



1
00:00:06,940 --> 00:00:05,390
a good afternoon to everyone it's a bit

2
00:00:10,790 --> 00:00:06,950
of a change of tempo

3
00:00:14,480 --> 00:00:10,800
I've been listening to wonderful talks

4
00:00:17,450 --> 00:00:14,490
and very precise simple and concise

5
00:00:19,760 --> 00:00:17,460
terms and now we move into a domain

6
00:00:22,820 --> 00:00:19,770
that's a little more philosophy and I

7
00:00:24,439 --> 00:00:22,830
hope to be just as precise but for me

8
00:00:26,990 --> 00:00:24,449
it's a little more difficult and more

9
00:00:29,990 --> 00:00:27,000
evil it's difficult anyway we'll see how

10
00:00:33,830 --> 00:00:30,000
it goes the subject intent and the

11
00:00:38,420 --> 00:00:33,840
process of becoming conscious and the as

12
00:00:40,970 --> 00:00:38,430
this subject is a vast subject the hope

13
00:00:43,880 --> 00:00:40,980

I have is of going into one small

14

00:00:46,639 --> 00:00:43,890

element of shining a light in in one

15

00:00:49,600 --> 00:00:46,649

small area of it which is the area of

16

00:00:54,920 --> 00:00:49,610

concept formation how do we form

17

00:00:57,049 --> 00:00:54,930

concepts what are concepts and if if we

18

00:00:59,630 --> 00:00:57,059

can just handle that little bit because

19

00:01:02,090 --> 00:00:59,640

it's not it's quite in the center of

20

00:01:04,340 --> 00:01:02,100

things since there's it's about the

21

00:01:07,039 --> 00:01:04,350

relationship between subject and its

22

00:01:12,560 --> 00:01:07,049

object the knower and the known the

23

00:01:16,460 --> 00:01:12,570

observer and the observed so the role of

24

00:01:18,710 --> 00:01:16,470

intent in concept formation intent this

25

00:01:20,530 --> 00:01:18,720

is what we'll be talking about intent

26

00:01:26,120 --> 00:01:20,540

what is it

27

00:01:30,080 --> 00:01:26,130

concepts how do they arise just a brief

28

00:01:33,890 --> 00:01:30,090

look at intent and causality and some

29

00:01:38,480 --> 00:01:33,900

implications of it all now as a starting

30

00:01:41,170 --> 00:01:38,490

point I want to take a letter to the new

31

00:01:44,359 --> 00:01:41,180

scientist in the most recent edition

32

00:01:46,399 --> 00:01:44,369

that was a short letter that was

33

00:01:48,350 --> 00:01:46,409

referring to an article that was there

34

00:01:51,980 --> 00:01:48,360

earlier but that was published earlier

35

00:01:57,380 --> 00:01:51,990

by David Bainbridge and this is what the

36

00:02:00,440 --> 00:01:57,390

letter said David brain bridge

37

00:02:02,899 --> 00:02:00,450

description of consciousness including

38

00:02:05,319 --> 00:02:02,909

for example the fact that we do not know

39
00:02:08,950 --> 00:02:05,329
where in the brain consciousness happens

40
00:02:14,620 --> 00:02:11,260
scott mccloud in his book understanding

41
00:02:16,900 --> 00:02:14,630
comics describes the comics story as

42
00:02:22,270 --> 00:02:16,910
whatever is happening in the blank

43
00:02:24,970 --> 00:02:22,280
spaces between the panels and he goes I

44
00:02:28,540 --> 00:02:24,980
want to say this whoops sorry

45
00:02:32,020 --> 00:02:28,550
what if in our minds what of our minds

46
00:02:34,960 --> 00:02:32,030
function like a comic they snap pictures

47
00:02:37,150 --> 00:02:34,970
and our consciousness is simply the

48
00:02:45,480 --> 00:02:37,160
story the mind construct surround these

49
00:02:55,210 --> 00:02:52,390
now I pick up three points from this one

50
00:02:58,630 --> 00:02:55,220
point seems to be the suggestion that

51
00:03:01,750 --> 00:02:58,640
the crucial part is happening outside of

