

Foundational Realities

NOTE: Pronounce my last name La Per E Air (Per sounds like Perilous, soft not a hard sound, not like Pear.

It might be French-Canadian.

There are just a few lines at first, then the rest is all you.

Introduction

J-Cut Clip

Entering Video Transcript

Annaka Harris: "I published a book about consciousness that came out in 2019 called Conscious, and by the end of my researching and writing that book, I really became convinced to my own surprise that this question about whether consciousness might go deeper in nature than the sciences have previously assumed, um, was actually. You know, not just a legitimate question, but a possibly a really important question to be asking. So I published that book and was thinking about what I wanted to work on next."

Leaving Video Transcript

Welcome to Solved-Philosophy, the channel where we do more than just talk about philosophical problems. We solve them.

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Alex O'Connor: "There is this talk though, that consciousness is something more foundational built into the universe that isn't so neatly attached to biological organisms. The first question that might arise here, just to clear up any confusion. Yeah. Are you a materialist? Yes. Because when it comes to consciousness believing that consciousness is something more than just this scientific, I don't product of the brain, right?"

For a lot of people that means that they believe that the soul exists or that there's some immaterial mind or something. But, but you are still a materialist."

Annaka Harris: "I'm absolutely a materialist, a physicalist."

Leaving Video Transcript

For someone wedded to the materialist label, the idea of something as abstract and non-physical as consciousness being fundamental to the internal operations of the physical matter is bound to create serious difficulties, and Annaka describes how she has come to the unwelcome conclusion that this, in fact, seems to be the actual state of things.

Annaka's Dilemma Clip

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"Because we don't know the answer, we're kind of forced to start with one or another assumption.

So when we look out at the universe at all of the matter and all the configurations of matter and everything that comes into being, we can look out at all of that and say, okay, which configurations of matter, um, contain.

Consciousness or give rise to conscious experiences, and the answer is either all or some.

We know the answer isn't none because we have evidence of our, at least our own conscious experiences. Um, and so we've led with the assumption that the answer is some, not all of them are. Some of them are. And so where, which ones and how does it come into being? Um, and I realized that the reasons for making that assumption, um, that we have actually fall apart pretty quickly, um, upon closer inspection.

And that it logically actually makes more sense to assume that all of them do. And I know that sounds crazy and it still sounds crazy even to me. And, um, this is part of my journey and part of why I wanted to talk to all of these scientists. I actually wanted to be talked out of this position. Yeah. Um, by smart people.

If, I was in fact wrong, but I couldn't shake the fact that when I looked at modern neuroscience, what I looked at, what we do know and don't know, it

actually makes slightly more sense to assume consciousness is a much more fundamental feature of the universe. Um. Something that is, um, you know, not, it, it, it, it's obviously fascinating, mysterious, and, and interesting, but may perhaps not complex.

So perhaps something more like gravity. Um, and less like high levels of computation.ö

Leaving Video Transcript Except for the headers and notes everything else is narration.

More like gravity, than high levels of computation. That would indeed make it fundamental to the inner functions of the universe.

So, primarily what we are talking about here is the relationship of the ABSTRACT to the CONCRETE, and the relationship of non-physical things, if indeed there are such things, to the physical universe of matter.

(Onscreen will be a graphic of the book cover)

I'm just a narrator, hired to present the ideas of the philosopher who hired me.

(Your free to improvise a bit here. You be you. Whatever makes you comfortable.)

The philosopher is Thomas Laperriere, and the book I will be narrating a section of is, The Logic of Limitless, by Anaxagoras Pen.

By Anaxagoras Pen is sort of a subtitle, that, Tom says is explained in his books.

(I included that last sentence to give the card some time.)

(Onscreen Card Disappears)

(Introduce yourself, or not, up to you Tim, artistic freedom, ya' know.)

Just a few words before I begin the narration.

As a philosopher, Tom has devoted much thought to things like this.

Tom has determined that there are four foundational realities, and he has developed a test capable of ruling out anything that is not fundamental to the operations of the physical universe.

The Four Fundamental Realities are: Structure, Movement, Function, and Personality.

These four things pass a test Tom has created to determine what is a foundational reality. Anything that cannot pass this test, cannot be a foundational reality, simple as that. So, foundational realities of the universe are real things that can be identified and defined.

Structure, movement, and function are the three simple foundational realities. Personality, or consciousness to use the same word as Annaka is far from simple, but it does pass the test. As a foundational reality it is far more difficult to understand and it is best explained as part of a Socratic Dialogue.

