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Gian Balsamo reads Joyce as deploying a rhetorical force comparable to the meliorative strain claimed by Holy Scripture. In his two latest books, Joyce's Messianism: Dante, Negative Existence, and the Messianic Self and Rituals of Literature: Joyce, Dante, Aquinas, and the Tradition of Christian.

This email exchange with Jack Sarfatti continued for several days: You say that I make a category confusion. Well, the game of metaphysics is all about categories. I challenge your categorizing, particularly in regard to mind and self: I believe I have explained consciousness as a physical phenomenon within the laws of nature in the paradigm of modern science better than any of my peers in the field Stapp, Penrose et-al. That is the whole point of our discussion, Jack. The theory of Bohmian downward causation is given by Basil Hiley. It would appear, Jack, that you have not been doing your homework. What is still the most frequently cited paper on the topic is by Jaegwon Kim, a philosopher of physics at MIT. Here is a review of his paper: Campbell and Mark H. Jeagwon has demonstrated that the idea of emergence and downward causation is incompatible with any scientific notion of law-like behavior. Together these now constitute the single biggest topic in the philosophy of science. If you have something useful to say on this topic, you are guaranteed a large and attentive audience. But let me see if I can save you and others some time by providing a synopsis: The major issue here is scientific realism. That is the basis of my challenge to you, to name just one real thing. You claim to be physicalist: This is to say that all of the other sciences and all the rest of human discourse makes reference only to entities of social convenience. The heart does not exist as a thing in itself, i. Such is your system of belief. Correct me if wrong. The developing consensus among philosophers and many scientists is that physicalism is simply wrong, and possibly even incoherent. They believe in irreducible, spontaneously emergent properties. Spontaneous is simply defined as unlawful. There is no rhyme or reason to the emergence, it is all accidental. Once having emerged, Darwinism presumably takes over. They point out, in their defense, that Darwin was also a vitalist just because natural selection could not function unless there were real, downwardly causal biological traits upon which natural selection could operate. In other words, the phenotype has to be just as ontologically real as the genotype, in order for genetics to make sense. In claiming to explain the mind, Jack shares the ontological problem of the naturalists. There must be special ad hoc? Where do these laws and forces come from? However, if we are to consider ourselves responsible moral agents, then you and I are partaking of this vital downward causation, every time we act. What Jack and many others fail to comprehend is the necessary unity of any truly emergent phenomenon. There is no floating consciousness. There is no unattached mind. Jack egregiously ignores the most basic fact that consciousness exists only for someone. There is nothing in the realm of physics that has this peculiar attribute of existing only for something else. The one distinctive feature of all mental phenomena is that they exist only for someone and only about something else. Failing to explain what is the very essence of the mind is failing to explain the mind, period. Jack, you have mesmerized yourself with your formulas. It is time for you to think about what you are doing. If you just want to be a saucer mechanic, fine. But if you want to explain to us the meaning of life and mind, well, that involves categories like intentionality, of which you do not yet appear to have any knowledge or interest. You may turn out to be right about Bohmian-style physics, but for all the wrong reasons. This may be the only thing about which we can agree. Bohm, and you too, are visionaries after your own fashion. You look at the envelope of physics and figure just how far you can push it without being considered clinically whacko. And that is just about how far you push it. I look at the preponderance of the evidence, and I notice something peculiar about it. I notice that it is a movable target. I notice that how one sees the evidence and how one weighs and balances it, depends almost entirely on what sort of worldview one brings to the table. You are the revisionist, I am the revolutionary. The revisionist may attract more scorn from her colleagues, simply because she shows up on their radar screen. Everything is off of every chart. Well, ho hum, what else is new? My premise is that every significant worldview must contain some element of truth. But all of them thus far have failed to find the Whole Truth. Everyone so far has been looking for truth in all the wrong places. Then I notice that there exists a logical intersection of all the previous worldviews, an

