

0-Week 2020 Special Lecture Series
9 September 2020
Topic: Thinking Philosophically about the Badness of Death
Presenter: Dr. Samantha Brennan

WEBVTT

00:00:13.724 --> 00:00:16.754

of philosophy and we're going to talk today about a hard

00:00:16.754 --> 00:00:20.074

philosophical problem which is the madness of death

00:00:21.494 --> 00:00:24.634

let me say a little bit about this is not normally the way that

00:00:24.634 --> 00:00:27.974

I teach normally when I teach about philosophical

00:00:27.974 --> 00:00:31.404

problems I would talk for awhile and then I would check in to make

00:00:31.404 --> 00:00:34.784

sure you are following and then I'd get you to ask me questions

00:00:34.784 --> 00:00:37.824

and we'd have a conversation today I'm going to have

00:00:37.824 --> 00:00:41.184

to front load a lot of the lecture but then we'll have questions

00:00:41.184 --> 00:00:44.334

at the end so I'm hoping there's time for conversation and questions

00:00:44.334 --> 00:00:44.924

at the end.

00:00:45.494 --> 00:00:48.674

the question we're asking is about the bad

00:00:48.674 --> 00:00:52.064

news of death I picked that one I know

00:00:52.064 --> 00:00:55.214

it's not an easy one lots of philosophical problems

00:00:55.214 --> 00:00:58.354

aren't easy um this one's particularly hard

00:00:58.354 --> 00:01:01.844

but I like hard problems because they are ones that people philosophers

00:01:01.844 --> 00:01:05.294

are still writing and publishing about and we're still having conversations

00:01:05.294 --> 00:01:08.394
about as I'm going to a conference next summer I hope

00:01:08.394 --> 00:01:11.794
if we're going anywhere in melbourne and sydney international conference

00:01:11.794 --> 00:01:14.874
on philosophy and death talking about some of the

00:01:14.874 --> 00:01:16.604
questions about fatness of death.

00:01:17.844 --> 00:01:20.894
let me say about when you're talking about

00:01:20.894 --> 00:01:25.044
what we're thinking about hard problems in philosophy what

00:01:25.044 --> 00:01:28.464
these are the kind of problems that you might sit around with friends

00:01:28.464 --> 00:01:31.784
with family over dinner over a drink

00:01:31.784 --> 00:01:34.884
and you might start a conversation about these things and

00:01:34.884 --> 00:01:38.514
what happens if you don't have philosophical training is

00:01:38.514 --> 00:01:42.404
you tend to get a few sentences into the conversation

00:01:42.404 --> 00:01:45.534
and then stop 'cause you kind of run out of things you

00:01:45.534 --> 00:01:48.264
can say and philosophy.

00:01:48.384 --> 00:01:51.434
is really about teaching you conceptual

00:01:51.434 --> 00:01:54.654
tools so you can carry those conversations and that

00:01:54.654 --> 00:01:57.754
thinking a bit further I'm not

00:01:57.754 --> 00:02:01.094
really interested when I teach philosophy on persuading

00:02:01.094 --> 00:02:04.234
people to agree with me it's not the views

00:02:04.234 --> 00:02:07.824

that we're talking about that really matter what matters

00:02:07.824 --> 00:02:11.074

are the skills that we're learning to carry

00:02:11.074 --> 00:02:14.224

on philosophical debates and

00:02:14.224 --> 00:02:17.434

those will transfer onto other topics so you'll learn

00:02:17.434 --> 00:02:17.434

00:02:18.724 --> 00:02:21.914

I'm kind of philosophical skill that will take you will think about

00:02:21.914 --> 00:02:25.014

it in the context today but the madness of death and

00:02:25.014 --> 00:02:28.114

the idea is that that conceptual resource will

00:02:28.114 --> 00:02:31.884

be there for you when you pick up another philosophical problem

00:02:31.884 --> 00:02:31.884

00:02:33.794 --> 00:02:37.324

one more thing I want to say about this philosophical

00:02:37.324 --> 00:02:40.754

problem in particular is that um

00:02:40.754 --> 00:02:44.464

it's well it's hard but also thinking

00:02:44.464 --> 00:02:47.644

philosophically about death might not make you feel better about

00:02:47.644 --> 00:02:48.154

00:02:48.934 --> 00:02:52.344

um for me I don't have much of a choice

00:02:52.344 --> 00:02:55.754

I'm a philosopher now by temperamental training and then

00:02:55.754 --> 00:02:58.884

if I stay up at night thinking about things I

00:02:58.884 --> 00:03:02.184

think about the philosophically that's who I am

00:03:02.184 --> 00:03:05.344

but but if you want to feel better about a thing

00:03:05.344 --> 00:03:08.604

sometimes it may be that theater or art or music

00:03:08.604 --> 00:03:11.864

is going to be the thing that makes you feel better not necessarily

00:03:11.864 --> 00:03:12.714

hilosophy.

00:03:14.654 --> 00:03:18.144

but will start and will start talking about the madness of

00:03:18.144 --> 00:03:21.294

death now an learn some philosophical skills

00:03:21.294 --> 00:03:24.504

along the way, and then we'll have some time. I hope for questions at the end.

00:03:30.034 --> 00:03:31.674

And now my screen isn't advancing.

00:03:32.544 --> 00:03:33.254

This looks like.

00:03:37.904 --> 00:03:43.284

00:03:43.764 --> 00:03:53.284

00:03:55.124 --> 00:03:58.594

So we're talking about a philosophical problem.

00:04:01.194 --> 00:04:08.624

00:04:11.844 --> 00:04:14.894

what we're talking about is philosophical problem one of the first things

00:04:17.524 --> 00:04:21.184

question so when we're thinking about death

00:04:21.184 --> 00:04:21.184

00:04:21.834 --> 00:04:24.814

What we're not talking about is is dying bad?

00:04:25.564 --> 00:04:28.894

dying is obviously can be bad that better and worse

00:04:28.894 --> 00:04:32.354

ways to die um some of them are awful

00:04:32.354 --> 00:04:35.574

we're not going to talk about that or not really interested in that and

00:04:35.574 --> 00:04:38.894

we're not really interested here either in

00:04:38.894 --> 00:04:40.814

the problem of being dead.

00:04:41.544 --> 00:04:45.084

we're interested in this last question about whether or not

00:04:45.084 --> 00:04:47.744

death is bad for the person whose death that it is.

00:04:48.374 --> 00:04:51.564

so sometimes when you're having a philosophical debate with someone

00:04:51.564 --> 00:04:54.974

you'll be kind of 10:15 minutes in and you'll realize

00:04:54.974 --> 00:04:58.364

that you weren't even asking the same question so

00:04:58.364 --> 00:05:01.374

in every class in philosophy will spend a fair bit

00:05:01.374 --> 00:05:04.394

of time making sure you're asking the right question

00:05:04.394 --> 00:05:05.594

before we get started.

00:05:09.214 --> 00:05:12.364

so some people want to say that death isn't

00:05:12.364 --> 00:05:15.744

bad for the person who's dead it's just fast for those who live on

00:05:15.744 --> 00:05:16.814

and you'll hear that.

00:05:17.404 --> 00:05:19.264

I often hear that at funerals.

00:05:19.914 --> 00:05:22.954

I don't think that's right at funerals when I'm sad at funerals I

00:05:22.954 --> 00:05:26.084

don't just think I'm sad because I'm going to miss someone I

00:05:26.084 --> 00:05:29.164

often think I'm sad because I think something bad happened

00:05:29.164 --> 00:05:30.264
to someone that I love.

00:05:31.284 --> 00:05:33.314
I will miss them that's true.

00:05:34.164 --> 00:05:35.704
But it's not the whole thing.