52
00:03:07,510 --> 00:03:01,760
consciousness not in the conscious mind

53
00:03:11,950 --> 00:03:07,520
the second point that I consider is the

54
00:03:17,200 --> 00:03:11,960
fact that the mind is consciousness and

55
00:03:20,320 --> 00:03:17,210
unconsciousness it's one system working

56
00:03:23,560 --> 00:03:20,330
apparently in two manners this is not

57
00:03:26,260 --> 00:03:23,570
there directly stated it's not denied

58
00:03:29,310 --> 00:03:26,270
and not stated in this and the third

59
00:03:32,470 --> 00:03:29,320
point is the point that's left out and

60
00:03:36,490 --> 00:03:32,480
it's left out very commonly in

61
00:03:40,750 --> 00:03:36,500
discussions of this sort and that is the

62
00:03:45,190 --> 00:03:40,760
question of intent and the implication

63
00:03:52,600 --> 00:03:45,200

of intent in this whole in in in in in

64

00:03:53,130 --> 00:03:52,610

the working of the mind so a let's move

65

00:03:58,390 --> 00:03:53,140

there

66

00:04:03,520 --> 00:03:58,400

what is intent let's say you have the

67

00:04:07,090 --> 00:04:03,530

intent to overtake a vehicle on the road

68

00:04:09,670 --> 00:04:07,100

you want to pass someone up where is

69

00:04:13,180 --> 00:04:09,680

that intent you might have the thought

70

00:04:15,910 --> 00:04:13,190

in your mind but the thought isn't yet

71

00:04:23,710 --> 00:04:21,490

the intent is somewhere deeper the

72

00:04:28,270 --> 00:04:23,720

intent to overtake is something you feel

73

00:04:30,310 --> 00:04:28,280

more viscerally you have a muscle

74

00:04:32,380 --> 00:04:30,320

tension you have maybe a facial

75

00:04:35,260 --> 00:04:32,390

expression that goes with it you clasp

76

00:04:38,050 --> 00:04:35,270

the the the wheel a little tighter the

77

00:04:39,760 --> 00:04:38,060

driving wheel and so forth it works

78

00:04:43,480 --> 00:04:39,770

through the whole muscular system and

79

00:04:46,510 --> 00:04:43,490

the maybe the blood and the heart and in

80

00:04:49,030 --> 00:04:46,520

the end of it all if we're looking for

81

00:04:54,850 --> 00:04:49,040

the origin of intent we've got to go

82

00:05:00,610 --> 00:04:54,860

into maybe every cell of the body on the

83

00:05:05,310 --> 00:05:00,620

other hand if we look for the outcome

84

00:05:08,290 --> 00:05:05,320

the objective of intent it's very easy

85

00:05:13,180 --> 00:05:08,300

the objective of it then to overtake is

86

00:05:15,270 --> 00:05:13,190

to overtake if the or Europe if you have

87

00:05:18,670 --> 00:05:15,280

the intent to stand up the objective is

88

00:05:23,080 --> 00:05:18,680

if you stand up if you have the intent

89

00:05:25,390 --> 00:05:23,090

to be home at seven o'clock the intent

90

00:05:27,880 --> 00:05:25,400

in other words we name it by its

91

00:05:33,490 --> 00:05:27,890

endpoint by the outcome which is

92

00:05:36,909 --> 00:05:33,500

singular and the origin of intent sort

93

00:05:40,330 --> 00:05:36,919

of gets lost it goes it multiplies

94

00:05:43,960 --> 00:05:40,340

becomes its mal its multi-pronged going

95

00:05:46,810 --> 00:05:43,970

back a very rough diagram we can just

96

00:05:50,920 --> 00:05:46,820

think of intent the outcome on on the

97

00:05:53,530 --> 00:05:50,930

right is singular and as we go back

98

00:06:07,770 --> 00:05:53,540

it sort of dissipates into the whole

99

00:06:22,630 --> 00:06:19,090

hey wait you wait here what what was in

100

00:06:26,680 --> 00:06:22,640

your mind well as doing that what was

101
00:06:31,180 --> 00:06:26,690
happening what did you think while I'm

102
