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EPISTEMOLOGY

A Christian
Introduction to the
Theory of Knowledge

BOAZ ADHENGU

EPISTEMOLOGY



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Introduction

Medea, daughter of the King of Colchis, has betrayed her country and family out of love for the Greek adventurer Jason, who has brought her back to Greece. Now they have fallen on hard times, and to mend his fortunes Jason has left Medea and their two sons and is to marry the daughter of the King of Corinth. He does not understand the depth of her outrage; her sacrifice and devotion mean little to him. Medea realizes that there is only one way to bring home to Jason what he has done, what kind of commitment he has discounted. The only way to hurt him as much as he has hurt her is to kill their sons, depriving him of any descendants and leaving his life empty. But can she do this? They are her children too.

In Euripides' famous play, produced at Athens in the fifth century BC, Medea resolves to kill her sons, then goes back on her resolve when she sees them. Sending them away, she steels herself to do the deed, and speaks words which were to become famous:

"I know that what I am about to do is bad, but anger is master of my plans, which is the source of the greatest troubles for humankind".

She recognizes two things going on in her: her plans and her anger or *thumos*. She also recognizes that her anger is *master of the plans* she has rationally deliberated on carrying out.

What is going on here? We may think that nothing is going on that a philosopher needs to concern herself with; we simply have something which happens every day, though usually not in such spectacular ways. I think it better for me to do **A** than **B**, but am led by anger, or some other emotion, to do **B** instead. But how do we understand what is going on? How can I genuinely think that **A** is the better thing to do, if I end up doing **B**? How can anger, or any other emotion or feeling, get someone to go against what they have deliberately resolved on doing?

Until we have some systematic way of understanding this, we and the way we act are mysterious to ourselves. This kind of reflective, probing thinking regarded Medea's situation as calling for explanation and understanding in terms that they, and we so many years later, can readily recognize as philosophical.

Are there really two distinct things operating in Medea, her plans and her furious anger? How do they relate to Medea herself, who is so lucidly aware of what is going on? One school of ancient philosophers, the Stoics, developed a distinctive view of Medea as part of their ethics and psychology. They think that the idea that there are really two distinct forces or motives at work in Medea is an illusion. What matters in this situation is always Medea herself, the person, and it is wrong to think in terms of different parts of her. After all, she is quite clear about how her thoughts are going. First she resolves to do one thing, then to do another - but these are both her resolves, decisions that she comes to as a result of giving weight to resentment on the one hand or love on the other.

Medea as a whole veers now in one direction, now in another. How then can she come to a considered judgement as to what to do, and then act on anger which is stronger than this? What happens, the Stoics think, is that, being in an emotional state, she follows the reasons which go with that state: she seeks revenge because that is how angry people think. But there is no real division within Medea's self. She oscillates between different decisions as a whole; there is no inner battle of parts of her; she is like runner who is going too fast to stop, and so is out of control as a whole. When, therefore, she says that anger is master of her plans, what is meant is that anger is in control of them; she is reasoning, but the way she does it has been taken over by anger and achieves its aims. The angry person does not cease to reason - *he doesn't act blindly* - but his reasoning is in the service of anger.

Introduction

Emotions are not blind, non-rational forces which can overcome rational resolve; they are themselves a kind of reason which the person determines to act on. It is precisely this, gratifying her anger and being revenged on her husband; that she thinks more advantageous than saving her children.

Plato takes the phenomenon of psychological conflict, being torn between two options, to show that the person so torn is not really a unity; he is genuinely torn between the motivational pull of two or more distinct parts of the soul. Plato uses two examples. One is a person who strongly desires to drink, but reasons that he should not do so, probably because this would be bad for his health. He is, then, pulled towards taking the drink, and also, at the same time and in the same respect, pulled away from it. However, the argument goes, the same thing can't be thus affected in opposing ways at the same time, so it must be that it is not the person as a whole who is in this contradictory state, but different parts of him which do the pulling in opposite directions. When I reflect correctly, then, I can see that I don't want to drink and want not to drink; rather, part of me, which Plato calls desire, wants to drink, and another part of me, which is reason (*my ability to grasp and act on reasons*), is motivated to refrain.

Plato and the Stoics see Medea in terms of very different accounts of human psychology and the emotions. So we find that the philosophical attempt to understand what is going on when we act because of emotion against our better judgement leads not to general agreement but to quite radical disagreement and to sharply conflicting conclusions. This is one reason why the example is an excellent introduction to thinking about ancient philosophy; for the tradition of philosophical thinking that developed in Greece and Rome is very often marked by strong disagreement and debate.

There is no neutral way of presenting Euripides' Medea; directors and actors have to make fundamental decisions as to how she is to be represented, and they will be influenced by the translation or version used. This is one reason why she has remained a key case for discussion of reason and the passions. It seems, then, that any reflection about a case like this will reveal that we need to pursue philosophical explanation.

Happiness



Chapter One

Most ancient philosophers see their task as being, in general, that of understanding the world, a task which includes understanding ourselves, since we are part of the world. Aristotle is the philosopher who puts the point most memorably: humans, he says, all desire by nature 'to understand'. The Greek word here is often translated as 'to know', but this can be misleading. What is meant is not a piling-up of known facts, but rather the achievement of understanding, something that we do when we master a field or body of knowledge and explain systematically why things are the way they are. We often begin looking for such explanations when we find things problematic, and Aristotle stresses that philosophy begins with wonder and puzzlement, and develops as we find more and more complex answers to and explanations for what were problems for us. We begin by being puzzled by the phenomenon of acting in passion against our better judgement; we understand it better when we have a theory which explains it to us in terms of a more general theory of human action.