00:05:36.984 --> 00:05:40.954
yeah the philosopher shelly kagan has a useful thought experiment

00:05:40.954 --> 00:05:44.034
to say whether or not death is just bad because it's bad

00:05:46.034 --> 00:05:49.094
he says imagine 2 different

00:05:49.094 --> 00:05:52.164
stories on story one your friend is going out

00:05:52.164 --> 00:05:55.424
of space ship that's leaving earth for 100

00:05:55.424 --> 00:05:58.504
years to explore distant solar system and by the time

00:05:58.504 --> 00:06:01.604
the spaceship comes back you'll be long dead and

00:06:01.604 --> 00:06:05.174
shortly after takeoff all radio contact is losted

00:06:05.174 --> 00:06:08.454
and that's it you'll lose all contact with your closest friend

00:06:08.454 --> 00:06:11.584
story to the same idea

00:06:11.584 --> 00:06:14.704
except 25 minutes into the flight the spaceship

00:06:14.704 --> 00:06:17.384
blows up and everybody on board is killed instantly.

00:06:18.004 --> 00:06:22.054
and he asks do you think 2 is worse than one again

00:06:22.054 --> 00:06:25.584
in class in class we would do it you know in person

00:06:25.584 --> 00:06:28.864
class we do a show of hands and maybe we could do a poll of

00:06:28.864 --> 00:06:31.954

some sort and see what people think most people think too is

00:06:31.954 --> 00:06:35.924

worse than what I think 2 is worse than one and if

00:06:35.924 --> 00:06:39.644

you think 2 is worse than one you think it's not just that you'll miss the person

00:06:39.644 --> 00:06:39.644

00:06:41.934 --> 00:06:45.344

this is what's called in philosophy a thought experiment they're like

00:06:45.344 --> 00:06:48.614

experiments you do in the lab except it's about

00:06:48.614 --> 00:06:52.324

what are your judgments what're your intuitions

00:06:52.324 --> 00:06:55.844

where we hold everything we did describe

00:06:55.844 --> 00:06:59.014

cases you might be familiar with this matthews one point

00:06:59.014 --> 00:07:02.204

to the good place yeah should be familiar with this method when we

00:07:02.204 --> 00:07:05.564

do the trolley various versions of the trolley problem but

00:07:05.564 --> 00:07:08.754

here it's about this case in the solar system the idea is that if

00:07:08.754 --> 00:07:12.004

you think 2 is worse than one you've identified a factor

00:07:12.004 --> 00:07:13.854

that's there at 2 and not one.

00:07:13.904 --> 00:07:17.524

and that's the thing that makes it worse namely that your friend died

00:07:17.524 --> 00:07:17.524

00:07:20.234 --> 00:07:23.084

Some people want to say before we get started.

00:07:23.864 --> 00:07:27.254

that this whole question again if

00:07:27.254 --> 00:07:30.734

we were in person you have hands raised

00:07:30.734 --> 00:07:34.074

and if we were doing this on another format I could see your hands but you'd say

00:07:34.074 --> 00:07:37.234

look maybe it depends on whether or not what happens after

00:07:37.234 --> 00:07:40.274

death it's kind of like asking at the end of the school year

00:07:40.274 --> 00:07:43.344

is a good thing it kind of depends on what comes after

00:07:43.344 --> 00:07:43.344

00:07:43.934 --> 00:07:45.824

What's your summer going to be like?

00:07:47.064 --> 00:07:50.174

But in the case of death, I don't think that's exactly right, lots.

00:07:50.174 --> 00:07:53.794

of religious views assume that death is terrifying and bad.

00:07:53.794 --> 00:07:53.794

00:07:54.374 --> 00:07:58.044

That's what the afterlife, what the promise of an afterlife is therefore.

00:07:58.044 --> 00:08:01.104

Pierre Trudeau once said after half said after.

00:08:01.104 --> 00:08:04.264

his son died, that he was convinced more than ever that.

00:08:04.264 --> 00:08:07.824

there would have to be a god and that God would have to promise an afterlife.

00:08:07.824 --> 00:08:10.134

because otherwise it would be so horrible.

00:08:10.794 --> 00:08:14.084

Religious views often assume that death is a bad.

00:08:14.084 --> 00:08:17.364

thing and the promise of an afterlife.

00:08:17.364 --> 00:08:20.654

is a promise of taking away that bad thing.

00:08:20.654 --> 00:08:20.654

ng.

00:08:21.724 --> 00:08:25.514

Religious worldviews are.

00:08:25.514 --> 00:08:28.714

interested in this problem as well. The problem of whether or not death.

00:08:28.714 --> 00:08:30.684

without an afterlife would be a bad thing.

00:08:33.544 --> 00:08:36.664

So let's move to our main question which is.

00:08:36.664 --> 00:08:39.954

death really a bad thing for the person who's death that it is?

00:08:39.954 --> 00:08:43.114

And we're going to look at a very old answer and see.

00:08:43.114 --> 00:08:46.354

how we think that variable dancer what it gets right, and what it gets.

00:08:46.354 --> 00:08:49.474

wrong. And again, you can.

00:08:49.474 --> 00:08:52.854

think this old answer is right. You could think it's wrong.

00:08:52.854 --> 00:08:56.004

You can think any number of things about this question. What we're trying.

00:08:56.004 --> 00:08:59.194

to learn here is the skill of thinking philosophically.

00:09:01.564 --> 00:09:04.794

So the variable to answer comes from Epicurus.

00:09:04.794 --> 00:09:08.734

and Epicurus is faint. This is this.

00:09:08.734 --> 00:09:11.874

is ever curious, as he has a lot of interesting.

00:09:11.874 --> 00:09:14.894

ideas, but this is probably the most famous one this idea.

00:09:14.894 --> 00:09:17.954

that death, which seems terrifying, is really nothing.

00:09:17.954 --> 00:09:21.474

to us, because as long as we exist, we're not.

00:09:21.474 --> 00:09:24.634

dead and then went dead, come death comes.

00:09:24.634 --> 00:09:28.184

we don't exist, so we're either alive or dead.

00:09:28.184 --> 00:09:31.274

Either way, it doesn't concern us, and so we.

00:09:31.274 --> 00:09:33.604

and so we should have no feelings about death.

00:09:34.434 --> 00:09:37.574

Death isn't going to be any part of my life. I can only.

00:09:37.574 --> 00:09:40.704

have feelings about things that happen during my life and death.

00:09:40.704 --> 00:09:43.814

is something that happens after. I shouldn't worry about.

00:09:43.814 --> 00:09:45.274

it. Think separate curious.

00:09:46.774 --> 00:09:49.844

How satisfying is that not?

00:09:49.844 --> 00:09:52.904

very. I don't think I can tell.

00:09:52.904 --> 00:09:56.064

myself the ever curious story. I can.

00:09:56.064 --> 00:09:59.124

think about it, but in the end, it doesn't really make me feel much.

00:10:02.904 --> 00:10:06.674

So we think it's going to have something wrong.

00:10:06.674 --> 00:10:09.484

There's going to be something wrong about the epicurean story.

00:10:10.204 --> 00:10:12.544

But what is it that's wrong about the story?

00:10:16.034 --> 00:10:19.524

Lots of contemporary philosophers agree that epicurus.

00:10:19.524 --> 00:10:20.214

is wrong.

00:10:21.274 --> 00:10:24.524

And therefore think Epicurus gets right this idea.

00:10:24.524 --> 00:10:27.974

hat in-depth were not happy and we're not sad.

00:10:27.974 --> 00:10:27.974

00:10:28.674 --> 00:10:31.864

We don't have any experiences, so death is not nothing.

00:10:31.864 --> 00:10:35.244

to me, but quality of experiences isn't.

00:10:35.244 --> 00:10:38.424

all that matters. The quantity of experience matters.

00:10:38.424 --> 00:10:42.164

too, and their death seems to take something away.

00:10:42.164 --> 00:10:42.164

00:10:42.954 --> 00:10:45.284

And I'm going to spell out of it what that might mean.

00:10:48.194 --> 00:10:50.694

There's more than one way to be harmed.

00:10:51.884 --> 00:10:55.284

So it could be harmed when you have a bad experience.

00:10:55.284 --> 00:10:59.214

That's one way, but you also might miss out on some good experience.

00:10:59.214 --> 00:11:02.234

and that's the 2nd way, and it's the 2nd way I.

00:11:02.234 --> 00:11:05.314

think, in which death can be bad when it takes away good.