00:06:33,430 --> 00:06:31,190
doing that wait wait yes what what was

103
00:06:35,080 --> 00:06:33,440
going on now I could ask this but we're

104
00:06:37,660 --> 00:06:35,090
not going to manage in 20 minutes

105
00:06:39,790 --> 00:06:37,670
so what I do is very quickly I say with

106
00:06:41,890 --> 00:06:39,800
all the different things that came and

107
00:06:44,410 --> 00:06:41,900
you imagined in your mind there's one

108
00:06:48,750 --> 00:06:44,420
place where you were all where you all

109
00:06:55,320 --> 00:06:48,760
had the same had the same structure and

110
00:06:59,230 --> 00:06:55,330
that is unintended that you have here

111
00:07:04,810 --> 00:06:59,240
you all meet on it and what is that

112
00:07:12,850 --> 00:07:04,820
intent what is the intent where we were

113
00:07:14,710 --> 00:07:12,860

all coming yes we do to wonder what's

114

00:07:17,920 --> 00:07:14,720

going on yes but some of you might have

115

00:07:22,180 --> 00:07:17,930

thought yes something I was picking up

116

00:07:27,880 --> 00:07:22,190

something so the intent the intent was

117

00:07:31,770 --> 00:07:27,890

that there's something there so we all

118

00:07:34,350 --> 00:07:31,780

met on the intent that there be a thing

119

00:07:37,420 --> 00:07:34,360

that's very important it's not nothing

120

00:07:41,440 --> 00:07:37,430

the fact that there's has to be some

121

00:07:44,080 --> 00:07:41,450

entity there so we were all aiming at

122

00:07:47,020 --> 00:07:44,090

entity hood if you want to call it

123

00:07:49,780 --> 00:07:47,030

something that has to be at the end

124

00:07:57,119 --> 00:07:49,790

can't remember my next slide is yes so

125

00:08:01,079 --> 00:07:57,129

if we look at the a oh it's moved

126

00:08:06,540 --> 00:08:01,089

here it comes and by the way you were

127

00:08:17,579 --> 00:08:10,379

and when I say the lady the word ladybug

128

00:08:19,169 --> 00:08:17,589

what comes into your mind yes again some

129

00:08:21,389 --> 00:08:19,179

people have an image some people have

130

00:08:23,070 --> 00:08:21,399

something that they a memory that comes

131

00:08:24,899 --> 00:08:23,080

back some people might see the word

132

00:08:26,999 --> 00:08:24,909

written up or hear the word or whatever

133

00:08:30,809 --> 00:08:27,009

it is but these are only the triggers of

134

00:08:34,170 --> 00:08:30,819

the concept the concept ladybug that you

135

00:08:37,379 --> 00:08:34,180

have in your mind is actually myriad

136

00:08:40,370 --> 00:08:37,389

things coming together small it's red

137

00:08:44,370 --> 00:08:40,380

it's spotted the whole idea of insect

138

00:08:46,590 --> 00:08:44,380

alive able to fly what's it doing inside

139

00:08:49,470 --> 00:08:46,600

in the room and memories that you have

140

00:08:51,600 --> 00:08:49,480

in all sorts of associations of maybe

141

00:08:54,300 --> 00:08:51,610

joy and beauty and there are so many

142

00:08:57,480 --> 00:08:54,310

things that all fuse together in that

143

00:09:02,460 --> 00:08:57,490

moment when you say when you come to the

144

00:09:05,670 --> 00:09:02,470

idea or form the concept ladybug how

145

00:09:09,389 --> 00:09:05,680

does that happen if it were the

146

00:09:11,009 --> 00:09:09,399

irrational mind it couldn't do it all

147

00:09:14,540 --> 00:09:11,019

those things we can't think of all at

148

00:09:16,920 --> 00:09:14,550

once in a sudden in a split-second and

149

00:09:19,499 --> 00:09:16,930

even if we did it would be a compendium

150

00:09:25,499 --> 00:09:19,509

of things it wouldn't be some one thing

151