intersection that, almost miraculously, has been totally overlooked. Then I see you. I am struggling to get you to see this simple fact, or actually feel it, but it keeps slipping off your peripheral field of vision. It remains subliminal relative to your physicalist instincts. If I had a better grasp of it myself, there would not be this problem. And furthermore that you and I as humans individually instantiate just such an emergent property, exerting downward causation as for instance when we act as deliberate moral agents. So far so good. This is saying quite a lot, really. I am suggesting that downward causation does not end with us. Do you realize that you are not the only one with a computer in the sky? It is teleologically responsible, at least in part, for the apparent Anthropic elements of physics. It is almost literally our Transhumanist God of the Future. Thus do we secure both G. So, when it comes to downward causation, is it not logically possible, and perhaps even logically necessary to include G. The view that I have just presented to you should fit well within your cosmological specifications. It is not quite up to my expectations; however, it may be good enough for government work! I am suggesting to you that the possible and actual emergent properties are not randomly arrayed within physical phase space. There is a pattern to their alignment that particularly impacts the mental aspect. This is about as far as your physics may allow you to travel. Having gotten this far, it should be much less difficult to then turn your ontological telescope around. That would be the next course. I should have noted in this previous message that the notion of G. What then do we disagree about? Perhaps I was not giving you enough credit! What then about the BPW? With all this possibility of a G. You and I might disagree on the timing of the Omega point. What time do you prefer? We simply see about getting a better mesh between your mathematical formulations and my verbal formulations. That would be helpful in the short run. We ought to run this by R. And check with A. Dan And there it stands. A lukewarm response from Jack. I have suggested that he, Alan and I work on a proposal to Robert H. I expect to have to do most of the arm twisting. I might as well put it together here. Need to finesse a couple of things, starting with the physics. Here are the rest of my messages to Jack: Here is my very modest proposal, along with some background.

2: Ethics of Love: An Essay on James Joyce

"Not only an original contribution to Joyce and Dante studies, Joyce s Messianism is a deeply penetrating and subtly meditative work on the sacrificial aspects in Joyce. Gian Balsamo pushes our understanding into the noumenal and the miraculous while simultaneously adhering to the groundedness of Joyce s texts."

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3: Are we too dependent on technology essay: Apa in text citation of online journal article

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"In his study of negative existence and how it affects James Joyce's principal characters, Gian Balsamo joins the ongoing debate about the Irish writer's relationship to Dante and considers the centrality of messianism to that relationship.

University of South Carolina Press, Bucknell University Press, Gian Balsamo reads Joyce as deploying a rhetorical force comparable to the meliorative strain claimed by Holy Scripture. The exploration of creative transcendence [End Page] goes hand in hand here with attention to the transformative power of literature. Such states draw on a negative poesisâ€”a reaching after un-representable insight, an ideal intimacy proof against silence and logorrhea. Altizer notes in the afterword to *Rituals of Literature*, Balsamo is concerned with "a scriptural poetics, one in which poetry and scripture are not only finally indistinguishable but truly universal in history and society" *Rituals* The aspect of the drama balks at representation while closely engaged with the problematic. The poet strains for a note that resounds with this "negative"â€”non-existentâ€”matrix of phenomenal experience. As procreation is responsible for life, "negative poetics" finds its voice in an "intimacy with the divine" *Messianism* In other words, in the potent un-representable medium that Joyce takes for granted, self-awareness is inevitably interpersonal and theatrical. The medium is akin to the existential poetry of negative historicity, which the pilgrim Dante experienced in his unearthly encounters with souls. The term "messianic" indicates resistance to "the tyranny of common, [End Page] ordinary experience" *Messianism* Herewith, literature usurps the function of liturgy pace Buck Mulligan! Joyce, Dante, Aquinas, and the Tradition of Christian Epics examines the genre of this messianic concentration. The tradition treats "four apocalyptic paradigms. In Joyce, the apocalyptic paradigms sustain comparably self-referential and non-mimetic essays at cumulative understanding. Shem, in *Finnegans Wake* FW The genre then becomes perceptible through such variations. When readers seek existential effects in Joyce, they will "instantiate" codes and prompt identifications. Heuristically fascinating, the suggestion that the Christian epic supplies Joyce with a moral compass should foster a many-sided debate. The first concerns his silence on Henrik Ibsen. My second concern involves the continuum between the liturgy and the epic. *Procreation and Lineage in Literature, Law and Religion and Scriptural Poetics in "Finnegans Wake"* prepare the ground for the intermeshing of deconstructive critiques of genealogy, procreation, repetition, and typology, grounding the inquiry in traditions of scriptural interpretation. *Rituals of Literature* depicts the epic configuration in Joyce through Stephen and Shem. Does the continuum [End Page] between liturgy and epic swallow up such distinctions and alternate starting points for thinking about the epic? Is it possible that Joyce entertains different models of epic mimesis and brings different facets of the epic tradition into the foreground, in a manner analogous to his heterogeneousâ€”"transaccidentated"â€”approaches to style? There is every reason to expect that he has still more substantial contributions to make to our understanding of Joyce. Peter Lang, , pp. Gian Balsamo, *Pruning the Genealogical Tree: Eighteen New Essays on the Episodes*, ed. Devlin and Marilyn Reizbaum Columbia:

5: Ethics of Love : James Joyce :

In his study of negative existence and how it affects James Joyce's principal characters, Gian Balsamo joins the ongoing debate about the Irish writer's relationship to Dante and considers the centrality of messianism to that relationship.

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