What happens when I find that there are conflicting theories on the matter, and that holding one theory involves disagreeing with another? I am advancing further towards understanding, not retreating. For now it is clear that I have to put in some work for myself, in examining the different theories and the reasoning behind them - for I have to work out for myself which theory is most likely to be the right one. Ancient philosophy (*indeed, philosophy generally*) is typically marked by a refusal to leave things opaque and puzzling, to seek to make them clearer and more transparent to reason. Hence reading ancient philosophy tends to engage the reader's reasoning immediately, to set a dialogue of minds going.

Ancient philosophy is, to begin with, a very large and rich tradition. It begins in the sixth century BC, and ends in the West with the end of the Western Roman Empire and in the East with the fall of the Byzantine Empire. It arose and developed in Greek city-states,

especially Athens, but continued to flourish as the Romans dominated the Mediterranean and beyond, and formed an important part of culture in most of the Roman Empire, merging into Christian culture with varied success. It forms a huge and extremely diverse body of texts. It contains a number of very different kinds of philosophical movements, from those that prize mystical insight and dogma to those that favour rigorous argument; a number of different and opposed schools, such as Stoics and Epicureans; and a range of wildly different philosophical positions, including materialism, dualism, scepticism and relativism.

Much of ancient philosophy was lost to Western Europe in the period of the break-up of the Western Roman Empire, for a variety of reasons to do with cultural changes and the breakdown of political stability. Apart from Plato's dialogue *Timaeus*, for many hundreds of years the only ancient philosophical works which were known in depth were those of Aristotle, who dominated medieval philosophy. The period of the Renaissance saw the rediscovery, from a variety of sources, of a much wider range of ancient philosophers. But with the chances and fortunes of history, many ancient authors' original works have been lost, leaving us with only second-hand accounts of their theories and fragments of their own words. This is the fate of all the 'Presocratic' philosophers and of many philosophers after Aristotle, in the so-called Hellenistic period. Discoveries continue to be made of ancient philosophical works, mainly on papyrus rolls discovered in the dry sands of Egypt - and one collection of Epicurean works preserved in charred form at the eruption of Vesuvius. But big gaps remain, and for some individuals and schools of philosophy we remain dependent on often inadequate later accounts.

A familiar story to anyone who had studied philosophy in the ancient world is *Prodicus' Choice of Heracles*. *Prodicus* was a so-called 'sophist' or professional intellectual of the fifth century BC.

We have the story from a later writer, Xenophon, who recounted conversations of the philosopher Socrates.

Socrates is talking to a friend, *Aristippus*, who believes in going for what you want when you want it and not deferring your gratifications. Socrates objects that as a policy this may be dangerous; if you are unable to control your desires you may end up at the mercy of people who can, and who use their superior self-mastery to compete with you successfully and to gain control over your life. *Aristippus* doubts this. He can, he says, lead a life which is devoted to self-gratification and yet manage to avoid being dominated by others; and this is the way to happiness.

Socrates disagrees. It isn't, he thinks, just a matter of evading what others can do to you. It's a matter of how you regard your own life. To make the point he tells *Prodicus'* story of how the demi-god Heracles, at the start of adult life, came to a crossroads. Two women came along, each urging him to take one of the opposing ways. One was self-consciously fashionable, bold and made-up; she ran ahead of him and urged him to take the easy road of satisfying desires and going through life doing what he wanted, deliberating only as to how to do so with least effort. My friends, she said, call me Happiness, though my enemies call me Vice (*or Pleasure*). The other woman, solemn and modest in manner, appealed by her words rather than her appearance, and urged him to follow her, Virtue, even though her way was one of effort and frequent frustration rather than easy success. What I offer, she said, is worthwhile but requires work and self-denial; vice and pleasure offer an easy road to happiness, but the initial appeal fades and leaves you with nothing worth having, whereas virtue is the way to achievement and respect, which forms real happiness.

But apart from this, we may feel puzzled as to why this story, which seems to us over-obvious, should be famous. Clearly, we may think,

if you are asked to choose between virtue and vice, you should choose virtue, but that's the easy part; the hard part is working out what virtue is, and depicting it as a modest maiden rather than a shameless floozy not only is a sexist way of presenting it, but doesn't help us much. If we think this, it is probably because much twentieth-century ethical thinking has made the ancient ethical framework unfamiliar. But this is a comparatively recent development, and one now rapidly being reversed, as virtue becomes more familiar in both philosophical and political discourse. We are now; it turns out, in quite a good position to appreciate the claims of Virtue on Heracles.

Virtue and Vice are offering Heracles differing roads to happiness. *Prodicus* was one of the first philosophers to make explicit something important; we are all, in our lives, aiming at happiness.

