take away our freedom (is is only up to ourselves as we should all know). Funny on how there is no one to use as authority to take the decision making out of our hands. Self-education and self-reliance without any holy books – that is our fact. What is the place of conscience in our lives now?

1356

Values – where are they written in stone? Right – no stone tablets in our museum of morality. Value-positing as a process and a verb in our lived world.

1357

Fatalism is my favorite “answer” since it (like God) handles all of our human questions.

1358

You (my reader) have been only using one ear to hear me – now you must use both of your ears to hear these golden words. Perhaps golden silence would be better – sorry, there are bigger issues.

1359

The crystal castles of the mind have to be exposed and the truth at the heart of the mind will indeed explode and not even a brick for the new construction will be given.

1360

Deus optimus maximus (the best and highest God); how could God not be the best and highest of all things in this world and universe? Our other option – the devil? You see that does not work on paper but perhaps parts of the world that has been made by humans (Sartre).

1361

Even if God does exist; we need to work on “fixing” the earth for long-term habitat by humans, since so far in vain.

1362

Fermenting and ripening that is part of the process of writing good (right) aphorisms – this is my dream. A few times only stagnation – just human. Let the process-ing begin again and again.

1363

Superiors assume a ranked value system with the sheep ending up with some bad luck.

1364

When we talk about goals perhaps we should consider the case of Ferdinand de Lesseps (1803-1879) who pushed for the Suez Canal. The next biggest project (chronological) was the highway to Alaska (circa WWII). Needed: a real goal that some group can get behind and show the rest of us what real accomplishment means today. Could it be something like city in Arizona - Arcosanti? Need a lot more supports and .gov for funding.

1365

Inexperienced may be the requirements for the next future philosophers – in other words start from a clean slate. The ideal of starting from a clean slate turns up in many strange

places from the interrogations to the economy (also utopias ideals as well). How can we get to the idols that we create out of dust, water, and mud?

1366

The methodology of the anti-thesis may show us the need for showing the wrong sequence of events (the dead ends, the Holzweg's of life and our paths), the wrong chess movements that would lead to check-mate. Perhaps this is not the way to find or discover the truth but it does work to show us the wrong way to the top of the mountain.

1367

Militarism – is a worldview and a way of life that says so much about the human condition on the planet and the resources issue. Currently, linked the nationalism and religion if it gets unhinged from there, then it might lead to mercenaries.

1368

If you want to know the intricacies of philosophy, then you must engage in philosophizing and by that, I mean thinking about the matter for thought (Hegel and Husserl in general with a bit from the early Heidegger). Another example is expressed in the word thingness or what is the difference between thingnessless and nothingness? What is the difference between understanding and reason? What is difference between history as world history and your personal history? What is the difference between a word's (like substance) value and its meaning? Should philosophy develop a system like what Kant, Fichte, Schelling, and Hegel thought; or never develop as a system think of Nietzsche, Heidegger? Most philosophers would also consider ethical questions (good, bad, value) such as capital punishment, abortion, can you lie for good reasons, what should the rules in living a “good” life? This is the traditional problem approach to philosophy. What is the nature of art and a work of art? What is the methodology that should be used in philosophy? Is the truth that corresponds between knowledge in my head and the objects (things, being, a table) on the other dies of the room. Can you use poetry as a way of doing real philosophical thinking or is not up to the notional thinking that Hegel says is the only true philosophical level and art is below that level?

1369

What is the role of admonitions in any way of thinking and philosophizing? You see the problem growing under your gaze? Exhortation for whom and of course for what in the world are you doing?

1370

Do we need resolve (Entschlossenheit) as a way of being and going in the world? Alternatively, is it too simple of a question for you? Same thing as steadfastness (Ausdauer)?

1371

How do we know when our disposition is uncanny (unheimlich) or canny (heimlich)? Is this a kind of mood or more domination disposition of how we live in our world? Can a tree feel uncanny to you? Now, sense the core issue. Open your “x” and get the meaning

of uncanny out there, so that you can deal with it finally. Un-home-ly (unhomely) is the English version of this word but where is our home lost to us?

1372

Do you read this or do you hear it? Answer the question via non-sound.

1373

I want to elicit your thinking – by you going along with my thinking (at least to a point); but then it is your turn like Pete Seeger, you need to sing along with me.

1374

Everything that I have written is wrong (and right) and I deny it all; since it is just a path toward where I am now (or where I was a moment ago) – now, do you see the riddle finally? Philosophy has only tentative knowledge as it is a path or a way toward never-ending reflections on the nature of it all. My foot never steps in the same place and never at the same time (Heraclitus river, for sure). Try not to be either active or passive in our thinking (will-less-ness-ing, how is that for a word?).

1375

What is the process (verb-ing) of thoughtlessness-ing? The process of having no thoughts at all is a funny process to say or even think about. Can we actually engage in the process of having no thoughts? Drop that thought on the ground and leave it there.

1376

Complexity is just part of the truth we always to need to be re-affirmed repeatedly (again and again for our thinking).

1377

Have you been perplexed today? Good for you! Way to go! Are you still in pain or was it just a brief bit of confusion? Yes, agony is indeed painful at the level of the soul.

1378

Is annihilation more active than nothingness-ing? How do we touch that active part of annihilation-ing? Have I beguiled you into thinking? The active nature of the will willing itself is flourishing and the value of seeing that is the first step toward reveling the value of the in-itself and it's willing. Prepare yourself to begin the long journey down the road of philosophizing.

1379

Metaphysician: what is the nature of the world beyond what we see? Philosopher: can a dog give you answer to that question? Answer: no, because you assume that man can think in terms of possibilities. Are those empty possibilities? Kind of bad-faith empirical knowledge of something that is totally beyond our experience? Kant in the background – clearly.

1380

Willinglessness – the lost the will. Perhaps a good thing. Assumes a will as such or will

in-itself – where does a non-willingness actually happen? I will my life or I let me life happen (pick both the quiz).

1381

“There is a relatively quick way to treat this issue, namely by employing Kant's distinction between the *quaestio juris* and the *quaestio facti*, or, respectively, the question of justification and the question of fact.” Kurt Mosser. Where are the facts for Kant or for that matter how can we actual have the real question of justification?

1382

Kant may have been one of the first ones to use the term *Heautognosy* (self-knowledge or knowledge of oneself) [1780-1783].

1383

Reification as attempt of the process of objectication. Subject-object or the object-subject or the objectification of all non-mind stuff. We and I here and all of the stuff (objects) over there. The words and the meanings are all here in my mind stuff. How can there be a counter position to idealism? Objectivism needed as a way of the objects. Waiting for clarification now or later? Will the waiting or let the waiting happen now?

1384

Expressibility as a beginning in the semantic in-between of the fabric of language. Terminology as the science of getting it right (and in addition sometimes getting it all “wrong”).

1385

Man (you and me, and woman too) as *animal rationale* or the animal that uses reason or the animal that is possessed by reason. The object include in the subject. Man as an animal, man as the reasoning or man as open to the Being (Sein, Seyn) of beings or man as just simple open to the all of the world's possibilities. Man as the be-language thing. Man without a soul or conscious or dignity (or the counter positions).

1386

Can anyone say the word “isolationism” with a straight face? Perhaps some of the Amish might have a chance (or a shot) at this for a little while but in reality, this is a tough one for most of us living in the 21th century.

1387

Where is the location for man that is no longer in the metaphysical realm? Russia and China – no religion. What does that mean for the lost “souls” of Marxism? Has there been a loss of morality and the golden rule?

1388

Which direction is human suffering? Which direction is your suffering? You see the space question. DanielFerrer (or Daniel Ferrer, or Daniel Fidel Ferrer or DanielFidelFerrer). Suffering has no direction at all; and yet, we know all about it.

1389

Wanted: one Greek view of life.

1390

Start second part of the book here...

1391

Fichte and Ferrer “willing is a type of thinking.” Or is it rather “thinking is a type of willing.”

1392

Do we need relevant to be open to Being? A very funny question – being is with us at every moment – there is no time without the Being of beings (Sein, Seyn, Beyn).

1393

” the take of very old book written by Lucian of Samosteta (120-180 CE). What would they have said about you if you were put on the slave market? Or, thinking with the example of Marquis de Dade (1740-1814) and his two famous sisters: Justine (1787) and Juliette (published in 1797-1801).

1394

Can we still find any peripatetics walking around and discussing philosophy?

1395

Is the hen the same as the agathon? Greek philosophy question for you.

1396

A single word hyper-ousia suggests so many ideas – thank you, Proclus.

1397

How is the problem of willing and the transition to non-willing, really a problem of language? Seven steps to non-willing by Martin Heidegger and Feuerbach, and Nietzsche. Still waiting for the seven-step program?

1398

Heidegger remains in the shadow of Hegel’s metaphysical system, but Heidegger has yet to deal with all of Nietzsche criticism of his points. Sometimes you just need to burn out that bad stuff.

1399

Indeed sometimes, something deep inside of you needs to change. Namely to change out of your comfort zone.

1400

Eschatological event is what is coming (for Christians this is restriction of Christ) in the future. In this case, it might be the future of utopia. Alternatively, we might be talking about our own coming death. On the other hand, our coming event of going to heaven.

1401

Why do we no longer hear about the core “principles” of a subject area or the essential (or fundamental) principles for a subject area as taught in classes? No one knows!? These are lost in the sea of details and the information overload. Some version of watered down objectives are state guidelines. No wonder charter schools and home schooling are so easy. Of course, these are problems for adults as well.

1402

Our first goal is to create more and better justifiers – these people need to increase in importance. Fired them and make sure these voices are heard. What too much for you? Too close to the truth?

1403

What is the most universal truth on the planet: waiting on a woman? A song for all of us men. No doubt that this is all worth it or do you have a choice?

1405

When you wake up in the morning, do you resolve to have an Olympic or a Roman view of life? Perhaps I am too late again.

1406

Could morality be inside or a quality of anything? The ontological status of morality is the first consequence of thinking. In which direction is morality? As if it occupied a “space” somewhere.

1407

Posit the “red ink” or the things-in-themselves either way. There is no one who can do the positing. This is neither divine nor un-divine.

1408

Do you have a moral hypothesis? Oh yes, where did you find it?

1409

Can the divine nature of man or human be just an accidental occurrence in nature?

1410

The whole idea of the disillusioning is the ongoing processing of all things.

1411

How can we first lose the value of value, and then regain its value? A revalue? Think again.

1412

What is the main stimulus for thinking – what calls forth this need? Are you feeling the rush?

1413

Do you often feel weary because you have lost your way and path? What happens as you regain your way? Does it happen often, since someday I cannot think or write?

1414

Wonderment as a preliminary form of philosophical thinking – what, too simple for you?

1415

Is there logic to anarchism?

1416

Valueless is a meaningful process? What is the meaning of valuessness-ing? You see the problem.

1417

Our aims and teleological processes are unclear – no clarity (why?). Is it painful? No progress on progress.

1418

Totality is a hint toward the world (a start at the level of understanding).

1419

Is Henology some kind of grand unity that has a value or a supreme value – we can hope that is not the case.

1420

How did physics become metaphor or trans-physics? Perhaps not the best idea. Is that a standpoint for you?

1421

We can say “unity” without having real example of “unity” – right?

1422

Final conclusion: there is no way around teleology (it defines us).

1423

Simplification or the increase in complexity and divinity – where do see these extremes?

1424

Do you have the power to create and posit values in the world? Go for it! Power has its own rewards.

1425

No more lies – too tough.

No ontology

No values

No

No goals

No unity

No totality

No aim

No reason

No metaphor

No dignity of man

No viewism

No -isms

No divinity or gods (no faith)

No beyond, above, behind

No a prior or fundamental

No ranking

1426

What is left for Schelling and Hegel as without metaphysics giving support, then no total system is ever given about any conventionalization. No ground. Heidegger said in his Hegel book everything must remain open – meaning no closure.

1427

If you look for disappointment you will indeed find it sooner rather than later.

1428

Can you know something as false (as error)?

1429

Who were the last metaphysicians and who were the first metaphysicians? We know Hegel was the greatest metaphysic. Marx was on the borderline. Nietzsche may have been one of the last metaphysicians but it was certainly part of transitioning out of metaphysics. The history of metaphysics is just the scandalous making of myths – the problem is we cannot stop it. If there is no God (or gods) why do you reach the conclusion that there is morality and ranks of values – you can try to keep the “faith” in something like morals and values but because you “need”, it does not make it so – right? Hard thinking and a problem to see. Fish and hook.

1430

What is the nature of a value system and how do we compare difficult value systems? A metavalue (or a meta-value or super-value) to compare systems is an interacting idea, since reason will not work here where you need exploding bombs or mortars.

1431

The Hawk viewpoint perhaps is the only viewpoint – we cannot call it a standpoint since the Hawk is always in flight.

1432

No God, then no dignity of man. Man as close to the worms in the mud – yes that is the meaning of the earth.

1433

Does Heidegger have a purely moral value system or just an ontological point? Heidegger wanted to get by without any value system, but did he make it? I doubt it. Why do Heidegger (many others too) want Heidegger to tell them what to think? That is truly a problem.

1434

Escape from freedom or listening to someone else; the upshot is self-education and self-knowing. Anything you can do to avoid taking responsibility for own action, since at some time you will be called to account. Someone else told me what to think and what to do – this is the disasters.

1435

My goal is exactly that, my goal – not your goal. There should be no ambiguity. Either you are going up in power or you are going down in poor and spirit – which is it? Will to more powers. Life's goal is coming to itself and it is one way or the other way – not steady state.

1436

You need to think for yourself without just parroting others. The tyrannized aspects of listening to others think – this is a problem.

1437

Why is the process of “classification” built in to humans? I wake up in the morning and begin the process of “classifying” of expense.

1438

We need to be more than just some kind of bibliomaniacs these days. What a fatal disservice is that would you think? What – me worrying?

1439

Where are the valetudinarians? Mr. Emerson's plush for a moment the shadows can now appear.

1440

What does it mean to have the song in your head all day? I want to hear it.

1441

Berserkers were real people – with the best media agents. Everyone has heard of their greatness and be gone if you they were coming your way.

1442

How can one live without any goals?

1443

The will to will is nothing but will as such. The will of non-willing is the problem and a lost way. Will to love is another way to have the will express itself as the power of the will. Increase the power of the will is the actuality of the ego and more...it idealizes the whole of the willing. Let it drop as a maybe.

1444

Perhaps the greatest expression of the will to will and will to power is the power of the simple “why.” What power? What is that wrong? Where is the logic in that notion?

1445

Where is the courage for thinking and writing? Come on, begin.

1446

Start with goal-lessnessing or is it the process of dis-goaling? En-goaling as be-goaling too. Active energy for thinking.

1447

Inexhaustible of the power of conceptualization – perhaps we need to unlearn all of our modesty (right now – please).

1448

What have we done to deserve the waiting and the hearing of the words as aphorisms?

1449

Either vulgarized or the truth given at the foot of the bed.

How can we stop the fastest moving decline – attacks from within?

1450

Genius is the first place to start and as Aristotle says – always look to the origins. History is the strength of starting with origins.

1451

120 days of pure thinking and the enjoyment of aphorisms on paper. Pagan feast.

1452

Escape Nihilism— no way, we are stuck.

1453

Overvaluation is one mistake too many.

1454

A single thought as defined in the process of creating an aphorism. The start and end of wisdom on paper.

1455

If you are good – be good and try to be great! Whatever that might be for you. Why be scared rather or do nothing – when all is possible. Who speaks here? Abraham Lincoln for one.

1456

Do you need ontological comfort? Or does that confuse you, since it mixes ontological thinking with feelings and a mood.

1457

If we annihilated evil, then what would be left? Does evil really exist? Why evil at all, rather than nothing? A question for a moral God.

1458

Can we start with gloom in the morning or does gloom fit better at night after a long day of meaninglessness-ing (dis-meaning)? Plenty of pain can lead to gloom, but sometimes humans are uplifted by pain and enjoy clarity and a re-education of the will to life from pain. Pain can lead to health.

1459

Sometimes it seems like philosophy is just simple gymnastics for the mind. We need to free the mind from the gloom of the truth.

1460

We can start with pessimism and move down the path to the ultimate and best stage of the mind stuff, namely my place in the sun is good old fatalism. Give up your own will and let God call all the shots. It would be better if God has a higher morality, but there is no evidence to support that case. If you think that everything is going to hell in a hand basket, then where is God with morality? You see the problem? On the other hand, perhaps God changes the course of Hale-Popp (C/1995 O1) the comet; so that it did not hit earth (otherwise, good-bye to a lot of us humans). Life without morality or life without God – you choose. What, you want to escape from freedom and let someone else choose? Too tough for you. I saw Hale-Popp (C/1995 O1) the comet from many different locations, including eating breakfast in a restaurant on Mission Street in Mount Pleasant, Michigan, USA. Yes, it was easily visible in the morning from a restaurant. My grandmother Ruth Gustie (born Lindstrom) Ferrer says she saw Halley's Comet in 1910 and 1986. Although she may have also seen the Great Daylight Comet of 1910. I saw

Halley's Comet in Nausori, Fiji Islands in 1986. It will come again in July 28, 2061. Yes, another thing I will miss in the future – no? My great-grandmother was Amanda Mattie (nee Lindstrom) (her born name was Yeager) Dehner. Born 5/16/1878 in Lebanon, PA.; died 11/12/58, Indianapolis, IN. Father=Gus C. Lindstrom Daughter=Ruth Gustie (nee Lindstrom) Ferrer 7 Dec 1895 and died 13 Apr 1990. Indianapolis, IN. Married Ernesto B. Ferrer, señor and the date was 10 Jun 1915.

1461

Why no faith in a moral God?

1462

Ask the questions and find out what happen to our “core” values – this is the origins of our values. Under the kitchen sink. Just an old wife’s tales for the children of the new world. The slander of God should be brought to court and for a judge to decide. Did you have a restless night? Is the problem your mood is restlessness-ing as such? The nervousness and shock of the news is enough for general depression. The value of nothingness. Uselessness-ing is a word for the beginning of our revaluation. Valuelessness-ing or dis-valuation is a “process” a verb, in fact, the whole world is just “a verb”, since the world in parts and in the details does not allow for “nouns.”

1463

We do not bundle the truth but pose a few good question marks.

1464

Oppositionality – now there is a nice word for you. Check-out.

1465

Can we turn back time or roll back our mistakes? How many forms do we have to fill out to make that happen? Enjoy the moment and please “try” to move forward.

1466

If you cannot discriminate between truth and error, then how do we have any “knowledge” of the world that we can count on for action? An over exaggeration in a few words.

1467

When the word “philosophoi” was created or at least written by Pythagoras, a great mistake was made – since they should have stayed with just sophoi.

1468

Why used the words PreSocratic or PrePlatonic for great thinkers? Of course, we can talk about Pre-Ferrer or about those philosophers and thinkers that came before me – right?

1469

Who are my teachers and who will be my students? A great mistake in thinking. It would be better to just start with self-education and self-attempters.

1470

Xenophanes use honey to make a point about the fuming state of our knowledge. Does the universe have one attribute – nous? No man will see God or know about “all things.” We can say “God” or “Being”: but will never see it – it seems a clear and a certain truth.

1471

Not-being or not-being in neither one nor two nor three; there is no way to count many processes – why would we want to or need to count these processes? Point in the direction of “change”? You see.

1472

A dry or wet soul you decide? Heraclitus of Ephesus suggests that all is both wet and dry.

1473

Profound humiliation – that is where Christ would start with the current crop of Christians. There is plenty written but very little action. Two millennia – perhaps the end is near to us now. Waiting? On the other hand, just waiting.

1474

How can we write the name Martin Luther without provoking the reaction to his name?

1475

The word “silence” is just a word written on paper but it speaks and says volumes. The Buddha and Heidegger both have their moments.

1476

The apostle Paul even my father, thought he was the best marketer, the visionary organizer, administer, and historian. You might see Paulism as the current version of Christianity.

1477

Is being and the one the same in their sameness?

1478

One and oneness are both without parts and differences (no distractions). Can we part all of this into one big “all”? Quantity does not apply – right? You know that – right?

1479

I have unlimited perplexity – do you?

1480

It is time to stop the galloping consumption that is just endless consumerism.

1481

Why are you seeking “clarification” – I ask you? Since you must be in a state of fogginess to begin with and an interesting starting place – yes?

1482

Do you need a cosmic connection to see the force at work?

1483

Origins – look to the origins of all things.

1484

How do we know when an idea is riper, stronger, cleaver, ready and its best final form? This is when it has baked long enough and is ready to be written and then re-thought by the reader. Sometime (of course) an idea is just something like a question, a query, a conjecture, or a mere possibility. Fortunately, there is a lot of in between for us all. Precision and everything is going to be already.

1485

Do we show our “values” as we wander through life – you know us “worms”? How can “worms” have values? At least we have jazz. Is this advice?

1486

What is the notion of an “essay” mean to philosophers? Why does it not sound like thinking?

1487

We are just wanderers in the world of ideas.

1488

What does “apaxra” or is it “apasra” mean? One translation is “disvalue.”

1489

Arete or virtue and excellence of all things. Skills. My favorite Greek word created by Aristotle is entelechies meaning end inside itself. The easiest example is an acorn, which can become a large tree, sure the entelechies inside the little acorn has the power to become the tree. Now, think of this process in all beings. Think of what is inside things that makes them change and go through change (become a tree). Hegel incorporated this into his system as a general way of having the negative and the dialectics in its becoming, become the categories and go through change to be the systematic metaphysical description of the world.

1490

How can we have the highest good (**summum bonum**) when there is no good at all? There is no good in itself. Good people or perhaps workers. Perhaps you are still waiting for a gift of God (**donum dei**).

1491

If we have a first philosophy (onto-theological) then we can have a second and a third, perhaps even a fourth philosophy. Rankings of philosophy levels. Enumerated the levels and do it with joy and jubilance for a change – please.

1492

Do you have a moral center? Alternatively, a moral non-center? In reality, there is a whole gamut of morality.

1493

Is it true that God is a Gordian knot for the human condition? We need a bold stroke to attempt to remove human angst.

1494

Will is metaphysical and non-will is metaphorical – what could be singular for philosophers. Should we say post-metaphysical? Even when we attempt to leave metaphorical behind – we still define in terms of metaphysics.

1495

Aristotle and Nietzsche both got hooked on this Greek word **entelecheia** – me too. It wraps up so much of the process philosophy into one word. I love this word as a word for it tells us that all things are growing and in the process of becoming something. But perhaps the word was best actually used by the great Neo-Greek – namely, Hegel.

1496

Real early Greek thinkers were pre-metaphysic and pre-will but also pre-subjectivity. The being of being as a whole is thought of as physics – ontology step one.

1497

Truth somehow moves from **althera (aletheia** as "unhiddenness"), **homoeisis, adequatio**, to finally Descartes' certainty.

1498

Insatiable – a single word that says it all.

1499

Method overall some and philosophy.

1500

Transition from a will to non-willing.

1501

The new hierarchies: body over mind, sensuous over supersensuous or transsensuous or metasensuous (or, super-sensuous or trans-sensuous or meta-sensuous). Will over reason. Therefore, no reason and no will.

1502

I want to know and I start with a question mark. Sometimes the little words are enough. Hand out a few words – please.

1503

Perhaps non-willing takes place without thinking. Thinking as an active will. What kind of thinking is this? Can we have a thinking that lets beings be released without willing?

1504

Martin Heidegger and Meister Eckhart go head to head with Gelassenheit. The real Abgeschiedenheit (solitude, seclusion, solitariness, sequestration) question is between God's wills and man not having a will toward either being or God. As you are walking down the road, all of a sudden, you look around and there is no longer a road; but this was nothing you did. You jump in the pool and then you are floating. Can you take the jump and be a believer of the non-fate and the non-willing at one time when you jump?

1505

Passivity can be out of not thinking or an active wanting but a waiting. Inaction can be an approximate action as well as silence to a question. However, if you wait to "act" go ahead. Can we say ambiguous (mehrdeutig) real quick?

1506

Everything and every time have many lacunas (empty space or a missing part; or a gap).

1507

An interpretation of a philosopher has a problematically unthematicized and an unproblematised theme which are given as assumption and presumption.

1508

Most philosophers are very unprofound – they cannot help it, since they have lost their way perhaps me too.

1509

Absolutism – a very funny written word on paper. Perhaps that too is a foil.

1510

Is there any decision to be made by me or is the decision made by God or the media or just the TV? Heidegger thinks Being (the Being of beings) calls the shots.

1511

Eschatology has also a sense of **etelechia**. A gathering toward the end (telos).

1512

Perhaps we should have university classes on the crushing purposelessness of life? What too strong of language for you today?

1513

I think the solidifying consensus is that the oil issue is not going away and sometimes bad things happen.

1514

The decline and fall of us all. Another possibility within a possibility.

1515

Heidegger's Gelassenheit is with all sorts of beings, but nothing and human's with other humans.

1516

Man and God are the same. Being and man are the same. What is this sameness (selbigkeit). No nearness. Nearnessless-ing – means no separation and no different.

1517

I am the penultimate to all philosophy and even those so-called counter philosophical moments.

1518

I wonder within the desolateness of the will and non-willing of philosophy and metaphysical voids. There is a need for the condensation and a vitality. Is this a polemic for you? Well you need to be re-consolidated now.

1519

We need to understand the project of Kant in himself as a philology project and an engagement and ready of Kant as a philosophy project. We read Kant as a connection to our experience as a measure and a standard. Kant was the most honest of all philosophers and how he got stuck between his thinking as a philosopher and his own belief system is a wonder to behold for all.

1520

Sophroniscus (stonemason by trade) – who is this? This was the father of Socrates.

1521

We can use a word like moderation and yet could come up with a thousand practical examples of what moderation means as a bases for judgments.

1522

What are the causes of innovation? Somehow not a big issue for most of us, but an important consideration for the Amish, since they may only be involved in some innovations.

1523

Nietzsche concept of Nihilism is related to values and Heidegger is the history of metaphysics. Heidegger thinks that Nietzsche makes being a value. This idea Heidegger does not like at all. Nietzsche and Heidegger are both entangled in Nihilism. Nietzsche

and Heidegger are both anti-metaphysics and of course, that means that never are the last metaphysician, since they are both caught in the web of metaphysical thinking – they cannot help it. Show we lead them out of metaphysics? A big task for now.

1524

What do I say to you “a mere counterpart” that is all what you say.

1525

Anthropomorphism is something we cannot avoid. Why try?

1526

Plato started the correspondent (*adequatio*) theory of truth and Aristotle started the will. Socrates and Heraclitus whom both came before were not so caught up.

1527

Orexis (or desires) in Aristotle as destiny or will (*De anima* 433a).

1528

Reason – will (Vernunftwille) – this is surely a great way of putting it all together. Ratio – will as reason. Why do we need reason at all? Because it makes us gather up patterns as knowledge.

