

COSMOPOLIS MEETING NOVEMBER 14TH, 2018

Foundations +++++

Understanding the flow from internal conditions (of the subject), the emergence of insights as a response to the tension of the need to know, and the encapsulation of insights into complex and compound cognitive structure; the importance of distinguishing between one's socially constructed self with which we normally identify, which is very time-and-space specific, and our "real" selves based in consciousness itself that generates various worlds mediated by meaning; and the two fundamental generative principles in a dialectic between good and evil—pro-life and satanic—that one's real self uses as an guide to setting internal conditions, the questions deemed important or crucial, and the emergence of appropriate insights based in the subject's internal conditions.

INTERNAL CONDITIONS → INSIGHTS (DEFINITIONS) → CONCEPTUAL SCHEMES (WORLDS MEDIATED BY MEANING)

REFLECTIONS ON THE FLOW OF INTELLIGIBILITY

1. We live our lives in a sensate world mediated by meaning that involves different levels of intelligibility, often a naive realism of the world "being out there to be seen", and one riddled with blind spots, the "fog of war", and rapidly emerging squalls.
2. This world mediated by meaning consists of a dynamic, open-ended, non-linear system of objects and operations; such worlds are created through mutual self-mediation, personal relationships among free people operating at the reflective level of terminal value.
3. Fundamental doctrines are contained in the individual's world view, which however is always susceptible to changes in the person's foundational stance.
4. Foundational stances are upstream from doctrines, which in turn are upstream from systematics and communications.
5. Foundational stances emerge from the pivot point between time-and-space specific dialectics and the need for the individual to make a choice between different generative principles.
6. In a world where the Divine Mystery has an active interest in human history, the basic generative principles involves a question of who is to rule, who is to hold ultimate power: God (pro-life, wisdom, suffering servant, competency through service) or "Satan" (pro-death, domination, intellectual brilliance, gas lighting, outright intentional lying, devil's palace).
7. Such is the fundamental choice of the "real" self, the authentic self, that is universal consciousness not restricted to any particular point in time or space as opposed to the "socially-constructed" self that is time and space specific.
8. Insights arise only if the individual has a need to know, a need to understand; thus, which insights emerge are influenced by the subject's internal conditions and not external circumstances; ontologically, meaning resides in the subject.
9. Any insights that do arise are brought into the public realm via a variety of definitions; such definitions underly any conceptual scheme and/or world mediated by meaning and provide the conditions for further advances.
10. Any world mediated by meaning cannot be understood by another person if that person has not replicated those insights within their own coming to know, in which case one's own understanding of reality is projected onto the other regardless of the other's actual world mediated by meaning.
11. Replicating these insights of the other depends on the internal conditions of the subject; if the need to know is not there, if the question that sparks the need to know does not arise, then the required insights will not emerge into consciousness.
12. If or when this occurs, the individual may use words as "magic" tools, e.g., "racist" or "bigot" or "fascist"; the person will be able to utter the words but with no or little understanding of what these words mean (a very superficial understanding of the world).
13. Formation becomes an essential feature of the transition from our animal roots to consciousness intelligence, and from conscious intelligence to a radical transformation of the inter conditions of the individual through infusion by the Divine Mystery.
14. These inner conditions, or foundational stance, defines a real self that capable of acknowledging the existence of the Divine Mystery.
15. Radical changes revolve around love, i.e., around religious conversion whereby the center of control no longer lies in within the subject but within the Divine Mystery; human understanding is always proportional to being human while God only has a universal unrestricted apprehension of reality.
16. Such a radical alteration in the real self manifests itself in a radical change of interior conditions that generate a new set of insights that in turn lead to a radically revised conceptual scheme or world mediated by meaning that result in a radical change of behavior.
17. Religious conversion also takes on two other forms: moral conversion, whereby the problem of liberation is overcome allowing the individual to act for the good even at great personal cost; and intellectual conversion, whereby truth and honesty prevail as important values both in human relationships and in the individual's own relationship with him or herself.
18. Intellectual conversion also involves developing a differentiated mind quite at home in different realms of meaning ranging from common sense, to empirical heuristic structures, to the realm of interiority, to the transcendental, etc.
19. This familiarity with different realms of meaning provides an extension to common sense knowing, giving a richness to human experience while providing safeguards against the cross-over of insights from one realm into the other, e.g., perverting science for political reasons (Soviet "science" or Social Darwinism).
20. The third aspect of foundational stances involve fundamental patterns of common sense experience, e.g., biological, aesthetic, intellectual, and dramatic features of the inner conditions of any individual long before they are brought into consciousness and objectified through questions.
21. Within such patterns of experience lies a difference between males and females, complementary, the former concerned with concepts, balance, and fairness while the latter is concerned with relationships, feelings, and consensus.
22. For both sexes, foundational stances reflect our real selves, universal and eternal, where the capacity to hold to the inbuilt directives of the transcendental precepts defines who a person truly is (authentic, true to one's innermost being).
23. At the other end are the "false" selves that are construct out of the opinions, interests, and concerns of others, e.g., being a "good boy" or "good girl" (control? Making their lives easier?).
24. The problem is to cease identifying who we are with this artificially constructed self that is very much a product of the subject's time and place, and realize that we are universal beings whose consciousness is not an emergent property of a purely animal existence but a gift—a sharing—with the Divine Mystery (an inverse insight?).
25. This is the appeal of Christianity, that we are lifted from our finite existence and given an opportunity to participate in the kingdom of God, a shift that does not remove us from the world but radically changes the way in which we exist in the world.
26. It is a change in the foundational stance of our real self, that striving to be authentic, often mysterious being, gifted with consciousness, and under the reality of a Divine Mystery made manifest through this awareness of our true being (satori? Religious conversion).

ASIDES

1. **One of the fundamental institutional changes taking place in the United States** is a shift in the make-up of the two dominate parties. As public opinion would have it, the Republicans represent the rich and powerful while the Democrats the common people. Whether or not these statements are true, and the past two hundred years suggest that they are not, the current reality indicates a radical shift. Now the Democrats are the party of the immensely rich, which finance their operations, and the poor, who are kept in line through subsidies, welfare, and other transfers of wealth. Republicans have become the part of the middle class, the actually owners of most of the wealth in the States, whose values are under attack by a ruling elite all educated within a very narrow ideology.

2. **The result is that the core root problem** of the various symptoms of decline is not a clash of values but a middle class that profoundly distrusts any pronouncement by an incompetent elite constantly lying about the state of affairs in exactly the same way that the common people in the Soviet Union knew from their own experience that their rulers were constantly lying and certainly anything they said was not to be trusted.