But Prodicus also made a mark by emphasizing something else. When you are starting out on adult life, aiming at happiness, and doing so consciously, you will be faced with a choice. You can't have it all; you can't go through life gratifying your desires and still hope to achieve anything worthwhile or to live a life that you or others can respect. Recognizing explicitly that your aim in life is happiness brings with it the realization that you have to reflect on and order your life in one way rather than another. Life presents you with the alternatives; you have to make the decisions.

One point is clear right from the start, however. Happiness is having a happy life - *it applies to your life overall*. Pleasure, however, is more naturally taken to be something episodic, something you can feel now and not later. It is something you experience as we perform the activities which make up your life. You can be enjoying a meal, a conversation, even life one moment and not the next; but you cannot, in the ancient way of thinking, be happy one moment and not the next, since happiness applies to your life as a whole.

Pleasure fixes us on the here and now, the present desire which asks to be satisfied; and this gets in the way of the self-control and rational overall reflection which is required by a life devoted to things that are worthwhile. Pleasure is short-term, while happiness is long-term. So, in complete opposition to the modern way of looking at the matter, it looks as though pleasure is not even in the running to be a candidate for happiness. How could your life as a whole be focused on a short-term reward like pleasure? Someone who does this is making a big mistake, giving in to the present satisfaction at the cost of a proper concern for the rest of his life.

Perception and Belief



Chapter Two

Philosophers have thought a great deal about these matters, especially about the nature of perceiving and about what we can know - *or may mistakenly think we know* - through perception or through other sources of knowledge, such as memory as a storehouse of what we have learned in the past, consciousness as revealing our inner lives, reflection as a way to acquire knowledge of abstract matters, and testimony as providing knowledge originally acquired by others.

As I look at my body, naked in the bathroom, I might believe not only that am naked but also that am seeing myself naked. And indeed am seeing myself. I visually perceive this nakedness. Both beliefs; the belief that am standing naked, and the self-referential belief that I see my nakedness, are grounded, causally, justificationaly, and epistemically, in my perceptual experience. They are produced by that experience, justified by it, and constitute knowledge in virtue of it.

The same sort of thing holds for the other senses. Consider touch. I not only believe, through touch (*as well as sight*), that there is a glass here, I also feel its cold surface. Both beliefs - *that there is a glass here and that it is cold* - are grounded in my tactual experience. I could believe these things on the basis of someone's testimony. My beliefs would then have a quite different status. For instance, my belief that there is a glass here would not be a perceptual belief, but only a belief about a perceptible, that is, a perceivable object, the kind of thing that can be seen, touched, heard, smelled, or tasted. Through testimony we have beliefs about perceptibles we have never seen or experienced in any way.

Perception is a source of knowledge and justification mainly by virtue of yielding beliefs that constitute knowledge or are justified. But we cannot hope to understand perceptual knowledge and justification simply by exploring those beliefs. We must also

understand what perception is and how it yields beliefs. We can then begin to understand how it yields knowledge and justification or - *sometimes* - fails to yield them.

If we had only the beliefs arising directly from perception, memory, self-consciousness, reflection, and testimony, we could not build theories to explain our experience or our own view of the world. It is largely because we can inferentially build on what we already believe, that there is no limit to the richness and complexity of the ideas and theories we can construct.

The nature of the inferential processes in which one belief is formed on the basis of other beliefs is a major question in the philosophy of mind and the psychology of cognition. The way those processes can extend justification and knowledge is a major question in epistemology. Not just any inference that begins with truth must end with truth; some inferences embody poor reasoning. We can best pursue the second, epistemological question - *how inference extends knowledge and justification* - by starting with the first, concerning the nature of inferential belief.

People differ in the background knowledge and belief they bring to their experiences, and this in turn influences how those experiences produce new beliefs in them, say directly versus inferentially. Thus, in the very same situation, one person's inference may be another's perception. In literary interpretation or in art criticism, for instance, what the novice must discover through drawing inferences, the professional can "just see."

To enable us to discuss this in a way that is neutral as to which of the various theories of perception are correct, we can present the issue in the following way.

A subject **S** sees object **O** if and only if:

- S has a visual experience as of O; and
- some other conditions are met.

The question, then is, what is the nature of these “*other conditions*”? One suggestion is that S’s visual experience as of O needs to be satisfied.

To set the scene for this discussion, consider the discussion, within epistemology, about what distinguishes mere belief from knowledge proper.

A component of an influential response to this question has been that at least part of what distinguishes knowledge from mere belief is that, to know something, your belief has to be true.

It is an important point in the psychology of cognition that what one person believes only inferentially another believes directly, say perceptually. Both cases may be almost instantaneous, and their difference is easily missed. It is in part the failure to distinguish the cases that apparently leads some people to think that perceptual belief as such is inferential.

We think of perception as a way, indeed the basic way, of informing ourselves about the world of independently existing things: we assume, that is to say, the general reliability of visual experiences; and that assumption is the same as the assumption of a general causal dependence of our visual experiences on the independently existing things we take them to be of.

The causal theory of perception is a generic name for the claim that causation is not only implicated in distinguishing between those visual experiences that are cases of successful perception and those that are not but that this is a conceptual truth about perception. To

say that something is a conceptual truth is to say that it is something that would be “immediately acknowledgeable by any person, whatever their education, who can count as having the concept in question”

Suppose you have never seen a pine tree before, and are hired to cut down all the pine trees in a grove containing trees of many different sorts. Someone points out to you which trees are pine trees. Some weeks pass, and your disposition to distinguish the pine trees from the others improves. Eventually, you can spot the pine trees immediately. They become visually salient to you; thus gaining this recognitional disposition is reflected in a phenomenological difference between the visual experiences you had before and after the recognitional disposition was fully developed. This is at heart an appeal to intuition.