00:09:26,600 --> 00:09:25,509

fused like it was so what is actually

152

00:09:31,920 --> 00:09:26,610

going on

153

00:09:34,290 --> 00:09:31,930

at that moment and the answer to the

154

00:09:38,970 --> 00:09:34,300

problem comes back to what we said about

155

00:09:41,189 --> 00:09:38,980

intent intent you through the you thro

156

00:09:43,829 --> 00:09:41,199

the intent out of coming up with

157

00:09:48,960 --> 00:09:43,839

something and depending on what thing

158

00:09:52,499 --> 00:09:48,970

that is a whole area of qualities sort

159

00:09:54,870 --> 00:09:52,509

of change into attributes of that object

160

00:09:59,100 --> 00:09:54,880

and you have the object that you're

161

00:10:02,340 --> 00:09:59,110

talking about and so if I want to be

162

00:10:04,559 --> 00:10:02,350

very just a graphic idea the intent is

163

00:10:07,590 --> 00:10:04,569

the blue arrow so you're heading down

164

00:10:09,310 --> 00:10:07,600

and you're before anything is there

165

00:10:14,050 --> 00:10:09,320

you're aiming

166

00:10:16,980 --> 00:10:14,060

at the at an empty spot saying I'm going

167

00:10:20,259 --> 00:10:16,990

to get some thing to come out there and

168

00:10:22,689 --> 00:10:20,269

then depending on what your which

169

00:10:26,290 --> 00:10:22,699

direction the whole situation is that

170

00:10:31,420 --> 00:10:26,300

thing fills up with meaning really many

171

00:10:32,579 --> 00:10:31,430

meanings relative to what a whatever it

172

00:10:44,129 --> 00:10:32,589

is yes

173

00:10:57,370 --> 00:10:44,139

so M this I think a is what leads us yes

174

00:11:01,090 --> 00:10:57,380

to our to our ladybug now M it's this

175

00:11:04,090 --> 00:11:01,100

whole realm of things that fuse or come

176

00:11:05,710 --> 00:11:04,100

to us in the unconscious mind and it's

177

00:11:08,710 --> 00:11:05,720

the moment that they fuse into the

178

00:11:10,720 --> 00:11:08,720

object that we become conscious for that

179

00:11:12,519 --> 00:11:10,730

I'd need to bring some other slides and

180

00:11:14,470 --> 00:11:12,529

show you how it works but you know it

181

00:11:17,559 --> 00:11:14,480

from double drawings and things like

182

00:11:20,110 --> 00:11:17,569

that our mind clicks into one view into

183

00:11:23,319 --> 00:11:20,120

another view and were not conscious of

184

00:11:24,850 --> 00:11:23,329

the buildup in any way the fusion the

185

00:11:27,090 --> 00:11:24,860

build up whatever you want to call it

186

00:11:30,819 --> 00:11:27,100

the coming together happens out of

187

00:11:32,949 --> 00:11:30,829

consciousness and consciousness awakens

188

00:11:39,040 --> 00:11:32,959

with the object with the concept that

189

00:11:43,569 --> 00:11:39,050

arrives so from this we can conclude the

190

00:11:49,500 --> 00:11:43,579

mind conscious not conscious and in both

191

00:11:53,470 --> 00:11:49,510

infused with intent produces concepts

192

00:11:57,639 --> 00:11:53,480

there's no essence to the concept but in

193

00:12:02,470 --> 00:11:57,649

acting as if there was one zoom yes the

194

00:12:06,270 --> 00:12:02,480

arrow the concept is formed and such is

195

00:12:13,300 --> 00:12:09,790

and since time is short

196

00:12:15,310 --> 00:12:13,310

I just one little anecdote for the for

197

00:12:21,010 --> 00:12:15,320

the end if we look at intent and

198

00:12:23,890 --> 00:12:21,020

causality we saw intent as the point the

199

00:12:28,690 --> 00:12:23,900

endpoint is singular and that's the name

200

00:12:33,130 --> 00:12:28,700

of what's going on the beginning a fuses