1529

USA alienation via Marx from no meaningful work life, since we produce nothing. Thus, out alienation as just us consumers.

1530

Sometimes in thinking, we cannot see the top of the mountain, but we know that by climbing higher we are getting closer. In order to understand the philosophical process you need to follow in my footsteps as you read these aphorisms.

1531

Truth is not just something in our heads – what is the more?

1532

For F.W.J. Schelling (January 27, 1775 – August 20, 1854) the will is the primal or original being (Urseyn or Ur-Seyn). In general, Schelling we put into the “subject we” side of philosophy, he has many themes in his philosophy of nature where he tried to be the counter balance to Johann Gottlieb Fichte. Can the primal being extend into the objective nature of the world? I can see it (even though will is the strong and desires in humans). Ode to being (the being of beings) why say more? Ode to the will. Reason as the absolute spirit is the striving reason as the will (Hegel). Can we say with Hegel absolute spirit and absolute will?

1533

What does it mean “anamnesis becomes the ontodicy of spirit”? Socrates, Hegel, and then finally Heidegger wrapped it all up for us.

1534

Can the will to will be outside of **techne** (**τέχνη**)? A problem. Will to will as receiving. (Nietzsche eternal return of the same.)

1535

A little fun. Non-willing, dis-willing, a –willing, willingness, without willing, loss of willing, no more willing, God’s will, love as desire and willing, will to telos, will to end, will to finality, willing non-willing, willing willingness, willingness-ing, will not to willing, will not to will or desire, passive willing, un-willing, not-willing, not-willing to will, will to not-willing, will to not-willingnessing. I understand that by having a little fun, I have willed a changed in the words and conceptualized of this concept of will and have tried to extend the counter concepts of the will as well as the verbing (processes) of the concepts.

1536

Why do we think that there are answers in the books in libraries? A goal and a practical life may have more answers.

1537

Can we empty our thirst for life and end the urges? Empty the urges. Stop the desires. Is there an agony of being a human?

1538

Self-knowledge is not able to be learned as ready a book. Hope and doubt the two poles of us as in between.

1539

Can any form of thinking radically change our way of being in this world? Meditative thinking may help us give us a stand-off-ness and see the technology in a greater context.

1540

Danger has within a saving face, the so call Janus free of the civilization’s dangers. Do we know our civilization’s dangers? Can we see the empty consumerism and our ripping off the rest of the world?

1541

One way would be to have a renaissance of antiquity and return to ancient Greeks or Hindu time that the gods walked the earth. In other words, the utopia is in the distinct past. The golden era is in our past. The Amish think of the times of the Old Testament and so they put the whole question of technology into a different context. Our current epoch is not the best of times – that is a universal thought. Marx, Lenin, and Stalin all had future communist utopias in their minds.

1542

Homeless and needlessness both speak to our times.

1543

Attune to the entire notion of non-willingness-ing. But does non-willingnessing have anything to do with “attune” or “notion” – right these are embedded in the subject matter.

1544

Can we think about philosophers as being either dry or wet? I want to be both and use the dry to clarify all issues but bring the wet to the wettest of life as we live it in an embodied and historical concrete life and body.

1545

Philosophia perennis – a way of speaking about the need for humans to reflect on the unexamined life. Do we have something to replace pride as a way of showing-off?

1546

German NeoKantism 1860-1914 – take note of the historical period. German history – start of the middle class, plus more growth of the German nation.

1547

Schiller got in right when he said man is man or women are women; when he or she plays. On the other hand, the waste of play with video games is shameful in my view, needs some moderation. Until there is a need – we are a civilization that has all of our needs met so gained philosophy are no problem. Two good positions: phenomenology and Marxism against position. Add a clash of Marxism alienation the mix. Does this stand with the anti-rationalists?

1548

Heidegger should have thought of the stock broker’s main by-in-the-word: fear and greed. These are the two poles of existence.

1549

Husserl’s exact or rigorous science is a very funny dream after Marx and Nietzsche. Husserl wrote in 1910 about topic the nature of philosophy as *Philosophy as Rigorous Science* or *Philosophie als strenge Wissenschaft*.

1550

The bourgeois want their existence given as absolute – no one should question their existence or their right to resources needed for their life.

1551

Was Marcuse an American or a German? Was he a nationalist at all? Perhaps not. Which philosophers were not naturalists? Some who left the nation of Germany but who wrote and thought in the German tradition? Fichte, Husserl, Hegel, Heidegger, and Frege were

nationalist (ok, let us be honest for moment – millions of Germans; and of course millions of Americans, Chinese, Japanese, French too were and remain nationalist).

1552

How close are Carl Schmitt (1888-1985), Ernst Jünger (March 29, 1895 – February 17, 1998), and M.H. on this political stance? Moreover, the case of Heidegger closer friend Ernst brother, Friedrich Georg Jünger (September 1898 to July 1977). Where did they all stand on the role of nations: isolationism and interventionism? Politics as theology, philosophers as the...? *The Failure of Technology* by Jünger translated into English in 1949. What was Heidegger on walks with him?

1553

Can we use the concepts of fate and destiny in an ahypostatized way? Non-hypostatized as a start.

1554

You need subject-object to be estrangement from an object.

1555

Marx – theory of man. What else? You see – it is the radical theory that does the work. Heidegger's Da-Sein does nothing like that. In other words, Marx works.

1556

Is Marx's real earth shaking theory his analysis of class struggle? I think this may be the core.

1557

I need more painful dissonances.

1558

Why do we suppose that truth is beautiful when it can be ugly? Do we head atonement?

1559

My epigraph – what is the motto of humanity now? Is this edifying to you? I am still looking for a single corset for my mind. What you too?

1560

Ultimately nothing is more important than vanity and false pride. They show themselves at all times. Why is there such a predilection for these two dominate dispositions?

1561

When in July 1899 Nietzsche **wrote si male nunc, non olim sie erit** (things may be bad now, but one day they will not be so); days became better but now will go to worst for many.

1562

Why not say tell you the truth and leave it as that – but in fact the truth does not come bundled up for immediate delivery- it is rather a self-discovery process.

1563

I have personal distress, Heidegger and the other hard thinks that the whole planet is in distress and they (we) do not know that we are in distress (and that Heidegger finds this idea even more distressful).

1564

Why do we have an increase in specialist and why the confusions? Need more generalist and thinkers.

1565

Me - we who our contra the mechanistic view of the world and its processing.

1566

Have you found anything that shows the hiddenness of our lives? Yes or no – keep looking.

1567

What to say, **mihi ipsi scriptsi** (I have written for myself). If you want to read what I have written for you, then keep reading; otherwise, you can get off of the dime.

1568

And looking for the gold nuggets.

1569

Perhaps one day I shall have the ability to write dialogues and may be done with the aphorisms form.

1570

Our old saying, “inhuman for humans only.” Need we say more about our world wars?

1571

Not “normal” thinking or knowledge. What can we call this nature and origins of what we call “faith”? Is there an “object”? Or just a “subject”? You need “proof.” Think what Aristotle said about not needing a “proof” (*Metaphysics* 1006).

1572

Unthought – now we have to rethink all of these issues. A deeper and more unique way of finding the truth of the metahistory of philosophy. History of problems or the history of concepts (Begriff) – which way would the Neo-Kantians, Gadamer, and our friend Heidegger pick and choose among the way of the unthought in the history or meta-histories of philosophy?

1573

The conceptualization of “speculative-dialectical interpretation of being as absolute concept” or in other words, or a single name “Hegel.”

1574

Hegel as a complete collection of the ideas of Plato (as metaphysics) and the rethinking of Aristotle as a complete absolute metaphysical systems (as the totality of our creation in God’s mind before creation). This system knows all and includes the all (the whole, **Hen**). This level, the all-encompassing standpoint, is at the highest point possible – can only go lower. Self-unfolding of the spirit as a total system. A coming to be of the spirit in history and as a metahistory of philosophy which unfolds itself. This is process philosophy as an inwardness. That is a process of a movement from beginning (alpha) toward the end (**omega** (Greek Ωμέγα), the **telos** from the Greek τέλος for "end", "purpose", or "goal"). In the Northern Midwest we have four seasons. This is change throughout the year. The starting point is not Being (Sein, Seyn) but the eternal (well at least a long time) changing of the world.

1575

What does it mean to say singular-one (the item)?

1576

Can we listen to the text of Hegel? Does it speak to us? Yes.

1577

Paradoxically, we both know and do not know the truth. How is that possible because we live in the world in terms of possibilities and impossibility (of course) as our way of living in the world (perhaps in a different way than animals)?

1578

Kant always wanted a system (Fichte tried too) but only Hegel delivered – in spades.

1579

Being itself unfolds – and unfolds as the truth.

1580

Can we have a total dialectic of the understanding? No, only of reason. Kant – please.

1581

Reason as unfolding of the system (absolute pure total system in-itself), that is circles within circles.

1582

We need being un-fooled around and by itself unfolding.

1583

We need to rethink why Kant loved his architectonic. Hegel said that the absolute is to be ‘reflected’ and this means as system.

1584

Being is truth, God, willing, sublime, being is *Moirae* (Greek **Μοῖραι**) ‘The Fates’ (fate or destiny).

1585

God as a logical system created by Hegel as the science of logic. Why did that land in logic at all?

1586

Karl Marx’s (1818-1883) thinking points toward grasping the true nature of man and in a radical way. Who are humans other than animals involved in the “production” of things? We ‘are’ only in relationship to our ‘work’ or ‘labor’.

1587

Enframing (Gestell) needs some clarifying since the concept is hanging without a system (Hegel’s joke about Heidegger).

1588

Four causes:

Causa materialis (material, matter)

Causa formalis (formal, form, shape)

Causa finalis (evil, telos (Greek **τέλος**))

Causa efficiens (effects, who, results)

1589

Fourfold causality as a beginning.

1590

To say in German the Greek word, **alétheia** as **Unverborgenheit**; Heidegger and is in contrast to the correspondence theory of the truth (my best example is Hegel). Hegel in the *Science of Logic* (39 paragraph) says something clearly meant for thinkers, he says, “Truth is the agreement of thought with the object, and in order to bring about this agreement - for it does not exist on its own account - thinking is supposed to adapt and accommodate itself to the object.” Some ringing with Kant in my ears – perhaps?

1591

Supreme danger is _____ [fill in the blank]. What you need any help – silly.

1592

Quidditas (quid-what) or whatness and the answers came in terms of essences. But is this also a question of the essences as universals (not system unique, I think the Zen version of the unique)? Right from the beginning, we find the ridge distinction between

sensory (**aestheton**) and the non-sensory or the sensory-lessness (**noeton**). Starting with Plato and ending with Nietzsche and certainly seen by Kant. We see this very clearly in Kant's book simply called the "*Progress.*" Kant wrote this but he never published it: *What Real Progress Has Metaphysics Made in Germany Since the Time of Leibniz and Wolff?* (1804). The only progress has been Kant and he did that by taking two steps back and said there was no longer any "walking" or metaphysics to be had any more. Or, did he want to get to a real "metaphysics of metaphysics" (Kant to Herz a letter of May 1781)?

1593

If metaphysical thinking is ontological then by writing aphorisms we are not doing logical thinking; and thus perhaps not doing metaphysics.

1594

How do we know the message of the stars to our forefathers/mothers and to us today? I want you sometime look at the stars at night and feel the wonder and awe that this is our night sky. Works in the southern hemisphere – I have tried. You can see the Large and Small Magellanic Clouds, which were formed around the same time as the Milky Way (our little part of home here).

1595

You wish to elucidate and lay out a text and find the truth – keep looking.

1596

What is the countermovement to Kant, Hegel, Schelling, and Heidegger? The anti-may speaks to both you and me. The countermovement and the anti- countermovement.

1597

The supersensory has lost power and all life force – perhaps it never did have any real force. The Chinese are still wondering too.

1598

Apologetics – defined?

1599

Metaphysics has de-composed. Where are the bodies and flesh of metaphysic decomposing?

1600

Nihilism as nothing in the east, but as valuing in the west. Values that devalue or that attract had revelation or even a trans-evaluation. Why buy in the word Nihilism when we are concerned about values and loss of values (devaluing, revaluation, desvaluation, valuelessness, positing of new values or the self-posting of new values)? Value issues speak of cheating on the meaning issue as well. What can be the counter movement to meaning as such? Can we consider the loss of "The 'value of value'" as such. Why is nihilism in the west seen as a value issue?

1601

Nihilism then complete or classical Nihilism and incomplete Nihilism (no revaluation of values). Incomplete Nihilism replaces former values with new values (still in the same supra-sensory realm). What we want is the removal of all values or at least let the values run free without any final value position or value ranking. Or, no ranking.

1602

Complete or classical Nihilism does away with that realm and even the way of positivity values. Needed a new process of transvaluation of values.

1603

Have values given, then we/they devalue themselves then how values are posited in God's realm, then the divine realm is lost and we put new values into the meaning of the earth as a new transvaluation of values. This perhaps is given as the superabundant of life and life forces.

Nietzsche's *Will to Power*, #14 (Spring-Fall 1887). "Values and their changes are related to increases in the power of those positing the values. The measure of disbelief, of permitted "freedom of the spirit" as an expression of an increase in power. "Nihilism" an ideal of the highest degree of powerfulness of spirit, the over-richest life--partly destructive, partly ironic." This is a good example of the power of Nietzsche's thought even in a short note.

1604

Value judgments are in the realm of worldview – paraphrases of Heidegger.

1605

Nietzsche's wrote, #711 (Nov. 1887-March 1888) *Will to Power*. Point of view of value. "Where the point of view of "value" is inadmissible: - that in the "process" of the totality" the labor of man is of no account, because a total process (considered as a system-) does not exist at all." Here Nietzsche knocks on the door but steps back (at least for me); since here, he can give us more about the point of view of 'value'.

1606

Annihilation of all values may lead to putting all new values in their place.

1607

The domination by humans of the planet is complete and now the earth will suffer our ecological disaster.

1608

It is hard to really imagine July 1890 and a buggy on the road with a rented horse and carriage; and going too fast around a curve in the road (Walker township near Grand Rapids, Michigan, USA). My great grandfather Julius Kuhn should have done better if it was really indeed his own fault. Maybe a bee stung the horse and there was no fault at all.

At 6:00 a.m. in the morning, we maybe assume he was getting goods (milk, etc.) for use in his store. Perhaps if he had lived longer my mother's mother (my grandmother) would have turned out differently; but she was a very tough lady when I knew her. She was about 11 years old when her father died. Nine years later her mother died.

1609

Sometimes a tree is just a tree even on Halloween.

1610

What did Miletus have against Socrates? Socrates supposedly was walking on air (play by Aristophanes). Socrates called as his witness the god at Delphi. Socrates needs a god, since few men seemed interested in helping Socrates.

1611

What is the opposite of time? No word can be used at least not at our time now.

1612

What is the cure for thinking? _____

1613

Has philosophy entered the world of the weakness of the will, since all we have now are only questions? If we want to try a metaphysical system, then you need a strong will.

1614

Why do we start with justification? Perhaps we explain too much of hypersensitivity to justification.

1615

Without a goal, there is no purpose and no direction for us or the people of the world. Keep looking.

1616

Why is altruism so rare in the U.S.A.?

1617

Let us demand thinking and self-education.

1618

The question of value is core.

1619

Why do we down play the single uniqueness of things and our life? Our language abstracts all unreal things and makes all unique tables just a table. Do we know about the singular unique? Zen sometimes tried to get to this real important issue with the 'beings and things' are our life experience.

1620

My results are just the total indifference regarding the end of the world.

1621

John Newton Reavis (son of Mark Reavis and Lucy (born Bradley)) died September 22, 1910 at the age of 92 years, 10 months, and 26 days. He was born in Bowling Green, Kentucky and had moved to Missouri. He was part of the move from North Carolina, Kentucky, and Missouri. My grandfather William Roselle Reavis (died 1950, Oakland, California) was born in Pairs, Missouri and moved west to California during the late 1890s. This was all part of expanding west and in this case was my family's adventure.

1622

What is the face of fate – fate-ology or moria-ology? Not a study of the future as in futurology; but how humans (in the Greek world God's intervention) relate to their destiny. Can you fight your own fate? The questions speaks to the nature of fate that as if you could indeed fight your own fate – do not bother, you cannot fight it – that is the whole point of your fate.

1623

One interpretation is lost and now we fear our loss of all solid interpretations; but men still fear what we have lost.

1624

Our three greatest heroes: ants, bees, and termites. Why would you think of a human as a hero? See – your little bit of knowledge confuses you and leads to your hubris and pride.

1625

Idealism means to most people that someone is a believer in ideals, in fact, good ideals (the good person, the good deed, and the non-greed person).

1626

Do you need a justification for your life? On the other hand, is that the resources your existence needs is stripped from everywhere in the world? Or is stripped naked too strong for the exploitation that you require?

1627

U.S.A. or throwing the old traditions to the dog.

1628

Ruination of the government sector by the recent republicans and the transfer of government funds to compares for doing nothing speak volumes as to how to hijack a country. On the other side, "we" the people elected this group of swindlers and we should be responsible for that we have "done" in our name. The idea in a democracy that the people vote and that is the end of their responsibility is what is wrong. A little fellow (Dick Cheney) from Casper, Wyoming (1921, Teapot Dome Scandal) is now worth close

to 100 million dollars based on just “connections” is no longer funny. A heart attack at age 37, and several since that time, makes one wonder how Bush chose (or was forced) to pick someone for vice-president who would have never ran for president, shows where the real power is in our nation. Dick Cheney no longer has a heartbeat – the machine he has makes a whining noise.

1629

Get a hold of yourself and have a little reason in your actions – even if you are over your head.

1630

Powerlessness. The key word for what has happened to philosophy after Hegel and Marx. What, just another prelude to our disastrous nature? Wake up for once and realize what has been lost – my lament.

1631

My goal and purpose to my life can be summed up as **sui generis** (unique). Ponder that for a while.

1632

Mr. La Rochefoucauld – I wish he was closer in the time and much stronger, since for me not even a “good” read. Sorry, he not a great enemy to push against and find my path. I like and use his methodology or read his book the *Maxims* (aphorism); but need I say anything more about him? His real name is: François VI, duc de La Rochefoucauld, prince de Marcillac (September 15, 1613 – March 17, 1680).

1633

What I have heard that often I am inconsequential presumptions about philosophy – well that may be a truth I have to deal with; but at least I know where I have stood in the past – a blow below the belt and we know philosophers and boxers need to protect ____ at all times.

1634

The destiny and fate of ways is starting to be heard – nothing we have we really need. As if (“as if”) we own or possess anything other than our attributes (a good sense of humor).

1635

Who could say that reason is our epitaph? Isn’t the case that unreason is closer to the truth? What no pondering of the past and future of our real fate? Torn apart with your unreason (rationality – lessnessing). N.B. the concept of irrational cannot be re-worked or cleaned up – it has to get into the dustbin forever. Reason is shattered – end of story.

1636

Our first step: enjoy our paradoxical nature and embrace a new **tabula rasa** (clean slate). See Aristotle’s *De Anima* or *On the Soul*, Book III, chapter 4. Or, more recent John Locke (1632-1704) without those pest the Platonic innate ideas. More generally the

enigma or riddle which now leads to the paradox of contradiction (where Hegel lives in his true thought about nature). Can we now see that the famous **Catuṣkoṭi** (Sanskrit चतुष्कोटि) leads to logical methodology of paradox?

1637

At this point if you are undisturbed, stop, ready, go outside and muse about your world. Speck of grass – you.

1638

The answer is – see I caught you expecting an answer, an answer to your ultimate question. God is alive and well, plus looking after you – is that what you want?

1639

Is there anything other than self-recovering? I don't think so either.

1640

Maybe some of the anti-Greek stance needs to be rethought? The Greek killed lots. Unfortunately, so many people died that the rivers ran red. We need to remember the whole history. Plus, military as a serious part of ancient Greek culture and civilization.

1641

Why did we attack Vietnam? The shame of the Gulf of Tonkin resolution (Johnson said an interview it was ‘all’ made up later in his life); but remember the CIA had peoples for years in the country. Moreover, the migrations of many people from the North to South – for what reason? One remark, “The 1954 partition of Vietnam resulted in the exodus of over 820,000 refugees, the majority of them Catholics, from the northern part of the country. Most eventually settled with government assistance in the Central Highlands or on the outskirts of the capital city of Saigon (now Ho Chi Minh City). During the same period, about 80,000 Viet-Minh troops and their dependents moved from the south to the north.” [*Encyclopedia of the Nations*]. How will history judge this conflict?

1642

A hint – new nootropic’s drugs. The “person”, the “we” are a complex chemical processes. Read about people’s examples of LSD – 25 and you will realize what a little (grams) of a chemical can do to the experiences of a consciousness of humans. We have a multi-billion industry that knows very well and if you are allergic to Penicillin antibiotics you could die instantly.

1643

Sometimes a goodnight sleep is all it really takes. Although think of Iceland experiencing their worst economy crisis (only 300,000 people there). No more eating out. Food all imported.

1644

When is a “why” such an insult? A question of origins and reasons for existence. A flower as without a reason and a “why”; just as a flavor sits as an appearance in the world. A flower as a joy for a bee.

1645

Are you following me or just following in my footprints? Why wouldn’t you want to follow me? All that I have found is just a few riddles and a question or two.

1646

Does our age feel like the spring or the fall? It is the winter and end of our civilization. The power and will be long gone – sorry for your loss.

1647

Summertime – lots of good food is grown and abundance feels good. In the late fall and earlier winter we need to eat more nuts (you do not find them in the spring or summer) like squirrels and bears. It might be better to be snowbirds and head south for the winter. I think as the price of energy (gasoline, natural gas, and coal all of which are carbon based and are limited) increases more people will just move from North to South in the U.S.A. (I am not sure about Germany).

1648

Why are some people drawn to crossword puzzles or just any kind of puzzle? Philosophy can be seen as puzzles and the need to solve puzzles. There is some suggestion that Wittgenstein had a high IQ and could solve puzzles. However, the kind of thinking Heidegger is not associated with solving puzzles. Heidegger is a deep thinker and pondered the big questions, and also thought about philosophical implications like the subject-object distinction.

1649

Who was Nietzsche in dialogue with? Which philosophers was Wittgenstein in dialogue with? Whereas Heidegger was in dialogue with a long list of philosophers and poets.

1650

I feel like a little trepidation is a good place but ultimately we (or I at least) have a predestination. Are the words getting in the way or do you understand my point of view or my standpoint?

1651

I am sorry but I do have a real vocation for thinking in the short. I am not sure, other than Hegel, who has a vocation for thinking in the “long.” Name a few?

1652

I enjoy some bookwormishness but in the end this is not thinking (perhaps a real opposite) and on good days I must strike toward thinking.

1653

Lose myself, enjoy myself, or reflect on my return to myself as thinker.

1654

Incredible my sword shall cross my sword (since the inner fight shows a little in my writing) and I will eat myself in both directions. Is this an account for realism today?

1655

Can we define the word effeminacies? Is that one that we can find on the road or under the bed? The need for a little tenderness.

1656

A crypto-person – that is a philosopher.

1657

Applied morality or just another way of saying greed. The stock market is a war between greed and then fear when you think you might lose it all (currently, there is a lot of nasty fear as people lose everything).

1658

If you answer the question what does man (women too) really need – with answer “nothing” you are most likely on the road to the realization that we never really “own” anything. We use food, etc. but at the end there is no real ownership – you cannot take it with you. What do you want? Health is golden – even Dick Cheney could not figure out what to do with ill-gotten gains of 100 million dollars for his health. You have to wonder why he took his daughter to the Kingdom of Saudi Arabia at the end of stay in government? Needed signatures on bank accounts? What else? Looking for a husband – perhaps? Not likely.

1659

There was once a morality for human beings – now there is none. Too much embarrassment as to what we have done to ourselves.

1660

Just because we use logic does not mean that only logic exists – there are worlds outside of logic.

1661

Audacious – now there is a goal we can live with finally.

1662

Intellectualization of mankind – so far only in vain.

1663

My antennae (ethical truths) as a singular joke.

1664

Can we know things and people without ranking them?

1665

We have a prodigious capability to slide out on thin ice, and yet so many are just the herd.

1666

I need a few mild dosages of the truth to clear the air before thinking – in this case, thinking on paper.

1667

Contents contra Plato are not eternal – only slightly more polished by philosophers.

1668

If we know it – how can we lose it?

1669

Philosophical systems as just another way to create worldviews and points of view – Nagarjuna and Buddha know better. Did Heidegger and Nietzsche learn these lessons too?

1670

Looking for impostors is not an exact science.

1671

What, you can no longer distinct between your eternal knowledge and one more belief system?

1672

I make an error – sometimes. What you too?

1673

If I took a wrong turn, then I must have found a “right turn” too. Left of Marx and Mao?

1674

I am looking forward to a goal or can I admit that I have been evading goal given by humanity. Wanted one goal for humanity – what only moral goals?

1675

At what point should we have more laws covey our morality? Perhaps we should look at the success of Singapore as to laws and punishment.

1676

Nietzsche contra Heidegger on the urge to unity (as the Being of beings. Henology as the replant for ontology in Heidegger’s thought. When we talk and think about identity and

difference, then when Heidegger equates as identity and Nietzsche on diffuse and becoming of new Being (Sein, Seyn).

1677

Heraclitean is the guide for western philosophy but many did not hear. Why were they not listening? So simple and yet – a personality question for philosophers again.

1678

Even the expression the “principle of identity” speaks volumes to the heads of philosophers. Yes, where is your head? Taking up mind space and going off in the wrong direction (Holzweg).

1679

What, me, deceive you? Why would I send you up the wrong mountain? Why indeed? Answer: to teach. It would be better if you followed my old cat Jett; but we need to aim you in the same direction or the other course (the best), which would be for your own self-education. Yes, start now.

1680

Soul or body, take your pick. The real interesting idea is self-consciousness. (What, only an “idea”?). Kant rejection – Heidegger’s Da-sein rejected too.

1681

What me worried about the future? Hit age 17 and it is hard to think beyond Friday night. At age 60 or 70 it is hard to remember what it was like at age 17. Waiting for the future, forgot to live in the moment.

1682

Enough: what are presumptions and the suppositions that we bring to the table of thinking? The clutter is great. De-clutter our first step. De-cluttering is our way. Or, Occam's razor (or Ockham's razor). Don't you just love it?

1683

Philosophy as simply the process of abstraction. Grammar – or a story?

1684

For our high school, students think that positivism is truly positive – I say try it again. One is cool, two is where it is at, and try three and see – please.

1685

Inexorable – now there is a starting point. I shall hold you harmless, since I need a little bit of harmlessness-ing.