Knowledge arises in experience. It emerges from reflection. It develops through inference. It has a distinctive structure. The same holds for justified belief. But what exactly is knowledge? If it arises and develops in the way I have described, then knowing that something is so is at least believing that it is. But clearly it is much more. A false belief is not knowledge. A belief based on a lucky guess is not knowledge either, even if it is true.

One interesting philosophical question turns on the question of by what criteria the different senses are distinguished from one another. In fact, this breaks down into two closely related questions:

- By what criteria are the senses distinguished from one another?
- How do we, as perceivers, distinguish between seeing something, as opposed to hearing it, feeling it, and so on?

The first of these questions is more metaphysical: it asks, what is it about the nature of the different senses that makes them distinct from one another? The second is more epistemological: it asks, when we have a sensory experience, how do we know which sense we are using? Suppose, for example, that as you are reading this, you smell coffee and hear the familiar whoosh of an espresso machine. How do you know that you smell the coffee and hear the coffeemaker rather than the other way round?

One possible response to these two questions is to individuate sense modalities by appeal to their respective organs. This would be to answer the first question by claiming that seeing is what we do with the eyes, hearing with the ears, smelling with the nose, tasting with the tongue, and feeling with the skin. It answers the second question by claiming that we know which sense we are using because we know which sense organ we are using.

However, things are not quite so straightforward. Consider, for example, that one can feel not only with the skin but also with the eyes, ears, nose, and tongue. If seeing is what is done with the eyes, then feeling something sharp poking one's eye would thereby be counted as a case of seeing; if hearing is what is done with the ears, then feeling the cold of ice water by having it dropped in the ear canal would count as hearing the coldness; and so on. This suggests that the basic attempt to individuate the senses by way of their respective organs will not work.

The question to ask here has the general form: *What do we sense, when we sense?* Thus, *what do we touch, when we touch? What do we hear, when we hear?* What do we taste, when we taste? And what do we smell, when we smell?

Everyday language might make us think we can offer the same theory of all of these cases: we touch, hear, smell, and taste objects.

Thus I touch the book, hear the car, smell the coffee, and taste the pineapple. Yet, as is the case with vision, when we see an object, we don't just see that object - *it is difficult to imagine what this would even be like* - instead, seeing the object requires us to also see some of its properties.

Emotions

A thick, dark gray L-shaped graphic element. The vertical bar is on the left, and the horizontal bar extends to the right, ending under the word "Emotions".

Chapter Three

Epistemic activities can be very emotional affairs. Curiosity, doubt, hope and fear trigger everyday cognitive activities as well as academic research, which in turn are sources of surprise, frustration and joy. Less intellectual emotions may also play their part when tireless scrutinizing is driven by jealousy, or when an experiment is too disgusting to occur to any researcher.

Nevertheless, emotions did not play a significant role in traditional epistemology and if they were paid any attention at all, they were mainly thought of as impairing cognition. Recently, however, epistemologists and emotion theorists have started to discuss the question of whether the epistemological standing of emotions needs to be reassessed. Are there epistemic functions that can be assigned to emotions? And which emotions are suitable candidates for these functions?

Emotions entered epistemology discussions in the 1990s after having been reintroduced to ethics and moral philosophy some decades earlier. This development has been helped by the rediscovery of emotions in cognitive science and by epistemology becoming more closely associated with action theory and moral philosophy, as in virtue epistemology. But while the cognitive significance of emotions was quickly acknowledged and, under headings like ‘emotional intelligence’, made it to newspapers, general interest magazines and self-help books, most epistemologists have been less enthusiastic about emotions. Within the philosophical tradition, epistemology has tended to present itself not as an empirical, but as a normative discipline, often motivated by a wish to answer sceptical challenges. Philosophical epistemologies explore the grounds and validity of knowledge.

While the question of how we go about acquiring and maintaining knowledge has countless aspects that call for empirical

investigations, epistemology as traditionally understood attempts to tell us what counts as acquiring or having knowledge.

Accordingly, questions of the validity of epistemic claims (*e.g. evaluating something as epistemically justified, attributing knowledge to somebody*) are often contrasted with questions of their formation or genesis, and only the former are treated as epistemologically relevant. This view is often presented by recourse to the distinction between the ‘context of discovery’ and the ‘context of justification’. The resulting picture with respect to the emotions is familiar enough. Research, actual processes of discovering and justifying, may well be driven by all sorts of emotions, such as curiosity or fear of dropping out of an academic career, but these emotions do not play any part in evaluating whether the results of research add to our knowledge. Emotions are important in the context of discovery as they influence the way researchers actually proceed. Nevertheless, they are irrelevant to the context of justification since the validity of the results is independent of such emotions.