00:11:05.314 --> 00:11:06.424

experiences.

00:11:07.794 --> 00:11:10.084

So the deprivation account.

00:11:10.654 --> 00:11:13.674

Matches our intuitions. Death is good for.

00:11:13.674 --> 00:11:16.714

when it takes away pain and suffering, and.

00:11:16.714 --> 00:11:19.734

ad for you. When what it takes away our.

00:11:19.734 --> 00:11:21.554

lots more good experiences.

00:11:26.584 --> 00:11:27.954

Here's some examples.

00:11:31.034 --> 00:11:34.394
there's 2 ways to have a bad friday night one

00:11:34.394 --> 00:11:38.174
One way to have a bad friend tonight to have a bad experience.

00:11:38.174 --> 00:11:41.544
You go out with friends and have a miserable time and think.

00:11:41.544 --> 00:11:44.864
I should have just stayed home. That's a bad Friday night.

00:11:44.864 --> 00:11:44.864

00:11:46.474 --> 00:11:49.514
And death isn't bad in that way. Epicurus is right, death.

00:11:49.514 --> 00:11:52.854
isn't bad like that, but death might be bad if.

00:11:52.854 --> 00:11:56.074
the bad experience is staying home and missing out.

00:11:56.074 --> 00:11:57.594
on some good experiences.

00:11:58.304 --> 00:11:59.904
Death can be bad in that way.

00:12:01.004 --> 00:12:02.184
Here's another example.

00:12:04.714 --> 00:12:08.104
The job offer you didn't get, so imagine that someone.

00:12:08.104 --> 00:12:11.284
is following you around University and keeping track.

00:12:11.284 --> 00:12:15.094
of your classes in your career. And there are secretly.

00:12:15.094 --> 00:12:18.184
going to offer you the most amazing job, the.

00:12:18.184 --> 00:12:20.374
job you've always wanted your dream job.

00:12:21.264 --> 00:12:24.414
And then you have a roommate who is a.

00:12:24.414 --> 00:12:27.494
ose an awful person and then roommate.

00:12:27.494 --> 00:12:30.594

tells the person who's going to offer you the job some.

00:12:30.594 --> 00:12:34.154

e some lie about you so they don't offer you the job is perhaps

00:12:34.154 --> 00:12:37.454

a job in theater and they say that actually you suffer.

00:12:37.454 --> 00:12:40.534

from horrible stage fright. It's not true.

00:12:40.534 --> 00:12:43.044

but you don't get the job offer.

00:12:44.364 --> 00:12:47.624

That's a way which you can be made worse off. You can be harmed.

00:12:47.624 --> 00:12:50.394

by some positive thing that you didn't get.

00:12:51.174 --> 00:12:54.854

And so if death is bad, it could still be bad in that way.

00:12:54.854 --> 00:12:54.854

00:12:56.754 --> 00:13:00.224

The idea here is that just because I don't know.

00:13:00.224 --> 00:13:03.444

when I'm dead, that my death is bad for me.

00:13:03.444 --> 00:13:06.484

it still could be bad for me. I don't have to know.

00:13:06.484 --> 00:13:08.744

about a thing for it to be bad for me.

00:13:10.154 --> 00:13:12.984

And you will be familiar. You could start thinking about how this.

00:13:14.034 --> 00:13:17.324

How this applies to other areas of life and other questions.

00:13:17.324 --> 00:13:20.584

you might have. The idea here is the death takes something.

00:13:20.584 --> 00:13:24.224

away and I think we have this as a.

00:13:24.224 --> 00:13:24.224

00:13:24.804 --> 00:13:27.894

A common idea, the personification of death, here's my.

00:13:27.894 --> 00:13:31.514

little things. A little Mouse, Reaper, and.

00:13:31.514 --> 00:13:34.754

then we think about death as a Reaper.

00:13:34.754 --> 00:13:37.604

we think about death's coming to take something away.

00:13:38.324 --> 00:13:41.914

Here's my favorite example, my favorite illustration.

00:13:41.914 --> 00:13:44.934

of death taking something away matches my.

00:13:44.934 --> 00:13:48.294

age, not yours, but it's the happy 40th for your 40th.

00:13:48.294 --> 00:13:51.694

birthday. I'll take your muscle tone, the girlish temper of your voice. Your tolerance.

00:13:51.694 --> 00:13:55.174

for caffeine, and your ability to just french fries so.

00:13:55.174 --> 00:13:58.274

again, death is the Reaper, but here, death isn't taking everything 'cause.

00:13:58.274 --> 00:14:00.914

you're just turning 40. She's not actually dying.

00:14:01.774 --> 00:14:04.804

But this is familiar idea that what death does is it robs.

00:14:04.804 --> 00:14:05.584

you of anything.

00:14:06.794 --> 00:14:09.734

And what it does, it's Rob you of additional years of life.

00:14:11.834 --> 00:14:14.904

So the philosopher Thomas Nagel thinks it when death.

00:14:14.904 --> 00:14:18.094

is bad. It's bad in this second way.

00:14:18.094 --> 00:14:20.704

it's bad it as a deprivation.

00:14:21.844 --> 00:14:24.884

So deprivation babs occur when there's some good.

00:14:24.884 --> 00:14:28.204

experience death deprive you of when the next.

00:14:28.204 --> 00:14:31.384

chunk of life would have been unbalanced. Good, it's why.

00:14:31.384 --> 00:14:33.934

we often think the death of young people.

00:14:34.524 --> 00:14:38.034

Our works in the death of people who are.

00:14:38.034 --> 00:14:39.374

the end of their life.

00:14:40.204 --> 00:14:43.414

it's because they have more good things

00:14:43.414 --> 00:14:44.134

ahead of them.

00:14:45.064 --> 00:14:48.374

It's why you're especially sad if you're at the funeral.

00:14:53.144 --> 00:14:55.964

So here's another example of a declaration bad.

00:14:57.004 --> 00:15:00.204

Suppose that you're in a car accident as a young person.

00:15:00.204 --> 00:15:03.384

you're in a car accident and you're reduced to a brain injury

00:15:03.384 --> 00:15:05.894

that reduces you to the state of a contented infant.

00:15:06.534 --> 00:15:09.724

You've got good caretakers, and so you'll always be.

00:15:09.724 --> 00:15:11.074

a contented infant.

00:15:11.694 --> 00:15:15.554

But we still think the person has suffered a severe misfortune.

00:15:15.554 --> 00:15:18.714

and a great loss. How do we explain that there's?

00:15:18.714 --> 00:15:21.744

nothing wrong for a baby to be a contented infant?

00:15:21.744 --> 00:15:23.924

There's nothing inherently wrong in there.

00:15:24.514 --> 00:15:26.404

Is now pain there's no suffering.

00:15:27.104 --> 00:15:30.184

But we still think it's a bad thing and.

00:15:30.184 --> 00:15:33.224

again, the idea is we think it's bad because it's a loss.

00:15:33.224 --> 00:15:33.224

00:15:34.414 --> 00:15:37.624

It's not bad for the contented infant to be contented.

00:15:37.624 --> 00:15:39.364

There's no bad experience.

00:15:40.004 --> 00:15:43.414

The idea is the philosophical idea here that I'm introducing.

00:15:43.414 --> 00:15:46.694

is this idea that not all bad things are bad experiences.

00:15:46.694 --> 00:15:50.454

Some things are bad because they take away a good experience.

00:15:50.454 --> 00:15:50.454

00:15:51.084 --> 00:15:54.374

An insofar as death is bad, it's bad in.

00:15:54.374 --> 00:15:57.734

that way it's bad because of the good experiences.

00:15:57.734 --> 00:15:59.334

it takes away from us.

00:16:03.774 --> 00:16:06.434

There are also of course, deprivation goods.

00:16:08.114 --> 00:16:11.304

You go you so weird like this tells you.

00:16:11.304 --> 00:16:15.174

need a root canal and.

00:16:15.174 --> 00:16:18.424

you're nervous about this root canal and you go to the dentist.

00:16:18.424 --> 00:16:21.444

And while you're there, the dentist says.

00:16:21.444 --> 00:16:24.424

all those X Rays. They were the someone else is X Rays.

