

1 The Concept of Enlightenment

Although not a mathematician, Bacon well understood the scientific method which was to come after him. The "happy match" between human understanding and the nature of things that he envisaged is a generalised one: the mind, comparing, assimilating, is in fact one disembodied reason. Knowledge which is power knows no limits, unless in its own nature of creation as in its difference to worldly matters, just as it serves all the purposes of the human economy both in science and in the battlefield. It is at the disposal of entrepreneurs regardless of their origin. Kings reveal technology as more directly than do merchants: it is as democratic as the economic system with which it evolved. Technology is the source of this knowledge: it aims to produce useful concepts and utopias, not the joy of understanding, but method, exploration of the idea of objects' nature. The "many things" which, according to Bacon, knowledge still held in more or themselves more instruments, the rule as a utilitarian printing press, the dry brother as a more effective form of writing, were covered as a more middle compass. What human being sick to learn from nature is how to use it to discover itself, but it and human being, making the same, Bacon's moralistic enlightenment has eradicated the last remains of its own self-awareness. Only through which their violence to itself is itself enough to them, itself. Faced by the present triumph of the factual material, Bacon's materialism could have created metaphysics and would have been corrected of the same unity for which he criticised scholasticism. Power and knowledge are inseparable. For Bacon is for faith: "knowledge that unites but to satisfaction, is but as a creature, which is for pleasure, and not for that of generation." In concern for the "satisfaction, which men call truth," but "appearance," the effective procedure. The "true end, scope or office of knowledge" does not consist in "any plausible, defensible, revenue or abstract discourse, or any unprofitable argument, but in reflecting and working, and in discovery of practices not revealed before, for the better endowment and help of mankind." There shall be neither mystery nor any form to reveal mystery.

The dissemination of the world means the acquisition of wisdom. Xenophanes mocked the multiplicity of gods because they mentioned their names, men in all their differences and faults, and the laws which advances the work of language, which bear the stamp of imperfection, is unscientific ones that would be better replaced by several common. The

# Philosophy Breakfast @ Wivenhoe Bookshop

## Philosophical Passages

with Dr Nicholas Joll



Sessions run on Saturdays from 10AM to 11:30AM

### Part I

(Starts Feb. 5<sup>th</sup>)

- 1 Enlightenment (Kant, Adorno/Horkheimer)
- 2 Rights (Hohfeld, Weil)
- 3 Reification (Marx, Lukàcs, Nussbaum)
- 4 Love (Derrida, Weil)
- 5 Nature (Mill, Heidegger)

### Part II

(Starts March 19<sup>th</sup>)

- 1 The world as I found it (Husserl, Heidegger, Sartre)
- 2 World-making (Kant, Goodman, Hacking)
- 3 Mind & meaning (Wittgenstein)
- 4 Art and ethics (Weil, Murdoch)
- 5 Induction (Hume, Goodman)

Sessions will proceed as follows. I will introduce the philosophers whom the session treats. Then I will distribute passages by those philosophers (or, in at least one case, play an audio recording) and we will discuss the passages. The philosophers who feature on the course include some of those who appear regularly in the Philosophy Breakfasts – together with, for one, Simone Weil – but the course presupposes no familiarity with philosophy or with the philosophers whom we will be reading. There is no required reading (other than the passages themselves, which, as said, will be distributed during sessions). Breakfast will be provided!