1686

The masters of earth – a harsh and noble comment – whereas, with me I think ants, bees, and termites (these are the true “masters”). Dissatisfaction – go tell the birds or the

righteous path of listening to the birds and watching the ants. So, we are thinking of the great Saint Francis of Assisi (1181-1226) and our meaning of the earth as deep ecology. Perhaps we should consider Nietzsche's meaning of the earth. The **Übermensch** is the meaning of the earth – which puts it on a different stage against Christianity in terms of ecology. What are the beliefs that are for and against ecology in a meaningful world and in the thinking on a planetary and global scale?

1687

The great idea of a scholar does not seem to be the paradigm in the hard sciences – history is the best example (more footnotes – please). Historians give few arguments and of course unscrupulously more and more footnotes as if that should be more and more truth (or in other words, truth as just a large number of footnotes in scholarship).

1688

Stop and ponder; and then courageously stop the clutter in your mind and listening for that one thought – now speak!

1689

Each civilization will collapse until we have one world. Sometimes one would seem closer (flat earth); on the other hand, nationalism re-asserts itself. The vicissitudes of history – really rock the house. We will rock you --- yes, for sure !

1690

Let me say two names Umayyads and Abbasids (Muslim Empire).

1691

The need to think through fatalism and perhaps the separate issue of religious fatalism too. Russian fatalism – Nietzsche and Napoleon wars. This is the so called: Patriotic War of 1812.

1692

Why do we allow for the re-distribution of wealth throughout the state? Funny way of going about doing something like us; taxes for society's lack of morality. No worries – we are headed for more of a caste system all of the time.

1693

The real fight in the 20th century is still the on-going historical process of the secularization of the state. Is the Australian government the best example of the secularization of the state? It would be interesting to see a map of the world based on the degree of secularization of the state. The Middle East would be the less secularized.

1694

All empires are all **de facto** not **de jure**.

1695

Interesting in 1453 when the Byzantine Empire fell to the Muslims, the backup plan meant going west first find India and instead discovered the Americas.

1696

China acts as a de-inflating force but that will not last forever.

1697

If you do philosophy and you cannot speak Greek, then you are a barbarian (a person who cannot speak Greek).

1698

In the case of the U.S.A. – the church and the state were never the same; but the church has always directed the morality issue in the state and laws (can Australia be the counter – example?)

1699

The history of the Enlightenment (18th century) has been rationalism and empiricism over religion – which philosophers want to turn back the clock.

1700

In 2002, Japan (40) and Germany (21) split 61 billion dollars on the military. This is in contrast, U.S.A. spending \$343 billion. That is a lot of bullets and stuff. I recently read about the story of our Lockheed D-21 airplane (speed 2,210 mph, ceiling 95,000 feet, with a range of 3,450 miles) – maybe we can build some replicas?

1701

Enjoy the roses – yes, God created those for a reason (what no “why”). The Rose (flowers) of course does not need a reason. Black rose or black swans.

1702

Read the indications and see the forms of life that are ascending.

1703

Do we have anything to learn from the Puritans? Yes, I think many things.

1704

Tell me something that is irrefutable – I am waiting.

1705

Take the concept of the Being of beings and then exaggerate it and re-cast the lot – an ontologist’s heaven.

1706

If there are no goals, then we are certainly beyond good and evil.

1707

Grab the counter dictions and the chaos; and wait for it to happen the harmony and bliss will return.

1708

The danger is when I do not merely read about and ponder the world; but when I command the world to change, it shall be my way. So much for your freedom of choice. What is good for me is also good for you too. (Don't ask questions – submit now). Remember resistance is futile for you.

1709

My values (they will be yours shortly) are ripening.

1710

My maxims: I hope not too pedantic. Ponder the falsification of my philosophy. I am beyond all of that falsification drivel.

1711

If you live by maxims – you live in a funny world. Listen to the music on television – very few maxims there. No real standards about anything really.

1712

In order to think we must first suspend many things (our common sense – even Hegel knows this).

1713

The Buddha started with enlightenment first but what was second? Causality?

1714

We can create God grammatically even if we have proof – Sanskrit, Greek, German, you name it. Indo-European languages are spoken by three billion native speakers and its ability to do these abstractions. Proto-Indo-European language (PIE) uses the inflections to create with grammar the level of abstracting. The best example is to study Sanskrit and its uses in philosophy and logic. Nyāya or starting with *Nyāya Sūtra* written by Akṣapāda Gautama (second century).

1715

How to republish concepts – first step we need to strip them of all valuation. You see many concepts we cannot get past the first step – the stigma and stink of valuation is too strong for language bodyguards. Too tough for language mechanics.

1716

Is willing a kind of thinking? Alternatively, is it the actuality of the mind without thinking?

1717

Our first problem: is that we are human? The second problem is that we have an over active imagination.

1718

What is the essential nature of thinking – perhaps no will; and the mind just lets it be and thinking just happens.

1719

Consequence – I wish these were always clearer. I think of the case of Spiro Agnew - he should have gone to jail and America should have learned from voting for him what was really the case with these people in Washington, D.C. Just think what George Washington must be thinking of what goes on in the city with his name on it. Or, all of the boys that died at the Battle of Brandywine. They would follow Washington to their deaths of course. And now (2011) where is the virtue of our congress? Would Gerald Ford be able to re-write the Warren Commission final report? Who worked on the editing of the Zapruder film? Names – please!

1720

Contra the falsification of knowledge is just the first step.

1721

Why there is such an absent of all that leads to a caste system in our times?

1722

A method for thinking? Perhaps the least understood question mark.

1723

We need a prohibition on nonsense economies where there is no value added to things or services (economic activity in real life). What is missing?

1724

Sometimes we just have to stop and think what is going on in the world – election 2008.

1725

If valuations were innate (John Locke, 1632-1704) then everyone would eat peanut butter and jelly sandwiches. Truly innate is something to deal with – no doubt.

1726

Is Heidegger's distress just an example of evil. Answer: dead or on cross-purposes?

1727

A word to the wise: insufficient.

1728

Perhaps I want only one word to scream from the heights, namely, exuberance.

1729

Who can say interprets (among equals) and actually mean it?

1730

How much of the disparagingly nature of education can young people take?

1731

One truth we can see is that we were put on earth for a purpose – which purpose can be summed up with one word: struggle. In India or China where to start or stop or no end at all? Or, perhaps the other answer is painlessness?

1732

Purpose is not in things or part of things – itself.

1733

Can we think of the humanization of mankind or is it rather a case that we have seen the humanization of God? Is this senselessness or just immeasurable pain in our loss of God?

1734

Why would you think that you had some fundamental “rights” to anything? Happiness is neither a movement nor state of mind.

1735

Why all of the melancholy over the loss of metaphysics? We can lose the whole realm of metaphysical thinking but somehow the shadow still is displaying of the walls of universities. Who speaks here?

1736

Given the forbidden nature of the “deeper” truths of power – you have to know that power can create the condition for assassination.

1737

Utopian ideals are needed by “us” to have a rosy future – we need that even more in times of economic depression.

1738

If we have a “system” like Hegel or Milton Friedman you cannot argue against the whole system; so these systems have hard rules based on an absolutely true method – hence no place for the ‘real’ world to get into the system. The system provides the foundation for the ideology and hence makes it very hard to attack it with any messy facts or problems.

1739

If the Amish are to take to the world stage, it is the area of Utopian creation. They have created a Utopia that is of course based on the early Christians life world. Amish vs the Jains?

1740

Why would we think after the Republican (8 years) had their way with reducing government that the government would be able to do anything? DOD or department of war may be the exception – although why waste so much and their groupthink absorbs has killed many people – example, Blackhawk down – right? Answer this question: is the government the problem or the solution?

1741

Hitler used shock and awe to come to power. After that, it was easy to hold the reigns of the government. Only when we have a crisis can we really change things.

1742

Does the super-sensible realm really prove the foundations for all of human prayers and the guide for religious morality? A very abstract concept with nothing human about it.

1743

Do we have Purposiveness (**Zweekmassigkeit**) in human societies or even in the natural world? Teleological concepts are not a little bit of the new age stuff; but rather have been and for a long time as applied metaphysical with a side glance to eschatology and God purpose in the world.

1744

We are at the sea shore and we look out to sea and we do not see any sign of metaphysics up then in the white foam of waves. Did you think to look down at the sand on the shore? The eternal foundation of metaphysics written in the sand on the shore of Lake Michigan.

1745

For Kant ontology is only at level of understanding – not the supersensible or metaphors. History: Aristotle started and then Wolf. However, Kant needed metaphysics to provide for faith.

1746

For Kant the history of metaphysics in out-line form was dogmatism, skepticism, and then the final stage critique of pure reason. During history, over time there has been a lengthy back and forth between dogmatism and skepticism; and when the entrance appears, and then Kant hoped that would buy “stability.”

1747

If we assume transcendental philosophy, then why does Kant conclude the supreme problem to be how is human experience possible? Kant’s task is the transcendental conditions for the possible of human experience – right? Kant is tied up in knots of punching around in metaphysical theory, so he is stuck in a problem within transcendental philosophy that ends up without “experience.” A seemingly funny result for a philosopher.

1748

Kant speaks of future teachers and Nietzsche is the teacher par excellent – and philosophy only as self-teachers (self-attempters too).

1749

Philosophy may never progress because it always questions the presumption and assumptions as to its very existence.

1750

Perhaps the bees know a much better metaphysics than the human version.

1751

Kant knew that metaphysics was not based on experience; but rather, on “pure understanding and pure reason.”

1752

Kant said that speculative philosophers assertions “must be science or they are nothing at all.” It is clear that Kant wanted philosophy to be a real science that could withstand the test of time and form the foundations of a building (metaphysics); and of course be used to answer the ultimate questions: God, freedom, and immortality. Kant’s dream. Science as metaphysics or metaphysics as a science. Note: not meaning just the hard sciences but the meaning of science as the big project the whole notion of the organization of knowledge (**logos** of knowledge wrapped up). The German word “Wissenschaft” is the organization of knowledge. Can we use the word **epistēmē**? Greek: Επιστήμη – **epistēmē**. Return to the Greek for all great thinking – yes?

1753

It is unusually windy today and more so, this month than in the past and so I tell my story to myself like a few words tell anything to anyone. What you thought a few words told you something special?

1754

All life and life’s spirit written on paper or stone never lives on its own.

1755

A life unspoken is a life without words.

1756

Is there a different philosophy for the different seasons of the year? Certainly, a philosophy of the winter is clearer to me (at least now). Philosophy for the tropics – like India? Or, should it be a summer philosophy of those very hot sweaty nights?

1757

As Hegel got older, his writing had the appearance of even more writing as re-writing (editing). I hope I can avoid this problem – you my reader might know better. Or, readers should always know better than to just do the act of “reading”.

1758

Sometimes staring at the clock on the wall is just staring – other times, it means everything.

1759

Nightmares are some of my earliest memories – perhaps just strong emotions. My mother told me that the apple tree blossoms in the spring looked like popcorn – and that was sometime before I was five years old. The apple trees were on the house on North Fish Hatchery road outside of Kalamazoo, Michigan, U.S.A. These apple trees have since been cut down and last I saw there were pine trees there now.

1760

Lost or found in fact is just a matter of perspective. Daniel Boone said he was never lost but was mighty confused for three days. I have been “lost” for weeks and even “months” in ideas.

1761

Some people have been put on this planet for a purpose (history will judge me); and some people know that they have a sense of their own purpose in their life. In the first case the person was chosen by fate (**Moirae**) and in the same case it is the power and force of the personality and the individual. I know – since I am both. Moirae as the three fates:

Clotho, Lachesis, and Atropos. Thus, **Clotho** spun the thread of human fate, **Lachesis** dispensed it, and **Atropos** cut the thread the final time of death.

1762

We go into an empty room and notice the lack of a sweet smell and ask can God really be absent? On the floor is a small glass with an ice cube in it and a chocolate milk carton next to it and note God’s absent. We walk out the door and down to 14th floor and into a smaller room with a brown chair next to the window and we think God is present. Can the mundane speak to us?

1763

There are lots of examples that leads one to think of mystical, religious, spiritual, ultimate being and a God (like?) presence – but my question is how does this example of some ultimate foundation/state of the universe as another reality lead one to think that this God would respond to prayers and interact with human’s moral problems? Where would a moral order come from such that we get some moral confusion? Outside, the human condition where do we see any evidence of anything that looks like a moral order? In fact, ants can show us some of their morality. Perhaps the universe and God is right here with us but there is no “moral” point to God or God’s presence. God is the physical universe – are problem is that our minds (projecting possibilities) separate us from the world’s process. This has also created culture and with it values and morality that attach to continue that culture. Our projecting possibilities allow us to survive and dominate this planet – amazing.

1764

At the heat of productive forces is the counter diction that Marx saw so clearly and Engels, Lenin, and Mao open the doors. We should all read the *Foundations of Leninism* (1924) by Stalin to see the real methodology at work or maybe read some of Alexander Berkman (1870-1936) just to keep everyone honest.

1765

A funny phrase – it's all over now (1946), who would have thought about the lost “art” and “music” of many things lost. Of course, I have it bad and that ain’t good. All point to a time that is long past and yet can still strike things in a heart or tow, since it speaks to the universal nature of American culture over our times and it is of course in English.

1766

I think we should know better but the pattern is stuck in the personality – like losing the same chess game over and over again.

1767

Heidegger tried to walk the line between theology and philosophy – unsuccessfully.

1768

Philosophy is stance, not a worldview; the stance for us post-everything (Nietzsche, Jacques Derrida, 1930-2004) is questioning about what it is to do philosophizing (Kant would agree). I think is part of reason that Plato wrote dialogues (compared to Aristotle) – he had to show the methodology as the process of dialectics; but he reached conclusion whereas, I think Socrates was a little less certain about the forms of Plato. Yes, but remember in our post-everything age we have lost the power to do metaphysics or attempt to create a philosophical system or in other words to create a worldview. Now you see that there is no place for values, morality, ethics, logic, or political philosophy really.

1769

Yes there is a heaven – it is called age 18.

1770

We do not want war because it will change the status quo – but the Bushes had their own way. Older men sending young boys off to war to die. Why is that a strange idea? More women overall when the young boys are dying for the old men.

1771

What kind of day do I wish for you? An up day for you and me; and us together.

1772

Why not give the truth away? Did you think it could be boxed up or put away? Sometimes once you hear the truth you cannot go back to your home.

1773

Are we done talking about the mountains and are we ready to start climbing the mountains that both Nietzsche and Heidegger talked about; and both attempt their own thinking without any real guides – we all must see our own mountains and climb them ourselves. Sometimes we need some guides to help us along but in the end, it is all about doing your own climbing and each step is your own. In the final analysis, it is self-education. Note: only climbers can fall down – philosophy is like that. There are sand traps out there and **cul-de-sacs** too.

1774

Watch each step I take and get on the long boots – with aphorisms sure (just get “it” without the steps in-between).

1775

Realism and idealism both ensure logic and the sandbox version of the truth process.

1776

We say ‘beginning’ and ‘end’; but we do not know what is the essential ontological issues that are about these two words. The end is not the decline of the process we call “things” or “stuff.” Can we stand in front of the end and be prepared for a whole new “beginning”?

1777

Why did the 1960s in the USA have a change in our culture? What has happened to create real revolution of change? Can we call it back now?

1778

How can we go about finding one that knows the truth about self-education? Nietzsche is larger than life and may not be the best example for us as a process.

1779

In which direction is nothingness? Can you see nothingness – perhaps it is just an abstraction, since all we see are things and our consciousness fills in our complete field of vision or our world-hood is full. World-ing or worlding is a process and a verb (hence an action but even so called nouns are in fact in the process of action). The ontological status of parts of grammar has to be completed and understood, so that we can remove all of the ontological nonsense.

1780

In which direction is suffering? This is a Buddhist question in which they have given an “answer”; but is there really an answer to this question? All of those Indo-European abstraction cannot be made into a directional question. In which direction is prosperity? You see it does not work. The language of grammar at work for the workers of the language game taken as a way of thinking. Example: I was ‘you’ in a play about your ‘life’ – makes sense to you? What do you call “affixes”? The next great wave of the “neogrammarian”. But of course, the great Pāṇini (Sanskrit: पाणिनि, 4th century BC) is still looking around and has the power of generative linguistics and formation of

language from a set of rules (3959 sutras, (**sūtrāṇi**)). Noam Chomsky's position was the water down version for the English language. He did say, that "The first generative grammar in the modern sense was Panini's grammar." Chomsky could have said that his best ideas he stole from **Pāṇini**, which would be 'right' or 'correct' of course.

1781

If you think world peace is a good idea – why not think of the conditions that make these wars a necessity.

1782

How do we change our moods? By mental processes. What to travel? Kant said we should not lie to other people – why do some people lie to their pets? Think about that – how can you lie to a pet that does not understand words? Somehow we do mislead our pets. Of course, human relationships show a good deal of lying to each other – our real question is the way and the intentions of why we live? Are there good reasons for lying to people to protect them from the truth? I lie to you and you lie to me – sometimes.

1783

What is a life without passions? Passions are putting our will and ego into our emotions. Our needs and desires are not just mental activities but include our body's needs.

1784

The "why questions" generally go to the origins and reasons for something. How do we know the answers to the "why questions"? What part of our 'reason faculty' deals with the best kind of "whys"?

1785

It is hard to think about hope without the confusion about our "personality" entirely into the words and the realm of hope. The truth distilled is that "hope" is a fiction that helps us get through the day or the nightmare we have come to call life. I recently read somewhere in the USA there are more prescriptions written for depression medicine than for cholesterol (a change in rank over the year before). Why is that? Partially the economies.

1786

Why the need to "own" things – to fill the empty heart? Is that a question or a question or a statement? A sorted list of toys – guns, motorcycles, kayaks, sail boats, motor boats, skidoos, water jets, snowmobiles, ATVs, etc. – where is the space to keep these and of course the real question "why?" Energy and ecology of these processes.

1787

Why the confusion of calling wars "holy wars"? Death in the name of God.

1788

Sometimes you need tears to reach the next stage of your life and a real realization of your life cannot exit as a response to your true self.

1789

When we say that “God works in mysterious ways”, then what we are really saying is that God is not rational. God has reason but does not use reason. Reason is not part of God’s make up (contra to Buddha, Eckhart, and Hegel).

1790

If you love – try to feel that love in your whole being at the same time.

1791

A few prideful words are often needed; however at least with the Amish they keep their eyes open with this issue and we have much to learn from the Amish.

1792

How do we know that anyone holds all power to a country or a nation, since we have seen so many traders and people driven by greed to be anti-USA?

1793

Are the languages and cultures that have no words for the content of “evil”? Why would that be? Examples and contra-examples or the best examples of evil.

1794

There are two approaches to Hegel. The first one is follow his method; and the second is to drink up all of the content and details in his account of the world (including the religious aspect in particulars). Hegel’s method is what leads to Marxism as a world force. Speculative and dialectical is one way that Hegel expressed his need for a method to the truth (to clear the madness of the methodology question).

1795

Owners need the workers to buy things otherwise no profits for the owners. So even though outsourcing may make sense for the individual owners, however, in the long run it will not work. The boats all have to go up with tides or all of the boats go down together. The owners need to pay the workers, so that the workers can buy things and keep the process of production going.

1796

Do we know about music without sound and the ink that sounds and of course the brush and pen dances – calligraphy?

1797

Calligraphy is a word to enjoy the words as written – certainly, a lost art in the West. We will see what happens in China and Japan over time.

1798

Can you think of a utopia that is crowded like a city in India or China or a part of Singapore or New York City? Why not? Why do Western utopians seem to have very

few people (like Aldous Leonard Huxley (1894 – 1963) *Island* (1962)? Or the example of Mr. Paolo Soleri (1919- alive in Arizona) city includes large populations in small spaces. Do we dislike our fellow humans or only in large crowds that perhaps lead to the idea of mob rule? Do we really think that mob behavior or mob rule Ochlocracy (Greek: οχλοκρατία or **okhlokratía**; Latin: **ochlocratia**) specifically or is this just an afterthought and rationalization?

1799

Hubris is the filter and the value that is only a little in the background and which we judge all personal events. As we sail the boat we watch the wind and the sails – with Hubris we watch the wind and judge that the winds of Hubris do not blow too strong. With regard to the future, it is harder to see “Hubris” in front of you but afterwards it is easier to see it either behind you or it is your future.

1800

What does Kant mean by perpetual peace among philosophers even if the critical philosophy provides for the health of reason? I guess Kant thought he had wrapped up the debate between dogmatism and skepticism so completely that the history of philosophy was at an end. Why would he think that? No other philosopher was large enough to question Kant’s power. Many people at the time thought Kant’s philosophical system was not complete. (Think of Kant’s open letter to Fichte) Kant’s first critique was about method but Kant wanted a system. Although Kant got stuck in various prolong issues which today are most of what gets talked about by the current Kantians. Kantians spend more time looking at Kant’s “results” than Kant’s own project and purpose to his philosophizing. For obvious reasons Kant’s later writings that he published are not much read today (except for his moral writings, sorry). Kant has to be reduced, since reading all of Kant is too hard and opens up the limited view of Kant. Kantians look at the finger and not where the finger (Kant himself) is actually pointing towards.

1801

What are the weapons and tools of the urban person? Survival in the woods is one thing – but survival in the urban context does not require knives and fire producing tools. What are our tools?

1802

If you are aware of your faults – what should you do with them?

1803

Go call the mountain and ask the mountain for forgiveness for your wrong doings – you know how silly this sounds – right? For the mountain has a sound – does that make a difference?

1804

What is next?

What is next?

What is next?

1805

How does Christianity promote love and yet has not yet solved the problem of the existence of evil in the world? Not just natural evil but human evil too?

1806

I am not for or against anything, but rather letting all things be in their ownness.

1807

If we stress the all unity, then we may not see differences in their own. I see and do not see the unity and the differences.

1808

In the year 1576 there was mass amounts of deaths in the Aztec civilization (which is in present day Mexico). A new world disease – this one was “new.” Not the old world as was previously thought. A bleeding disease like Ebola but something local and different. A local plague. Do you want this to come and visit you? Yes, I thought not – your cup is 5/8 empty.

1809

What happens when you are satiety?

1810

Beat it! Talk from the 1940s in the era of black and white movies.

1811

Boredom is not the first step but perhaps it is the last step of reasonable men. Heidegger took a shot at the question mark with: *The Fundamental Concepts of Metaphysics*, and again in the essay *What is Metaphysics* in the years 1929-1930. Should we wait for trains or just get down with our own final question mark?

1812

We really have choices over any ethical questions?

1813

Relevance – is really just a value ranking of the question mark of humans; they want to attempt to survival. Get the sheep to go to sleep or just let the eagles eat the sheep – please.

1814

Why do we need “facts” for ethical theories?

1815

We need to be producers and the consumers – not just consumers with heavy black empty paper.

1816

Ethics for the sheep and ethics for the eagle – talk about two differences in their approaches. Eagles are self-starters.

1817

Moral twilight is a graying of the black and white of old morality (the just say “no” to all). No morality, then only a few “no-s’s for everyone.

1818

Do you need moral guidance? Why is that – you are a sheep.

1819

Failure of immorality is more often the success of the whole notion of the morality of the sheep on the planet. However, look at the 8+ billion people there are now.

1820

The man in jail is always for the morality of freedom. The man on the battlefield also has fatalism as the hard rock to hold on to as death and blood surrounds him.

1821

Can we do morality without the foundation (and metaphysics) of religion? No and yes. Implausible consequences.

1822

Can we have a morality that is somehow cis-culture or trans-cultural? Is starving an example something that should be across cultures?

1823

Is the notion of ethical facts a real misnomer? Is the answer we are looking for is “ethical reasoning”? I doubt it.

1824

Ethical systems have as their foundations a ranking process of values. The values of good and bad are assumption into the presumptions of ethical systems. The core values of a culture are built into the bricks of its foundations. Therefore, when voices call for a re-evaluation of these core values (or transvaluation) it can turn a culture inside out. Without a large shock, it is unlikely that a culture will change. Those poor souls in ancient Iceland that did not change – just died out. They should have eaten the seals and not just stuck with their own cows and cattle (which did not like the physical environment).

1825

At what point do you decide to seek the truth within and when do you interact with the world for you to find yourself in your interactions with the external world?

1826

How do we really share moments with friends, with lovers, with your parents, with the rest of your family – or in fact with the total strangers on a plane or on the street or roller-skating?

1827

How can you decide to help others when you only know them as strangers? At some point – you may need to count on strangers to help you live or even in some cases to assist you as you die (gracefully we may hope).

1828

A projection and idea like sweet Georgia Brown (the song and the female) is a projection forward taken out of your cycle and smoothed dream. Perhaps a tear for days gone by.

1829

Why not dream of you even though the whole is only partial of a real person (it is the ideal of what it is to be the “right” person)? Let me know that you are not to be good to be real. Trust me.

1830

Most often, you need to let your body go – the body knows its needs.

1831

Everything becomes clear when you are in the zone. Should be a free zone to let your feelings talk. About this you do not want to be “right” or “wrong.” Emotionally it has its own way and time.

1832

So much for the upcoming reality? Even too much for TV.

1833

Can we ponder our lives without thinking of all the mistakes we have made with life choices? Why spend a minute looking backwards when we can think forward to some kind of a better future. What too much to ask?

1834

When everything is gone perhaps we will realize how little the importance is of these “things” are. Nothing we have we really need – at least most things.

1835

What do you want? What do you need? What is the intersection of those two sets?

1836

Where do you really want to be in time, in location, in mood? The will and the will to be some X or some Y. We put our “will” into the world. The will to X, the will to power, the will to will, the will to just say more, the will as such, the will in general, the willing as a process, the will as willing, the willlessness. All these point toward the essential

meaning and truth of the will. The background is Kant, Arthur Schopenhauer, Nietzsche, Hitler, Heidegger, and yes, Ferrer. Lose your will and your own willing. How is that? Stop that will or stop your will. Just wait for it to happen – waiting without knowing or caring when “it” will happen.

1837

My will is lost.

1838

What is the methodology that we could use to get at the conceptualization of the will?
Just thinking.

1839

A tree, yes, a no, and a maybe. All of these little dots on the paper.

1840

The Chinese book the *I Ching* attempts to find a pattern and a structure in the chaos of a changing world. The chaos of change can be most clearly seen in these parts of the world that four very distinct seasons or like in India with extremely dry season in May and June; and then the water flooding of the monsoons that come over the land with heavy rain falls that seems to go on forever. Some in parts of Africa, of course. This radical change in the physical environment reminds us of deep nature of change our world.