201
00:12:37,240 --> 00:12:33,140
back into the whole system and if we and

202
00:12:44,020 --> 00:12:37,250
this is as much part of reality as is

203
00:12:46,840 --> 00:12:44,030
the same structure reversed which is

204
00:12:49,750 --> 00:12:46,850
causality as it's usually described

205
00:12:53,430 --> 00:12:49,760
without going into and so you have the

206
00:12:55,630 --> 00:12:53,440
initial impulse the impulse spreads a

207
00:12:57,730 --> 00:12:55,640
one billiard ball knocks another

208
00:13:00,520 --> 00:12:57,740
billiard ball that one knocks a few

209
00:13:02,470 --> 00:13:00,530
others that knocks a few others a energy

210
00:13:05,230 --> 00:13:02,480
dissipates in friction and so on and so

211
00:13:07,510 --> 00:13:05,240
forth and in the end of it all it's all

212
00:13:11,620 --> 00:13:07,520
dissipating out into the world as the

213
00:13:15,760 --> 00:13:11,630

the world's entropy Rises and so we have

214

00:13:18,280 --> 00:13:15,770

a form akin to a contrast of foams and

215

00:13:22,600 --> 00:13:18,290

it's interesting to note that causality

216

00:13:29,050 --> 00:13:22,610

of course is with the push and intent is

217

00:13:34,180 --> 00:13:29,060

being drawn to an end these are just a

218

00:13:36,310 --> 00:13:34,190

few thoughts that come from that that we

219

00:13:39,310 --> 00:13:36,320

have time for right now in peering into

220

00:13:42,970 --> 00:13:39,320

how concepts are formed and taking back

221

00:13:47,350 --> 00:13:42,980

from the article in the New Scientist

222

00:13:50,440 --> 00:13:47,360

where the person is trying to describe

223

00:13:54,700 --> 00:13:50,450

things in terms of what you see and what

224

00:13:57,610 --> 00:13:54,710

you don't see and leaving out according

225

00:14:01,660 --> 00:13:57,620

to the way I understand it the whole

226

00:14:06,630 --> 00:14:01,670

impulse of intention and of course it's

227

00:14:20,170 --> 00:14:06,640

subjectivity and with that I conclude

228

00:14:31,160 --> 00:14:27,319

yes right it wasn't a thought process it

229

00:14:34,009 --> 00:14:31,170

was a knowing yes it wasn't any cause or

230

00:14:38,210 --> 00:14:34,019

effect it was right how do you explain

231

00:14:40,100 --> 00:14:38,220

Oh a there are two things there first of

232

00:14:42,319 --> 00:14:40,110

all if you want an explanation of your

233

00:14:44,360 --> 00:14:42,329

intuition in knowing what I was thinking

234

00:14:45,860 --> 00:14:44,370

about there are people here who can

235

00:14:48,530 --> 00:14:45,870

think of that but much better than I

236

00:14:50,030 --> 00:14:48,540

could yes but if you're talking about

237

00:14:52,790 --> 00:14:50,040

the fact that you did come up with

238

00:14:55,460 --> 00:14:52,800

something yes sure you came up with

239

00:15:00,769 --> 00:14:55,470

ladybug but the whole idea what drove

240

00:15:05,750 --> 00:15:00,779

you to an to an a concrete object yes to

241

00:15:09,470 --> 00:15:05,760

a some kind of entity some thing is they

242

00:15:13,220 --> 00:15:09,480

say the mindset you had of or the intent

243

00:15:15,410 --> 00:15:13,230

of reaching such a single object because

244

00:15:24,560 --> 00:15:15,420

the mind can be geared to in another way

245

00:15:26,150 --> 00:15:24,570

so we don't do that yeah yes you yes you

246

00:15:30,949 --> 00:15:26,160

you certainly picked up on something

247

00:15:33,970 --> 00:15:30,959

that was happening in my mind to Peter

248

00:15:38,500 --> 00:15:33,980

that was such a wonderfully artistic

249

00:15:43,040 --> 00:15:38,510