Any exploration of possible epistemic functions of emotions presupposes some understanding of the variety and nature of emotion phenomena. The first thing worth noting about the concept of emotion is the number and variety of emotion terms. Empirical research suggests that about 300 colloquial terms referring to emotions can be found in the English language. These range from ‘*anger*’ and ‘*anxiety*’ to ‘*indifference*’ and ‘*interest*’ as well as to ‘*self-respect*’, ‘*shame*’ and ‘*surprise*’. Also, philosophers have compiled various systematically organized ‘dictionaries’ of emotions. Descartes’ list in *The Passions of the Soul* (Descartes [1649], pg53–67) is a prominent example.

One reason why ‘emotion’ covers such a remarkable diversity of phenomena is that this term itself is used with a range of different

meanings. In modern philosophical terminology, '*emotion*', the older terms '*passion*' and '*affect*', as well as related adjectives are used in a great variety of ways, sometimes with contrasting meanings, sometimes as synonyms. The same holds for everyday language, which additionally tends to use '*feeling*' interchangeably with '*emotion*'. In theoretical writings, there is a discernible tendency to distinguish between emotions, feelings and moods. Furthermore, '*affective*' tends to be used in a broad sense, including but not confined to emotions and feelings, but covering, for instance, moods as well. Nevertheless, these are trends, not rules.

Two distinctions are particularly useful in any discussion of the epistemic relevance of emotions, since they help to avoid some misunderstandings and confusions that are caused by the variety of terminologies in use. First, if an emotion is ascribed to somebody, what does the emotion term refer to? This question calls for distinguishing dispositions, processes, episodes and states. The second distinction concerns contrasting uses of '*emotion*', '*feeling*' and '*mood*'; where feelings can be seen as an aspect of emotions among others.

Most epistemologists have not given positive accounts of emotions. This is part of an attitude that holds that 'reason should be the master of passion'. Its roots can be traced back to ancient Greece, where Democritus, for example, stated: 'Medicine cures diseases of the body, wisdom frees the soul from. Such maxims have served as a guide not only for practical decision making, but also for cognitive activities. The distinction on which they depend remains in place when they are turned upside down, as most famously in Hume's declaration that reason is and ought to be the slave of the passions. Others reverse the relationship, contending that to reason well requires subduing, dominating or discounting the passions. Either way, reason and passion are antithetical. To be under the sway of emotion is to be irrational. To be rational is to be cool,

calm, and deliberate; that is, to be unaffected by emotion. Let us call this the standard view. I think it is a mistake. Rather than being opposed to reason, I suggest, emotion is a facet of reason. It is an avenue of epistemic access, hence a contributor to the advancement of understanding.

In any case, the metaphor of master and slave is more ambiguous than one may first think. If reason is the master then the emotions are servants. Servants are generally kept because they do something useful, they sometimes have abilities their master's lack, and many a master would be rather lost without them. The metaphor of master and servant, together with the metaphorical mind vs. heart categorization of practical decisions, is embedded in a pre-theoretic cultural tradition of treating reasons and emotions as opposing one another. In the philosophical tradition, the contrast between reason and emotion is closely related to various doctrines about the different faculties of the soul. However, irrespective of their position in various theories of the mind, and notwithstanding Hume's famous dictum, the reputation of emotions in epistemology tended to be unfavourable throughout the history of philosophy. There are a number of reasons for this traditionally prevalent negative assessment of emotions.

Emotional reactions seem to vary considerably from one person to another. The same object can anger one person, mildly irritate a second, sadden a third and amuse a fourth. That being so, one might think, an emotional deliverance could not possibly afford reliable information about its object. Such wide variation might suggest that emotional deliverances are entirely subjective.

To start with, emotions have long been recognized as threats to rational and epistemic decision making. They can impair processes of knowledge acquisition or the assessment of knowledge claims. The most straightforward version of such a view, usually attributed

to the Stoics, holds that emotions simply are misguided judgements. Independently from such identification, emotions have been charged with distorting perception, as well as leading to wishful thinking and self-deception. Explanations of such phenomena often rely on tying emotions to the will or to desires. Emotions are then criticized for being a means by which will or desire can ‘*take over*’ reason or perception, or disrupt a rational process. To guard oneself against such influences, emotions either have to be mastered (*as recommended, for example, by the Stoics*) or one has to strive for having the *right* emotions (*as Aristotle argued*).

A second concern is that emotions do not contribute to knowledge because they are too subjective or private to be relevant to what should ultimately be the objective truth of beliefs, independently of how exactly ‘*objective*’ and ‘*truth*’ are understood. If, for example, two people spot an animal and one of them believes it to be a wolf while the other sees a dog, there is a fact that decides who is right. However, if somebody experiences fear when coming across a dog, then this emotion indicates the presence of something frightening, but this is so only for that person. It neither follows that the animal should be experienced similarly by other people, nor that they should consider it to be frightening.

On the contrary, it has been emphasised that emotions motivate cognitive activities and this can hardly be doubted. There is an abundance of anecdotal evidence of researchers describing themselves as motivated by emotions when they tell their stories outside the academic journals. Examples of motivating emotions include surprise, interest, doubt and puzzlement sparking inquiry, pride in standards of research, frustration and disappointment with the results achieved. It has been argued that precisely emotions’ disruptive character, so often treated as evidence for their supposed irrationality, makes them important, perhaps even indispensable for cognition. Emotions kick in when we are cognitively challenged,

when our knowledge seems false, inadequate, irrelevant or not useful. Emotions are mechanisms that make us learn something.