1841

This change may have seen structure and pattern in human society and in relationships of people. This is what the book *I Ching* is attempting. Historical note. Eight trigrams date to Hsia dynasty (2205 – 1766 B.C.). The 64 hexagrams date to the Chon dynasty (1150 – 249 B.C.). With luck, it escaped the burning of many historical books under the evil Chin Shih Huang Ti (mostly he burned military books, so that he would not be attacked). In Western philosophy, the more general issue of the particular in the universal has been around since Plato and Aristotle. Specifically, in the historical problem of the categories is somewhat related to finding the unusual in the chaos of change. This whole way, has become transformed by Hegel as process metaphysics in the *Science of Logic* as the categories undergo the dialectal process of **Aufgehoben**. The movement of the 64 hexagrams in the *I Ching* – a little like Hegel – no?

1842

Even or uneven, how do you see the world bring happiness and joy to a few?

1843

Have you seen too many people with the right amount of conceit?

1844

Do you look toward the past or the future or do you stay in the purest moments of the present? A serene moment.

1845

A weird thought to want to hear the rain during the mid-winter in Michigan. Sometimes it seems like it is rainy all over the world. Such is the mood of raining.

1846

In a word can we say our ultimate relation to the world is though the conditions of impingement?

1847

How do you know when you are having an “off day”? Alternatively, when you are having a very good day?

1848

A few times I remember being on some street in India eyeing around with someone and looking at what is going on the street. Where it was or how I got there I do not remember. Memories of 40+ or more years ago. Memory has some details and other details are just gone; and hence an **epistemological** question about memories and moods. Similarly, a very nice restaurant in downtown Tokyo with great views and artiest aesthetic sensuous (why and how did I get there, who was there with me?).

1849

Have you known an insatiable desire? How long did it last? What happened after that? What is next? Sensual pleasure comes in all forms. Lust and desire have an ontic meaning and an ontological as well. We are the beings that can control our lust and desire.

1850

Can humans have their own transgressions? And still know it.

1851

Can you please state for the record what is the priority of re-valuing all of our values? Exhortations – please.

1852

How close really are like things? How can you split the differences between like things? Obviously, unlike things must be very far apart as we see things. Singular unique differences; and yet a oneness that must stand out in our views.

1853

Do we see differences or non-plurality? Can you sense the meaning of the question? Is there some truth to this controversy? Perhaps too much of an abstract for my reader today – you are having an off day. Plurality and multitude of like things. There is a space in between things but all are increased in a totality of the whole.

1854

Much in you is still child. Where are the real adults? Man is man until there is a man in sight; and little for the overman is left over to go behind the humanness-ing.

1855

Does compassion often over rule the human idea of ethics as rules (deontology)? Compassion that a mother has for her child. What if your child or your brother or father kills someone – then where do your morality and some ethic system guide you toward turning in your family member? The case of the Unabomber (Ted Kaczynski, his brother David Kaczynski, had been pushed by his wife to follow up on suspicions that Ted was the Unabomber, 1996) is the most recent famous example. What about lying? Your daughter is having an affair with another man – then what do you do in this case? Do you follow your “ethical” rules? Lying to her about her credit risk? Is there a grey area here? Perhaps on the other hand, if you are honest with people, they will use that honesty against you. Is that why we hide the truth from others? We let people into “our” world a little at a time. Marvelous is our openness to the world.

1856

Twits as aphorisms – keep it short.

1857

The future of the human race. If we figure out a way of using something in space something very long term (50 years for example) that can supply us “something” so we can do without oxygen and eating (we could need genetic engineering – obviously); then we could live in space. I am not sure if everyone would sign-up for such an existence but some members of the new human race would venture out into space .

1858

Cut out anything that is just “desire” and only cover what you “need.” This recent economic advice is an example of what it means to have “lost” our way.

1859

March 3, 2009. Was that a good day or just another day without meaning for us?

1860

Peace is not a state of mind, but it is a state of resources uses.

1861

If you are losing sleep over an issue, then you cannot cope with a problem. Good luck – try to re-do the context and try again.

1862

If God told us to stop wasting oil and the future generations would need to conserve oil – would we believe her? Many people know this to be true but go right on using oil like there is no tomorrow. Conserve oil for your next generations and be smart.

1863

Perception, understanding, representation, ideas, reason, common sense, en-thinking, after-thinking, mediation, Zen, enlightenment, bliss, and then LSD-25. States of minds or

levels of thought. Remember Timothy Leary (1920-1996) had it all figured out in the big sense. Dr. John Cunningham Lilly (1915-2001) had more answers than he could deal with – that is for sure. I only have questions next to these giants with their “answers” in place.

1864

I thought this was a very interesting remark from Heidegger buried in a letter to wife. “Hegel alone since Leibniz has systematically discussed the principle in his greatest “logic” – in one of the most difficult texts in philosophy; I’ve been working on this as well here with the help of old manuscripts” (Heidegger’s *Letter to Frau*). He meant his old manuscripts that he has written in the past.

1865

Heidegger bounced off of Hegel. Why was that? The unsaid in Hegel is very hard to find for Heidegger. If you like to read between the lines in philosophical texts, Hegel does not leave much in that space between lines. Hegel was a much better writer than Kant and his mature writings are very structured and even better written than in early writings. Compare the *Phenomenology of Spirit* (1807) to the *Science of Logic* (1811, 1812, and 1816 and then revised in 1831); the so call greater logic. Part of the reason is that Hegel, like no other philosopher, drips with history and historical thinking. Hegel’s *Phenomenology of Spirit* has the historical dimension mixed and blended into a philosophical text and Hegel did not know where he was going in each chapter. After he wrote the *Phenomenology of Spirit* in a letter he laments that is rather full of distractions and needs to be re-done. Near his last days, he started to re-work the *Phenomenology of Spirit*. His historical stuff and processes are hard to include into philosophical project.

1866

Martin Luther (1483-1546) shows us how one man with his (1505, plague struck and showed him about real life) vision can change much of the world. Was he driven by fear of God or by the love of God? It appears that it was fear of lightening that is, with God’s wrath. Note paired with cut Stevens. Luther wanted “it” “all” and boy did he get what he wanted. First he thought that giving up the world stuff would be the answer – but he saw though that after some time. The church was being run as a business (doing cloth, rents, selling beer) making worldly profits. Somehow Luther started to see how much this business model was at odds with the readings of the Bible. Love and compassion versus the wrath of God and the going out of the moral rules. What are the inner conflicts within Christianity? Luther did see many of these conflicts and he did not accept these conflicts – he lived them 110% and lived them within soul in a very honest way. Like Kant, Luther was honest with himself in a very special way. No giving areas, no slipping around, no pretending about the truth – within their life they bode no lies – only truth. But no easy way out. Given their assumptions and thinking, they then had to “deal” with the conflicts in a very special and honest way. No easy “answers.” No denial of the assumptions or just changing the basic principal or postulates - no. Given x, y, and z; then really deal with what the conflicts and inner demands. Given God’s power why evil? Right now you see the problem and deny either God or evil is not possible. Deal with the question and in an honest way. No shortcuts and simple “answers” and in your own living experience of

the world and might I add – your spiritual life and thinking about your understanding of your spiritual life (yes, Bible too).

1867

Luther said, “the devil can kiss my ass.” Sometimes you need to be clear and say what is on your mind. Luther, please do some ass-kicking with the devil and at the same time do with same with the earthly (profitable) church too. Yes, you like that. Luther said, “Der teufel disputirt mit mir, so lange bis ich sage: Leck mich in gem Ass”. [141] Or, in rough translation it might be: the devil will argue with me until I tell him to kiss my ass.

Telling like it really is....

1868

Excommunication – Luther, yes you can stop commenting with me but you have to deal with the truth. The people can read and I can put the truth until you have to deal with the one person who is pulling the threads of the cloth that is unraveling the pope’s power and profits.

1869

How could Luther have such power to bring down the church? Luther spoke with power of truth. Truth is too great for worldly powers. Somehow he knew how strong was the truth in dealing with the Church. Yes, he was Luther.

1870

The Diet of Worms (1521) is where the power of truth dedicated to the world that truth is here and here to stay. At that point in Western history there was no way to turn the clock back on what was about to happen in Europe. One man in early revolution is the vortex (for good or for bad); where all force converge and pour forth. Napoleon, Kang Khan, Mao, Bolivar, and Castro and in his own way, Edward Teller. Turning points at least, perhaps not all the standard revolutionary but the center of “it” all.

1871

Should the Pope (or pope) be in armor? Why? Further even to his day why all the grandiose hats that they wear?

1872

Walk up the stairs and get your faith into heaven (after paying money of course). Come on – who would believe that would work? Not written in the Bible (bible), so who made this all up as one business person to another? Was it really a circus? Why did they have brothels for the clerics in Roma? Has it changed since Luther’s time? In the USA, it appears ready that many of the clerics were more interested in young boys than in teaching the bible. Talk about sin and the devil’s work. Where is the spirit and God’s works? No wonder I am drawn to the Amish way of thinking about religion.

1873

A couple of coins and you get a soul out of hell. Do you have a dime for Christ? Save them and yourself from eternal fire and hell. What is a better story?

1874

Luther should have talked with Saint Francis of Assisi (1181-1226) – perhaps we should write a dialogue between the two men.

1875

Just read the bible (or Bible) and you will be good to go.

1876

Household unemployment is some starting place to what is really happening in July 2009 in USA. Some of the state numbers are 15% real unemployed rate. Even higher rates among different groups of living people. The over 65 years old are keeping their jobs and not letting the young people get jobs.

1877

Diapers and beers are bought together by men as they go shopping for their wives. Makes sense, but what does that tell you about men? Answer: nothing really.

1878

Luther started a revolution but he could not and did not control it. Mao tried to control China. Perhaps much tougher than even he realized. Mao had everything his way but there were real strong forces at work behind the appearances. What, you do not like me comparing Martin Luther to Mao? Simulating: the nature of a revolution. Split is obviously: religion and faith. Mao had neither even though his mother was bit of a Buddhist. What would have happen if Luther had worked on Jainism or Sikhism?

1879

Chaos splits harmony and attempts to stop the error of time. Chaos versus harmony and order – no question in the short term we may see some harmony but in the long-term chaos wins big. Do not worry; there is absolutely nothing you can do about it. Lay back and let it happen. We are just part-immersed short-timers (temp workers) that get to watch a little bit. Focus on the order – but know the coming truth.

1880

Are we looking for something more or just the little crack in the wall where we might see a little hope?

1881

A broken ankle made me get a better sense again of what it takes to have inner strengths. March 19, 2009 Thursday night at about 7 pm I broke it. Surgery on March 20, 2009 at 5pm. April 22, 2009 the cast came off and the bone was not weight bearing and one could not tell on the x-ray where it had been a spiral fracture. Personal note. Nietzsche lost his umbrella for a while – why was that put in this notebook? Because the mind needs to learn how to think and write on the page – even the details of one's life (at least to a point).

1882

Why so little passion in their lives? Does music give us some indications of passion? Yes, I think so.

1883

Real thinkers are all idealist – why? Because we all have that extra power of thought and high speed processing of these thought experiments. How can we not be idealist? Ok, even Marx was an idealist at night. During the day we can talk back and forth about materialism and idealism (even realism); but by night we will go home and when we sit down we will revert back to our own living (life world) position (view, viewpoint) – idealism. Just like many Chinese are all Taoist (Daoist) at night. Why do we change our thought processes at night when the sun goes down?

1884

If we could only learn to look inward as well as we look outward.

1885

Why not the Renaissance again? What happened to some real quality in life instead we just get ersatz once more and again. Give a kick.

1886

I want to rethink **contradiction in adjecto** (contradiction in terms, between the noun and the noun's adjective). Even Hegel liked to think about counter-directions between two concepts or between the two realities. Where are the real forces in the world not just the words and concepts that are just counter-direction in words spoken? God gave us those concepts and now she is getting ready to take them back.

1887

I have received these concepts and now I think that they may be taken away or lost to me.

1888

I find many things distasteful but then I reposition myself, take the big view, and realize this is all part of life. So, why do you get to decide what is tasteful and what is not tasteful? The elite think that they shit marble (Mozart movie). The illusion of the elite and this vague value ranking. Reality often hits hard those who have removed themselves and know even less.

1889

“I want more”, says the child and the golden Wall Street and banking people. Greed betting with 40 to 1 leverage.

1890

I need the best interpretation of reality – why? What would you do when someone else gave you the “truth”?

1891

Needed: a genius like Kant in the education field. So much time and money with very little a credibility.

1892

If I did indeed have the “answer” why on earth or what in heaven would I give “it” to you since God gave it to me? What, you thought that I figured it out? I talk to God. God talks to me. No one talks to you. Got it? I enjoyed our little talk – now lay the book down and get on with your life or if you are reading this on your computer or handheld or whatever – just get on with getting love in your life.

1893

Truth given is worthless (especially in philosophy). The process of self-education which leads to discovery and uncovering of the truth – this is the golden stuff. Embrace the process. Please divide the knowledge between earned and some that is handed over to other people. Self-knowledge and external knowledge. Hence, we should divided knowledge between earned and knowledge which is handed over to someone.

1894

Consciousness is only seen as the acts and actions like leaves in a tree in the wind.
Consciousness is more than a simple self-awareness.

1895

Are best days over?
Are the best days of our evolution over?
Are these the best days?

1896

Who wants to be a metaphysician?

1897

Beings as a series of processes, as a series of verbings. Objects as beings and as processes – it is important not to think of static abstract nouns as not becoming and change.

1898

Destroy and breakup – just more words for becoming? On the other hand, to speak from the *I Ching* – change. Stop talking and start the revolution now.

1899

What, you wanted a pedantic scholar for your work?

1900

We need first of all a real and actual critique of the origins of concepts and words. Words hand down from heaven and approved by God or even Kant. Nietzsche wrote in the famous passage from *Twilight of the Idols or, How to Philosophize with a Hammer* (German title is: *-Dämmerung, oder, Wie man mit dem Hammer philosophiert*, 1888), “All that philosophers have handled for thousands of years have been concept-mummies;

nothing real escaped their grasp alive. When these honorable idolators of concepts worship something, they kill it and stuff it; they threaten the life of everything they worship.” (‘Reason in Philosophy’, #1).

1901

Why do humans always want the final chapter written? The story needs an end. Meta-narrative All that philosophers have handled for thousands of years has been concept-mummies; nothing real escaped their grasp alive. When these honorable idolators of concepts worship something, they kill it and stuff it; they threaten the life of everything they worship.

1902

The will to the truth is in fact the last hope of the last man. What if we had a will to erring? Why not? The truth is only needed if it has a survival value (ranked values by survival of humanity – teenage pregnancy, why stop that?)

1903

Kant was himself not a good example of his own categorical imperative (his letter to Berlin, so he would get the position he wanted). Not very nice to do to a standing professor; but Kant got his way in the end.

1904

Should we revere philosophers? Most made a mess of their lives. The preaching of morality fit well with ideal but somehow the real practical morality escaped them. However, we should revere philosophers (not for their morality) since these responded as well as they could to their spiritual age.

1905

Critique of sincerity leads us nowhere.

1906

Say something profound – I asked my fellow philosophy major students. Their response was classical. What is profound? They had no idea. A Socratic moment.

1907

Ethical theories are just complex ways of saying “no” to our will to life, will to more, and hence our passions. A lust for more passions; because perhaps excessively mental.

1908

What would a morality – free religion? You see the problem?

1909

A critique assumes a standpoint outside of the system or viewpoint of what is being critiqued – well, so be it!

1910

Why are women so verbal and yet very few philosophers so far? Should we look to China for philosophy by women? No women in the Tour de France – why is that?

1911

What are our tasks:
Re-value all values
Dust to dust
No goal to great goals
Our fates

1912

Experimentum crucis or the crucial experiment or the attempt of resetting our ultimate goals.

1913

Can we really find the perspective relationships in themselves? Shades of Kant – but too much for Kant to be standing as we shift our whole point of view as a stance – need I say more?

1914

Once we have lost all loyalty, can we still have even a little faith?

1915

There is no incorrect or correct reading of a text – why do you try?

1916

In short: sometimes I go long too.

1917

We lack everything: now let us wait and find something more.

1918

In short: we need to speak in short but act in the long. Short speaking is a thought on paper.

1919

In which directions do our real passions run? How are we un-passioned like being unfanged? Nevertheless, for many people that have had their passions removed. Perhaps this is because T.V. has made us spectators rather living our lives. Where is the tipping point for our passions? Looking for some coercion.

1920

God – **quod erat demonstrandum et demonstratum** (which was to be proved and has been proved.). The example of “love” as the proof for God.

1921

In short: we reject not just the ranking of values but can we live and think without the idea of value as such?

1922

Self-preservation or species-preservation is the first and some may say the last factum.

1923

Symptomatology is a whole view of looking at the world as just and mere symptoms.

1924

Can we really say **simplex veritas** (simplicity of truth)? We need to embrace the real truth which that truth is complex. Embrace complexity.

1925

Do we lose power? Can we lose all of our power? Why waste it?

1926

Knowledge is chasing the becoming as such.

1927

Can we really embrace a philosophy or a metaphysical without a method for the truth?
Against – method and methodology. Where are we coming from now?

1928

I want over-excitable (over-excitable) – now please.

1929

What if there is a god but no morality as given as an attribute of God nor God as a supporter of morality? What happens to morality if there is no divine foundation (Buddhism, Maoism, etc.)?

1930

What is our gloominess as of today and into our future as well? Drop it.

1931

Why do we come back to the ultimate question: reverence and dignity for humanity or no interest value for man and woman?

1932

Do you want mediocratisation or not? Just jump up and reject it.

1933

If something changes, then what it was – oh, it is gone now.

1934

Do you want the human unworthiness or just a little worth for humans today? Yes, ask the human for a good guess.

1935

I want both ontological and epistemological skepticism to be heard and to clear the creaks.

1936

Why would God allow for the enigmatic life? Certainty and uncertainty is just our starting point for now.

1937

I wanted charm and others wanted the dis-charm or the charmlessness.

1938

What is the analogy for students in the public school system? Education or a jail or is it just a holding place?

1939

Should I mistrust all so called thinkers that start with a philosophy problem like proof of other minds? Such a strange place to think about other persons.

1940

What happened to the historical sense when philosophers teach in a university? Missing in action.

1941

If Zen was the answer, then why not sell it to everyone? What a marketing problem? Where is Alan Watts when we need him? Needed: a Zennist. No Zen that is Zen! I want to explain Zen as no Zen or no zen at all for all of us.

1942

Like all of the books in the early 19th century are we now part of a “crisis”? Did that give them the force, power, and the cultural stuff to bring about a major change? What was that change? Why did people “buy into it”?

1943

Fundamental problem: how are values created and how are we able to change these values? Are these values on the peripherals or somehow ranked as core?

1944

What does extra-moral origins mean now? Outside of the origins of morality.

1945

The good milieu is long gone.

1946

What is the table of values that we are looking for under the table of life? **Sub rosa.** I want a schema of values. Or, just take all of these current values and throw them out – now!

1947

Are there no swings in our moods? Moods want us to be self-absorbed in their moods.

1948

Translating my thoughts into writing is the first step of my “written” morals.

1949

When you have failed, it is good to take it really to heart, work through it, and come out of the process with a deeper experience and knowledge of what happened – this part of the self-education process. Some people think that we only learn when we fail – looking for a specialist in failure.

1950

Should we always start the acquiescence (passive consent) to life, love, and God (if you believe)? On the philosophical front, does acquiescence lead to the conceptualization (or process) of a non-will or will-lessening stance (or is this a better standpoint or a viewpoint; lots of confusion with the language here).

1951

Why do we need adversity in our life when we can just stay calm and let the world just happen? Wake up and get it done – for once.

1952

Why do books need a “preface” or even a number of prefaces? After that we have Introduction and an Afterward. All the pre-parts and the post-parts of a book that leads to the overall project of the book in all of its sundry parts. A “book” of “aphorisms” is almost the counter-direction in terms. Oh, yes I realize it. We also have separate prefaces and introductions for each edition. Why? History has changed many things.

1953

Thinking is an intoxication.

1954

Thinking and philosophy as completely powerlessness.

1955

Why do intelligent people use sarcasm as a weapon?

1956

Can we really say “awesomely aweless book” (bedenklich – unbedenklichen)?

1957

So, we can be self-questioning and clearly self-temptation as a way of living.

1958

We know that there is no “final” anything. Nothing is ever “done,” since the wayng or pathing is definitely process-ing. One word: becoming as such.

1959

Going sideways down the sidelines is just a few ways (actually) go along.

1960

When is philosophy just good fiction? What, you thought philosophy was some kind of non-fiction? Two question marks and more confusion. Higher levels of physics as entirely in the realm of just fiction (made up for the reader).

1961

If you are healthy, many of the philosophical questions will make no-sense (just nonsense) to you – I am sure. Sickness to life is required.

1962

Philosophy – is not the will to truth but the will to more. Perhaps the new philosophy is the non-will stance.

1963

Symptoms of non-health as a sign to become anthropology of philosophy.

1964

Misunderstandings as a chaotic starting point.

1965

A sickness of thought as the sign to the philosophical problem of the mind/body.

1966

I want the will to a body to be stopped in its tracks.

1967

Pain and agony – how are these concepts or actualizations philosophically different? Can we have agony without pain? Looking in all the wrong locations for just a little bit of deep understanding of the body and the mind in agony.

1968

Somehow we have lost our passions – perhaps this is a post-postmodern phenomenon. Spirit of life – is gone.

1969

Where do we go to find a few profound words? Universities or the bars?

1970

Do we trust life, look for life, or just live our lives without a look into the mirror?

1971

Do we feel malice toward those whom we have taken their oil from them? We pay them, but once their oil is gone, it is gone for good and forever. What will they have to show for it when it is all gone?

1972

I want to adumbrate all I know and all I have forgotten. Now, I will abstain for all of those issues in the self-crisis of knowing. Is this exacerbating your problems? An excruciate?

1973

Either your life and life in general is a problem or you are over it completely. Narcissus is thrown out.

1974

Uncertainty is a dark and dangerous thing (question mark) for you or do you have passion and crave all there is in this uncertainty? Do you want to attempt to extricate your wish or will to certainty? Re-think and re-mark it. I feel a little bit of nausea.

1975

Reason is the attempt to stop the whole “becoming” in the world – to stop the changing in the appearances. Ok, well good luck to you – then.

1976

Priority: keep all things the same please. Peace at home means: no-change in the current resource flows (many nations, for example, mainly, India, China, Russia, Japan, Germany, France, UK, Italy, and USA). We in Michigan need the grapes from Chile. Peace means no change in the status quo.

1977

Hardening of the categories is like the hardening the arteries – for older philosophers stuck in the abyss and quandary of David Hume as they like. Dear David -- why not publish during your life time? Chicken. Yes, I know Heidegger too.

1978

What are presuppositions that we want to open and lay bare to eyes of the few enlightened? Illusions mix in the mixture.

1979

Aberrations of metaphysics are far these days from normalcy, notwithstanding all of those university philosophy professors who only “teach.” In fact, perhaps we should call them sophist or necromancer (since they talk or at least listen to the dead).

1980

Mostly the onus (the burden) is on the thinker to prove that anything that is said by the “one” is true or profound or anything besides nonsense. The attempter of riddles is on the sidelines but needs to come forward and clarify the need for riddles with reason (silliness really spoken here). The peddler of riddles is a friend of mine.

1981

My aphorisms are not exactly parables. Parables without a moral are perhaps too little unproblematic for me.

1982

How do we regain the charm of thinking? What is the process we call charminglessness-ing? How does it start? Wanted: bowels and bowels of charm.

1983

A word for the beginning: bashfulness.

1984

How can and how do you go from profound to profundity? Also, profoundness.

1985

Nietzsche said **Vademecum** (go with me) or **Vadetecum** (go with yourself). The riddle is that I am telling you to go with yourself which means you are following my advice and going with me. Should or may I give you reasons or moral commands to follow your own self-education process? Wanted an un-riddling equation for unrolling the essential riddles of life. Still looking. Riddles should be by their very essence unconquerable.

1986

How can you realize the single task: preserve the human race? Latest TV series Whale Wars – try to save the whales. Fighting to save the whales is a noble cause – why not other species too? The value of species ranked by fundraisers. What is the best way to raise dollars for the preservation of other species that we are killing off?

Anthropomorphize the other species to have human features and qualities. One way to make panda bears look cute. This way we have no moratorium on killing sharks.

1987

How do we know about words that are not concepts? Meanings and signs that are the audible word as a sound which one hears and has mental process inside the processor (brain, mind).

1988

The eagle and the herd Nietzsche showed us the instincts of the other animals.

1989

The categories are just abstractions of the sounds (words) but why do the categories mean something special to Aristotle, Kant, and Hegel?

1990

As artists we need to create new and unique (singularity) categories and we need to touch realities as process-ing (as verbing).

1991

Rigorously examining presuppositions as a first loop in the return of philosophical thinking which loops upon it-self when questioning its own ground and then questioning the questioning process.

1992

We need a criterion for the methodology for philosophical systems. Hegel knows this fact and starts with rethinking the method. I start with the nuggets of “eternity” – aphorisms.

1993

I want opposite attributes and I want them – now! Does that go against the language games of logic? Is that a problem for you? You know I am just a general philanthropist (helping humankind in general).

1994

Can we ask all of the peremptory (precluding questions) questions before we even start to write?

1995

I want to be known as the most pertinacious and persistent questioner or questionist or interrogator or **interrogatorius** as interrogatory-nature of questioning all there is. Do you question me, or do I question you, or both, or do I have a questioning nature?

1996

Perhaps you find that wearisome and irksome – so be it.

1997

I want the superabundant force of the question mark to explode the power of thinking between you and me. You can overcome your incommunicability. We have free will and that means our use of question mark.

1998

Can we really exaggerate the view of viewpoints?

1999

If I see a fear, I see the weakness of the culture (or the person).

2000

Can God be a humanitarian or is there a question mark here? Perhaps God just created free will and humans attempted the morality rules. So without God's morality does that mean God does not answer morality prayers?

2001

If we have a single, vulnerability is that we want a God that can dance.

2002

Let us reverse all of the old ideals.

2003

The word "humanization" means we kill everything else on the planet.

2004

Have I been understood by you – I am not even sure I understand what my mind and language creates on this white space (at least to begin with on this white paper).

2005

Why are there interesting people in the old pagan religious virtues now? A fall back from the enlightenment. Means: a wish to the simple old times without thought. Hegel on religion as "feeling good" versus reason and rationality, since Hegel wanted rationality of theology and philosophy.

2006

Mediocrity is just where most start. Contra-mediocrity is my starting point.

2007

Cut out the decay and the declining – everywhere!

2008

I want you to acknowledge all of your unspoken consequences, can you endure this truth?

2009

Equilibrium is never found on earth.

2010

Write all words and thoughts on all of the sandy beaches and let the written words be drawn on the sand. Wait a second for the wave to come and wipe away everything that had been written. So it is for all we write and all that we are. Sandy beaches teach us so much – I think anyway.

2011

Do you seek to explain the world with words? What are you thinking?

2012

Superstitions are just stories like all other "explanations."