Tom's novel, *The Logic of Limitless*, is an extended Socratic Dialogue. The best way to explain Foundational Realities is to narrate directly from the text of *The Logic of Limitless*.

(Introduction, anything personal to you can be omitted or improvised)

So, Tom hired me, Tim Campbell to narrate it.

A PDF of the text of this narration can be downloaded without any charge from Limitation Philosophy dot com. You won't have to register or anything else. Just a simple download to get the text for more careful scrutiny.

It's going to get a bit deep so please pay attention.

The characters of the dialogue are, Socrates, Alcibiades, and Eleazar, a fictional, mentor, character in the novel.

Beginning from a point within a larger dialogue.

From the text of The Logic of Limitless, here goes.

Foundational Realities

Eleazar says, “the enquiry goes further when we investigate the foundational realities of the universe. Foundational realities that are by custom taken for granted. Consider structure, movement and function, abstract things which pervade physical reality. These vast abstract things are so clear they require no definition. We know what structure is, we know what function is and we know what movement is. They pervade our experience of reality so completely that we cannot imagine a world which they do not pervade, because a reality not pervaded by and founded upon all three is not possible.”

“The creative human mind has a penchant for fiction. Our minds easily imagine a world where heroic men fly upon winged steeds. Magical things like this inhabit the fictional worlds our storytellers create. It can be argued that there appears to be no limit to our imaginations and the storytellers power, except that of a universe not pervaded by structure, movement and function. Fictions of a world without any one of them are not even possible. Fiction, like physical reality can only exist in the operational universe founded upon structure, movement and function. A world without structure, or one in which nothing moves, that’s not possible. Fictional worlds not founded on structure, movement and function are not possible. Without any one of them the imagined world evaporates to nothing.”

“Strange as this seems, even the most outlandish fantasies depend upon the foundational realities of structure, movement and function.”

After giving these things some amused thought, Alcibiades says, “so fiction tests reality, the winged centaurs of mythology can take up riders and fly to another world but only if both worlds are pervaded by structure, movement and function. Socrates, it appears that today we are getting down to the very essence of things.”

Eleazar says, “that is exactly what we are doing. Customary thinking takes structure, movement and function for granted. These foundational realities become underlying assumptions whose roles they feel no need to explain, and because of this ordinary thinking lacks solid foundations. A fundamental understanding of the

universe is impossible for them because the foundational role these abstract realities play is ignored.”

Alcibiades says, “perception hides reality but we see what the herd cannot. We use our minds to overcome delusions and understand the realities hidden by perception.”

Eleazar says, “but this time the misconception is in our minds, not in sense perception. The hinderance lies in the practical way humans use causation in our lives and reasonings. We are correct to look for explanation in causation but our practical conception of causation blinds us to the foundational realities accurate cosmology requires. Causation in our practical minds is local and temporal, and because of this we only look for causes that originate at places and times.”

“Complicating things further is the heuristic tendency of limited personality to simplify. While knowing temporal causation is distributed over a range of contributing causes we identify one salient cause, and see causation in this far simpler light. Like any heuristic this behavior is often beneficial. It solves the problem of the moment which is why we deploy it. However, every heuristic behavior generates error. The one cause we heuristically assign isn’t the sole cause no matter how many present difficulties it helps us solve.”

“The purpose of heuristic behaviors is to enable us to solve our momentary problems in a timely manner so we can get by in life. Heuristics do not provide complete answers to any of the problems they enable us to live with, and their unavoidable generation of

errors make them unsuitable for understanding the universe. As philosophers we need a deeper understanding of causation. One that explains the origin of the causes that the ordinary heuristic conception of causation pays attention to.”

“Real universal causation is not local and temporal. The cause of all reality does not operate the same way as the local and temporal causation operating within it. The nature of all things has a universal cause that drives the coming to be and passing away of local and temporal things.”

“In the infinite and eternal universe causation is everywhere and continuous. Causation is a universe wide process that never had a beginning and will never have an end. To formulate a true explanation for the overall nature of things we need to stop looking for a first cause. Instead, we look for a universal cause. A cause that is infinite and eternal. A cause that pervades the infinite universe and operates in eternal time. A cause that is the root of all local and temporal causation.”

Socrates says, “A theory of origins without a beginning. Isn’t that a contradiction in terms?”