presentation of the the importance of

250

00:15:47,710 --> 00:15:43,050

intention but Ill wonder whether you've

251

00:15:52,269 --> 00:15:47,720

left out the other side which is that a

252

00:15:54,710 --> 00:15:52,279

large side of the cone that explores

253

00:15:59,660 --> 00:15:54,720

possibilities and we tend to emphasize

254

00:16:04,069 --> 00:15:59,670

in discussing consciousness uh too often

255

00:16:07,030 --> 00:16:04,079

a specific willed outcome rather than

256

00:16:09,860 --> 00:16:07,040

the distributed attention that explores

257

00:16:12,199 --> 00:16:09,870

possibilities intuitively with the right

258

00:16:13,850 --> 00:16:12,209

brain and so forth and I wonder if you

259

00:16:16,240 --> 00:16:13,860

would comment on that thank you very

260

00:16:18,380 --> 00:16:16,250

much for bringing it up because I I

261

00:16:20,690 --> 00:16:18,390

couldn't arrive there in the trend

262

00:16:24,470 --> 00:16:20,700

minutes that I had and her 15 minutes

263

00:16:26,240 --> 00:16:24,480

and yes very definitely this intent at

264

00:16:30,290 --> 00:16:26,250

finishing with an end this particular

265

00:16:32,210 --> 00:16:30,300

endpoint is one structure of intent and

266

00:16:33,110 --> 00:16:32,220

what you're talking about a right brain

267

00:16:35,180 --> 00:16:33,120

or something like that

268

00:16:37,880 --> 00:16:35,190

we can look at what it what happens when

269

00:16:40,850 --> 00:16:37,890

you let go of that intent and say and

270

00:16:49,820 --> 00:16:40,860

there's another structure forming thank

271

00:16:56,070 --> 00:16:53,460

what about intention 'less processes

272

00:16:59,639 --> 00:16:56,080

such as meditation and so on in which

273

00:17:02,579 --> 00:16:59,649

one tries to remove intention so as to

274

00:17:12,929 --> 00:17:02,589

come to a some sort of a conclusion or

275

00:17:16,919 --> 00:17:12,939

concept or formation the again the

276

00:17:20,360 --> 00:17:16,929

intent that I described here is the

277

00:17:24,240 --> 00:17:20,370

intent of the denotative conscious a

278

00:17:29,190 --> 00:17:24,250

rational mind and it's also the drive

279

00:17:32,130 --> 00:17:29,200

behind a classical science there is a

280

00:17:33,930 --> 00:17:32,140

letting go of all of that and the

281

00:17:38,540 --> 00:17:33,940

letting go of all of that is that it

282

00:17:42,330 --> 00:17:38,550

allows for a whole new possibility of of

283

00:17:44,610 --> 00:17:42,340

integration in fact I was going to do an

284

00:17:46,830 --> 00:17:44,620

exercise with you for that but I think

285

00:17:51,299 --> 00:17:46,840

we it's it's finished yes in no time now

286

00:17:53,130 --> 00:17:51,309

so but a in other words there is such a

287

00:17:56,669 --> 00:17:53,140

thing as letting go to get the big

288

00:17:59,850 --> 00:17:56,679

picture also of stepping back and

289

00:18:06,060 --> 00:17:59,860

wanting to get a feel of a hole because

290

00:18:09,120 --> 00:18:06,070

holes don't come through a hole he is

291

00:18:11,940 --> 00:18:09,130

not made by the rational mind the

292

00:18:13,130 --> 00:18:11,950

concept lands in in our lap so to speak

293

00:18:15,630 --> 00:18:13,140

ready-made

294

00:18:18,510 --> 00:18:15,640

but behind that is the working of the

295

00:18:21,630 --> 00:18:18,520

unconscious mind which is producing it

296

00:18:24,210 --> 00:18:21,640

and if we take away the goal of ending

297

00:18:27,650 --> 00:18:24,220

up with some particular thing there are

298

00:18:29,790 --> 00:18:27,660

all sorts of possibilities of the mind