00:16:25.564 --> 00:16:27.524

You don't need. You don't need a root canal.

00:16:28.904 --> 00:16:32.084

You haven't had a good experience, but you've had something good.

00:16:32.084 --> 00:16:35.324

happen to you, and the good thing that happened to you, which you.

00:16:35.324 --> 00:16:38.644

dn't have to have a root canal. It's not a positive.

00:16:38.644 --> 00:16:41.684

erience but you a negative experience

00:16:41.684 --> 00:16:42.894

ience was taken away from you.

00:16:43.464 --> 00:16:46.444

So when death is good, it's good like that.

00:16:47.954 --> 00:16:52.164

Here's another one someone was torturing you and they.

00:16:52.164 --> 00:16:55.274

health and safety. Implausibly, they have health.

00:16:55.274 --> 00:16:58.604

and safety rules in the place where they're torturing you that.

00:16:58.604 --> 00:17:01.664

don't allow smoking and the torture goes out.

00:17:01.664 --> 00:17:04.764

to have a cigarette break. And while on a cigarette break is.

00:17:04.764 --> 00:17:06.694

arrested and doesn't come back.

00:17:07.434 --> 00:17:11.084

Again, the rest of that experience is a good experience.

00:17:11.084 --> 00:17:14.364

not 'cause it's a positive thing that happened to you, but because of bad.

00:17:14.364 --> 00:17:15.634

thing was taken away.

00:17:17.104 --> 00:17:20.904

One more, one more example, you're dreading.

00:17:20.904 --> 00:17:23.194

breaking up with your girlfriend or boyfriend.

00:17:23.794 --> 00:17:26.914

And you're just like the root canal. You're thinking of God, this is.

00:17:26.914 --> 00:17:29.974
going to be horrible, but you show up and.

00:17:29.974 --> 00:17:33.274
then they break up with you first, perfect.

00:17:33.274 --> 00:17:36.914
that's a break up that you didn't have to initiate again.

00:17:36.914 --> 00:17:39.994
It's a bad experience. You didn't have to go through, so it's a.

00:17:39.994 --> 00:17:40.634
good thing.

00:17:41.534 --> 00:17:45.044
Not all good things are good experiences sometimes.

00:17:45.044 --> 00:17:48.124
their experiences that are good because of.

00:17:48.124 --> 00:17:49.774
the bad thing being taken away.

00:17:50.834 --> 00:17:54.464
It's a life lesson, Not all good things are good experiences.

00:17:54.464 --> 00:17:58.344
Sometimes it's good enough to miss out on something bad, so.

00:17:58.344 --> 00:18:01.434
when death is good, it's going to be good in that way.

00:18:01.434 --> 00:18:01.454

00:18:03.854 --> 00:18:07.064
Again, we don't have. We don't have to agree.

00:18:07.064 --> 00:18:10.154
about this in the case of death, we just have to think.

00:18:10.154 --> 00:18:13.164
about whether or not it's generally true, and then whether or not apply. So the.

00:18:13.164 --> 00:18:13.954
case of death.

00:18:14.694 --> 00:18:17.794
So what we what the deprivation.

00:18:17.794 --> 00:18:21.194
account says, is that when death is bad?

00:18:21.194 --> 00:18:21.194

00:18:22.204 --> 00:18:25.224

it's bad could takes away good experiences and when death

00:18:25.224 --> 00:18:27.904

th is good, it's because it takes away pain and suffering.

00:18:28.594 --> 00:18:31.724

So it's not good or bad in itself itself is good.

00:18:31.724 --> 00:18:34.824

or bad because of what it takes away and that's.

00:18:34.824 --> 00:18:36.804

the thing that epicurus miss out on.

00:18:39.644 --> 00:18:43.174

We're almost done, but not quite 'cause it's more not.

00:18:43.174 --> 00:18:46.354

Philosophy is now almost never done, done and there is still.

00:18:46.354 --> 00:18:48.724

some hard philosophical problems or meeting.

00:18:49.504 --> 00:18:52.924

So let me say a little bit about what those hard philosophical problems are.

00:18:52.924 --> 00:18:52.924

00:18:53.804 --> 00:18:57.194

So if my death is bad, is the when?

00:18:57.194 --> 00:18:58.044

s it bad?

00:18:59.004 --> 00:19:02.234

This is not just you think this is another way of asking. Epicurus was problem.

00:19:02.234 --> 00:19:05.394

cause it's not bad for me now. 'cause Here I am talking.

00:19:05.394 --> 00:19:07.114

to you clearly not dead.

00:19:08.474 --> 00:19:11.504

And it's not bad for me after I'm dead 'cause nothing can.

00:19:11.504 --> 00:19:13.384

be good or bad for me. I'm dead.

00:19:14.924 --> 00:19:16.584

So when is it bad?

00:19:17.774 --> 00:19:21.154

And there's also a problem of the asymmetry of death fatness.

00:19:21.154 --> 00:19:21.154

00:19:21.824 --> 00:19:25.094

And I'll talk about what that means, so there's still you.

00:19:25.094 --> 00:19:28.694

think Epicurus had a good answer contemporary.

00:19:28.694 --> 00:19:32.214

philosophers craze some good responses.

00:19:32.214 --> 00:19:35.534

and you might think we were done, but.

00:19:35.534 --> 00:19:38.694

some philosophical problems are main, so I'm going to talk a little bit about.

00:19:38.694 --> 00:19:40.644

about those philosophical problems that are left.

00:19:42.474 --> 00:19:46.544

So Lucretius says, look, what about this when problem?

00:19:46.544 --> 00:19:46.544

00:19:47.654 --> 00:19:50.804

And the one problem is, so I'll.

00:19:50.804 --> 00:19:53.864

tell you I was born in 1964.

00:19:53.864 --> 00:19:57.184

and so before 1964.

00:19:59.134 --> 00:20:02.294

But I have never upset about not having been around.

00:20:02.294 --> 00:20:04.474

before 1964, I don't think.

00:20:05.074 --> 00:20:08.424

Wow, it would have been better had I been born earlier.

00:20:08.424 --> 00:20:12.114

cause I was deprived of stuff before I was born.

00:20:12.114 --> 00:20:12.114

00:20:12.734 --> 00:20:15.754
no one gets upset about that unless you're thinking about missing a

00:20:15.754 --> 00:20:19.084
specific thing. But rarely do we sit around thinking.

00:20:19.084 --> 00:20:22.164
it's so sad that I was born in 1964 when I missed.

00:20:22.164 --> 00:20:25.244
out on those years 62 to 64, a wholly. I was.

00:20:25.244 --> 00:20:28.464
born two years earlier, but we do think.

00:20:28.464 --> 00:20:31.764
we're upset about what happens after death.

00:20:31.764 --> 00:20:34.844
Lucretius thinks then, this just.

00:20:34.844 --> 00:20:38.194
means that we shouldn't. If we don't care about before we shouldn't.

00:20:38.194 --> 00:20:41.594
care about after his, they're just the same.

00:20:41.594 --> 00:20:44.854
There's an eternity of time that exists before you were born.

00:20:44.854 --> 00:20:44.854

00:20:45.324 --> 00:20:48.524
And as eternity of time that exists after you are dead.

00:20:48.524 --> 00:20:48.524

00:20:49.184 --> 00:20:52.194
and those times are identical you don't exist in either

00:20:52.194 --> 00:20:55.524
r of them, so it doesn't make sense to be upset about.

00:20:55.524 --> 00:20:55.524

00:20:56.714 --> 00:20:59.444
The bad news of death because of the when problem.

00:21:00.234 --> 00:21:03.304
So philosophers might have an app contemporary philosophers might.

00:21:03.304 --> 00:21:06.664

think they've located what it that makes death sadness.

00:21:06.664 --> 00:21:10.004

bad when it's bad, but they haven't answered the when problem.

00:21:10.004 --> 00:21:10.004

00:21:11.974 --> 00:21:15.014

So look back at the turn it existed before we were born.

00:21:15.964 --> 00:21:18.594

And it doesn't count. It counts to us is nothing.