Eleazar ignores the question and continues his explanation.

“Let’s begin with structure. Where does structure in the physical universe of matter come from? What causes all the very natural examples of structure we see all around us? These questions present a conundrum even when asked from an infinite and eternal

perspective. When I first realized that a form of universal causation must exist, the only answers I could form were fine examples of special pleading because I was unable to provide an empirical explanation of how an infinite and eternal causation operates in the real world of things.”

“I knew some form of universal causation existed, but I was not able to understand it, then I met Leucippus and learned about elemental atoms. I am deeply indebted to Leucippus for a great many things. He brought the universe to life. He showed me that the building blocks of matter are not the dead bricks of human constructions, but whole living things made up of parts that are ever in motion. Leucippus showed me how structure, movement and function operating at the elemental level are the foundation of life itself. By showing how every particle operates he opened the door to a practical understanding of universal causation.”

“Structure in physical matter begins with atoms. All atoms consist of ingredients drawn from the same larder of sub-atomic particles. All atoms share a distinct type of framework, an atomic structure. All atoms have movement of their component parts within this structure. The thing that makes an atom of one element distinct from atoms of other elements is the function that emerges from the structural parts in motion.”

“Consider it from an operational perspective, an atom of one element has the distinct set of ingredients for that element, which means its structure is slightly different from the structure of the

atoms of other elements. Because each element has a distinct composition and framework, all the atoms of a distinct element share a pattern of inner movement that is distinct from atoms of other elements. From each elements distinct framework and inner movement a distinct elemental function emerges. Function, the crucial feature of every atom, emerges from movement within the individual atom's physical being. Each atom is an ongoing operation of moving parts, with function emerging from the atoms operation."

"In this living universe whole things are greater than the sum of their parts and with atoms the greater than sum thing is each atoms elemental function. Emergent Wholeness is a living principle wherein the very matter things consist of is itself purposeful at the particle level. A form of thriving operating at the elemental level pervades the entire universe making the universe itself a living thing. Emergent Wholeness is the life principle and it operates within physical matter at the elemental level. Function and, by extension, purpose are products of Emergent Wholeness. From the particle level on up we live in a purposeful universe."

"At the elemental level each atom's function is to be the element it is, and every atom has movement within its structure. Thus, every single building block of physical reality is a prototypical instance of structure, movement and function. The compounds formed by the bonding of atoms are structured by the elemental atoms they consist of. So, simple compounds get their structure from their atoms as does every physical thing in the universe no matter how complex its

composition may be. Physical things come to be by the processes of combining atoms and pass away in decaying processes that enable recombination. So, structure in the physical universe is the result of processes at the particle level.”

“The entire universe of things is one vast ongoing process wherein things within it come to be by various combining processes, these things exist for a time and then they pass away in processes of decay. Thus, far beyond the limits of our perception, the entire universe itself is structured as one whole thing, a living thing, continuously undergoing changes throughout the processes of its being, like a living body.”

“At the particle level elemental function emerges and gives each atom its purpose. Each atom has a single purpose, which is to be the element it is. Purposeful being is the greater than sum result of Emergent Wholeness at the particle level. Translated upwards the greater than sum result of Emergent Wholeness operating throughout all spacetime is a thriving purposeful universe in which all things have their being. An ultimate whole of which every atom is a functional part.”

Socrates says, “you’re advancing further than your present argument supports. What about structure in non-physical things? Abstract things are all instances of structure, but they are not made of elemental atoms. Where does their structure come from?”

Eleazar says, “all abstract realities are grounded in physical reality. Abstract things such as number arise from physical reality. Proper

use of language requires us to keep abstractions of every kind grounded in physical things because everything real about them has a physical origin. Number has its origins in collections of things and so do sub-concepts derived from number, such as sum. A sum is the total number of things in one or more collections subjected to a mathematical operation. Sum is an example of an abstract thing being grounded in operations involving real or potential physical things. Likewise, geometry is the abstract description of real or potential physical objects. Abstract realities emerge from the physical universe. The structure of non-physical realities emerges from their relationship to the universe of physical things. Abstract things get their structure from the real or potential physical things from which they emerge.”

Alcibiades says, “so the winged centaurs of fiction are based in a potential reality. They do not exist in fact, but could exist in a fictional world founded on the same foundational reality as our own.”

“Yes, that’s correct,” says Eleazar.