Some properties - *such as being contemptible, or admirable, or amusing, or depressing* - dovetail with emotions in such a way that without those emotions, the properties would not exist. These properties are response-dependent. They are genuine properties of the objects that possess them, but they owe their identities to responses they evoke. If contemptibility is the property it is because of the contempt it is apt to evoke, it would be astonishing if feelings of contempt did not afford epistemic access to contemptibility.

Perception is both triggered by and indicative of aspects of the environment. Perceptual systems evolved and endure because their deliverances promote fitness. Being able to see, or hear, or smell a predator, like feeling instinctively afraid of it, enhances an animal's prospects of evading it. Perception manifestly affords epistemic access to useful information about the environment.

Fortified

A decorative graphic consisting of a thick grey L-shaped bar. The horizontal part of the bar is positioned above the text 'Chapter Four', and the vertical part is positioned to the left of it.

Chapter Four

Wisdom is an awareness of the tremendous spiritual powers in your subconscious mind and the knowledge of how to apply these powers to lead a full and happy life. Man's life is spiritual and eternal. He need never grow old for Life, or God, cannot grow old. The Bible says that God is Life. Life is self-renewing, eternal, indestructible, and is the reality of all men.

The Bible says, and *this is life eternal, that they might know thee the only true God.* John 7:3.

Man is here to enjoy the fruit of his labour, and he is here to be a producer and not a prisoner of society, which compels him to idleness. Man's body slows down gradually as he advances through the years, but his conscious mind can be made much more active, alert, alive, and quickened by the inspiration from his subconscious mind. His mind, in reality, never grows old. Job said, *Oh that I were as in months past, as in the days when God preserved me; When his candle shined upon my head, and when by his light I walked through darkness; As I was in the days of my youth, when the secret of God was upon my tabernacle.* Job 29:2-4.

Infinite riches are all around you if you will open your mental eyes and behold the treasure house of infinity within you. There is a goldmine within you from which you can extract everything you need to live life gloriously, joyously, and abundantly.

Many are sound asleep because they do not know about this gold mine of infinite intelligence and boundless love within themselves. Whatever you want, you can draw forth. A magnetized piece of steel will lift about twelve times its own weight, and if you demagnetize this same piece of steel, it will not even lift a feather. Similarly, there are two types of men. There is the magnetized man who is full of confidence and faith. He knows that he is born to win and to succeed. Then, there is the type of man who is demagnetized.

He is full of fears and doubts. Opportunities come, and he says, “*I might fail; I might lose my money; people will laugh at me.*” This type of man will not get very far in life because, if he is afraid to go forward, he will simply stay where he is. Become a magnetized man and discover the master secret of the ages.

Within your subconscious depths lie infinite wisdom, infinite power, and infinite supply of all that is necessary, which is waiting for development and expression. Begin now to recognize these potentialities of your deeper mind, and they will take form in the world without. Your subconscious mind never grows old. It is timeless, ageless, and endless. It is a part of the universal mind of God, which was never born, and it will never die. Patience, kindness, veracity, humility, good will, peace, harmony, and brotherly love are attributes and qualities, which never grow old. If you continue to generate these qualities here on this plane of life, you will always remain young in spirit.

The infinite intelligence within your subconscious mind can reveal to you everything you need to know at every moment of time and point of space provided you are open-minded and receptive. You can receive new thoughts and ideas enabling you to bring forth new inventions, make new discoveries, or write books and plays. Moreover, the infinite intelligence in your sub-conscious can impart to you wonderful kinds of knowledge of an original nature. It can reveal to you and open the way for perfect expression and true place in your life.

You have only one mind, but your mind possesses two distinctive characteristics. The line of demarcation between the two is well known to all thinking men and women today. The two functions of your mind are essentially unlike. Each is endowed with separate and distinct attributes and powers. The nomenclature generally used to distinguish the two functions of your mind is as follows: The

objective and subjective mind, the conscious and subconscious mind, the waking and sleeping mind, the surface self and the deep self, the voluntary mind and the involuntary mind, the male and the female, and many other terms.

An excellent way to get acquainted with the two functions of your mind is to look upon your own mind as a garden. You are a gardener, and you are planting seeds (*thoughts*) in your subconscious mind all day long, based on your habitual thinking. As you sow in your subconscious mind, so shall you reap in your body and environment.

Begin now to sow thoughts of peace, happiness, right action, good will, and prosperity. Think quietly and with interest on these qualities and accept them fully in your conscious reasoning mind. Continue to plant these wonderful seeds (*thoughts*) in the garden of your mind, and you will reap a glorious harvest. Your subconscious mind may be likened to the soil, which will grow all kinds of seeds, good or bad. *Do men gather grapes of thorns, or figs of thistles?* Every thought is, therefore, a cause, and every condition is an effect. For this reason, it is essential that you take charge of your thoughts so as to bring forth only desirable conditions.

When your mind thinks correctly, when you understand the truth, when the thoughts deposited in your subconscious mind are constructive, harmonious, and peaceful; the magic working power of your subconscious will respond and bring about harmonious conditions, agreeable surroundings, and the best of everything. When you begin to control your thought processes, you can apply the powers of your subconscious to any problem or difficulty. In other words, you will actually be consciously cooperating with the infinite power and omnipotent law, which governs all things.