00:21:19.664 --> 00:21:23.334

He says this is a mirror that nature holds up to us in.

00:21:23.334 --> 00:21:25.894

which we may see the time that she'll be after we were dead.

00:21:26.564 --> 00:21:29.734

There's nothing to pressing about that, so why should?

00:21:29.734 --> 00:21:32.504

we do it? Depressed about, why should we think that death?

00:21:34.254 --> 00:21:37.524

Lead period of time after we're dead is a bad thing.

00:21:37.524 --> 00:21:39.054

We should treat them the same.

00:21:41.364 --> 00:21:45.444

People call this the asymmetry thesis and.

00:21:45.444 --> 00:21:45.444

00:21:46.734 --> 00:21:50.464

I think we should treat them the same, but mostly we're concerned.

00:21:50.464 --> 00:21:50.464

00:21:54.954 --> 00:21:58.234

We're not concerned that we weren't born earlier, and so we think.

00:21:58.234 --> 00:22:01.314

differently about the madness of death then.

00:22:01.314 --> 00:22:03.904

we do about prenatal nonexistence.

00:22:05.064 --> 00:22:08.224

And so these are the problems we're left with if we think.

00:22:13.444 --> 00:22:16.514

I mean to say before we wrap up on, say, a little bit about the.

00:22:16.514 --> 00:22:19.674

attitudes tyrone death, 'cause you might think because.

00:22:19.674 --> 00:22:22.744

we've shown their beacon some way in which death can be bad.

00:22:22.744 --> 00:22:22.744

00:22:23.304 --> 00:22:26.684

That we should have a negative attitude towards our own death.

00:22:26.684 --> 00:22:26.684

00:22:27.534 --> 00:22:30.964

That doesn't necessarily follow, it's inevitable.

00:22:30.964 --> 00:22:30.964

00:22:31.664 --> 00:22:34.954

And it may just be not.

00:22:34.954 --> 00:22:38.054

There may be advantages and disadvantages to pay attention.

00:22:38.054 --> 00:22:41.264

to death, but it doesn't follow that.

00:22:41.264 --> 00:22:44.754

That's the whole story. So if we were taking a class, this room like this.

00:22:44.754 --> 00:22:47.834

or whole class, I whole class on.

00:22:47.834 --> 00:22:51.074

death where we had a series of lectures, the next lecture would be what?

00:22:51.074 --> 00:22:54.114

attitude should we take to work their own death, given that sometimes?

00:22:54.114 --> 00:22:55.574

their desk and be bad for us.

00:22:56.704 --> 00:22:59.314

But that's not, that's not what we're here to do today.

00:23:01.034 --> 00:23:04.264

If you're interested in learning the skills that philosophy.

00:23:04.264 --> 00:23:07.384

teaches you to, think about hard things, here's where you.

00:23:07.384 --> 00:23:08.844

can. Check out some classes.

00:23:09.454 --> 00:23:13.164

And I think what I'll do now is asking the.

00:23:13.164 --> 00:23:15.064

question do help you have questions.

00:23:16.124 --> 00:23:18.024

I'll stop sharing my screen here.

00:23:21.744 --> 00:23:23.484

Let's see if there any questions.

00:23:27.574 --> 00:23:31.424

Mostly their questions about the course, this event being canceled isn't not cancelled.

00:23:31.424 --> 00:23:31.424

00:23:36.044 --> 00:23:39.554

So somebody asked the question about why would death and afterlife?

00:23:39.554 --> 00:23:43.434

be bad if you're already dead and can't experience fatness?

00:23:43.434 --> 00:23:47.054

That's the hard. That's one of the hard questions.

00:23:47.054 --> 00:23:50.114

stions will bring about an what I wanted to say was that

00:23:50.114 --> 00:23:53.674

everything that's bad for you is a bad experience.

00:23:53.674 --> 00:23:57.234

So some things that are bad for you are when good experiences.

00:23:57.234 --> 00:24:00.254

are taken away. And that's the kind.

00:24:00.254 --> 00:24:01.564

of thing that would be.

00:24:03.344 --> 00:24:05.834

That's the kind of thing that would make death a bad thing.

00:24:06.434 --> 00:24:08.664

So it doesn't have to be a bad experience.

00:24:10.704 --> 00:24:11.454
On the.

00:24:12.694 --> 00:24:15.704
Just want you the question of things you don't know.

00:24:15.704 --> 00:24:18.824
hurt you. I think the example.

00:24:18.824 --> 00:24:22.044
of the person roommate who takes the job away free by lying.

00:24:22.044 --> 00:24:25.174
g about you is an example of someone can harm you

00:24:25.174 --> 00:24:26.894
ven if you never know about it.

00:24:27.454 --> 00:24:32.184
I don't think in that case we'd want to say that you weren't harmed.

00:24:32.184 --> 00:24:32.184

00:24:34.534 --> 00:24:36.164
Even though you didn't know about it.

00:24:44.464 --> 00:24:47.584
Never had a positive experience when it comes to dentist, said something.

00:24:47.584 --> 00:24:50.964
about it positively. It's not impossible. Explicit good thing if you go in.

00:24:50.964 --> 00:24:54.194
and they say you, I thought you needed all this dental work but now.

00:24:54.194 --> 00:24:57.274
it turned out I had the X rays wrong and you don't need any dental work. It's a.

00:24:57.274 --> 00:24:57.824
good thing.

00:25:02.494 --> 00:25:03.224
Let's see.

00:25:08.524 --> 00:25:11.704
right mitchy says let's put let us be aware of the saying that death is

00:25:11.704 --> 00:25:14.744
is the opposite of life, right? Death is not the opposite of life is not.

00:25:14.744 --> 00:25:17.884
ot like it's not like you go from.

00:25:17.884 --> 00:25:21.404

a state of being alive to a state of being dead and.

00:25:21.404 --> 00:25:24.754

there's one person that and then they're alive.

00:25:24.754 --> 00:25:27.094

And then they're dead, and we imagine.

00:25:28.204 --> 00:25:31.824

Have you seen the plane Rosencrantz and Guildenstern dead, whether it's.

00:25:31.824 --> 00:25:34.904

a dead person is in the casket and asking to.

00:25:34.904 --> 00:25:38.034

be knocked Leo knocking, knocking and asking to be let out.

00:25:38.034 --> 00:25:38.034

00:25:39.694 --> 00:25:43.994

No, that isn't a change of states where person.

00:25:43.994 --> 00:25:46.784

death of this way of thinking is the end of a person.

00:25:54.234 --> 00:25:57.244

So Riley asked whether or not so 2.

00:25:57.244 --> 00:26:00.664

o is we're in the go back to Shelly Kagan example with a spaceship.

00:26:00.664 --> 00:26:04.344

and the spaceship explodes Riley.

00:26:04.344 --> 00:26:07.584

thinks that two is worse, 'cause their deaths are unnatural unplanned.

00:26:07.584 --> 00:26:08.644

and achieve nothing.

00:26:09.774 --> 00:26:11.794

Right, but I was thinking about whether or not.

00:26:13.554 --> 00:26:16.604

It's true from just yourself. Interested POV.

00:26:16.604 --> 00:26:17.914

Thinking about your friend.

00:26:19.164 --> 00:26:22.974

That you will never see them again, you'll.

00:26:22.974 --> 00:26:26.154

never see them again in either case and right so 2.

00:26:26.154 --> 00:26:28.874

two is you agree that two is worse than one.

00:26:30.874 --> 00:26:33.954

Because the because they died rather than just never seemingly, so I think.

00:26:33.954 --> 00:26:35.864

you are on board with the Vadnais of death here.

00:26:38.714 --> 00:26:40.264

Yeah, scroll through questions.

00:26:43.074 --> 00:26:46.574

Nothing is certain except for death and taxes. That's certainly true.

00:26:46.574 --> 00:26:46.574

00:26:47.694 --> 00:26:50.964

In study death always. I mean if we were talking.

00:26:50.964 --> 00:26:52.414

about.

00:26:54.334 --> 00:26:58.214

Remember that beginning I said death doesn't mean thinking.