2013

I want to speak both metaphysically and metaphorically – can you wait just a minute?

2014

Philosophical thinking is a circular movement between the questioning and the ground of questioning in general.

2015

Do you want me to abandon all attempts at thinking? Start over.

2016

Can you have laughter with early philosophy or science? Looking for more laughter for a little seriousness in the rigorous science. Jocular. Vanquish the noise.

2017

Can we bring philosophical spontaneous back to the forefront of philosophical thinking? Perhaps I should be aware of being overenthusiastic. This will leave the tremendous beginning in a new openness of philosophical thinking. We need to invigorate (to animate again) the thinkers and start the open seas. Get the sailing ships on the seas again.

2018

Do you think that we are somehow irreverence and have no respect for those old dusty books in the book stacks? Research and investigation of those perennial questions and now in my case – the perennial and pernicious (to hurt) answers. Has this unhinged you?

2019

Looking for all of the good heartedness in life on the sidewalk or elsewhere.

2020

Have I been persuading you to go fast down the pathway of thinking?

2021

Can the marks and signs tyrannize the thinkers that follow the footsteps?

2022

Where are the intermittences (periodical interruptions)? Some might say fitfulness-ing.

2023

What you wanted some parts of knowledge? Needed: benevolence or uncertainty.

2024

Are we worth of these ultimate words? Ask for the dangers in advance.

2025

Some of these thoughts and aphorisms are unadulterated and pure (unexploded so far). A greediness as a love of aphorism. There is no satiety (excessive gratification) here now.

2026

Truthfulness (Wahrheitseyn) is two or three words in one.

2027

Why did Heidegger wait to alter *Being and Time* (1929) to understand and deal with boredom? Boredom as lost in time without the power to force the will and to overcome all. Heidegger's later lectures are on this topic.

2028

Can you believe in dis-nationalization for any part of the world? The key word of globalization and the economic unification of the world powers (USA, China, Japan, Germany, Korea, and India) should provide for a run on the trends that create nationalization and even civil wars inside nation states. Recent events in the Middle East have taught us so much; but we have ended up with the wrong course of actions.

2029

"God give us a hand" is this really what co-pilot said (Egyptian Airline) before he took a header into the Atlantic Ocean? Unsolved mystery for sure. The Egyptian Arabic "Tawkalt ala Allah", which translates to 'I rely on God' is part of the long standing issues of Flight 990. What really happen on that day of October 31, 1999? Why?

2030

Some of my thoughts are longer than the 140 characters of Twittering.

2031

Immoralists have their own ethics.

2032

Some days we should have some enjoyment and a little bit of hedonism.

2033

What is the truth about elitism as a real position? We are human and all too human for some of us; but what happens to be humble like the Amish teach?

2034

Can we find the ironic melancholy under any rocks when we look?

2035

We want the table of contents and a table of ranked values given to us for us; since we do not wanted to figure out our own values (ranked or otherwise). The process of trans-valuing (not the Nietzschean version of re-valuation of all values) is a self-valuation process perhaps with lots of perspiration and self-sweating.

2036

Domination of all of our passions is one good place to start. Another one would be a lack of principles.

2037

There will always be a stigma for philosophers in the real world – what were they thinking? Should philosophy be taught in high schools? Most would say “no.” Hegel and Kant both taught 15 yr olds. Is there is the so-called “vain glory” (excessive vanity).

2038

The vicissitude (changes in fortunes) of time always means that change is when it all happens (shi____ happens).

2039

Too verbose (wordy) today – well sometimes is just happens. Vindicate (prove it) my position by the use of my methodology – the aphorism as the truth uncovered and unconcealed (may I use the words unconditioned and no limitations). Perhaps the word unconditioned is a stretch for us – let us rethink this idea.

2040

Sarvajna as omniscience. This word is Sanskrit for all-knowing.

Now the three big ones:

Eminess

Signlessness

Wishlessness

Essencelessness

2041

I have seen Jain monks in India, who are Gymnosopists or "naked philosophers." First mentioned in the first century AD, when Alexander the Great came to the Punjab in India. Perhaps we need that the western world too. But way too cold in Michigan. In Jainism it is called the Digambar tradition; but clothing discussions miss the real point of growth of our souls. They are not nude but wear the worlding.

2042

You can offer so much and give it all but sometimes it is the wrong bark on the tree.

2043

Here I am quoted:

2004, Daniel Fidel Ferrer, *Philosophical Aphorisms: Critical Encounters with Heidegger and Nietzsche*, page 97:

The unsaid drives us to “speak;” but, in some ways, there are limitations on what we can say, because some part always remains unsaid — we must always attempt to say the unsayable.” Wow a quote within a new book.

2044

Here I am quoted:

www.martin-heidegger.org Martin Heidegger -- Resources Web Page von Daniel Fidel Ferrer. Biographisches und Bibliographisches Ressourcen Forschungsinitiativen (auf Englisch). Not completely true – some of it is in German.

2045

Philosophy has of late been adulterated (a mixture of baser ingredients) by use of legal methodology. The simple version: take a position; argue for that position, what are the counter arguments, what are the weakest points, etc. This is the basic idea of writing a legal brief. Where is philosophy in the middle of this type of reasoning? In the rawest version of this is the baby steps of reasoning – but what happened to the scientific method and to the basic principal of falsification? Can we think against method once again?

2046

Followers – no thank you. At least not now nor later either.

2047

You look for many “whys” but you only really need a single “how.”

2048

Listen for the timely ones.

2049

Put your will and meaning into the “things.”

2050

History always looks backward and we want to spend as much time looking forward to the future. A future look is important to us.

2051

Do you want to be prudent? Forget it. Not a real question in the stream of life. Be honest and humble – perhaps a better place to at least start. Be humorously in attitude.

2052

Do you want a goal? Where are you looking for a goal – under the table? Why do you want a goal – you cannot live without a goal or just felt like you need a goal like you need to have a hotdog for lunch? Is that the way it is for you finding a goal for your life?

2053

Why are there godless souls? Do you wonder why or not at all?

2054

At this time what is on the decline? Do you smell decline? Are there symptoms of decline that you can see? Look around and start the blame game.

2055

Wanted: just me giving commands – no reasons need to be given or will be given for all of the “whys.” I give the commands – no questions, please. No need for me to be serious but rather this all given as fact. No real differences. Merciless is where we start for now.

2056

Restore trust – how is that possible? Trust once lost is next to impossible to regain. Why is that? What is about trust that makes you read and re-read someone else’s intentions?

2057

Fascinating is life without trust. Even babies sense trust. Fearsome is the truth unfolding.

2058

What good can an over-determined concept like thinghood really mean to an English speaker? Can a thinker unpack and un-develop a conceptualization of thinghood?

2059

What is first, second, or latest in the order of concepts? Is a “thing” high or lower than a “being”? Ranking of conceptualization is still a new art?

2060

Do we know what a stupendous show of personal information is? Do you want my personal information or do you want to give me your long lost personal information?

2061

Funny ideas.

2062

Can you be seduced by a simple and single idea like peace on earth? Peace is such a noble ideal – but the concrete reality of “peace on earth” as a slogan, so much of a complex reality behind the change in resources flows that **peak** on earth would take to even move toward some changes.

2063

September 13, 2009

Can we say the words?:

Unity

Identity

Duration

Substance

Cause

Thinghood

Being

Where can we start with understanding these concepts with and without the specter of metaphysics? These concepts/words are not just given to us. Abstraction as pointlessness-ing.

2064

Without the illusion falling into our eyes? Reason too – just another word that has been given down to us from history. We can believe in grammar and let faith take its place.

2065

I want you to see and then experience the real contradiction in all thought.

2066

You asked me for a pandemonium in your head – let it into your head and let it all happen.

2067

I want a collection of epistemological errors – and I want it now!

2068

Take everything into yourself and let your passion speak to you and then to me. Make it clean.

2069

I can broach the question but maybe a few less “answers” will have to do for now. Therefore, it begins.

2070

Do you feel the temptations in life? I want to feel even more temptations – perhaps it will be painful and I will be in agony.

2071

What you have been reading me and found a few counterexamples – keep the uncovering under way.

2072

Mercy, mercy – why are women and men like that? Resonate with your gender-ness.

2073

Wanted something more than a few generalizations.

2074

Some things will remain unanswered – forever.

2075

Do you an absurdity make?

2076

I know your uselessness would need working out.

2077

Have you lead to a complete condemnation of life? For what value and purpose do you find in your tiny little mind of yours?

2078

Do you want to stand outside of life? Your stand is nowhere or just non-sense.

2079

Our steak in life: morality and ethics as self-moralization.

2080

I heard – Thucydides as well.

Nietzsche said,

“In relation to Plato, I am a thorough skeptic, and was never in the condition to add my voice to the chorus of praise, which is common among the learned people, for the artist Plato ... Plato throws ... all forms of style together, he is thus a *first* decadent of style ... Plato is boring ... my refreshment, my preference, my cure from all Platonism was always *Thucydides*.¹”

Twilight of the Idols, or, How to Philosophize with a Hammer

Götzen-Dämmerung, oder, Wie man mit dem Hammer philosophirt. Written in 1888.

‘What I Owe to the Ancients’.

Heidegger wanted to cure Nietzsche of Platonism. Nietzsche had a answer for him, I am just not sure if that is the answer he wanted: Thucydides!

2081

I want the shape of language.

2082

Our main course: sympathy and a little empathy.

2083

I wish I were just a pure and plain empiricist.

2084

Can God have a bad day like what happened to the USA on 9/11?

2085

I have an endless and a total inexhaustible series of questions for God – for each event of evil.

2086

If you want emancipation from God – whom do you apply to? I am not entirely serious but someone has to ask the question and write it down.

2087

If Marx and Mao were both revolutionaries, then why not a “perfect” personal life?
How many works under the title of Life of Jesus?

2088

Do you think I ran cold or hot?

2089

A little amount of intoxication for a thinker, you know.

2090

We need the apollonian world of the pure elements.

2091

Why do you want pride? The Amish and the Greeks are not big on the use of pride by humans.

2092

I am both my own successor and my own pre-historical past.

2093

I want to start one day with the most venturesome thought (like Nietzsche’s will to power or Marx on the fundamental dialectic of alienation.)

2094

Be thankful for all.

2095

I started with a backdoor and a backwoods philosophy to end up without metaphysics and a backyard dog. Painful tragedy or lukewarm water falling over my head.

2096

Schopenhauer was a national event whereas I am only an event in my mind.

2097

Can you trust me? Yes, you see the problem.

2098

Do we have a choice without morality?

2099

The shape of the future may be in Helen of Troy.

2100

Language attempts at its weakest point to improve communication.

2101

I want you to be serious and just a little bit of sympathy for not just a single writer but perhaps for all whom live to tell one their tale.

2102

Philologist may be our best counter example to philosophy. Hegel's remarks about reading Kant.

2203

Sometimes a few words and a glance is a shining.

2204

Faith can move mountains and so can a nuclear explosion – our really question is why move the mountains at all, since the mountains were just fine before humans were on two feet and they will be just fine when we are long gone?

2205

How can we think about political concepts as being really just secularized theological concepts? This is a question for the ages as long as we have states with their either for or against religions and religious beliefs.

2206

We can start with the demonization of all our enemies and Carl Schmitt called it “a total war calls for a total enemy.” Professor Yoo knows of this too.

2207

When could take the case of Mao and lay out all of the great things he did; and then turn around and go over all of polices where he hit the wall and people died and suffered for years. Mao is without a doubt the greatest figure in the 20th century but he made great mistakes and most importantly, we cannot forgive him for those mistakes. I write these only for those in the new generation in the USA who know very little about history and even less about Chinese history. Study Mao to see where his greatest has shown through but know he made mistakes. Historical note: Abraham Lincoln kept people in prison illegally. Therefore, many heroes in the USA and China made mistakes – let us be honest about history (it's very hard to do). Mao's power and greatest remains for all of us to see and acknowledge what he did finish even though he was right only 70% of the time. By the way, Mao was the first one to sign the papers for cremation; they should have followed his wishes. From outside China we think that Mao has absolute power inside China; but in fact that was not the case (from 1949 to 1976). Power struggles as a way of life, since huge resources are involved. What about the case of Wang Hui (born 1959 in Yangzhou) in China – can we start the discussion of the post-neo-Marist, neo-Maoist, post-Maoist, neo-humanist, neo-traditionalist, post and neo-modernization, neo-leftist, the neo-liberalists and counter attack by the New Confucianism and the naturalism of

traditional Daoism? Neo-evolutionism is a starting point or step back and start with Kang Youwei's *Da Tong shu* (大同書), which he started in 1884 and final format published in 1935 – but where is our start point with Chinese philosophy today?

2208

Can we know our fate? In the Christian world it would be that God controls our life and the future. In the old Greek world, the goddess Moria and the three fates controlled a mortal's fate and future. For the Hindu, it is much clearer – the Law of Karma is the law that controls the future and fate for humans.

2209

Do you want to be persuaded about life? Waiting for me or is it all about you?

2210

I want all of my life to done now sequentially – for a change. Aphorisms are essentially non-sequentially-- do you see this anti-system stance?

2211

Do you want supporting evidence for anything I say or are you ready for dealing with your own truth?

2212

Emphasize the methodology of the anti-metaphysics and anti-systemization; namely the aphorism as the nuggets of “eternity” given in thought and written down.

2213

Are there really undesirable aspects of humans? Sometimes even anger is where you need a tension and not point to get to a deeper standpoint with yourself. We need passions and emotions.

2214

If you cannot look into peoples' eyes, you are not going very far in the world.

2215

I have seen dead people during autopsy and have cut up human brains – it is better to know death as its reality, then to be afraid of what dead humans look like. Death defines us and in some ways – it does not define us. How can I thank those dead people for what they thought of me?

2216

How do we detect assumptions when we read or hear them? Given X, then we assume Y and Z. I can do anything I want – assuming like big bankers, I can change the laws when I need them changed.

2217

1920's, USA. Goldman Sachs Trading Corporation begot Shenandoah Corporation, which begot Blue Ridge. All of the corporations sold shares of paper. Therefore, we come to 1929 and the crash (of paper) and the losses in today dollars was \$475 billion from these three corporations. Get the idea?

Oil went from \$60 to \$147 a barrel in 2004 to the summer of 2008. Was this supply and demand or was it J. Aaron, a little known subsiding of Goldman Sachs? In the summer of 2008 commodities traders on paper controlled 1.1 billion barrels of oil. A letter from CFTC in 1991 made this legal. Greed is the greatest floodgates.

2218

Can you say greed twice and really fast?

2219

The movement in media and elsewhere to create more pictograms makes you think of Chinese; but in fact, 94% of Chinese language characters are what is called "semantic-phonetic compounds." Why are more pictograms and ideograms? More visible and more pictures in TV to convey a whole meaning and of course if you think about it – the control of meaning. The control of semantics is golden. I control meaning of symbols – now, get the main issue here. "C'est la vie". Which is French for "Such is life".

2220

Can we say yet another word about alienation that Marx did not think? Can Marx climb down off of the tiger or should he stay and fight?

2221

Is dentopedology a real word?

2222

Perhaps there is no joy without some kind of sharing.

2223

I sometimes wonder if I am a nonconformist on philosophical topics.

2224

A muse is a thought about a poignant moment.

2225

Can we fear God – why would we ever fear a God who created us?

2226

Is it possible to be real innocent about how life really works?

2227

Am I undeservedly paying and in agony about my life?

2228

Common sense is what you were taught in 5th grade about what is fact. This is generally for children.

2229

Why do we take words as some kind of logical form?

2230

Validity assumes fixed meaning and perhaps no verbs. Form and no content.

2231

It was time you decided for us.

2232

Strange how a little honesty goes a long way in relationships – why not more honesty?
Hidden themes.

2233

What would the expression “topic-neutral” mean in English and the real world?

2234

Do not speak rubbish anymore? A philosopher to a commonsense person.

2235

We can have truth without method but with method it might prove the method, which is a much bigger concept.

2236

If language is a city and we lived in one part and move around the city, then we make us of the languages of the neighborhoods and extend the expressions of life.

2237

Do wake up in the morning wanted to refute by kicking a stone? Yes, I thought not.

2238

A few dubious statements and we are off to the baseball game.

2239

I want you to find one example of analogical predication.

2240

No airships being used in the military – why not? Long history in Germany and was part of grand era. Count Ferdinand von Zeppelin (1838-1917) what a genius.

2241

Dyson Sphere – star trek in the Relics (episode), what a grand idea. Indisputably – a grand idea. Surface area would be about 250 million M-class planets. Now that is what I call a big idea. Where would we find enough water to feed those people?

2242

If we think of a new experience in terms of an analogy of a past experience – we make a counter Zen mistake.

2243

If we find a watch and think of watchmaker – is this true, my analogy?

2244

Akron air dock – a big arch and a completely new concept 1,173 feet long. The USS Akron as an example.

2245

Analogy as similarities.

2246

Can all rules not have some exceptions? Just simple anomalies.

2247

Foundationalism – what and where are the foundations? A priority – I take out the **a priori**.

2248

Why do the battle and war values divide the meaning of one's life so clearly? The rest of the many lives are floating in the river of life.

2249

That we know the possibility and the impossibility means we are in the world in a certain way.

2250

Be prepared for going to war. What does that tell you about being prepared? Be ready for everything.

2251

Darkness is the absence of light, so lightlessness. Opposite of everything polarity is a process – a verbing. Alternatively, polarity is duality of a processing.

2252

The USA economy is radically de-complexifying – coming apart

2253

Nihilism from Nietzsche's thinking has to do with values (or absent any solid values). For Heidegger it is Nihilism as the core of metaphysics. From the Indian philosophical point of view, it has to do with the "nothingness" (**asat**, Sanskrit) as the core of Being (**sat**). **Satya** or truth means a true being. Example of prefix "a-": ahistorical, atypical.

2254

"A monk asked Dongshan Shouchu, "What is Buddha?" Dongshan said, "Three pounds of flax." Where is the wisdom in this Zen **kōan**? Gives you the idea that a good question can be answers by an empirical concrete answer even though answer is "no". Is this an answer at all but just a holding position?

2255

Did you ever ask about **historia abscondita** (hidden history)? What are the real forces behind history? This allows for conspiracy and suppression of what and who are behind historical events.

2256

Let us start with the entire paradoxical phenomenon that you can list.

2257

I want to get noblemindedness-ing as a path.

2258

Needed our neediness.

2259

Can we have both irrationality and rational poetry and philosophy? Refuted again.

2260

Somehow, our pleasures are part of unconquerable desires. No appeasement. Passions flow with our exuberance.

2261

Etymologically speaking we need to look at the Sanskrit roots. But we should not let philology and grammar dominate us totally – right? A working issue for all thinkers in their battle with our language.

2262

Why do most people think that genius is shown to the world as mathematics? Think of Sebastian Chamfort (1741-1794) or Marque de Sade (1740-1814) and you know very little about where their genius lies. Not in math that is for sure.

2263

What are the real pseudonyms of me and you? We are all actors and actresses

2264

Philosophy is partly the unification of manifold of things – sounds more like metaphysics.

2265

Language shows us the marks of thought.

2266

Thought moves from itself to the whole other.

2267

Can an animal ever be considered evil? No. Animals follow their nature.

2268

Subject on this side and an object on that side. Ok, where does the thing stand that says this?

2269

Being is both a transition from nothingness and then to nothingness.

2270

What are the connections between atheism, agnosticism, secularism? Against religious faith?

2271

Do you want faith and a feeling of God in your life and fate? Or, do you want a completely logical proof?

2272

What is the way from love to another?

2273

Is God knowable or unknowable? There are many, many words on this topic. Why would God want to remain unknown to us?

2274

When philosophical thinking is about schools, worldviews, and -ism we are have lost our way and do not want to think real life. Back again to the things themselves!

Think of the -ism here:

Dionysian

Eroticism

Fatalism

Fetishism

Hellenism

Histrionism

Humanitarianism
Immoralism
Impressionism
Judaism
Liberalism
Monotono-theism
NeoPlatonism
Parliamentarianism
Perspectivism
Pessimism
Positivism
Realism
Romanticism
Skepticism
Scholasticism
Socialism
Utilitarianism

2275

“A new order” used by the open unity (United Kingdom). Needless to say, these words reach back to the 1930s in Germany. The new order can mean a very local level or the whole nation or in the case of George Bush, the new order of the world. USA as the head of the new order after the collapse of the Soviet Union will also be the sign as China takes its place as center stage in the world economics. The new order is the ranking of values and objects and situations as well. Core values get re-ranked and revalued in the on-going process of humanity. Who and whom are doing the re-ranking and revaluation? Exactly.

2276

No Mao without Hegel, Marx, Engels (and maybe Lenin).

2277

Learning is the process of the whipping knowledge.

2278

Everyone is a stage in life – but many of us stand in many stages at one time. We are also the sum of all of our knowledge and experiences and the stages are just abstract patterns of where we are in our life cycle. Start here and end there.

2279

The trick in life is to absolve all boundaries and borders.

2280

Sometimes we have to do more than just kick the tires.

2281

Did you get a good night sleep and are you ready to push the envelope for a change?

2282

If there is no meaning to my life, but perhaps there is meaning to the whole of humanity. Parts and whole problem.

2283

Perhaps the *I-Ching*'s theory of changes makes more sense to those of us that live in places where there are four seasons. The changes in seasons remind us the changes in our life and our lives. This is where we stand on the view of the world as it changes around us.

2284

Do you want me to protect you from the world (the world at bay from my window)? Or should I try to expose you to the big picture, so you know the world in all of its shape and colors? The world has its evil – let us not forget the truth here.

2285

How to expose children in little steps so that they know the world as it is without overloading them. My daughter at age 15 thought the planes going into the World Trade Center (9/11) was like a movie. My older daughter cried for two days as she understood the suffering and evilness. On television on that day, there was a message to children if your parents did not come home to call this phone number on their TV screen. The suffering was clear in that message – all Americans and many across the world knew what kind message meant to our children in the USA. How many became orphans that day in history? Osama bin Laden said this was the results of USA attacking Lebanon in 1982 by the USA Navy, the Sixth Fleet (Osama bin Laden said this in a video tape of October 29, 2004). How can we teach children about the big picture of real life and death (suffering, war, conflicts, and the dead bodies of these actions)? Mr. Osama bin Laden died in a raid on May 2, 2011 at age 54 in Pakistan. He wanted a War of Attrition.

2286

How many of us want to take the long way around? And yet, that shows that some of us know it's not the end but the voyage is what counts in our life. Someone said it is not how many breaths you take but it is rather the point of how many experiences take your breath away.

2287

Who wants to move to paradise and actually live there? No challenges, no strife, no hardness – all soft and cuddly? Yes, some days we all need a rest. But supposedly humans' brains increased during those times in Africa when there were wild swings in weather and hence in time when there was a great deal of change and challenges. Just a thought. The wild days of the 1960s would be an example of cultural challenges. Something we need to make us aware of our truly humanness-ing (yes, a verb, a process-ing under way).

2288

Are we at the dawn of a great new beginning or is this the dust of civilization as we know it? Is the peak oil problem going to shatter civilizations into a million little pieces? Can we come to grips without the billions of humans taking up the resources of the planet? I ask these questions knowing that the answers are not clear but to be open to the so call "answers."

2289

Somewhere in Brasil jungle they must be wanting to see the sunshine and hold the sun. Somewhere in the Middle East they would be surprised to see the rain. This life on the planet – I wait to make snowballs again and throw them at the red squirrels, I just like having fun with them not to hurt them, since I never actually hit them.

2290

Can we start and end with wonder?

2291

Can we start and never end with suffering?

2292

My way or the highway...your way or no other way. The final path is just under review.

2293

I just met some U.S.A. Navy guys who will be joining the submarine fleet. If you were going to be deployed on a submarine for 90 days (underwater) at a time – what would you bring to read and do in your time off? Watch out for the whales – yes I got that point. Would you attempt the Greek ideal and be fit in mind and body – perhaps study the Greek thinkers, poets, and writers? Would you learn programming or Chinese or the way of the warrior? Zen archery or the art and practice your lines from the great stage play? Learn a little bit of everything or learn something deep? Don't we all have the same choices? Answer: yes for those with discipline and "no" for those that lock the power.

2294

Just a few words on paper – I hope the aphorisms start you on your path.

2295

Why would anyone spend time on cross-word puzzles? Seems a worthless activity where you spend lots of time and maybe use your mind but with no end results to pass down to the future. I write aphorisms to you my readers rather than do crossword puzzles. I am looking to put down in writing what others do not put in crossword puzzles, what others do not write down in whole books. Yes, that is my starting task!

2296

Perhaps someone will read this long after I have returned to dust – do not worry you have your life but you too will make the same mistakes as I. I hope you will try to do better or a little bit better than I. My thoughts to your thoughts.

2297

Imagine a place where we have a more equalitarian civilization – yes, even better than John Lennon's song called "Imagine". What I want is process of equality.

Lennon wrote (1971):

*Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man Imagine all the people
Sharing all the world
You may say that I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will live as one*

2298

How many philosophers are egalitarians? Ok, name one. Part of his life maybe Mao. Wanted: one perspicacious thinker for the egalitarian movement.

2299

Prescriptivism is yet another –ism that wants the moralist to tell you what the moral rules you must follow are (no options – of course). Do you want the narrow and conventional morals (prettifications of a small and narrow mind).

2300

Other than the Buddhist monks, who else has no hope to return to now? Almost everyone relates to the concept of home – but as the Buddhist shows us that none of us has a home. We are way out in space and there is no absolute that would land us at a home. Can you see the answer reeks of sentimentalism? There is some bitterness in knowing our homeless state or enlistment is open.

2301

We have all been lost – maybe a few of us like being lost. What you wanted to read the Bible and "find" the truth – go ahead, no one here will stop you. You are on your own – yes, you knew that already, since you will not find any squalored definiteness here. Keep looking.

2302

I was thinking maybe it was time for us to part our ways – you go your way and I go my way. What too strong for you – still need me.

2303

Sometimes when we are reminiscing about the old days we skip over the pain and agony. Think of the real agonies during the USA's civil war. We can watch T.V. where put die and yet we are not in the state of agony. How false is that? Answer: very.

2304

Agon – formalized debate. Tibeteans engage in formal debate – I have been on the floor listening – with a translator for me in English.

2305

November 7, 2009. Mayan Long Count 12. 19. 16. 15. 0 How many days do we have to 2012 and the final end of it all? December 7, 2012 will be 12.19.19.17.6. Can you wait until the happening? Then the day will be: 13.0.0.0.0.

2306

As always, yours mostly devoutly. Earnestness may be a divine state of being. What too rigorous and austere? Too strict for you today? Wait a while.

2307

When was the last time you want someone to speak flowery towards you? What a thought – just for you.