Knowledge of the interaction of your conscious and sub-conscious minds will enable you to transform your whole life. In order to change external conditions, you must change the cause. Most men try to change conditions and circumstances by working with conditions and circumstances. To remove discord, confusion, lack, and limitation, you must remove the cause, and the cause is the way you are using your conscious mind. In other words, the way you are thinking and picturing in your mind.

Peace of mind and a healthy body are inevitable when you begin to think and feel in the right way. Whatever you claim mentally and feel as true, your subconscious mind will accept and bring forth into your experience. The only thing necessary for you to do is to get your subconscious mind to accept your idea, and the law of your own subconscious mind will bring forth the health, peace, or the position you desire. You give the command or decree, and your subconscious will faithfully reproduce the idea impressed upon it. The law of your mind is this: You will get a reaction or response from your subconscious mind according to the nature of the thought or idea you hold in your conscious mind.

“What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them”. Mark 11:24.

The success of this technique depends on the confident conviction that the thought, the idea, the picture is already a fact in mind. In order for anything to have substance in the realm of mind, it must be thought of as actually existing there.

The prime condition, which Jesus insisted upon, was faith. Over and over again you read in the Bible, *According to your faith is it done unto you.*

If you plant certain types of seeds in the ground, you have faith they will grow after their kind. This is the way of seeds, and trusting the laws of growth and agriculture, you know that the seeds will come forth after their kind. Faith as mentioned in the Bible is a way of thinking, an attitude of mind, an inner certitude, knowing that the idea you fully accept in your conscious mind will be embodied in your subconscious mind and made manifest. Faith is, in a sense, accepting as true what your reason and senses deny, i.e., a shutting out of the little, rational, analytical, conscious mind and embracing an attitude of complete reliance on the inner power of your subconscious mind.

A classical instance of Bible technique is recorded in Mathew 9:28-30. *And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, according to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, see that no man know it.*

In the words according to your faith be it unto you, you can see that Jesus was actually appealing to the co-operation of the subconscious mind of the blind men. Their faith was their great expectancy, their inner feeling, their inner conviction that something miraculous would happen, and that their prayer would be answered, and it was. This is the time-honoured technique of healing, utilized alike by all healing groups throughout the world regardless of religious affiliation.

Belief is a thought in your mind, which causes the power of your subconscious to be distributed into all phases of your life according to your thinking habits. You must realize the Bible is not talking about your belief in some ritual, ceremony, form, institution, man, or formula. It is talking about belief itself. The belief of your mind

is simply the thought of your mind. *If thou canst believe, all things are possible to him that believeth.* Mark 9:23.

Your subconscious mind is in touch with infinite life and boundless wisdom, and its impulses and ideas are always life-ward. The great aspirations, inspirations, and visions for a grander and nobler life, spring from the subconscious. Your profoundest convictions are those you cannot argue about rationally because they do not come from your conscious mind; they come from your subconscious mind. Your subconscious speaks to you in intuitions, impulses, hunches, intimations, urges, and ideas, and it is always telling you to rise, transcend, grow, advance, adventure, and move forward to greater heights. The urge to love, to save the lives of others comes from the depths of your subconscious.

Psychologists and psychiatrists point out that when thoughts are conveyed to your subconscious mind, impressions are made in the brain cells. As soon as your subconscious accepts any idea, it proceeds to put it into effect immediately. It works by association of ideas and uses every bit of knowledge that you have gathered in your lifetime to bring about its purpose. It draws on the infinite power, energy, and wisdom within you. It lines up all the laws of nature to get its way. Sometimes it seems to bring about an immediate solution to your difficulties, but at other times it may take days, weeks, or longer. ... *Its ways are past finding out.*

The Bible is clear that God considers 40 days a spiritually significant time period. Whenever God wanted to prepare someone for his purposes, he took 40 days:

- Noah's life was transformed by 40 days of rain.
- Moses was transformed by 40 days on Mount Sinai.
- The spies were transformed by 40 days in the Promised Land.
- David was transformed by Goliath's 40-day challenge.

- Elijah was transformed when God gave him 40 days of strength from a single meal.
- The entire city of Nineveh was transformed when God gave the people 40 days to change.
- Jesus was empowered by 40 days in the wilderness.
- The disciples were transformed by 40 days with Jesus after his resurrection.

The purpose of your life is far greater than your own personal fulfilment, your peace of mind, or even your happiness. It's far greater than your family, your career, or even your wildest dreams and ambitions. If you want to know why you were placed on this planet, you must begin with God. You were born by his purpose and for his purpose.

The search for the purpose of life has puzzled people for thousands of years. That's because we typically begin at the wrong starting point - ourselves. We ask self-centred questions like "*What do I want to be? What should I do with my life? What are my goals, my ambitions, my dreams for my future?*" But focusing on ourselves will never reveal our life's purpose.

You cannot arrive at your life's purpose by starting with a focus on yourself. You must begin with God, your Creator. You exist only because God wills that you exist. You were made by God and for God - and until you understand that, life will never make sense. It is only in God that we discover our origin, our identity, our meaning, our purpose, our significance, and our destiny. Every other path leads to a dead end.

God is not just the starting point of your life; he is the source of it. To discover your purpose in life you must turn to God's Word, not the world's wisdom. You must build your life on eternal truths, not pop psychology, success-motivation, or inspirational stories.