Eleazar says, “In the world of things, structure and function translate upwards. Things get their structure from the atoms they consist of, but a things function is not the sum of the atoms it consists of, instead its function is to be the thing it is. Emergent Wholeness is now seen in the things function, to be the whole thing it is. It is the nature of every greater than the sum of its parts thing to function as the thing it is. Function on this level emerges from the collective particle movement within the structures of all its atoms. So

the single function of being a thing emerges from all the distinct instances of particle movement within all of its atomic structures. Being is not some sort of random accident. It is the result of the processes I am calling Emergent Wholeness operating at the particle level enabling whole things to come to be and function as the things they are. All being is embodied being, be it inert or living.

Alcibiades asks, “what is it that makes one thing living and another thing inert? What causes life?”

Eleazar says, “life is caused by the same operations that form inert things, the combination of its physical atoms into functional being, but in living things function in the form of a purposeful homeostatic personality emerges as an advanced aspect of being and operates processes that maintain the life of the organism.”

“Atomic structure and particle level movement make us reconsider the word thriving and to what things it applies. Particle movement drives the continuous operations going on in the matter a thing consists of. So, beneath the appearances of perception inert things thrive. The inert things being emerges from the collective function of all its atoms and in this way it purposefully thrives as the thing it is. At the particle level an imperceptible thriving underlies the nature of inert things as well as the living.”

“Living beings are collections of atoms from whose collective structure and movement a purposeful homeostatic personality emerges. An instance of homeostatic personality emerges as function from the collective movement within the physical beings atomic

structure. An instance of homeostatic personality is a real abstract thing but the visual meaning of the word emerge must be avoided here because all personality is embodied. In one very limited sense an instance of personality is an autonomous thing, but operationally it is intertwined with the living things physical being. Personality as a real abstract thing is coincident with the collection of atoms it emerges from, and its emergence is an ongoing process. Life is a process, born of function, thriving and purpose operating at the particle level. Life is an operation of Emergent Wholeness that happens when the collective function of a physical thing animates it with homeostatic personality.

“In very simple organisms this personality is entirely homeostatic and one must strain to see the rudiments of personality in its operation but they are there. We don’t give an individual pond slime cell a name and keep it as a pet but the living purposes that keep it alive are organized according to the life principle of mind, heart and will personality structure.”

“Personality is the fourth foundational reality. Rocks do not have a homeostatic personality but the lichens growing on them do.”

Alcibiades chuckles, flexes his muscles and says, “I am the rock.”

Eleazar says, “no, you are Alcibiades, because that is who emerges from the present collection of atoms you consist of.”

Socrates says, “I think I understand. Is it correct to say that Alcibiades’ personality is an instance of Emergent Wholeness, the

abstract foundational reality we are calling personality emerging as an embodied personal being? In your cosmology is Alcibiades' personality a non-physical thing operating coincidentally with his physical aspect.”

“Yes,” says Eleazar, “and that is a good way to begin rethinking personality from what it is conventionally conceived as being. From there we can begin thinking about what personality really is.”

“In conventional thinking human personality is the conscious self. What we think, the feelings we express, the desires we experience, and the determinations formed by our conscious self. In conventional thinking the strongest manifestations of our conscious self are our intentions. In everyday social life we use the intentions we perceive in others as a basis for meaningful interaction with them. A heuristic perspective like this is useful for living in the moment but because all heuristics generate error it is not useful for philosophical discernment.”

“Much of our complete personality is not available to our conscious mind. The homeostatic part of our personality is subconscious. Our conscious self knows we are breathing, but only pays attention to breathing when it has reason to. The homeostatic part of our personality pays attention to every breath. It's a different form of paying attention. It's an aspect of human personality characterized by consistency rather than change. The homeostatic personality maintains stability as our bodies age and our personalities evolve.

The sole intention of the homeostatic personality is to maintain our being.”

“The conscious self is diverse. One day it’s ambitious, the next day it’s lazy. Is that who we really are? Because the conscious personality is reined in by the homeostatic personality, which is the more valid self, the one reined in or the one gone off to some temporary extreme? Aren’t we much more the homeostatic personality that keeps the conscious personality alive? Perception is enthralled by the dramatic conscious self and this enthrallment hides the deeper reality of who we really are. The less dramatic aspects of personality may not single us out as individuals but they do play the more substantial role in our being what we are.”