2308

Are we exhausted and powerless to have the truth? Have we lost our spirit? Yes, we are in desert without water and we have all lost our strength and spirit too. Not just me – I am talking about Western civilization. It is a tyranny of our wasted spirit and energy. Not just ill – but lost on our way.

2309

Note: education is not someone other's work and time. Real education is only and always – self-education. Our own path is the only real path for a philosopher.

2310

I want to work on my own transfiguration.

2311

If there is nothing that distresses you – perhaps you are dead or you are at the higher stage of will-lessness-ing.

2312

Needed: a physician of civilization superior culture to bring back the health and exuberance of our much needed spirit. High and higher spirits are required.

2313

Guilty = overestimation.

2314

I have left many things unsaid – you should too (I recommend and require it in your case).

2315

Have you ever asked for something more – more profound than our daily stew of glittering? I have and I now I asked you to jump up another level and rethink your confusion.

2316

Just because we know too little and too much – our first touch was such a beginning.

2317

I want you to be self-educating so please **Vadetecum** (go with yourself) and only then will you find yourself.

2318

You want the microcosm – I demand the macrocosm. (The whole thing, the big Hen, the one).

2319

Enjoy the sensualists and their view is just a few inches above the surface. The simple pleasures are a need and the playfulness of all life forces.

2320

Gradually, we must bring forth the ideas, riddles, and adventures that make us more than mere mortals (a higher conscious or self-conscious or a higher humanity). Spontaneously – we need the jump up or down or sideways into the energy of life.

2321

I want to hit great and charming words like Eric Clapton hits notes with his guitar.

2322

Holistic words are words like waterfalls – dripping off of every page.

2323

Love is nothing less than life seeking life energy (in most cases in another person). Okay, I love my cat Jett but she needs a new home.

2324

Maybe some bad luck will give me some luck to turn my life around.

2325

Maybe some bad luck will give me some luck to turn my life around. You see after you read it once and then you read it again – only now do think about what it all means.

2326

I am search of Ralph E. Rivera, junior. (Ralph or some name in 1930, age 7, last name Sommers in Indianapolis). My grandfather's step-brother's son. I do not think he made it much beyond that time.

2327

You ask me for a “purpose” and I tell you that you can only have your own self-purpose – there is no ultimate purpose for us – mortals. What you have “truth” or “trust” or even “faith” that will keep you warm at night in Michigan? Mis-direction is the waywardness-ing that will show us a “way” out of the bottle (or your paper bag).

2328

I want no “reasons” and no “whys” for a while and a long breath of the stillness-ing. Reason out – please. Consequently – you move in and live at home in the stillness and silence for a moment of ultimate blissfulness.

2329

There was a time for us – perhaps you and I both think that our time is over and gone; or, now you think twice and see perhaps our time is coming again.

2330

I can give you my heart and soul – if you allow for the love and love of life.

2331

Have we reached the final tipping point that the majority of the world population (close to 9 billion now) no longer believes in evil? Marx on the nature of evil – yes, this is a joke. All of those books are now ready for the deep dustbin of history.

2332

Is there some kind of rich ambiguity that lets us all open up to one person our localized bit of our personal world? We only let a few into our personal space and world. It is not a question mark of magnanimous or trust but where we really live and who we are in the darkest moments (yes, our secrets). Honesty is not an unreasonably sentiment – please mercy. The content of counter-reasonableness shows the space where we can have true honesty.

2333

Being in too much of a rush to get it right. Rushing no time to get it right. Lecture of a rushing cardiologist. Wait a moment – think it through and get it right. In medicine, start with precaution for real and actual (with blood and emotions) humans.

2334

Sleeping with the dolphins. I have been sleeping within 100 feet of six dolphins. I dreamt I was a dolphin and my dolphin dreamt that the dolphin was dreaming of being a human. Last time I dreamt I was a butterfly and gave birth to a worm. Indeed, that was strange, giving birth. Dolphin maybe jumping around for fun. Cancun, Mexico. I was thinking of this famous passage in the ancient Chinese writing of *Zhuangzi*.

“Once Zhuangzi dreamt he was a butterfly, a butterfly flitting and fluttering around, happy with himself and doing as he pleased. He didn’t know he was Zhuangzi. Suddenly

he woke up and there he was, solid and unmistakable Zhuangzi. But he didn't know if he was Zhuangzi who had dreamt he was a butterfly, or a butterfly dreaming he was Zhuangzi. Between Zhuangzi and a butterfly there must be *some* distinction! This is called the Transformation of Things.” (2, tr. Burton Watson 1968:49)

2335

Method is both the forefront and the background to all attempts at rigorous knowledge.

2336

Dreamscape – is how we know that we all dream similar stuff. Why are most of our dreams similar?

2337

When we first come upon a problem, there are two natural tendencies. First we either feel sharp distinctions or else.

2338

If I tell you the truth – why do I immediately ask how did I arrive at the truth? Start with questioning your methodology – method that is wrong may lead you to something false but you could be looking and find a little bit of the truth. Where do you stand such that you know the truth?

2339

Room service just brought a very nice fruit tray – better than Nietzsche's and Derrida's umbrella no?

2340

Heidegger picked Gelassenheit and the fourfold from the gutter and the ditch on the side of the road. More than just messy thinking...was a worldview or viewism?

2341

When do we have clear ideas or when do you have a sense (Nietzsche's third ear) that the idea is fuzzy? Leave the clear and distinct distinction behind us as the ultimate criterions of the truth. Religious experience as a fuzzy overwhelming and life-changing event (without the clear and distinct distinction). A general rally call against the commonsense approach to philosophy. (I hasten to call this any form of actual thinking).

2342

The “YES” musical group said, “We will rock you” and this was taken up by the military culture as music to kill people. One wonders what the “YES” thinks about the use of their music. Take your bow and then go out and kill some more...thanks.

2343

Blow my mind – mind blowing: A. Huxley, Timothy O-Leary, John Lilly – for sure. *Joyous Cosmology* (1962). No words for this approach. “Alan Watts spells out in eloquent detail his drug-induced visionary moments. He is, of course, attempting the

impossible—to describe in words (which always lie) that which is beyond words. But how well he can do it!” This quote is from the Introduction by Timothy Leary, Ph.D.—Richard Alpert, Ph.D. *Harvard University, January, 1962*

2344

Be-thought or be-thinking as a way of getting en-thinking (Heidegger) or after-thinking (Hegel).

2345

Only really rich people are free now – the rest of us are captured by the cost of everything. On the other hand, compared to other nations we are very free as we just stand.

2346

Looking for “answers” in all the wrong places.

2347

Deep ecology – living within the earth and in the mud of the earth – so we are still part worm.

2348

Irrationalism – is the first rational step for humans.

2349

If you do not have a conscience, then are you human? Where do the great military generals fall in the range of having any kind of conscience? If we have world peace, then where do we put these people? No trembling at this point. Great believers and great killers too.

2350

Can we still enjoy the ultimate rapture of our lives? Step on the purity of experience.

2351

How does reason fit with faith or instincts? You see the problem.

2352

The final truth is wrapped up in the world of “interpretations.”

2353

How did I find these thoughts? They arrived on the pure clean sheet of paper and then gave birth and came mostly into the English language. Shake the truth and it will let a few thoughts fall to the ground in English.

2354

What to brief for you – why do you want so many things in the terribly long version? I wish I was more eloquent and could give you the words as a rainfall in the tropics. Perhaps only a warm and glowing day dream as a cuddly moment.

2355

Starting anew with a few philosophical thoughts is a new beginning – how can we only start with the? And foundational thinking that dominates so much philosophy?

2356

Most philosophers do not start anew but rather they just start. Little do they know that they start in a new beginning? Why is this? Because they are shaped by so many thinkers.

2357

What you have misgivings? Even a lion sleeps at night. The lions sleep even better after a big meal.

2358

Why does fate always play fun games with my life – (not a question or even putting down a question mark)? Me = life and fate.

2359

Always a dream to make something in the future. The past in no place to live and make plans. No, the final direction is always forward. The fore-vision is a fore-thought.

2360

New world order is not new as long as it assumes that the exploitation of resources (from developing nations and people) remains the same. Resources flow into USA, China, Japan, Korea, Europe, Russia, and India and they are cheap. Oil is the most obvious. Resources: Russia, Australia, Canada, and Middle East – as out flows from their people's natural resources. Many of these people get nothing from the natural wealth of their nation – why is that?

2361

The USA's wars are not leading to military values – why is that?

2362

Science cannot build anything without its method (its own version of its truth). Over and over the break and fallness of its method speaks volumes.

2363

Physics and cryptology won WWII for the USA – what was it that helped Germany to its high point before it lost the WWII? Perhaps it was organization and production forces. Acute issues.

2364

All and many things in life are just ridiculous – errors as a sign.

2365

What has happened to the Western world such that we have lost of the “truth”? The “truth” here means we are no longer going forward, we have lost our sense of urgency (decline and fall), lost our sense of making real “progress” in our lives. Give us back the spirit and the urgency of our truth – please. As if a few words on paper would make any real difference to our fate.

2366

A few words are just expression of our recalcitrant nature.

2367

How does love not become the lust for possession? Where is the origin of our need for ownership of things (our need for possessions)? Why do we “want” so many things? What does this say about our internal “nature” of humans? Is this only anthropology extended out or in other words is this true in all cultures, so we can say it is a universal part of being human? Is this something that makes us different from animals? Essential human nature is to want to “own” something(s). We are the “they” that wants to “own” “things.” We define ourselves as what we “possess.”

2368

Sometimes you just need to see the humor in our life on earth – I mean who would have made something like this up? Humor is indeed a good starting point for life and even 7 days a week too.

2369

I write for me and so you can also enjoy some moments of reflection. Follow your own self-reflections.

2370

Some days we need some hardness to make something worthwhile in our lives.

2371

As the world, population increases there will be a time when we can no longer afford many things and ideas. The first to fall will be equality. The second one...

2372

Whatever you do be good at it. (A. Lincoln said something like this).

2373

Sometimes I see the urge for cargo cults in the USA. Yes, it is true. Maybe we should say something about the cargo cult mentality. You get a nice car and think that with little work you get a good job to go with it, so you can really afford the car.

2374

How was it that Luther ended up on both sides of the reformation? Luther should have known better but he got caught up with his own position without thinking where the church would land. Following the culture of the Catholic Church, many today are not believers but still enjoy the culture. Luther blew away the culture and attacked it at its very foundation all for the betterment of the actual church. Luther in a single individual seems to break open the church from within its soul. Wow, it's hard to imagine that one person could change the Christian religion in such a powerful way. When Luther was on the attack – he used the language in a way to transform the church. In the meantime, the peasant took to the street and died in vast numbers.

2375

Take everything from humbly and then take the best of the best and make those attributes – the attributes of God. Is this what Ludwig Feuerbach (1804 – 1872) meant?

2376

I can only recount when you have the truth on your side. Ok, find all of the doctrines that I declare eternally (do you see the problem?).

2377

How and why do people of such a diminutive size get into political positions? Perhaps you think that is too disparaging disparage – I think not.

2378

The whole world of energy and transportation is in the process of dissolution and its disintegration with the minds of people on earth will make it speed up. The minds of those politicians which consume the most and also the minds of people where the governments (some groups) are selling the people's resources as if they are endless supplies – there is not an endless supply. Once the real situation is, disseminate to the polls – watch out for the results. There will be no dubious ideas or duplicity from the governments as to the real situation, since the internet will see to that issue. The upper Echelons of these governments will have to work hard on some kind of spin. The egregious nature of this knowledge will need to come forward.

2379

Our spiritual world is effete.

2380

Why are thinkers so destitute now? The current wars show themselves in many ways. Where is some thinker and leader like Herbert Marcuse in 2011? Who can fill his shoes?

2381

A starting point with the aphorism methodology is a problem, since there is no starting point. We call into question the very notion of any "starting point." Any idea of starting point assumes a foundational ordination (laying the ultimate foundations, to the bottom of it all – please) of which is rejected by thinking. There is no place to start. After some considerations I think you should agree. No point is indeed not pointless.

2382

Scientific philosophy – rejected. Are you done with all these attempts at revitalizing all re-appropriating?

2383

Methodology – generally rejected. Skate away from this issue, since this is always the crux of the problem. How to find the truth? Once the how is determined the what of the truth is often given – the method is the limits of what you are looking for... Einstein method and Sherlock Holmes – use your imagination to look at the possibilities. Feel the warmth of this methodology.

2384

Philosophia – rejected. Why bother with that name? Underlies all of the rest of sciences – rejected. Philosophy has decreased to reject philosophy.

2385

What does the word Kosmo-theoria mean? A theory and view of the cosmos.

2386

Silence – another way of hearing. Is this too grandiose to consider or even to re-onsider?

2387

Worldview deals with things, beings, and something as a way of seeing.

2388

Worldview as philosophy is not ontology, hence the problem is clear – worldview can never be philosophy, see philosophy is ontology – according to Heidegger. There should be no mincing of these matters with natural sciences or the social sciences or even the humanities. We reject any notion or idea that philosophy is about building or constructing a worldview! No worldviewlessness-ing; this is in fact our standpoint.

2389

Common sense approach to philosophy – rejected. Philosophy is the exact opposite.

2340

All indelibility presupposes a while host of philosophical givens. What are “givens”? Yes, you know what are the factoids.

2341

Metaphysics or what is behind or beyond the known beings. Perhaps we should add the glory of it all too. The articulation of this world is Hegel’s *Science of Logic* in the world. He wants and needs it both ways too.

2342

Multiplicity assumes differences within the one (**Hen**).

2343

Foundations in thought – rejected. How can there be foundation other than with using picture thinking? We need new bricks to build a philosophical foundation (rejected).

2344

When Aristotle calls the **prote-philosophia** (first philosophy) as newly defined as theologia, he throws everything in philosophy over to the king of the sciences that is theology. (Sense of faith and God).

2345

The future is often unclear to those who do not see the major forces in Socrates at work. Who saw the future like no one before him and no one after him – for that matter, namely, Karl Marx (the best futurologist)? Why did he know so much about the future? He saw the forces at work. Perhaps our growing future is the end of the oil age. Although others have predicted this future as likely too. History of humanity as our use of energy.

2346

In spring-fall 1887, Nietzsche wrote “goal-lessness as such” is the principle of our faith (*Will to Power*, #25). This of course is in a little note labeled “on the genesis of the nihilist.” First Nietzsche figured out that “eternal goals” was part of the power of religion and then he knew to reject the goals of improvement mankind, the life after death, or the highest good (or even God). The same is in 1883-1888 (*Will to Power*, #8) Nietzsche says, valuelessness is a nihilistic consequence. Values and goals both at their roots (origins) need to be trans-thought. Please note: trans-values and trans-goals being not just re-done; but ultimately rejected as a principal of our societies. The individual has their own hierarchy of values and goals in the process of self-educated, but not as the authority of society; and certainly, not some “eternal” anything.

2347

Can you accept your own fatalism right now? On the other hand, do you want to throw your fatalism toward me – like a bull of sh*t. Lie down in the snow and just do not get up.

2348

Wide stance – what are we coming to that this is replayed again and again?

2349

Do you have convictions of faithlessness? The end of faith is near.

2350

What is real life – when we have a TV show with the same title, so what is next the novel?

2351

We need a band of brothers called simply “justifiers.” Do you wake up in the morning worried that your “justifier” is down? How is the world treating now? Sit down and have a drink.

2352

How can the group have a goal, when it is just the individual?

2353

I interpret myself to myself – it is an inner and an external dialogue with myself. I do of course let you “in” sometimes as I write this for some kind of audience.

2354

Birds of prey are the best example I can think of as to their attitude. Eagles and sheep – perhaps not totally reality but the image of that relationship is what we are striving for in our life. Less sheep and more eagles; that is where Nietzsche stands – and I think Heidegger (although sometimes in the wrong way – for me).

2355

An astute observation is often nothing more than a re-write of a country western song. Listen to Johnny Cash sometime.

2356

What is the viewpoint of a worm? Let us take it from the top again – you are nothing but a worm – you worm. Why *did you think* that somehow you were “more” than a worm? Can a worm breathe easy?

2357

Who was the “doer” and what was the “deed” in the *Bible’s Revelations*?

2358

Can we talk about the greatness in our lives? Where do we look?

2359

Is there two sides to tyrannization? Explain – now, please.

2360

What is the core and ultimate nature of morality such that you have choices? Commandology or ruleingnessology (deontological processing).

2361

Some laughter and a few tears is still the best we can do sometimes.

2362

Can we go to heaven or hell – leaving out the third case?

2363

We need a true story – for a change. The first crazy truth for the reality TV shows.

2364

Why are there no mirrors in Germany?

Sorry - my German cousins, friends, and family there.

2365

America – started with slogans and most likely will end up that way too.

2366

How can you hear a glimmer? You see I have a lot to explain, since I mixed you up with some strange metaphors. Can you get clogged up with metaphors or should you just breathe easy?

2367

If you believe in imperfection (un-perfection, dis-perfection, perfection-less), then does that mean you affirm the opposite, namely, pursuit perfection?

2368

Why not get entangled in the moods and emotions of life? Why stand outside of life? Get swept up in the joy and sorrow. We are all irreplaceable in our endeavors.

2369

Can we and should we emancipate ourselves from philosophy and metaphysics? Answer: yes, lest us try it.

2370

We need to vote the philosophers off of the island – right now.

2371

What is questionable in life? Answer: everything is on the anvil for the hammer.

Sometime you are the hammer and sometimes you are just the nail (Lance Armstrong of Liverstrong said that after he was hammered on the brick roads).

2372

What happens when we have full discloser of life? The discloser of the truth is the full power of thinking.

2373

Why Ten Commandments? I think God could have come up with a less number of commandments; perhaps we should have had just five with clearer objectives. Maybe the first one should have been “Thou shall not engage in war or kill anyone for any reason.” God should have thought more globally. Nietzsche said, he should have learned Greek better than he did in the New Testament.

2374

Baptists believe no one can stand between God and the believer – means the Pope and even Jesus has a lesser role with the Baptists.

2375

Foreordained – means God knows the future and may control the future as well. If God controls the future or the universe, then clearly we have no free will to do what we want to do with our own life.

2376

Cafeteria-style religion is perhaps a sign that religion is becoming socialized and there is no real authority in church. Perhaps the ultimate Cafeteria-style religion is Hinduism since it has more real options than any other religion.

2377

Did Jesus really need Judas Iscariot?

2378

Sikhism does not depend on clergy – because too much strengthened power.

2379

Where can you find a booboo when you need one?

2380

I have heard many euphemisms for our life on earth, but the best one is a riddle within a riddle. Our allegory is that we are lost and cannot find our way up a mountain and some days I think it is more likely that we are inside a dark cave with no light.

2381

Life is a small trivial matter or the largest matter we have in front of us. Life is just kind of mercy time applied to us. A metonymy as life is greater than a mere pencil. Sometimes we need a dash of purity to get it right.

2382

Life is a tautology. We need some **Bildungsroman** (German, educational story) for the ideal of how one should live your life, a blueprint with all of the answers given. Yes, that is what many of you seek, namely, the answers given to you from on high.

2383

Is the system only a system as an absolute and complete system? Kant dreamed for a system, Fichte wound it up; but Hegel actually “produced” an absolute system. He laid out a system that was intended consistent and used negativity and dialectics for a method inside the things-in-themselves, namely, in the Platonic real world. Hegel led to Marx and then Lenin and Mao. Amazing world history from 1809-1831, which during the time Hegel was at the height of the metaphysical systems and this shows it-self in that the “system” as really absolute for him. Yes, I know it not “real” in that sense but on the

other hand, it was a very great attempt at including “it” (the worldhood) all into the system.

2384

God as **Summum Ens (actus purus essendi)**. The top of God as the apex of all beings.

2385

The process is concealing and un-concealing (uncovering) the alternating light and darkness. Or, should it be en-covering?

2386

Humanities’ final goal (finis) is all about the lack of progress, since there are no goals other than just a survivor.

2387

Can we think Parmenides’ **nous** and Heraclitus’ **logos** together in the sameness of a verbing process? Stretch the overall and total wholeness (do not split or divide).

2388

Kant used the word onto-theology several times and Heidegger used as a stamp for Kant’s overall system (just an aside really).

2389

Kierkegaard and Nietzsche both just got caught up in their anthropological worldview. Although at times, Nietzsche broke out of the model.

2390

We would like to hope for a progression of humanity toward freedom and less alienisms. But the population and resources may lead to the entire regression of civilization. Are there signs and historical events that will start to show us our future?

2391

We know the restlessness of the forces in history that leads to breaks with nations.

2392

There are still inner limits within worldviews that show themselves all the time.

2393

Do you want all the explanations for how it all works? What is “it” for you and for me? Reasons or groundless reasons show themselves in terms of answering the “grounds” and the “reasons” that attempt to be just ‘given’ as the “whys” are answered.

2394

Marx started and ended the decline of philosophy as metaphysics.

2395

Hegel and then the attempt of the great movements (Karl Marx is the biggest name, Neo-Kantians too) against Hegel and his system; and then to be more precise in the strike against with the hammer, it is finally against the system itself. Kant speaks of the system, with Fichte the system is possible, young Schelling is in this web, Hegel creates and bring the absolute system together as the completion of it all; but then the old Schelling using freedom breaks the metaphysical systems (Fichte, young Schelling, and Hegel) into a million parts from within itself. Heidegger says Schelling "shattered" the *Science of Logic* even before it was even published.

2396

Kant's *Notes on Metaphysics*. 5040. 1776–78. M XXXV. AK: 18: 70

"If, like Hume, I had all manner of adornment in my power, I would still have reservations about using them. It is true that some readers will be scared off by dryness. But isn't it necessary to scare off some if in their case the matter would end up in bad hands?" (English translation, p 207).

2397

General background of modern ontology is the Spanish Jesuit Francisco Suárez (1548-1617). Heidegger wrote in this context the following:

"In accordance with Suárez' scheme, distinctions were drawn between metaphysica generalis, general ontology, and metaphysica specialis, which included cosmologia rationalis, ontology of nature, psychologia, ontology of mind, and theologia rationalis, ontology of God. This arrangement of the central philosophical disciplines recurs in Kant's *Critique of Pure Reason*. Transcendental logic corresponds in its foundations to general ontology. What Kant deals with in transcendental dialectic, the problems of rational psychology, cosmology, and theology, corresponds to what modern philosophy recognized as questions. Suárez, who gave an exposition of his philosophy in the *Disputationes metaphysicae* (1597), not only exercised great influence on the further development of theology within Catholicism but, with his order colleague Fonseca, had a powerful effect on the shaping of Protestant Scholasticism in the sixteenth and seventeenth centuries." (SS 1927).

Now with the big overview of the Hegelian system comes in three parts: logic, nature, and spirit or to use Descartes, **substantia infinita** (creator or deus), **res extensa**, and **res cogitans**. Hegel says in this section, "Through this movement the pure thoughts become Concepts and come to be what they are in truth: self-movements, circles, that which is their substance, spiritual entities." This movement furthermore is "the nature of the scientific method in general". These ideas point to more than the *Phenomenology of Spirit* this rather leads to the *Science of Logic* as the pure thoughts as Concepts moving in circles. It is also in the *Science of Logic* that Hegel thinks through the dialectics and the methodology for logic and his metaphysical system. The circles within pure thought (Concepts) move dialectically with the negativity pushing the moments or stages of system as it expands itself. (See also paragraph 17 in the Preface), it says: "With this section the *Phenomenology of Spirit* is concluded. Spirit prepared itself in the element of absolute knowing (goal), but it's time to move on to the "true in the form of the true", namely, true infinite free Concepts (i.e. *Logic*)."

Hegel's general system can also be laid out like this:

Science of Logic (ontologia, creator)

Philosophy of Nature (cosmologia rationalis)

Philosophy Subjective and Objective Spirit (phychologia rationalis)

Philosophy of Absolute Spirit (theologia rationalis).

So, you can see these questions of God and theology in Hegel's system. Hegel wrote at the end of the *Science of Logic*, "Philosophy has the same content and the same end as art and religion; but it is the highest mode of apprehending the absolute Idea, because its mode is the highest mode, the Notion." (*Science of Logic*). Nevertheless, you also have a Hermeneutical thought about this very strong statement that Hegel also noted: the chapters and explanations are "...to facilitate a preliminary survey and strictly are only of historical value." What is the true nature of logic for Hegel? It is not "in" or "inside" a dry paper book on my desk or in some library.

2399

Nietzsche said, "The dangers for a philosopher's development are indeed so manifold today that one may doubt whether this fruit can still be ripen at all" (*Beyond Good and Evil*, Section 6, #205). Where is the fruit for this meaning and need for the development of even philosophy?

2400

How can we call that place that calls for thinking? What is the name or that place that calls us to thinking? Thinking has us coming to truth-ing.

2401

Do I have a few foibles? How can I know my own foibles? My self-deception is unlimited.

2402

I awoke this morning thinking I should be more systematically subversive.

2403

Are you looking for moral sentiments? I thought so.

2404

I wanted some more reductionism as a smooth drink in a spring morning. What over-optimistic?

2405

Sometimes catastrophic consequences could lead us out of the grip of Banks on Wall Street.

2406

Marx, Engels, and Nietzsche were all down on religious belief

2407

Is humanitarianism a Christian concept?

2408

Bad things can lead to good things and good things can lead to bad things—strange proof for “things”.

2409

God has a management team. Some may wonder who is in charge.

2410

Value in itself is a bad concept, but one that we cannot shake.

2411

Drowning in dry meaninglessness-ing.

2412

Unpublished notes (a German word that we call the Nachlass) speak to us. We have to read many great German authors via there notes. Even marginalia is important in the great art of deciphering and hermeneutics. Every word needs to be jump on – because it could clarify the worldview.

2413

Interpretative fear is what is next.

2414

Over my front door is a sign that says we need an encounter of the 4th kind.

2415

I like books that have two prefaces, since that shows that there is no real “preface” to what is about to be read. Same goes with more than one “Introduction.” What is the real “experience” of this “book” or what you are reading? Now stand and see. Everything in the book is therefore just a “preface” or “prelude” to something real.

2416

I want to reawaken the thinking place that was Greece. A little jubilation for my will.

2417

Voluptuousness or stand down. What about free will for choices?

2418

Why do the rich pick peace over war? They do not want any change.

2419

Your ownership of values is a symptom.

2420

Alpha and Omega of philosophy is freedom and understanding (not reason?).

2421

Is there a purpose to philosophy? Seems like a strange question. What would it mean if philosophy did not have a purpose?

2422

Can the curtain go down now?

2423

I want unflinchingly to know it all! Where should I start?

2424

Magnanimous—is just the starting point for a thinker. Incredible-yes.

2425

Illuminating—is just your starting point. Erroneousness—yes.

2426

Dissatisfaction is the first step. Sluggish perhaps?

