

Kurt Gödel's Symbolic Philosophy: A Sketch of the System



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Kovač, Srećko. 2012. Modal Collapse in Gödel's Ontological Proof. In: *Ontological Proofs Today*. Mirosław Szatkowski, (ed.).

Ontological Proofs Today. Ontos Verlag. P. 331.


Rucker, Rudy. 2005. *Infinity and the Mind: The Philosophy and Science of the Infinite*. Princeton University Press. P. 171.

- Dual perspective of the world: “from within and also *sub specie aeternitatis*” ... somehow, we, the individual selves, must be able to support *both* perspectives.
- The illusion of the passage of time arises from the confusing of the given with the real. Passage of time arises because we think of occupying different realities. In fact, we occupy only different givens. There is only one reality.

Kovač, Srecko. 2015. Causal Interpretation of Gödel's Ontological Proof. In: Kordula Świątorzecka (ed.). *Gödel's Ontological Argument: History, Modifications, and Controversies*. Semper. P. 185.


Kovač, Srecko. 2012. Modal Collapse in Gödel's Ontological Proof. P. 329, 331.

- The necessary existent being «is involved in all causation» and «thus sustains... each causal event».
- The axioms of the ontological proof imply «modal collapse»: «whatever is true is necessarily true», «there is objectively no future realization of presently non realized possibilities, but each possibility is “already” realized in cosmological spacetime».



McGilchrist, Iain. 2021. *The Matter With Things*. Perspectiva. P. 1180.

- The shape of circular time made our relationship to one another and to the world porous, rather than... ‘buffered’: we were at home in the world, dwelling in it, rather than skating over it for a while on our simple linear path.



Gödel, Kurt. 2021. *Maxims III: Philosophical Notebooks*. Ed. Eva-Maria Engelen, trans. Merlin Carl. De Gruyter. P. 246.


- ▶ At first, a structure of the eras is given a priori, and the point is to determine one's own position in it... Through more and more experiences and “decisions” (in the sense of actions taken in life), the identifications become more and more precise (more and more unambiguous), until they are eventually completely unambiguous. In this sense, everyone “builds” his fate and even determines the era in which he lives... “I do not know who I am” means: I have not identified myself correctly.

Husserl, Edmund. 1970. *The Crisis of European Sciences and Transcendental Phenomenology*. Trans. David Carr. Northwestern University Press. P. 13.

Stein, Edith. 2002. *Finite and Eternal Being*. Trans. Kurt F. Reinhardt. ICS Publications. P. 116, 323.

Plato. 1997. *Timeus*. Trans. Donald J. Zeyl. In: *Complete Works*. Ed. John M. Cooper. Hackett Publishing Company. P. 1270.

- [Man's] true being is not something he always already has, with the self-evidence of the "I am," but something he only has and can have in the form of the struggle for his truth, the struggle to make himself true. True being is everywhere an ideal goal, a task of episteme or "reason".
- All existents have their archetypal-causal ground in the divine nature... The closer a created being is to the divine Urbild [archetype], the more perfect it is.
- We must distinguish two forms of cause, the divine and the necessary. First, the divine, for which we must search in all things if we are to gain a life of happiness to the extent that our nature allows, and second, the necessary, for which we must search for the sake of the divine.



Parshin, Aleksei N. 2000. Meditations on Gödel's Theorem. In: *Historical-mathematical Studies*. Second series. Vol. 5(40). Demidov, S.S. (editor-in-chief). Janus-K. (In Russian). P. 33, 37.

- ▶ «We can never formally represent the truth»: «we can only follow it, always capturing just a part of it... There occurs some act, through which the formal system can be expanded».
- ▶ «Each proposition of language, which can be represented as a formula consisting of a countable number of digits, is in fact an instantiation of a certain infinite structure, which reveals only its finite part in a given speech act».

Gödel, Kurt. 1931. On Formally Undecidable Propositions of Principia Mathematica and Related Systems. In: *Collected Works. Vol. I.* Solomon Feferman et al (eds.), Oxford University Press, 1986. P. 181.

Gödel, Kurt. 1951. Some Basic Theorems on the Foundations of Mathematics and Their Implications. In: *Collected Works. Vol. III.* Solomon Feferman (ed.-in-chief). Oxford University Press, 1995. P. 305-307.


Gödel, Kurt. 1964. What is Cantor's Continuum Problem? In: *Collected Works. Vol. II.* Solomon Feferman (ed.-in-chief). Oxford University Press, 1990. P. 260.

Wang, Hao. 1996. *A Logical Journey: From Gödel to Philosophy.* The MIT Press. P. 151.

- The true reason for the incompleteness inherent in all formal systems of mathematics is that the formation of ever higher types can be continued into the transfinite... while in any formal system at most denumerably many of them are available.
- The very formulation of axioms... gives rise to the next axiom.
- The axioms of set theory by no means form a system closed on itself, but, quite on the contrary, the very concept of set... suggests their extension by new axioms which assert the existence of still further iterations of the operation "set of".
- The "inexhaustibility" of mathematics... makes the similarity between reason and the senses... still closer.




Serény, György. 1999. *Gödel, Tarski, Church, and the Liar*. arXiv, available at: <https://arxiv.org/pdf/math.LO/9903005>.

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- ... [not] a logical paradox since it must simply be false. On the other hand, it indeed exhibits remarkable paradoxical features since the apparently contingent fact that some Cretans existed who sometime told the truth turns out to be a logical necessity.


Yourgrau, Palle. 2023. Does Reason Have Limits?
Annals of Mathematics and Philosophy, 1 (2), 225.

- His [Gödel's] point is... that we shouldn't complain that God could have created a better, indeed, a best possible world, since if God had done so, we – being the kind of beings we are – wouldn't have existed



Suhrawardi. 1998. *Hayakal al-Nur: The Shape of Light*. Trans. Bayrak Tosun. Fons Vitae. P. 46.

- Any «possible» being must have a cause, and the ultimate cause of reality must be a necessary being.
- «It is not possible to conceive two things which do not have a difference between them».
- «One cannot conceive this universe of existences to be more perfect than it is».
- «Properties seem to be necessary for the existence of material things. These common qualities in material things may either be an absolute necessity for their existence, *wajib*; or possible, *mumkin* (i.e., in some cases necessary, in others not); or impossible, *mumtani'*, negating their existence».



Schelling, F.W.J. 1989. *The Philosophy of Art*.
Ed. and trans. Douglas W. Stott. University of
Minnesota Press. P. 46-47.

- In schema, «the universal... merely means or signifies the particular».
- In allegory, «the particular here means or signifies the universal».
- Symbol is «the synthesis... where neither the universal means the particular nor the particular the universal, but rather where both are absolutely one».



Celan, Paul. 2003. *"The Meridian": Collected Prose*. Trans. Rosemary Waldrop. Routledge. P. 49-50.

- The poem intends another, needs this other, needs an opposite. It goes toward it, bespeaks it. For the poem, everything and everybody is a figure of this other toward which it is heading. The attention which the poem pays to all that it encounters, its more acute sense of detail, outline, structure, colour, but also of the 'tremors and hints' - all this is not, I think, achieved by an eye competing (or concurring) with ever more precise instruments, but, rather, by a kind of concentration mindful of all our dates.

Gödel, Kurt. 2021. *Ever Your Kurt: The Intimate Family Letters of Kurt Gödel*. Ed. Stephen Budiansky, trans. Marilya Veteto Reese. Black Sheep Press. P. 308.

- «If the progress made in History, Law, Political Science, Philosophy, Psychology, Literature, Art etc. were as large as that in Physics no danger of an atomic war would exist»