00:26:58.214 --> 00:27:01.594

philosophically about death may not make you feel better about it one.

00:27:01.594 --> 00:27:04.874

of the things we've talked about next is the attitude.

00:27:04.874 --> 00:27:06.294

we should have to her own death.

00:27:07.014 --> 00:27:10.094

And the Stoics, as philosophers, thought that what was.

00:27:10.094 --> 00:27:13.414

best is to always keep death in mind.

00:27:13.414 --> 00:27:16.754

You should never. We tend to live our lives as if we'll get.

00:27:16.754 --> 00:27:19.854

d to thinking about death eventually and we put

00:27:19.854 --> 00:27:22.864

ut off thinking about it, and we make choices, assuming we're going.

00:27:22.864 --> 00:27:25.934

to live forever, we kind of in our minds. Have this assuming.

00:27:25.934 --> 00:27:27.084
we're going to live forever.

00:27:27.814 --> 00:27:31.634
And that makes us make some bad choices.

00:27:31.634 --> 00:27:31.634

00:27:32.604 --> 00:27:35.614
So this is the idea that stoic philosophers.

00:27:35.614 --> 00:27:38.904
have is that you should continually remind yourself.

00:27:38.904 --> 00:27:42.554
of the Vadnais of death. This apps you can get for your phone.

00:27:42.554 --> 00:27:45.794
that pop up. I had one on my phone.

00:27:45.794 --> 00:27:49.084
for awhile and it gives little momentum more a little.

00:27:49.084 --> 00:27:51.554
quotes to remind you about death.

00:27:52.854 --> 00:27:56.714
you know sort of 6 times a day which is how often something still

00:27:56.714 --> 00:28:00.284
excite you remind yourself of death madness and

00:28:00.284 --> 00:28:03.554
it didn't make me anymore cheerful

00:28:03.554 --> 00:28:07.644
and but the idea is that you'll leave it but you little better life overall

00:28:07.644 --> 00:28:11.084
ou think if you keep your own death in mind.

00:28:11.084 --> 00:28:11.084
ath in mind.

00:28:14.374 --> 00:28:17.174
Uh they said not everybody not everybody agrees with that.

00:28:21.084 --> 00:28:23.444
I think that's it for questions.

00:28:26.204 --> 00:28:26.914
I see.

00:28:28.384 --> 00:28:31.434

There are quite a few questions in the new files.

00:28:31.434 --> 00:28:34.514

and people are asking things about how can we decide if a.

00:28:34.514 --> 00:28:38.074

pure that contains both good and bad things is a good or.

00:28:38.074 --> 00:28:41.814

bad on net, right?

00:28:41.814 --> 00:28:44.874

So somebody was asking about the what?

00:28:48.184 --> 00:28:51.194

Some good experience for most of us it's not the.

00:28:51.194 --> 00:28:52.804

case that were either facing.

00:28:54.124 --> 00:28:57.654

20 more years of Bliss or 20 more years of pain and suffering.

00:28:57.654 --> 00:28:57.654

00:28:58.364 --> 00:29:01.494

And so those are the easy cases most.

00:29:01.494 --> 00:29:05.274

lives contain a mix of those things and.

00:29:05.274 --> 00:29:05.274

00:29:06.154 --> 00:29:09.164

Then your death would be good for you in.

00:29:09.164 --> 00:29:12.224

so far as you don't have the bad experiences and bad for you and.

00:29:12.224 --> 00:29:15.334

o far as you miss out on some good experiences and we need.

00:29:15.334 --> 00:29:18.444

to know what the quality of your life was overall and.

00:29:18.444 --> 00:29:21.614

if there's a threshold point at which your life is.

00:29:21.614 --> 00:29:24.124

when we add up.

00:29:24.984 --> 00:29:27.994

there's a kind of philosophy that's connected

00:29:27.994 --> 00:29:31.194

to this way of thinking which is consequentialism or utilitarian

00:29:31.194 --> 00:29:34.304

ethics where we add up all of the good

00:29:34.304 --> 00:29:38.014

and bad things and come up with an overall judgment so

00:29:38.014 --> 00:29:41.254

there's some point at which your life would be

00:29:41.254 --> 00:29:44.354

a life worth living and at some point your

00:29:44.354 --> 00:29:48.054

life would be a life where there's more suffering

00:29:48.054 --> 00:29:48.744

ring than not.

00:29:51.454 --> 00:29:54.554

so that's the that's the training figure out

00:29:54.554 --> 00:29:55.124

00:29:56.814 --> 00:29:59.864

When we want to say earlier death is good for you or bad.

00:29:59.864 --> 00:30:00.364

for you.

00:30:01.584 --> 00:30:05.974

Someone's recommending sonica. Yeah for sure, OK?

00:30:05.974 --> 00:30:05.974

00:30:07.364 --> 00:30:10.604

cause the habit die. Compilation of Senecas happens along the.

00:30:10.604 --> 00:30:13.814

perspective on death. Yeah, if you're if you're attracted.

00:30:13.814 --> 00:30:17.254

the stoic view that you should keep death in line to leader better life

00:30:17.254 --> 00:30:20.234

life senecas composer is a good place to start.

00:30:21.554 --> 00:30:25.024

Someone asked whether death is bad only when you in these.

00:30:25.024 --> 00:30:25.024

00:30:26.844 --> 00:30:30.294

When you have to confront it where?

00:30:30.294 --> 00:30:32.984

you must confront your mortality and your impermanence.

00:30:33.794 --> 00:30:37.114

But if it's true that your death is bad for you, it's.

00:30:37.114 --> 00:30:40.504

always bad for you. It's not just thinking about it this bad for you.

00:30:41.124 --> 00:30:44.134

So I wouldn't want to say it's just thinking about death.

00:30:44.134 --> 00:30:47.184

being bad. That makes it a bad thing if it's bad.

00:30:48.104 --> 00:30:51.264

One answer to the question of when it's bad is this bad?

00:30:51.264 --> 00:30:54.294

always? It's a gloomy answer, but it's.

00:30:54.294 --> 00:30:57.774

one false for his answer to the when question.

00:30:57.774 --> 00:31:00.954

There's always true that your death is, if it's bad, is true, it's.

00:31:00.954 --> 00:31:02.634

bad things bad for you always.

00:31:04.604 --> 00:31:05.434

Let me see.

00:31:09.624 --> 00:31:12.894

How do we know what happens is when asked? How do we know what happens to?

00:31:12.894 --> 00:31:14.904

someone after they die and maybe?

00:31:15.554 --> 00:31:16.974

Where?

00:31:17.644 --> 00:31:20.814

Lamenting or mourning the death of someone who we think has missed.

00:31:20.814 --> 00:31:24.314

out and good experiences, but maybe there having an amazing time.

00:31:24.314 --> 00:31:26.644
in an afterlife.

00:31:27.854 --> 00:31:30.914
We don't know that we do know what they've.

00:31:30.914 --> 00:31:34.164
lost out on and we don't know what they're going to experience in an afterlife.

00:31:34.164 --> 00:31:35.054
that maybe.

00:31:35.824 --> 00:31:38.934
That if there is an afterlife in this afterlife, contains good.

00:31:38.934 --> 00:31:42.174
experiences that outweighs the good, they would have experienced.

00:31:42.174 --> 00:31:43.964
here. So sure.

00:31:51.644 --> 00:31:52.974
Yeah, good and bad.

00:31:54.234 --> 00:31:57.364
So one of the questions is about the kind of assignments.

00:31:57.364 --> 00:32:00.454
that flow they classes. Given that's a good question because.

00:32:00.454 --> 00:32:03.644
e you're really accountable kind of her 2 different

00:32:03.644 --> 00:32:06.734
things and one set of things are

00:32:06.734 --> 00:32:09.804
you need to know sort of what's epicurus

00:32:09.804 --> 00:32:12.924
is view and you need to know safer time but static it looks

00:32:12.924 --> 00:32:16.434
sending those view or thomas nagel's paper

00:32:16.434 --> 00:32:19.604
paper on the deprivation account of the bad less of death. What's?

00:32:19.604 --> 00:32:21.864
guments what does he give what's his position.