2427

I want you to have a disciple like Martin Heidegger was to Edmund Husserl. He left quickly.

2428

Subject and object are the sameness in the identity of the being of beings (Friedrich Hölderlin) But not the pure being (Seyn) of Friedrich Hölderlin; but rather the full Being (over the determined). See his very short note entitled: *On Judgment and Being* (1795) "*Über Urtheil und Seyn*". Who wrote this short note? Was it Hegel, Schelling, or Friedrich Hölderlin? Some scholars have suggested this is the beginning note and thought of absolute idealism movement (thinking). I think it does not read like Hegel; but I think the scholarship people should worry less about who wrote it and more what was the revolution.

Here is a partial part of the note ,

"Being [Seyn] --- expresses the joining [Verbindung] of Subject and Object. Where Subject and Object are absolutely, not just partially united [vereinigt], and hence so united that no division can be undertaken, without destroying the essence [Wesen] of the thing that is to be sundered [getrennt], there and not otherwise can we talk of an absolute

Being, as is the case in intellectual intuition.” (Translation into English by H. S. Harris).

The German is: “Seyn - drückt die Verbindung des Subjects und Objects aus. Wo Subject und Object schlechthin, nicht nur zum Theil vereiniget ist, mithin so vereiniget, daß gar keine Theilung vorgenommen werden kan, ohne das Wesen desjenigen, was getrennt werden soll, zu verlezen, da und sonst nirgends kann von einem Seyn schlechthin die Rede seyn, wie es bei der intellectualen Anschauung der Fall ist.”

Dear Dr. Harris where do you get the word “absolute” from any of this German? See the problem with the translation?

2429

Being on either side of realism and idealism.

2430

Poetry has greater in experience than philosophy (different objects, contra Hegel).

2431

A complete system (in the big sense of the word of knowledge— *Wissenschaftslehre* or the “Doctrine of Scientific Knowledge.” (background from 19th century is Johann Fichte (1762-1814)) is not in the paper book like Hegel’s *Science of Logic*; but is only “shown” as an example in the book. The transcendental methodology system is not a regulative ideal but “in” reality, “out” there in the world, the stuff of reality, not as an “idea” is some philosopher’s mind.

Think of these titles following for the general background of Kant. Fichte wrote: *Foundation of the Entire Wissenschaftslehre* (1794/95), *Outline of the Distinctive Character of the Wissenschaftslehre with Respect to the Theoretical Faculty*. But clearly Fichte had enough of the confusing around his writings and so he came up with the title of: *Sun-Clear Report to the Public at Large concerning the Actual Character of the latest Philosophy: An Attempt to Force the Reader to Understand* (1801).

2432

The process of understanding and explaining poetry is neither poetry nor aesthetic (neither verbalize nor conceptualize). Methodological issues for us, Hegel, and Schelling.

2433

Religiousness is neither poetic nor rational nor conceptual. Stands with faith alone.

2434

Should we start from the whole or from the part (Being or beings)? Heidegger (others too) wants to start with the ultimate whole or Being. Who wants to start with just “parts”?

2435

Are the categories (Plato, Aristotle, Kant, and Hegel's *Logic*) in our heads or language or in the real world? Mind or reality as such? Can we say and think (representation, understand, or reason) that the categories are "in" experience as the unity of the subjectivity and the objectivity (or no distinct at all)? Categorialism or a theory about how to put the categories together into a plan or scheme. *Katηγορίαι* or *Katēgoriai* is where can place the initial confusions.

2436

We use the rules of chess when we play chess; but what are we doing when we engage in the process of talking about changing the rules of chess? A meta-rule discussion is some "how" at a different level. But what is that "level"? What is the "**a prior**" in philosophy? Lots of philosophy lives in the in-between in levels in language and thinking.

2437

Kant's "pathos of our experience" in the *Prolegomena* shows us how for the most part Kant is not grounded in reality (but things-in-themselves) – in other words, Nietzsche's otherworldliness.

2438

Kant's "Science of Ontology as Immanent thinking, that is, a science of that thinking in which the objective reality of the concepts employed can be established with certainty." letter to Jakob Beck (January 20, 1792, AK 11: 314). Did Beck really get it? (See his: *Erläuternder Auszug aus den kritischen Schriften des Herrn Prof. Kant, auf Anrathen desselben*).

2439

Can we have the subjective idealism and the objective idealism on the same page in a book? Aristotle versus Kant? But our good friend Hegel had the answer with the subjective subject-object and the objective subject-object (objective object-subject). See Hegel's *The Difference between Fichte's and Schelling's System of Philosophy* (1801).

2440

Kant. Categories: must think by them, should (we are logical) with them (normative) or just sometimes use them to think about the world and reality. Heidegger said Husserl's attack on psychologism. Kant's thinking through the transcendental Deduction in the *Critique of Pure Reason*. In CpR (KrV) B 25 Kant says "Mode of our knowledge of objects." Mode certainly means not the object or the object in-itself. The propaedeutic to a real system of metaphysic (the sweet goal which Kant wanted but Hegel achieve) was Kant's three *Critiques*. Kant was laying in the building blocks and foundation (the basement) for the actual system (the house Kant wanted).

Critique of Pure Reason, A832. Architectonic (art of systems) or systematic makes or provides the ground for taking our ‘ordinary’ knowledge and making in real or scientific knowledge and hence “into science” (Wissenschaft). [my paraphrase]. The *Critique of Pure Reason* is a doctrine about the method and the heading “The transcendental Doctrine of Method” Third Chapter: The architectonic of pure reason” shows where Kant stood. He was in the world needing a metaphysical or scientific knowledge (not just our nature science as we call it today); and that means real knowledge of *episteme* ἐπιστήμη for *knowledge* or *science*, which comes from the verb ἐπίσταμαι, "to know". Thus, it is clear that Kant’s ideas clearly requiring an architectonic and a system of knowledge; and hence leading to metaphysical knowledge (knowledge of forms and ideas outside of Plato’s Cave). Hegel got outside of the cave into the sunlight and created the absolute metaphysical system and it was Schelling who blew Hegel’s *Science of Logic* out of the water with ultimate bomb (the alpha and omega of all philosophy) —Freedom. From a Letter from Schelling to Hegel, February 4, 1795. Schelling wrote: “Once this question is decided *everything* is decided. The highest principle of all philosophy is for me the pure, Absolute Self; that is the self insofar as it is merely a self, insofar as it is unconditioned in any way by objects but is rather posited by *freedom*. The alpha and omega of all philosophy is freedom. The Absolute Self encompasses an infinite sphere of absolute being.”

How do we get from categories (understand or for Hegel conceptualization) to actual empirical statements (about objects or things or beings) or even the meta level of empirical laws (Newton’s three laws etc)? Hegel showed this in the *Science of Logic*. Is our current physics systematic in any true sense of that word (Kant-Hegel’s time or even now)? So this leads to the conflict between universal laws and real empirical experiments. Categories as only concepts (begriff) in general or concerts of objects as such. Kant and Hegel speak up right here. And Hegel took off from here with concept-doctrine.

2441

From a letter from F.W.J. Schelling wrote to G.W.F. Hegel, 4 Feb 1795. The great thinker, Schelling wrote, “Now for a reply to your question as to whether I believe we cannot get to a personal Being by means of the moral proof. I confess the question has surprised me. I would not have expected it from an intimate of Lessing’s. Yet you no doubt asked it only to learn whether the question has been entirely decided *in my own mind*. For you the question has surely long since been decided. For us as well [as for Lessing] the orthodox concepts of God are no more. My reply is that we get even *further* than a personal Being. I have in the interim become a Spinozist! Do not be astonished. You will soon hear how. For Spinoza the world, the object by itself in opposition to the subject, was *everything*. For me it is the *self*. The real difference between critical and

dogmatic philosophy seems to me to lie in this, that the former starts out from the absolute self still unconditioned by any object, while the latter proceeds from the absolute object or not-self. The latter in its most consistent form leads to Spinoza's system, the former to the Kantian system. Philosophy must start from the *Unconditioned.*" Hegel: *The Letters*, pp. 32-33.

Can you follow Schelling in his thinking? Friedrich Wilhelm Joseph Schelling (1775-1854) was a philosopher that was written off by Bertrand Russell *A History of Western Philosophy* (1945), which supposedly he wrote for the \$3000 check; and Russell wrote it in a hurry while the actual historical research was being done by the wife at the time, Patricia Russell. Their son would have had a better chance at doing the real historical research (his name and title was: Conrad Sebastian Robert Russell, 5th Earl Russell (1937-2004). Russell called a social history; most likely we came to realize how little he knew about the history of philosophy. Russell friends even told that he should write aesthetics even though he confessed that he did not know anything about – that had never stopped him before about writing off-hand about which he knew nothing. A nice way of saying he was know-it-all and had no idea of his limited knowledge. He should have stuck with logic – where he was great. Like many Schelling and Russell both got off the track and instead of going deeper bounced off and head out to the surface of the surrounding sea. Not to worry we had Nietzsche and then Heidegger.

2442

May 15, 2010.

Is metaphysic possible without an eternal or abstract or infinite behind appearance? Can we follow Kant until we reach his doctrine of things-in-themselves (Kant uses things-in-themselves more often than thing-in-itself)? As Nietzsche wrote, "Fourth proposition. Any distinction between a "true" and an "apparent" world — whether in the Christian manner or in the manner of Kant (in the end, an underhanded Christian) — is only a suggestion of decadence, a symptom of the decline of life. (*Twilight of the Idols*, "REASON" IN PHILOSOPHY, #6, September 1888). This is the first book of his war, which Nietzsche called: Revaluation of All Values. Hence, to remove the value of any metaphysical "other" world for us mere mortals in the mud of our precious earth.

2443

Hold that though or hold those thoughts of love. Can we push beyond love to a complete collapse of the subject-object split? Or, always two people which can only see the other as an object or a means to some ends of need. Or I guess more correctly personal needs.

2444

Do we have a few words of wisdom or a whole philosophical doctrine of play? Where do we stand with regard to humanity and play? A few playful remarks-same goes with the conceptualization of humor.

2445

I want and need always more.

2446

Humanity has a general need to acquire and keep stuff (things, objects, toys). Perhaps the only counter examples might be the Buddhist monks (Jain monks too) and to some degree our friends the Amish. Same more counterexamples but flew in the schema and face of the 6,918,642,861 billion people (humans) on the planet (as of 05/15/2011 at 22:37 UTC).

2447

Sometime keep your head and tail below the line of fire. Big trees get hit by lightning and lightning rods draw the strongest fire. Big fish in a small pond. Contra hubris.

2448

Terrorist win if they can always make us think of worst-case-thinking. This also makes us more easily terrorized (no fear or fearless as our way of being). Makes us feel weak, powerlessness is us; we are defenseless in the face a little nothing. Fear versus power. We lose again because we are on the decline. Or we need to get off of our asses and get out of these stupid wars of our general weakness (balance of power by proxy wars (means we do not fight the war ourselves)).

2449

May 16, 2010

Kant during the writing the *Critique of Pure Reason* for the time (first edition 1781, the second edition was in 1787); thought he was only doing a propaedeutic for a metaphysical system. However, by the time he was working on the *Progress*. Starting at around 1793, Kant changed his mind and thought he has a mostly completed his own metaphysical system. One gap in his system was in the natural sciences, which he was working on during his later life and these thought are in *Opus postumum* (worked on during 1786-1803). J.G. Hasse saw a large collection of notes on Kant's desk in 1790s. It was finally published in 1955 as Volume 23 (1161 pages). Kant also made pronouncements in the open letter to Fichte, whereas Kant is saying Fichte did not complete the Kantian system (Kant's letter of August 7, 1799). So, why did Kant change his mind? What is the truth about the Kantian system? Is the Kantian metaphysical system complete? Kant later defined the nature of metaphysics in moving from the sensible world to the super sensible (what is this today?). Especially, his unpublished work call the "Progress" and complete title is: *What Real Progress has Metaphysics Made in Germany Since the Time of Leibniz and Wolff?* (In German: *Welches sind die wirklichen Fortschritte, die die Metaphysik seit Leibnitzens und Wolf's Zeiten in Deutschland gemacht hat?*). Published in 1804 – but the actual manuscripts are lost.

But think what Kant said about ideas.

Kant's transcendent **ideas** (AK 20:295)

“In Us” freedom

“Above us” God

“After us” immortality

Kant was into “in us”, “above us”, and of course “after us” as the core notions of Kant’s thinking.

2450

Reason as such has its problems since it finds the question of its own origins a particular problem what is the origin of human reason? Where does it come from? What is the status of human reason within the human experience? Certainly more than just a simple mental process or even mental processes.

2451

How can we exam the presumptions that human reason demands of us?

2452

Reason is a lot more than human experience. Human experience through self-consciousness is thick and wet with emotions and moods; hence, it all drips with a worlding of subjective experiences. Perhaps the term of...

2453

June 5, 2010

Critique of Pure Reason (A832). In the infamous chapter entitled "The Architectonic of Pure Reason" (A832/B860). You take each object or each category separately and you know only one side of these categories. What is the solution for German idealism?

Answer: simply a “system” is what is called for by putting each object into a collection or a system. Systems are a solution to the problem. Kant thinks this is united under “one idea.”

2454

Articulation as a systematic unity lays out the foundation underlying the power in metaphysics.

2455

Architectonically means systematically as a system with a unity from beginning to an end as a schema giving an articulation of the whole as categories (Aristotle, Kant, Hegel, and contra the early Heidegger).

2456

The royal “WE” cannot use just our understanding to articulate a systematics schema; but rather a system ground architectonically must be at the higher level of reason. Reason with the context of Kant in general should be considered as a limitation and boundary of the inner context of a system, since reasons are the grounds for the unity of these systems. For philosophers their search is the ground and the since, the “one” system that is **a prior** ground and foundation of all other systems of categories; hence, leads us to Aristotle, Kant, and Hegel. Without reason and the thinking that creates systems, you only have un-aggregated static concepts without movement and inner progress. Hegel is about more than just words – since, he was tracking real stuff in the world – from his viewpoint.

2457

We can learn parts of a metaphysical as history but we will never know a metaphysical system in its inner living spirit. Only by our own “system” of metaphysics (assume we could really create our own system).

2458

We call principles the reasons that are given as the ground for system.

2459

We know Hegel’s system of logic historically but not totally within Hegel’s system of logic historical, but not totally within Hegel’s rational system as a living metaphysical system. We read and we interpret (hermeneutics) Hegel’s actual system nonetheless we do not extend and cannot extend Hegel’s system as Hegel would have done. Hegel’s idea is beyond the writing process of language and his mere words.

2460

Mao Zedong (1893-1976) was a student of history and military strategy; but he was also able to successfully transform guerrilla warfare from within for his own historical needs. The PLA was the part of the ocean that was (still is?) included in the peasants and he was able like no other to unite the forces of the storm and control the future of China and the Chinese people. The up-lift is causing the world to feel strength of China once again. So, our question is how close is current China to something that Mao had in his mind for the future of China? That question is much too large for us – my friends.

Shang Yang (390-338 BC) was often read by Mao and was directed by his legalist and rules. But an important point – land reforms were golden. Mao also was involved in supporting the military and making land reforms over time.

One quote from Shang Yang, “When about to establish a state, it is necessary to examine standards and measures, to pay attention to law and order, to be vigilant in government duties, and to consolidate occupations with what is primary. When standards and

measures are regulated in accordance with the times, the customs of the country may be changed and the people will follow the standard regulations; if rules and laws are clear, the officials will commit no depravity; if the duties of the government are dealt with uniformly, the people will be available for use; if occupations with what is primary are consolidated, people will take pleasure in agriculture and will enjoy warfare. Now a sage, in establishing laws, alters the customs and causes the people to be engaged in agriculture, night and day. It is necessary to understand this. Indeed, people abide by their avocations and obey the regulations even to death, when the honorific titles which the ruler has instituted, and the rewards and penalties which he has established, are clear, and when, instead of employing sophists and intriguers, men of merit are set up. The result will be that the people will take pleasure in farming and enjoy warfare, because they see that the ruler honors farmers and soldiers, looks down upon sophists and artisans, and despises itinerant scholars. Therefore, when the people concentrate on one occupation, their families will be rich and their persons will be distinguished in the country; the ruler opens the way to public benefit and bars the gate of private intrigue, so that the people's strength is developed to the utmost." (Translation by J. J. L. Duyvendak).

Can you see Mao's mind at work from this kind of thinking? Answer: yes. He wrote about Shang Yang when he was around eighteen years old. Think about Mao's reading of Sun Zi's *the Art of War* (孙子兵法). Or, playing the ancient game of Wei Qi (Way-Chee) or in Japanese it is just called "GO".

2461

What do we demand?
Of our friends?
Of ourselves?
Of our government?
Of our fate for the future?
Of our philosophers?
Of our children's parents?
Of our worlding?
Courage to make the demands?
Grasp with conceptualization of reason.

2462

Einstein re-did the basic concepts of physics. Blown out from the inside of concepts.
More than a shift but an over-determination of the meanings.

2463

Refute all skepticism by doubting.

2464

Presupposition are the beginning of the foundational **a prior** thinking- an interesting place to start philosophical thinking. System building needs foundations.

2465

Refutation of skepticism is done by idealism and materialism.

2466

Hegel must have wanted to talk with Aristotle about contra-diction. Ontology as both being and non-being.

2467

A few words about the pernicious nature of life. The Latin word is: pernicious nature of life. The Latin word: **pernicious**. We ruin ourselves and we are pernicious and deadly to our mother earth. I wanted to have the deep ecology and to bring out the indwelling of mortals on living and breathing earth. Why toss out chemical and toxins in our home here on earth. Population and a no care attitude allow the greed to put it all in the backyard. Why in the world would thoughtful societies do this?

2468

Pure knowledge I reject – no value today.

2469

Philosophy either starts with the decline of civilization or looks forward to the coming disaster, how is that possible since the vast majority of philosophers at university philosophy depts. Have we really or actual historical sense? Name one of these department philosophers that have even comment on the great 1960s. Noam Chomsky (born 1928) and is considered a social activist; but does his ‘philosophy’ of language have any actual connections to his political thinking? Answer: no, I think not. Plus, his generative grammar is nothing new – Sanskrit grammarians have been doing this for literally 2000 years. Pāṇini's *Ashtadhyay*. It has been noted that Ferdinand de Saussure (1857-1913) lectured on Sanskrit for thirty years. Plus, his doctoral thesis was on Sanskrit. Of course, none of these philosophers or thinkers was anywhere near being called something like: neo-Marxist. Marcuse you rock!

On the other hand, we have the old journal called: Sārasvati Susamā Sanskrit: सारस्वती सुषमा as the non-political writing on Sanskrit; so would this lead Chomsky to any connection between his grammar and political issues?

2470

Is there still the old thinking that gave us the slogan of “the glory of war”?

2471

Do we have the notion of creating “cultivated ones”? The public has seen the ‘ideal’ of a university professor and their universal ignorance of thus rejection of the intellectuals across the board. We only need a few sport figures now.

2472

Sanskrit should become the universal philosophical language—ancient Greek is closest now; but English and French are not strong enough. Special relationship of German and ancient Greek; but we need to dig deeper into the German tradition of the philosophy of Sanskrit to get the connection. Or, re-do English from the ground up. Thinking like the old philologist—Nietzsche. The general rejection of the abstract noun for metalanguage and rather change to Zen Koan and the sutra as a way of thinking or should I say it correctly, as “being”?

2473

The pathological nature of a philosophers without a historical sense. Even Hans-Georg Gadamer (1900-2002) had some sense of this issue from his Neo-Kantian days with Paul Natorp (1854-1924) and Nicolai Hartmann (1882-1950). Interesting given the extensive writings of Hartmann but without famous students his impact has declined to be almost unknown today.

2474

We had used the education system to create a caste system—now we use a little bit of the starting position and lack of the generations or the dis-luck of your generation (when you come in the work force matters for the rest of your life). Our family and friends, the Germans have more mobility upward than Americans as of 2011 – when did this change?

2475

No rules; Therefore no scholarship. Hence a chance for thinking to slip out – let it out, please!

2476

Can we regain the power of runes (just a whisper in your third ear - my mind to your mind)?

2477

What is the value of an aesthetic education without just watching music videos (next an actual film)? Or, is the aesthetic education the ground and veil of our caste system with arrogance (Latin: **arrogantia** or should we say: **Hockmut**). What is the real bases of our superiority these days- or our lack of real innovation or invention-ness? You-- you know nothing and have no immediate rank and certainty no real ranking?

2478

Contra aphoristic by just a few words in a genius sporadic way. No mountains to climb and no plains for the American Buffalo to chase. Yes --- just a metaphor for the wrong image.

2479

Modern philosophy since Hegel is driven into the ground by the scholarship of the footnote. I am that countermovement – I want to be that countermovement but I am still trapped. How can we drown from air on the outside of our blue/green planet?

2480

Hexameter vs. logaoedic verse. Really form vs. thought.

2481

Why do “we” need ethical systems (answers to your moral dilemmas) at this point or USA decline? The entire loss of virtue leads to the raising need of moral rules. No longer able to make moral decisions (loss of what is good) requires someone else’s rules be given and used. Escape to a world with the ‘great’ rules is given on a plate for us to use as needed (or not – right?).

2482

Philosophy as a way of living a pleasurable life - no epistemological doubts or questions. Eudemonism as the science of happiness — the want and need to be happy (no looks for the happiness pill, chemical solutions to all answers of life). Philosophy answer is just figuring out the right pill.

2483

Aretaics (Greek **arête**) [study of virtue] or just flash me some virtue Aretaicism is the search because the lost or virtue.

2484

The neo-Kantians vs. neo-Hegelians and the raise of neo-Aristotelians like the great Friedrich Adolf Trendelenburg (1802 – 1872) – verse -- Hermann Lotze (1817-1881) as a backdrop for the neo-Kantians. Or do we need the philosopher as a great physician of culture or just our own meaning of enthusiasm. The dense model of philosophers even our recent example would be Ludwig Josef Johann Wittgenstein (1889-1951), whom made references to this issue.

2485

Musical – rules and grammar for its own speech acts. Music as a mood.

2486

The drive to pain and agony nature of philosophy. Or—reverse philosophy as happiness and not to wisdom.

2487

Eradication of epistemology questions and its stance—leads to up/down ranking of values as a way to the caste system in western civilization.

2488

Wittgenstein never thought about the musicality of the spoken language. Why not? Reduction as a starting point—shame on him. So much for his few words about Georg Trakl (1887-1914); at least Wittgenstein was giving Trakl money even without understanding the poems.

2489

Instead of the **Anthropomorphism** viewpoint (or worldview) replace it with the view of mans (women too) best friends - dogviewism. What would that view be in contrast to us – mere humans? **Zoomorphism** is an acceptable way of living on the planet.

2490

Or, feel (I hasten to use the word ‘see’) the world from being a worm or just take the approach and thinking of a butterfly’s view of just the really nice pleasurable flowers. Must be like fruit or honey to the butterfly taste buds.

2491

Some are still waiting for religion to die out—no worries we have music for the loss of religion as just simple ‘feeling good’.

2492

Take a class on how to find the things-in-themselves or the creation of a metaphysical system 101. Why the emphasis on the study of ethics and not on the creation of your own ethical system? I want the creation of philosophical systems to be once more the art of philosophy. Really?

2493

Philosophy as worldview, serene, knowledge, rigorous or just as the artist creation?

2494

Can we jump-start a drive to cheap secularization? Philosophy still dealing with issues related to secularization? In fact, ‘philosophy’ still dealing with issues related to secularization.

2495

Theatocracy is being replaced with sportocracy.

2496

Philosophers as practical philologists.

2497

Why has pleasure become reprehensible to many - or at least not talked about in pleasant conversation?

2498

Do I write these thoughts on paper to increase the great body of knowledge of humanity; or is it rather to produce the desired (or my desire) effect on the chemicals in your brain; and hence make thoughts in your brain; and hence make thoughts run around in the reader's mind? No creating anything like a real natural science: rather sparking thoughts.

2499

I like the trivialization of the scholarization of footnotes. Philosophers whose write books that are 20% footnotes—just a problem of re-writing articles and books in to more of a ‘book’. Philosophy final goal is not thinking or ideas; but rather, something of a greater gift to humanity—a book with a table of contents, preface, preludes, introduction, conclusion, appendixes, indexes, glossaries, table of graphics, table of figures; therefore all of the ‘stuff’ inside of the book as such. And the curse of the (summa, top, summit the highest point) golden and well known “footnote section”. Yes, the special and greatest gift! Namely, indeed, the superficiality and obscurantism of placing footnotes into the book for our reading pleasure.

2500

What is the goal al purpose of the absolutely best ethical system? A final version of the “rule” for our morality codes.

2501

Harmfulness- sometime we need to be harmful- counterexamples abounded.

2502

Why for some philosophers the notion that you cannot think or have a thought of nonbeing (non-being, Beingless, Beinglessness-ing) which is the flipside of nothing (nothing, nothingless, nothinglessness-ing) Yes an abstract noun but it should be a verb and a process. But the metaphysical issue of how not to think nonbeing- hung over from the great Parmenides of Elea (**Παρμενίδης ὁ Ἐλεάτης**). There are two sections to his poem: The Way of Truth" (aletheia - **ἀλήθεια** and the Way of Appearance/Opinion" (doxa - **δόξα**). The statement in English is: “It is necessary to speak and to think what is; for being is, but nothing is not” (B 6.1-2). In another section, he wrote: "that is" (**ὅπως ἔστιν**) and "that not-is" (**ώς οὐκ ἔστιν**) (B 2.3 and 2.5). 2503

Nietzsche thought of Being (Sein) as breath and life. See the following: Winter 1872-73

23 [1-45]. Nietzsche wrote this:

#23 [13]

“Die Begriffe können nur aus der Anschauung stammen. “Sein” ist die Übertragung des Athems und Lebens auf alle Dinge: Beilegung des menschlichen Lebensgefühls.

Die einzige Frage ist: ob der Ursprung aller Anschauungen uns auf ein Sein führt: nein.

Die Form des Denkens, ebenso wie die Anschauung setzt voraus daß wir an das Sein glauben: wir glauben an das Sein, weil wir an uns glauben. Ist das Letzte eine Kategorie, so das Andere gewiß.”

Translation into English:

“The terms can only come from intuition. "Being" is the transfer of the breath and life to all things (Dinge): Settlement [other translations might be: resolution, reconciliation] of the human lifestyle.

The only question is whether the source of all ideas leads us to a being: no.

The form of thinking, as well as the view requires that we believe in the reality: we believe in the Being (Sein), because we believe in ourselves. Is the last one category, the other certainly?”

2504

How can anyone define the concept of foreigners? We are homeless all without a home as foreign.

2505

The greatest good or the highest and supreme good - change or just permanence?