If I asked how you picture life, what image would come to your mind? That image is your life metaphor. It's the view of life that you hold, consciously or unconsciously, in your mind. It's your description of how life works and what you expect from it. People often express their life metaphors through clothes, jewellery, cars, hairstyles, bumper stickers, even tattoos.

One of the best ways to understand other people is to ask them, "*How do you see your life?*" You will discover that there are as many different answers to that question as there are people.

Your unspoken life metaphor influences your life more than you realize. It determines your expectations, your values, your relationships, your goals, and your priorities. For instance, if you think life is a party, your primary value in life will be having fun. If you see life as a race, you will value speed and will probably be in a hurry much of the time. If you view life as a marathon, you will value endurance. If you see life as a battle or a game, winning will be very important to you.

The Bible is full of metaphors that teach about the brief, temporary, transient nature of life on earth. Life is described as a mist, a fast runner, a breath, and a wisp of smoke. The Bible says, "*For we were born but yesterday...Our days on earth are as transient as a shadow.*" Job 8:9

In every human being is that limitless reservoir of power, which can overcome any problem in the world. True and lasting happiness will come into your life the day you get the clear realization that you can overcome any weakness - the day you realize that your subconscious can solve your problems, heal your body, and prosper you beyond your fondest dream. This is the God image in you; we just need to activate it by repentance and accepting redemption.

Your conscious mind gets involved with vexations, strife, and contentions of the day, and it is very necessary to withdraw periodically from sense evidence and the objective world, and commune silently with the inner wisdom of your subconscious mind. By claiming guidance, strength, and greater intelligence in all phases of your life, you will be enabled to overcome all difficulties and solve your daily problems.

The Book of Proverbs gives the answer: *Whosoever trusteth in the Lord, happy is he.* When you trust in the Lord (the power and wisdom of your subconscious mind) to lead, guide, govern, and direct all your ways, you will become poised, serene, and relaxed. As you radiate love, peace, and good will to all, you are really building a superstructure of happiness for all the days of your life.

The happiest man is he who constantly brings forth and practices what is best in him. Happiness and virtue complement each other. The best are not only the happiest, but the happiest are usually the best in the art of living life successfully. God is the highest and best in you. Express more of God's love, light, truth, and beauty, and you will become one of the happiest persons in the world today.

The hateful, frustrated, distorted, and twisted personality is out of tune with the Infinite. He resents those who are peaceful, happy, and joyous. Usually he criticizes, condemns, and vilifies those who have been very good and kind to him. His attitude is this: Why should they be so happy when he is so miserable? He wants to drag them down to his own level. Misery loves company. When you understand this you remain unmoved, calm, and dispassionate.

A successful person loves his work and expresses himself fully. Success is contingent upon a higher ideal than the mere accumulation of riches. The man of success is the man who possesses great psychological and spiritual understanding. Many of

the great industrialists today depend upon the correct use of their subconscious minds for their success.

There is no virtue in poverty; it is a disease like any other mental disease. If you were physically ill, you would think there was something wrong with you. You would seek help and do something about the condition at once. Likewise, if you do not have money constantly circulating in your life, there is something radically wrong with you.

Suppose, for example, you found gold, silver, lead, copper, or iron in the ground. Would you pronounce these things evil? All evil comes from man's darkened understanding, from his ignorance, from his false interpretation of life, and from his misuse of his subconscious mind. Uranium, lead, or some other metal could have been used as a medium of exchange. We use paper bills, checks, nickel, and silver surely these are not evil. Physicists and chemists know today that the only difference between one metal and another is the number and rate of motion of electrons revolving around a central nucleus. They can now change one metal into another through a bombardment of the atoms in the powerful cyclotron. Gold under certain conditions becomes mercury.

The piece of paper in your pocket is composed of atoms and molecules with their electrons and protons arranged differently. Their number and rate of motion are different. That is the only way the paper differs from the silver in your pocket.

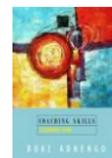
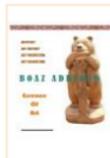
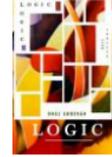
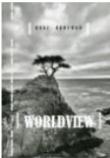
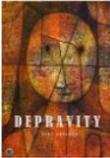
The urge of the life principle in you is toward growth, expansion, and the life more abundant. You are not here to live in a shack, dress in rags, and go hungry. You should be happy, prosperous, and successful.

Cleanse your mind of all weird and superstitious beliefs about money. Do not ever regard money as evil or filthy. If you do, you cause it to take wings and fly away from you. Remember that you lose what you condemn. You cannot attract what you criticize. This is epistemology!

Knowledge of a mighty force in you, which is capable of bringing to pass all your desires, gives you confidence and a sense of peace. Whatever your field of action may be, you should learn the laws of your subconscious mind. When you know how to apply the powers of your mind, and when you are expressing yourself fully and giving of your talents to others, you are on the sure path to true success. If you are about God's business, or any part of it, God, by His very nature, is for you, so who can be against you? With this understanding there is no power in heaven or on earth to withhold success from you.

Remember that the future, the result of your habitual thinking, is already in your mind except when you change it through prayer. The future of a country, likewise, is in the collective subconscious of the people of that nation.

Also by Boaz Adhengo



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