00:32:23.274 --> 00:32:26.384
but you're really going to be that's not the

00:32:26.384 --> 00:32:29.904

main thing the main thing is the philosophical

00:32:29.904 --> 00:32:33.104
skill of describing

00:32:33.104 --> 00:32:34.154
arguments.

00:32:34.904 --> 00:32:36.874
An analyzing arguments.

00:32:37.584 --> 00:32:40.894
I'm learning to argue for your own position and critically

00:32:40.894 --> 00:32:42.234
engage with the material.

00:32:43.064 --> 00:32:45.124
So you never.

00:32:46.074 --> 00:32:49.624
so I would ask you to write a paper on

00:32:49.624 --> 00:32:53.164
what is the best argument you've encountered so far.

00:32:53.164 --> 00:32:57.034
in the literature on the Vadenais of death and?

00:32:57.034 --> 00:33:00.104
what is 1 objection?

00:33:00.104 --> 00:33:02.994
to that argument? And how might you respond to that argument?

00:33:03.774 --> 00:33:06.744
So you get marks for knowing the position.

00:33:07.384 --> 00:33:10.704
Giving the argument and then stating objection.

00:33:10.704 --> 00:33:11.894
I'm responding to it.

00:33:13.504 --> 00:33:17.024
So it's not so much. Again, it's not so much about what you.

00:33:17.024 --> 00:33:20.564
think it's about having the philosophical skills.

00:33:20.564 --> 00:33:20.564

00:33:21.914 --> 00:33:25.654
So on a lecture this should have a.

00:33:25.654 --> 00:33:29.484

writing. A short paper would be a reasonable thing to know, or an exam.

00:33:29.484 --> 00:33:32.984

am short answer questions about about

00:33:32.984 --> 00:33:34.314

c would be good too.

00:33:35.744 --> 00:33:44.344

00:33:44.504 --> 00:33:48.004

Someone asked whether being more earlier doesn't amount to much. If you look the same amount of.

00:33:48.004 --> 00:33:51.684

time, no, I imagining that the amount of time is not fixed when I say.

00:33:51.684 --> 00:33:53.114

what I feel.

00:33:54.074 --> 00:33:57.554

When we lament, we think that.

00:33:58.564 --> 00:34:01.594

we're worried about our disclosure worried about your death in your thinking about there

00:34:01.594 --> 00:34:04.274

e being a period of time where you don't exist in the future.

00:34:05.754 --> 00:34:08.764

not just imagining moving backwards in space imagining

00:34:08.764 --> 00:34:12.224

you would add on another end and we don't fit we've

00:34:12.224 --> 00:34:15.414

have kind of a neutral view but adding on before we were born

00:34:15.414 --> 00:34:18.424

but we don't have an interview but adding on if I

00:34:18.424 --> 00:34:21.354

if I could have 10 extra healthy years at the end, great.

00:34:22.944 --> 00:34:26.034

But we don't. We're kind of neutral about the period of time.

00:34:26.034 --> 00:34:29.454

where we don't exist, and you might think you.

00:34:29.454 --> 00:34:32.864

missed a fun event. But other than that, I think we're pretty neutral about.

00:34:32.864 --> 00:34:35.654

the time before we were the time before we existed.

00:34:38.234 --> 00:34:42.214

Someone asked if we sit here can be upset about being born in the wrong generation.

00:34:43.574 --> 00:34:47.144

does that invalidate lucretius I think there's something specific

00:34:47.144 --> 00:34:50.344

c about thinking you were born in the wrong generation. That's not.

00:34:50.344 --> 00:34:53.744

out the period of time before you were alive so

00:34:53.744 --> 00:34:54.634

so you might think.

00:34:55.424 --> 00:34:58.784

When you're reading fiction, you might think I should have been alive then.

00:34:58.784 --> 00:35:00.604

that would have been my time.

00:35:02.154 --> 00:35:05.164

But I don't think that's about lamenting, not.

00:35:05.164 --> 00:35:08.414

aving been alive for that period of time in.

00:35:08.414 --> 00:35:11.574

the way that we worry bout the Vadnais of death. That's more like.

00:35:11.574 --> 00:35:13.324

synaesthetic kind of mismatch.

00:35:14.544 --> 00:35:17.554

But I'm not sure about that. There may be people have stronger intuitions and.

00:35:17.554 --> 00:35:20.264

again in class we would talk about that and I would have you.

00:35:21.794 --> 00:35:22.874

Explain that.

00:35:25.994 --> 00:35:29.054

Could some of the negative thinking about death be the pain that's associated?

00:35:29.054 --> 00:35:32.134

with it? For sure? Unless why at the beginning?

00:35:32.134 --> 00:35:35.534

I would want to say we're not talking about dying.

00:35:35.534 --> 00:35:38.524

I would say take your backs, possible death.

00:35:39.154 --> 00:35:43.024

At work and talk about is death bad for you? I would.

00:35:43.024 --> 00:35:46.164

say think about if you could choose.

00:35:46.164 --> 00:35:49.214

our own way of going choose that way and

00:35:49.214 --> 00:35:52.344

then say is death still bad for you 'cause obviously some

00:35:52.344 --> 00:35:54.764

ome ways of dying are horrible and bad for you.

00:35:59.614 --> 00:36:03.154

Is the knowledge of death edging closer? That makes it a bad thing?

00:36:04.234 --> 00:36:08.124

no I think it's often young people who would

00:36:08.124 --> 00:36:11.284

I teach philosophy and death um there's

00:36:11.284 --> 00:36:13.094

lots of young people thinking about.

00:36:13.824 --> 00:36:16.924

death and the meaning of life and I don't think I don't

00:36:16.924 --> 00:36:20.074

think that's reserved for people who are closer

00:36:20.074 --> 00:36:20.074

00:36:27.124 --> 00:36:30.514

Someone says that the brain dead person.

00:36:30.514 --> 00:36:32.354

who's experiencing the life of infant.

00:36:32.994 --> 00:36:36.014

uh we shouldn't be upset since they've right

00:36:36.014 --> 00:36:39.174

hy should be scared? But you're right? I mean, lots of people.

00:36:39.174 --> 00:36:40.584

hink there's nothing.

00:36:41.524 --> 00:36:44.654

Some people think there's nothing bad that's happened 'cause.

00:36:44.654 --> 00:36:45.414
se there's nothing.

00:36:46.104 --> 00:36:48.924
There's there's no pain the person is experiencing.

00:36:49.614 --> 00:36:50.154

00:36:51.884 --> 00:36:54.934
I think many of us do think there's something bad about that but

00:36:54.934 --> 00:36:58.394
s worth creating. Figure out with naval where.

00:36:58.394 --> 00:37:01.734
re it is that if we think something bad is happened where

00:37:01.734 --> 00:37:03.094
adnais is located.

00:37:03.924 --> 00:37:07.064
um and that's a hard question to to think about

00:37:07.064 --> 00:37:10.154
and talk about and again if we were doing

00:37:10.154 --> 00:37:11.954
e in person experiences.

00:37:18.884 --> 00:37:22.244
samantha another samantha bee asks whether or not

00:37:22.244 --> 00:37:25.454
right so that the shelly kagan examples that 2

00:37:25.454 --> 00:37:28.174
two would be worse because there's a finality to it.

00:37:28.894 --> 00:37:32.354
but there's a finality that one too you just don't know what's right

00:37:32.354 --> 00:37:34.254
t. You just never going to see them again.

00:37:35.854 --> 00:37:38.874
sometimes I run this example with if you if you moved

00:37:38.874 --> 00:37:41.944
away from your family and then all of a sudden there was

00:37:41.944 --> 00:37:43.344
re communication.

00:37:44.014 --> 00:37:47.104

I think it still matters to you. What happens to them even.

00:37:47.104 --> 00:37:50.194

if in the absence is not just about never speaking to them to them again.

00:37:50.194 --> 00:37:50.214

00:37:53.654 --> 00:37:54.634

I think that.

00:38:00.684 --> 00:38:03.124

When asked about the death of her grandmother.

00:38:05.214 --> 00:38:09.084

And who would have guessed spare spared her pain right?