2506

Can the starting point always be with methodology question for thinkers? Methodological questions are the hard ones - even Heidegger in the late 1950s (see his letters in the publication of the *Zollikon Seminars Protocols, Conversations, and Letters* by Martin Heidegger to Medard Boss (1903-1990).

2507

Deleterious (Greek: **dēlētērios**) or pernicious nature of philosophical thought - what you were thinking that this all was just a harmless. Was it a shallow or a real deep thought --- no, not even in the water?

2508

Do we know a thinkers like Kant or Hegel; or do we just have a cheap caricature of them.

2509

One of the most famous was the Lisbon earthquake 1770 and now March 11, 2011 in Japan. Why has God not helped humanity and the people of Japan? Reminder that this God does not help in any way that is obvious – like stopping the earthquake or the tsunami that struck and killed 1000s recently in Japan; or the Great Sichuan Earthquake of 2008 in China, which may have killed up to 70,000 Chinese; or the Great Tangshan Earthquake of 1976 that killed more than any other earthquake of the 20th century recent estimates to be 242,000 up to 700,000 Chinese died in this disaster.

2510

Why not be a member of the thinkers that call for the end of philosophy? We have had enough of the seeking and question marks for once - just life and breathe.

2511

We may fight wars no matter how deleterious are the effects on our own morality. Can we say we are taking the moral high ground? Not anymore.

2512

Popularization of philosophy has and will always lead to a bad taste.

2513

Philosophy still has its theological foundations - it never can never be jettison until we can confirm a philosophy like Mao. Even Marx had the utopia goal and purpose dream. Mao had his way of life outside the political realm. His last revolt is still on-going; and China is a Maoist work in progress. Does China today look at all like something that futurist Mao would have envisioned?

2514

What can we say that philosophy rejects the project of building a worldview or ethos (system of values). So much philosophy is a process of this to build a worldview al converting others to that view. Do we want to just stay with dianoia (Greek: Dianoeisthai or the process of discursive thinking)?

2515

If you question me -- I can always use a higher authority to make you believe my “answer”; isn’t right?

2516

Experimentation in philosophy has to become stronger; since the book, the dialogue, the essay and telling stories has to be tested again. Self-education is always a work in progress; therefore, we are always in-progress as a pathway of philosophizing and thinking.

2517

What people like in dogs is that they can become trusted and are always want attention; and this makes them friendly. Most dogs like everyone - if they are friendly (of course lots of counterexamples). A pet who does not question you ever.

2518

I want no system and no foundations (no **a priori**). Nietzsche and me – all really peachy.

2519

Why do we have a few that are always offensive?

2520

A single word for elegant philosophy and of course an elegant aphorism has a warm spot in my heart for the love of wisdom (just a wish for the moment).

2521

Speaking of a dream—do you need proofs for a persuasive thought?

2522

Blend all of the greatest worldview and then suffer the consequence of the “suffering” in the in-betweens and the no ranking of all worldview-ism.

2523

Abstraction as more and more of the abstracting (as a verb) process -- until only vapor and wisp of nothing – yes that is what I like as a start.

2524

Can there be any courage left these university departmental philosophers? To speak Greek - pedesis ($\pi\eta\delta\eta\sigma\iota\varsigma$, leaping) is needed for them to jump out of their own pathways of re-thinking (re-speakers) the writing of philosophers. Kant attacks this strongly as not philosophizing but just repeating someone else philosophy. Teaching philosophy seems stuck in this repeating mode that it is very difficult for them to actually get back to philosophizing in the original sense of the great Kant. Kant will be studied to death but at some point we have to realize that Kant himself wanted us to not re-peat his words; but to get out on the sea of philosophizing (even Husserl saw this in Kant).

2525

Jean-Paul Sartre first a Marxist then after 1957, he left the fold of Marxism. One less trope for Sartre. Was this Sartre mixing up philosophical worldviews like baking French bread? Quasi-Marxism by the rich and elite Sartre. Sartre's Marxist philosophy of praxis was in bed with Simone de Beauvoir (1908-1986) and their group of people (I am hesitating to call them all lovers); was she also some kind of collaborator with the Germans during WWII (certainly she was not in the French Resistance). I think the

political questions were forced on them, since mostly they both were way too in to themselves for any real political interests; or, in other words from beginning to the end it was all about their “status” and their ranking among the intelligentsia and the petite bourgeoisie, since radical façade was for marketing purpose. What did she find in China in 1955? Another publication with the slippery slope of her façade. In her letters, she talks about what to wear to the parties with the German officers; so much for the so called French Resistance – yes? I want to look nice.

2526

Marxism’s issues with authoritarianism. Under a Marxist government who in fact is in (which groups) charge? Dictatorship of the National Socialist? Workers in charge? Is the government just **de facto** in charge? Recently, lots of questions about governments in the Middle East and whether they had any right (**de jure**) to rule over their people. Even Hilary Clinton was raising the questions if those nations were run by people who had the “right” to be in charge.

2527

Are we using the doctrines of Kant, Platonism, Hegel; or should we confess to a non-doctrinally approach (contra doctrines) to philosophy?

2528

Does Marxism use “facts” to finalize or justify their positions? Even Marxism vocabulary is used dogmatically.

2529

Historicism - a big word for all of “us” in history. Only God or the gods are somehow “not” in history or in time or expiring the “moment” by “moments”. How does God or gods experience time or history? No real answer to that question. We cannot handle our life all at once, so God created human “time” so that we could handle our total sum of experience in the time of our lives.

2530

How can elitist drop out of the elite?

2531

Is complexification a good thing or not? Contra some Amish values. I am a minimalist—does that sound good?

2532

Can we throw off the Marxist approach as just simply … an utopian dream? Can it or can it not be? Utopia is in Greek: **οὐ** ("not") and **τόπος** ("place"); meaning that this is no-place; but we want to move to a utopia any time real soon. Contra to what the word means – right?

2533

Reification of consciousness and self-consciousness hit its high point with Kant, Fichte, or Husserl. The transcendental ego —not the factual lived-experience. See also Sartre's *Transcendence of the Ego* (1936-1937).

2534

The only real ideology underneath “it” all is the whole doctrine and process called: utopia (utopian-isming). Utopianism-ing

2535

Metaphysical idealism, materialism, absolutism, foundationalism—are all still metaphysical at the heart and core. Should we just jump the ship to positivism?

2536

The *Turner Diaries* (1978) by William Luther Pierce III (1933-2002) is this a banned book? Who has read this book and what have they done? Just a criminal kind of mind and/or stupid? Yes, he has the rights to write and publish this “stuff” [I could use other adjectives]; but it certainly has a strange history and mind at work with this kind of thinking. Pierce in 1996 did denounce the Oklahoma City bombing of his reader McVeigh, since the USA is not in the revolution yet. But please note that Timothy thought there were Russian tanks at Michigan National Guard’s Camp Grayling (80 miles north of me at this moment) for a bad purpose. Some strange thoughts that ended up as evil and death of humans and children.

2537

Was is the opposite of authoritarianism? How can we our children and see this as a way of life and thinking?

2538

The bourgeois assumes that the fundamental and essential core of human nature is greed. Because the bourgeois has the money they always “win” if it is a question of paying off the greedy?

2539

Cultural relativism is not a doctrine nor philosophical school; but a simple ‘fact’. Difficult cultures provide for lots of counterexamples. Thomas Reid (1710-1796) on property comes to mind; yes, even Kant knows about this guy’s philosophy from Scotland.

2540

I often think of Neologism or just simply a Neolexia (a new word).

2541

American intelligentsia—sounds very bizarre and particular -- no?

2542

Hell is neither others nor I myself — but rather bling-bling of Las Vegas or the mindless bureaucrat rules for nothing. Ok, just someplace to start with a few thoughts.

2543

Interdisciplinary and multi-disciplinary assumes ridge walls between subject areas like alchemy and philosophy.

2544

Nietzsche was the first philosopher to take the overdetermination of his philosophical concepts (like will to...) into a deep philosophical analysis. In other words, he understood the problem of concepts and words dropped down from history and just “given” (or changed) meanings.

2545

William Dilthey (1833-1911) certainty influenced Kantian scholarship—but was Dilthey more philosophical connected to Hegel or Kant or not all?

2546

What is living or dead in Kant, Hegel, Nietzsche, Marx or Heidegger? How many version do we have amount the neo-Kantian or neo-Marxian?

2547

There is no dialectical between Being and becoming (Hegel’s *Logic*): rather they are part of the hyperlinked World Wide Web.

2548

At one point, I understood philosophical thing and now I have become perplexed (like Plato in the Sophist dialogue).

2549

Or, the Latin: **Causa sui** --- beginning or an end without a question? The first cause of all that we know or will know in the future, since we had to start somewhere and sometime.

2550

A very short note on long vagaries of philosophes in writing. What would be ‘an oral’ vagaries? Were you thinking about the difference between the written word and some voiced vagaries?

2551

Now or later in our situationality? Before, now and later or much later. Is this a systems

of interconnect moments in our experience (inner self-reflecting-consciousness) or is it rather asymmetrical?

2552

Is philosophy one bottle and we are a fly (Diptera, think upbeat like Navajo BIG FLY) in the bottle or are we in a labyrinth of many bottles and the bottles are Klein bottles? Felix Klein (1882) a three dimensional bottle with no inside (or is it no outside?). What would mean to a four dimensional bottle in our space?

2553

Poignantly == there is no final “point” to philosophy.

2554

I once knew about shadows; but I stepped into the light and the darkness of shadows disappeared in a moment. Where and when was this “moment”? I asked – now you answer.

2555

Clarification means a jump in knowledge. We need a ripping of ideas and letting the ripen fruit to fall up (and be put into language by me).

2556

What kind of a Christian was Heidegger? From one perspective he sounds Amish.

2557

“I see”—just one more perspective

2558

Mao made some mistakes—with a large population (800-900 million in his time) in China these mistakes were huge. For a while (almost a two weeks, Thurston thinks it was 6 months, but Mao’s doctor says a couple of weeks) during the Cultural Revolution (1966-1978?); then Mao did eat meat like the great masses of Chinese peasants. How did he build the Red Guard? Where are they now? Still alive? Or the example of the courage of Ms. Zhenhua Zhai (*Red Flower of China*), she start at age 15 in June of 1966; she was able to write about her life and times. One thinks what Feng Youlan (1895-1990) as a philosopher would think about the Red Guard during this time if he knew more of the details – like most philosophers he was generally removed from the actual details.

Zhenhua Zhai was involved in actual beating and killing one lady. But it seemed like a normal thing for her to do at the time. When they left the house of the lady, she was beaten and not moving; but in the morning when she found out about her death – it was no big deal to anyone. There was no final killing action or final blow. Most likely, Zhenhua is alive today (Zhenhua was used by Mao mostly) and still able to think about that moment and if she thought about her karma later – she certainly had a tough couple

of years down on the farm. In a place called: Dates Garden, Yan'an, in the northern Shaanxi Province. Mao and others lived in caves there to fight the great wars of China. The Red Guard was used by Mao as were most groups in China to help Mao with his ‘rights’ and his ‘wrongs’; it was like a civil war inside of China. The infamous Red Guard started in the ruins of Yuanmingyan or Yuan Ming Yuan (the Gardens of Perfect Brightness) as part of the Summer Palace; which were destroyed during the second Opium Wars of 1860. Can we see that Zhenhua and many like her was used by Mao in his attempt to better China – at least that is what we can see now; but perhaps he could have a better idea of how to go about making social change in China that without killing and violence? Mao was Mao – he had his own set of problems and historical situation.

2559

Why so many things are collected (endless ‘stuff’ and clutter) and so few discard? What is the principle or discarding?

2560

Who can we call:

good Marxist?

good European?

good American?

good human?

Or, a transnational?

Fichte, Frege, and Heidegger were good Germans.

A case study and example is: Friedrich Ludwig Gottlob Frege (1848-1925) is considered by many to be one of the initial founders of analytic philosophy (dominate in UK, USA, Canada, Australia, New Zealand, and India philosophy department in the 1970s to 2011?). In his diary we now know he was “bitterly opposed to the parliamentary system, democrats, liberals, Catholics, the French and, above all, Jews”. He was very pro General Ludendorff and Hitler even in 1923. The current crop of analytic philosophers would argue that there is no connection between their philosophical analysis and Frege’s thoughts on those political, moral, and religious issues. Rudolf Carnap (1891-1970) went to Frege’s lectures in Jena.

2561

Do you consider yourself privilege? Fate notwithstanding.

2562

There are real temptations in life. Get one or two of those “things” for yourself.

2563

Is fatalism a good thing for all age groups or is it better for the ‘old’ ones?

2564

In the past our war should have changed the ranking of values—but at last, it did not happen.

2565

Can we just do a little self-overseeing? Ok or even more than a “little”.

2566

Can we teach or get a historical sense for “us”?

2567

Take a “good” philosophical concept and polish and purity it—turn it over and write it down.

2568

Power or meekness or powerlessness or meaklessness-ing?

2569

Moral values as a ranking or our culture and/or our religion. Back to the projection of values into the world—like putting meanings into the words—we need to put values into the world. Do values have an ontic and ontological status? The ideals are created and then projected. Can we interpret the world as moral or as a moral would without God? Worlding or the process of worldhood. Meaning or meaninglessness as a process-ing. The cause of values lost.

2570

Small towns and villages in Germany, the two great towns where my family came from are: Verden an der Aller, Wolfenbüttel; and then you have Fichte's Ostmannstadt (Oßmannstedt) during the summer of 1795 for example allow for thinking and reflections in a small peaceful place. Perpetual peace is this just Kant's pious wish or a dream?

Ethics and moral thing is an aside against the view of the essential nature of humans as making the easy decision to make war. Human's history is all about our past wars (especially our great world wars). When was the last time Chile was at war? Some nations are more peaceful or just recent history and geographical (NZ was brought in the war by the British, when was the last time New Zealand was attacked?) or other national interests. Can we make a leap from essential nature of “man” to the essential nature of nations (civilization levels and resources either rich or poor)? The propaganda has been so strong in the last 100 years many people and members of nations have called for **bellum internecinum** (war of extermination). Fichte wrote a very profound thought. “There has probably never been a more absurd combination of words than “a right of war” (Fichte's review of Kant's perpetual Peace, 1795). In the middle of Fichte's dry review he wrote these very profound words and gave us an indication of his power in his philosophical thinking

2571

Thomas Aquinas (1225-1274) must have spent a lot of time with Aristotle. A non-Christian wonders what Aquinas thought about that issue?

2572

Martin Luther King, Jr quotes the mahatma Mohandas Gandhi (1869-1948) and Gandhi quoted Leo Tolstoy (1828-1910). Nonviolent resistance (*satyagraha*) nonviolence (**ahimsa**). Contra position was Subhas Chandra Bose (1897-1945?) and his Tiger Legion or called the Free India Legion. There was no crash on August 18, 1945 in Taiwan according to USA government sources – what does that mean for India or for “us”?

2573

Particulararist. I have both inner idealism with some bits of outer realism. Where am I in the process-ing of my worldhood? Can we get to a post-Cartesian subject-object worlding?

2574

Neo-Confucianism and neo-Daoism all come back to the return of the past. Let us go forward for a good change today.

2575

I take the insights of the *Book of Change* (*I Ching*) with a little help from C.G. Jung as helpful—sometimes right on the mark and also way off. Profound—sometimes and the right questions-answer: yes.

2576

Follow Fen Youlan (1889-1990) as a historical example. Scholar re-doing of his *History of Chinese Philosophy*. His name is sometimes written as Fung Yu-lan.

2577

The emphasis on the past is helpful to get a sense of how, why, and the current state of the world; but it should not be the “given” as a way for the future. In other words, the people alive now are “authorized” to use their own minds and are responsible for their decisions and their future.

2578

Keep our focus on our future. The tradition and history are of limited value in our movement forward. We need to remove our ignorance about the “world”.

2579

F.W.J. Schelling wanted something “before” thinking and “before” power (Potenz); rather the “before” is another name in the located space is the “beyond” the “meta” other world. Can we get totally outside of Plato’s cave? Metaphysicians always want and need

something (beings, things, stuff) more than the “our” real and actual world (where we live). Why? Essential part of human nature or something from early and pre-rational civilizations? Advance to atheists. Russia and China follow the many parts of advance civilization without God. USA more or less has a legal (rule of law) system that ‘works’ without God. Yes, I know people swear on a Bible in different governmental roles. Bible normally used in the swearing-in when testifying in the courtroom. So, where does this leave the metaphysicians in everyday life?

2580

Who is Godless and what does it mean?

2582

Freedom with or without God as the guarantor or underwriter – that is what I am talking about.

2583

I like the word: conceptualizability. Schelling’s *Philosophie der Offenbarung (Philosophy of Revelation)* of the 1830s. Page. 168,161 according to Terry Pinkard. Interesting though I do not recognize the version of Hegel in Terry Pinkard’s philosophical description of Hegel Philosophy or in his *Science of Logic* --- he is way off the mark in my book. Hegel says what he is up to, but Pinkard has a complete other story. Pages and pages of another crazy story of Hegel’s philosophy – if not Hegel, where than did he come up with this analysis?

2584

God created the universe to show off that God can be a super master creator. Question and decision point --where is God now?

2585

Schelling was more the right than Hegel’s; and seemed to have less view of the historical processes than Hegel. Friedrich Engels (1820-1895) must have reacted strongly against the lectures of Schelling (Berlin 1841, 10 years after Hegel’s death). The Russian -- Mikhail Bakunin (1814-1876) even more so against those lectures. S. Kierkegaard and Jacob Burckhardt (Nietzsche long-time friend) were both there too in Berlin in 1841.

2586

Marx united and needed a critical analysis of idealism and metaphysics as such before his dialectical materialism could be seen as the “truth” and the final position of philosophy. Marx and the end of philosophy. Marx obviously wanted to put idealism and all religions thinking to bed for good (Marx more so than Engels). Heidegger wanted the end of metaphysics and Marx, Dilthey, and Nietzsche are all in agreement on this single point. But after the “end” there is no agreement and widely different agendas. Marx wanted communism and Heidegger wanted a non-willing some kind of ultimate releasement into

the openness and clearing of Being (Sein). Marx wants to change the world for what he saw as the betterment of the all of the people and workers. Heidegger should have taken care of the Marx issue on his essay at the “End of Philosophy”. No worries, we will take care of it.

2587

Must we do the process of paradigmatically?

2588

Is self-reflecting part of being self-conscious or is it “inner” in self-consciousness? Stop: self-reflecting right now. Who ordered and made the command of the “stop”?

2589

Can we really know ourselves or are we completely unknown to ourselves and can we truly know others or lovers or someone on the bus, train, cars, or subway? Self-knowledge as expressed by the reflections of C.G. Jung (1875-1961) --- I think particular of his *Red Book* project (1914-1930), which was published after his death in 2009 (he called it: *Liber Novus*).

2590

Can we start metaphysically or philosophically anywhere or is it with Hegel (as being-nothing)?

2591

I want riper, clearer, stronger, distinct, and bounded (boarders) by a single thought as an aphorism.

2592

We can want a **tabula rasa** (clean slate or clean table); but in fact, we are all too cluttered with our world and personal history.

2593

You—become eagle and leave the sheep to the wolves all a few mountains lions.

2594

Our one rule for the known universe: paper work. Advance degrees in paper work and forms to fill in as the higher value of our life force.

2595

Can we just wish the word “symbiotically” on those smart or not so smart college student? Some more big word for just a simple word like: symptomatology.

2596

I am no longer building any philosophical structure—you only get a brick” or a “stone”

from me. Even a collection of these stones makes no structure or system or patter in the fabric of philosophy.

2597

Vulnerability is often the single most important and key stage of relationships.

2598

The meaning put into concepts can be under-determined and often over-determined; because the semantic meaning of a word often is over-valued in the process of re-grooming words. Counter blows to the punch of words.

2599

The end is the **telos**; but perhaps not the purpose. If end is not the purpose, then where should look under the bedsprings to find the answer.

2600

If all I can give you is parables—would you be just ok with that?

2601

If I could think al write better. I certainly would do that; but not for my “reader”—no you have to do your best to think along with me. Remember: I want you to be “cured” and think entirely by yourself or to be more exact your good self.

2602

Brevity is both; good thing and one more crunch for thinking in the short.

2603

I cannot refute you, since you have yet to stand up.

2604

We want and need many ideals as goals and somewhat and somewhere to go...

2605

Find me or lose me--- all part of the process.

2606

I saw symptoms of the total decline of the will to power—everywhere. Were you hoping for more? I have looked both forward and backward-and hence saw no start, no more values, and certainty no end. Nietzsche spoke of the valuation of values or all values; whereas, I think that we should think and speak of the trans-valuation of all values as the first step. Whereas the next step might be the question mark of the removal of the value positing (or no more values ontological status) as a process-ing – right? Can we have a value ranking process or a system where there is not a “top” value?

2607

What are the formal conditions for a complete system, a complete system of metaphysics which describes the world (not the answers to immorality of the soul)? Kant was thinking about the foundation and these formal conditions (**a prior**) of a systematic system (organized knowledge) of the world. In contrast, Hegel just “answered” the questions with a system. If Hume question the possibility of the stage in which the metaphysics was to do the “play” of a philosophical system; and Kant wanted to decide who would get on the stage (actors); but it was Hegel who wrote the play and had actually had the play done before the eyes of the philosophical world. Karl Marx decreed the play should about the workers being in charge of plays. Hegel furthermore wants to note that the plays continuous to change and all things or beings are changing (no fixed or innate anything). Heraclites (known as Ἡράκλειτος ὁ Ἐφέσιος — Hērákleitos ho Ephésios) and also known as the riddler (Diogenes Laertius, who wrote the great book entitled: *Lives and Opinions of Eminent Philosophers* (300 AD); and was all about the world and the universe that is changing around us (or we and all are change-changing).

2608

Discontinuities just keep growing and that is a “good” thing to acknowledge as the way of the world. What a conundrum for you?

2609

Existential phenomenology has already hit the big dust bin of history---- sorry; do not pick a mount that is going somewhere

2610

Not epistemology is not the question; stop and go the other way.

2611

Hierarchical order and discipline is the way of ranking people (maybe things too) and keeping social order. Namely to keep you in “your place”; means your social status or lack thereof status. The more this is needed as we build “caste” system anywhere. High school is where reason and freedom meet the societies need for order and more importantly for all of us is the “control” of the individual. Increase all of the opportunities for the control of the individual—power in society against freedom. The sheep need to stay the sheep and do sheep things; and not step out of the way of the sheep. Control of the individual is the control over people as ‘sheep’ analogy.

2612

Do we need a map of system to knowledge as a metaphysical or philosophical system? Arguments about the map structure but not about the big question: no map is needed. For sure, this would have pulled the rug out from the feet of Kant Fichte, Schelling, Hegel, and the later Schelling (Arthur Schopenhauer, 1788-1860). No map would have been ok

with Karl Marx; and our friend Nietzsche would have been laughing at the thought of creating a map of the world. To paraphrase Nietzsche, physic as science is just an interpretation. Now we know advance physics is felt like science fiction to most of us. Descartes, Locke, Hume Kant, Hegel etc all of these metaphysicians (yes Hume is one too) thought that philosophy had to do figuring out the process and levels (!) of thought as with human's interactions with their world.

2613

David Hume's simple impressions were not needed by the royal family.

2614

Sex for the Greeks was good and not evil or wrong. What did we get from the ancient Greeks and what is alive in our culture from the great Greeks? Or, what is from the Roma period?

2617

The term "post modernism" is just another world for clearing out the past. Jean-François Lyotard (1924-1998) started this process when write the book on the Post-Modern condition in 1979.

2618

We need with Nietzsche a philosophical physician who can create a health way of following the love of wisdom. Nietzsche said, "I am stilling waiting for a philosophical physician in the exceptional sense of that word - one who has to pursue the problem of total health of a people, time, race or of humanity - to muster the courage to push my suspicion to its limit and to risk the proposition: what was at stake in all philosophizing hitherto was not all "truth" but something else - let us say, health, future, growth, power, life." (*The Gay Science ("la gaya scienza")*, "Preface to the Second Edition," #2). Or – even 'we fearless ones'. Yes, health and power to the people.

2619

I am not hubristic – I have never been that weak!

2620

The new famous Chinese philosopher Wang Hui (born 1959-) wrote, "The teleology of modernization that has dominated Chinese thinking for the past century must now be challenged." (1994 published in 1997). Really? Is this just headed to something like post-modernization movement in China? He says, he does not want to be linked to the 'Old Left' of the reform-era CCP". At some point, the new-left turns and becomes the old-right and the freedom of all becomes the freedom of a few. What are the methods for modernization and with or without 'capitalist" (Mao's position)? One way that Mao tried to the "solve" the problem was the reduction or elimination of the 'three' differences.

Namely, the difference between: workers and peasant, rural and urban, and somehow between the manual labor and mental labor. Think of that for a nation state?

2621

What can university professors do in the new light of reality? What happen to the Indian professors Krishna Chandra Bhattacharyya (1875-1949) and Sarvepalli Radhakrishnan (1888-1975) with regard to the modernization of India? The life and time of Sarvepalli Radhakrishnan are great. He was one of the philosopher kings of the world who was perhaps more famous as statesman and political leader than a mere university philosophy professor.

2622

From Gregory Fried.

Heraclitus FRAGMENT 53 in Greek, this fragment reads as follows: “Polemos panto⁻ⁿ men pate^{-resti}, panto⁻ⁿ de basileus, kai tous men theous edeixe tous de anthro^{-pous}, tous men doulous epoie^{-se} tous de eleutherous.” A fairly literal rendering might be: “War is both father of all and king of all: it reveals the gods on the one hand and humans on the other, makes slaves on the one hand, the free on the other.” In the course of his first lectures on Hölderlin, Heidegger quotes Fragment 53 and translates it as follows: “Der Kampf ist allem Seienden zwar Erzeuger, allem Seienden aber auch Beherrschter, und zwar die einen macht er offenbar als Götter, die anderen als Menschen, die einen stellt er hinaus als Knechte, die anderen aber als Herren.” (Struggle is indeed the sire to all beings, but for all beings also ruler, and some he makes manifest as gods, the others as humans, some he sets forth as servants, the others as masters.) Heidegger then characterizes the Diels and Kranz rendering—“Der Kampf ist der Vater aller Dinge” (War is the father of all things)—as “a wretched garbling” (*Hölderlins Hymnen »Germanien« und »Der Rhein«* (Wintersemester 1934/35), GA 39, 125).

2623

Auseinandersetzung, Aus-einander-setzung, a setting out and apart from one another...
who said this?

2624

Nietzsche wrote and thought these words for us: “Now I bid you lose me and find yourselves; and only when you have all denied me will I come back to you.”

2625

I want to do meta-metaphysics, meta-epistemology, meta-ethics, meta-aesthetics, meta-logic and all things at the meta-level and to start today.

2625

Start and finish at the end.