“To form an accurate idea of what personality really is we need to examine where it comes from and how it develops. Personality has its origin in atoms combining into things that get their structure from the atoms they consist of. For a concrete example let’s look at Socrates. The abstract personal entity which is Socrates’ personality has organized itself within and as a result of the physical entity that is Socrates’ body.”

“The human being, Socrates, began developing in his mother’s womb and has been moving through time since then. The life of Socrates has been a bodily process coincident and corresponding with the processes of his homeostatic personality. Within Socrates’ body, as it grew, the conscious personality of Socrates developed.”

“Individual human life is a single unified process involving both physical and non-physical aspects of being. The subconscious personality of Socrates regulates and is regulated by bodily functions. The homeostatic personality and the homeostatic bodily processes corresponding to it maintain the balances necessary to his physical and psychological life. On the conscious level Socrates experiences the universe as an individual human being moving bodily through time and space. He is shaped by this experience which is also in many ways shaped by him.”

“Being a conscious person what he feels about his experiences has a crucial role in shaping his own personality. Alongside every bodily experience is a conscious mind, heart and will interfacing with itself and the world. The conscious personality processes the details of life while the homeostatic personality operates the organism.”

“The abstract inner realities of personality emerge from embodied experiences and so do complex social realities. Socrates, son of Sophroniscus, being the physical offspring of Sophroniscus, relates to his father physically before anything else. All the social realities of their relationship emerge from the physical relationship of their embodied beings. All the social realities of our very complex cultures emerge from the relationships of embodied human beings to one another. Our understanding of every social phenomenon must be grounded in the realities of embodied beings to be meaningful. Embodied human beings are the atoms of social reality.”

“The non-physical processes of Socrates’ being are coincident with and correspond to physical processes. Thus, the physical bodies development, all the life processes of Socrates’ body and its movement through spacetime are the primary means by which the conscious personality of Socrates comes to be. The crucial reality in the creation of Socrates, the human being, are the lifelong processes of embodied being. The same processes in another body created Alcibiades and both of you are individual personalities by reason of your separate physical beings and separate life processes.”

“The individual self is shaped by many diverse processes resulting in an individual human personality, a strangely hard-edged non-physical thing. As a hard-edged abstraction conscious human personality is unique because it is the opposite of one single thing. Structure is structure, number is number, and other hard-edged abstract entities are likewise one consistent thing but not personality. Conscious human personality is a world of disparate cognitions continuously self-organizing into an individual personal identity characterized by mind, heart and will. There are reflective aspects of our conscious personality that play a small role but these are only a tiny part of the self-organization that operates within our being.”

“Personality structure is a special form of purposeful organization which in operation creates an individual identifiable self that has a discernable outline.”

“I’ll never struggle to see where the personality of Socrates ends, and the personality of Alcibiades begins. The complex processes that make this possible are the mysterious personality organizing operations of Emergent Wholeness.”

“We see the results of this organizing principle in all the various instances of personality. The holistic operations of personality emergence are informed by function emerging from every atom of the beings physical aspect and the organizational principle that I have been calling personality operates using that. Personality is a very small common word for something vast and incomprehensible when we begin thinking of it in this way, but it’s the only word we have for it.”

“Function is at the heart of being. Every inert thing exists to be what it is. Every living thing strives to be what it is. Every conscious being strives to be the individual that it is. We see the rudiments of this in animals and it finds its fuller expression in conscious human personality. As operations of Emergent Wholeness, being and personality emerge from processes operating at the particle level. That may sound simplistic but in operation it’s infinitely and eternally complex.”

“Personality is the fourth foundational reality. Like structure, movement and function personality’s role as a foundational reality is treated as an underlying assumption in conventional heuristic thinking. Humans are social by nature and adept at using a vast array of interpersonal heuristics. Ordinary social functioning in

human societies is intuitive, and complex. Being heuristic by nature our social abilities hobble accurate philosophical calculation.”

“Like so many other things we have discussed today looking beneath the common underlying assumptions is key to understanding the processes of reality. Our own individual personality pervades our understanding of the universe so we never question our own individuality. We know we are distinct and assume everyone else is too. If this were not the case, individuality would be regarded as miraculous. Personality structure as part of the processes of Emergent Wholeness has a foundational role in the process of living things coming to be, existing for a time and passing away.”

Socrates says, “Unlike a concrete mathematical principle which can be proven, personality as an organizing principle is very abstract.”