00:38:09.084 --> 00:38:12.464

I mean, I often think we do. When we do think that deaths sometimes.

00:38:12.464 --> 00:38:15.964

we think death is good for people with think it's good for them because of the experience.

00:38:15.964 --> 00:38:17.514

the quality of life there having.

00:38:18.254 --> 00:38:21.354

And we think that it's better.

00:38:21.354 --> 00:38:25.514

to take that away than to live through that. So yes, that's right.

00:38:25.514 --> 00:38:25.514

00:38:33.644 --> 00:38:36.664

If you're constantly reminding yourself about the bad news of death, will hold you.

00:38:36.664 --> 00:38:39.864

back from living life to the fullest, it will be. That's true if you're.

00:38:39.864 --> 00:38:43.064

a worry wart that's true for thinking. God, I can't.

00:38:43.064 --> 00:38:46.384

do that. I might die, or I'm not going to go on that.

00:38:46.384 --> 00:38:49.414

camping trip. Because what about bears? Or I'm not going to?

00:38:49.414 --> 00:38:52.584

ride my bike? Because what about cars and?

00:38:52.584 --> 00:38:55.664

you could be that kind of person. But you could also.

00:38:55.664 --> 00:38:57.144

be somebody who.

00:38:57.754 --> 00:38:58.354

00:38:59.584 --> 00:39:03.074

Doesn't ever think about death and then doesn't.

00:39:03.074 --> 00:39:06.274

make who treats life if it's kind.

00:39:06.274 --> 00:39:07.364

of a trial run.

00:39:08.014 --> 00:39:11.254

And you expect to get a do over you think you're just kind of.

00:39:11.254 --> 00:39:14.494

skulking around on the margins and you'll make up your own mind.

00:39:14.494 --> 00:39:18.184

later about what you want to do in life and try things then, so.

00:39:18.184 --> 00:39:21.354

I think you can get it wrong in both directions. You can be too much code.

00:39:21.354 --> 00:39:24.494

We could be a person who worries too much and doesn't lead a very.

00:39:24.494 --> 00:39:28.114

good life. Or you can be a person who doesn't.

00:39:28.114 --> 00:39:31.614

take death seriously and says I'll get around to.

00:39:31.614 --> 00:39:31.614

00:39:32.184 --> 00:39:32.834

00:39:33.524 --> 00:39:36.764

Get around to making a career choice later. I'll get around to having.

00:39:36.764 --> 00:39:40.224

a relationship later or I'll do all these things later.

00:39:40.224 --> 00:39:43.344

not realizing that we don't always have the possibility of.

00:39:43.344 --> 00:39:46.944

later. So I think there's a variety of ways which thinking.

00:39:46.944 --> 00:39:49.574

about or not thinking about death to make it bad for us.

00:39:52.954 --> 00:39:56.214

Yeah, few people want to ask about whether or not.

00:39:56.214 --> 00:39:57.424

the afterlife.

00:39:58.924 --> 00:40:02.054

Whether or not you need subtleties with the afterlife. When I tried to.

00:40:02.054 --> 00:40:05.454

say in the beginning was even religious people have used.

00:40:05.454 --> 00:40:08.534

that death of the kind of death I'm talking about would be a.

00:40:08.534 --> 00:40:11.654

bad thing. And the fact that they think it would be a bad.

00:40:11.654 --> 00:40:14.944

thing is what fuels the belief about there being an afterlife.

00:40:14.944 --> 00:40:18.514

cause they think in all good, all knowing all powerful God wouldn't.

00:40:18.514 --> 00:40:20.034

allow that to happen to us.

00:40:20.764 --> 00:40:24.234

So they obviously it's obviously that death in the way described.

00:40:24.234 --> 00:40:25.164

as a bad thing.

00:40:25.754 --> 00:40:28.784

Then you can add on to that a belief in the afterlife, and that takes.

00:40:28.784 --> 00:40:29.424

it away.

00:40:31.114 --> 00:40:34.404

But that's the philosophical problem about death madness.

00:40:34.404 --> 00:40:36.644

without an afterlife still remains.

00:40:40.044 --> 00:40:43.174

Somebody asked about space for philosophy classes.

00:40:43.174 --> 00:40:46.754

An learning philosophy of side of taking classes I.

00:40:46.754 --> 00:40:50.064

would recommend I think you can be a member of the flock this undergraduate philosophy.

00:40:50.064 --> 00:40:53.874

club. I think you can join that. I think you can attend lectures.

00:40:53.874 --> 00:40:56.954

think there's lots of great philosophy books to read.

00:40:56.954 --> 00:41:00.494

I think the philosophy department has.

00:41:00.494 --> 00:41:03.544

visiting speakers. There's lots of ways to.

00:41:03.544 --> 00:41:06.874

be involved in thinking philosophically without taking philosophy classes.

00:41:06.874 --> 00:41:10.044

although of course I think you should philosophy classes.

00:41:10.044 --> 00:41:10.044

00:41:10.094 --> 00:41:13.284

And work them into your schedule, but that's I know you're not always able.

00:41:13.284 --> 00:41:13.914

to do that.

00:41:20.584 --> 00:41:24.054

What's the app called? I don't know if you search after search like Google.

00:41:24.054 --> 00:41:25.734

Play store for momentum or a.

00:41:27.634 --> 00:41:31.004

And it's yeah, it flashes up quotes about the madness of.

00:41:31.004 --> 00:41:33.634

death six times a day. I decided that was a bit too much.

00:41:36.424 --> 00:41:39.584

And if we're all gonna die in the same day, we've been much weight concerns when people.

00:41:39.584 --> 00:41:42.104

were born. True, we you're right.

00:41:49.904 --> 00:41:53.044

Someone asked if people ever change their views and philosophy.

00:41:53.044 --> 00:41:55.084

classes and the answer is yes.

00:41:56.634 --> 00:41:59.754

And philosophers change their views as one of my favorite things.

00:41:59.754 --> 00:42:02.764

about my discipline is that people change their.

00:42:02.764 --> 00:42:06.464

opinion from time to time and as a result of argument.

00:42:06.464 --> 00:42:10.004

come to change their views. You'll find philosophers who published papers.

00:42:10.004 --> 00:42:13.194

with different opinions from as a result.

00:42:13.194 --> 00:42:16.304

of in philosophy reading philosophy is a bit more like.

00:42:16.304 --> 00:42:19.484

y in conversation, and it's a conversation that's.

00:42:19.484 --> 00:42:22.904

gone on for a very long time and will continue.

00:42:22.904 --> 00:42:26.204

to go on. The main thing I think that you the practical skill.

00:42:26.204 --> 00:42:26.534

you will.

00:42:26.584 --> 00:42:29.614

Fire is the ability to argue this good. Whether you want to go.

00:42:29.614 --> 00:42:31.974

into law where they want to go into politics.

00:42:34.514 --> 00:42:37.564

Or whether you want to learn to argue well in your other classes, that kind of.

00:42:37.564 --> 00:42:40.664

conceptual analysis that falsely teaches is super useful, and.

00:42:40.664 --> 00:42:41.684

uper Helpful.

00:42:43.104 --> 00:42:46.234

I think we're just about out of time now. I don't have any more.

00:42:46.234 --> 00:42:49.524

questions. I want to thank you very much for coming. I'm looking.

00:42:49.524 --> 00:42:52.594

forward to seeing you in class is an seeing you on campus when that's the.

00:42:52.594 --> 00:42:55.694

thing we can all do. And thanks so much for.

00:42:55.694 --> 00:42:58.754
coming. I hope you enjoy this and it's not.

00:42:58.754 --> 00:43:01.884
my business. Not my favorite way of teaching, but I'm glad.

00:43:01.884 --> 00:43:04.894
it works. I'm glad you were able to ask questions or lots of lots of.

00:43:04.894 --> 00:43:08.034
really good questions, so thanks so much.

00:43:08.034 --> 00:43:08.034

00:43:09.064 --> 00:43:09.554
Bye bye.

00:43:09.584 --> 00:43:19.584

00:43:19.584 --> 00:43:25.054