Eleazar says, “yes, personality is a most abstract thing. However, as we did with structure, movement and function, fiction can be used to test whether personality is a foundational reality or not. A fictional world without structure is impossible and so is one where there are living characters without mind, heart and will personality structure. Aries, might be said to be without feeling, but this is just an allusion to the sentiments of the god of war being darker than our own.

Personality is a more diverse entity than structure, movement or function so a storyteller could create a character without will, a sort of ultimate slave, but that characters fictionally nonexistent will would prove the experiment by its conspicuous absence.”

“A protagonist without a will is very unlikely. A story may begin on that premise but a will would emerge and challenge the ultimate slave narrative. Any fiction premised on a world without personality is certain to rely on the conspicuous absence of its absence as the potential reality it’s based on. In any world, fictional or real, mind, heart and will personality structure will be a foundational reality.”

Socrates says, “so, conscious personality, the thinking mind, the feeling heart and the self-determinations of human will emerge from vast diversity into a single self-conscious human identity because of the foundational realities operating in the universe.”

“Yes,” says Eleazar, “and the development of conscious personality onto the framework of homeostatic personality introduced a freedom and creativity into our world that simple homeostatic personalities do not possess.”

“In homeostatic personality the mind, heart and will structure thrives within an ever changing environment but the homeostatic personality is not free in the human sense of that word. Each plant is individual in the sense that no two plants are exactly alike, but not because a self-conscious personal identity is formed by its life cycle. The self-conscious aspect of human personality is a very special form of Emergent Wholeness.”

“Conscious personality can absorb many of the temporal causes experienced in its environment rather than react to them as a purely homeostatic personality must. Then, rather than reacting, conscious personality can choose to act as it wishes, including the ability to do

nothing at all about an event which a purely homeostatic personality, dominated by process, would have to react to. Of all the many things setting humans apart from other organisms, our capacity for resisting the force of events and making personal choices is the most profound. Intention independent of external cause is a most human trait.”

“But plants are not slaves,” says Socrates.

“No, they are not,” says Eleazar, “but they are not creatures of choice either.”

“What about animals?” says Alcibiades. “Horses have a will of their own. A good rider shapes the horses will to his own desire and avoids fighting the horse whenever that can be avoided.”

Socrates says, “Alcibiades, this is no time to complicate things. Obviously there are degrees of consciousness and right now we are discussing human consciousness. Let’s stick to that.”

Eleazar says, “because conscious personality developed from homeostatic personality we see a gradient from the fully conscious down to the fully homeostatic. The mind, heart and will structure is consistent but the character of its varieties vary across this wide gradient.”

Signing Off

That’s the end of the text narration, I hope I didn’t lose you.

Get the PDF from Limitation Philosophy dot com slash youtube if you want to examine the philosophy more carefully.

Tom's books are:

Thank You, Mr. Darwin, with Ockham's Epiphany, (Pause after saying title)

This is a pair of short stories that serve as an introduction to Limitation Philosophy, and Tom's other book.

The Logic of Limitless, (Pause after saying title)

a novel, in the historical fiction genre.

Logic of Limitless, which Tom calls the L O L, is an extended Socratic Dialogue in novel form.

The Logic of Limitless is premised on the idea of: What if Socrates has confronted the men of Athens as a much younger man. The ultimate man of reason facing down ignorance and superstition with the threat of the death the real Socrates suffered hanging over his head, but at the prime of his life, rather than when his life had mostly run its course.

So, there is a compelling story happening as the details of the philosophy are unfolded in a succession of Socratic Dialogues.

End Screen Links

These end screen links are to you tube videos of Tom's narrations of Thank You, Mr. Darwin and Ockham's Epiphany.

These are faceless videos, each of them is a narration of a short story with a variety of high definition nature videos. Mountain sunsets, insects on flowers, exotic animals in the wild, that sort of stuff.

The idea is to give the viewer something interesting to watch while they're listening to the narration.

The text of these stories and audio downloads of these narrations are available free of charge and without encumbrance from Limitation Philosophy dot com slash Youtube (Limitationphilosophy.com/youtube)

We hope you have enjoyed this presentation brought to you by Solved Philosophy.

Pronounce

Alcibiades = Al si by a dees (If you already say this one way, just use your pronunciation)

Leucippus = Lou sip us (looks complicated, pronounces simple)

Eleazar = El E A zar (L E A Czar)

Homeostatic (Home E O static)

Sophoniscus = Saw Fron is Cuss, the is isn't like is s