

God, Mind, and Logical Space

Palgrave Frontiers in Philosophy of Religion

Series Editors: **Yujin Nagasawa** and **Erik Wielenberg**

Titles include:

Zain Ali

FAITH, PHILOSOPHY AND THE REFLECTIVE MUSLIM

István Aranyosi

GOD, MIND, AND LOGICAL SPACE

A Revisionary Approach to Divinity

Yujin Nagasawa (*editor*)

SCIENTIFIC APPROACHES TO THE PHILOSOPHY OF RELIGION

Forthcoming titles:

Gregory Dawes and James Maclaurin (*editors*)

COGNITIVE SCIENCE AND RELIGION

Trent Dougherty

THE PROBLEM OF ANIMAL PAIN

A Theodicy for All Creatures Great and Small

Aaron Rizzieri

PRAGMATIC ENCROACHMENT, RELIGIOUS BELIEF AND PRACTICE

Aaron Smith

THINKING ABOUT RELIGION

Extending the Cognitive Science of Religion

Palgrave Frontiers in Philosophy of Religion

Series Standing Order ISBN 978-0-230-35443-2 Hardback

(outside North America only)

You can receive future titles in this series as they are published by placing a standing order. Please contact your bookseller or, in case of difficulty, write to us at the address below with your name and address, the title of the series and the ISBN quoted above.

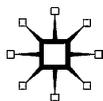
Customer Services Department, Macmillan Distribution Ltd, Houndmills, Basingstoke, Hampshire RG21 6XS, England

God, Mind, and Logical Space

A Revisionary Approach to Divinity

István Aranyosi
Bilkent University, Turkey

palgrave
macmillan



© István Aranyosi 2013

Softcover reprint of the hardcover 1st edition 2013 978-1-137-28031-2

All rights reserved. No reproduction, copy or transmission of this publication may be made without written permission.

No portion of this publication may be reproduced, copied or transmitted save with written permission or in accordance with the provisions of the Copyright, Designs and Patents Act 1988, or under the terms of any licence permitting limited copying issued by the Copyright Licensing Agency, Saffron House, 6–10 Kirby Street, London EC1N 8TS.

Any person who does any unauthorized act in relation to this publication may be liable to criminal prosecution and civil claims for damages.

The author has asserted his right to be identified as the author of this work in accordance with the Copyright, Designs and Patents Act 1988.

First published 2013 by
PALGRAVE MACMILLAN

Palgrave Macmillan in the UK is an imprint of Macmillan Publishers Limited, registered in England, company number 785998, of Houndmills, Basingstoke, Hampshire RG21 6XS.

Palgrave Macmillan in the US is a division of St Martin's Press LLC, 175 Fifth Avenue, New York, NY 10010.

Palgrave Macmillan is the global academic imprint of the above companies and has companies and representatives throughout the world.

Palgrave® and Macmillan® are registered trademarks in the United States, the United Kingdom, Europe and other countries

ISBN 978-1-349-44763-3 ISBN 978-1-137-28032-9 (eBook)
DOI 10.1057/9781137280329

This book is printed on paper suitable for recycling and made from fully managed and sustained forest sources. Logging, pulping and manufacturing processes are expected to conform to the environmental regulations of the country of origin.

A catalogue record for this book is available from the British Library.

A catalog record for this book is available from the Library of Congress.

I dedicate this book to the memory of the thirty-three Alevi Turkish intellectuals and their relatives, massacred on July 2, 1993 in the town of Sivas, Turkey, by a mob of fifteen thousand radical Islamists, in a tragic course of events that came to be known as the Sivas Massacre, namely:

Muhlis Akarsu, Muhibe Akarsu, Metin Altıok, Mehmet Atay, Sehergül Ateş, Behçet Sefa Aysan, Erdal Ayrancı, Asım Bezirc, Belkıs Çakır, Serpil Canik, Muammer Çiçek, Nesimi Çimen, Carina Cuanna Thuijs, Serkan Doğan, Hasret Gültekin, Murat Gündüz, Gülsüm Karababa, Uğur Kaynar, Emin Buğdaycı, Asaf Koçak, Koray Kaya, Menekşe Kaya, Handan Metin, Sait Metin, Huriye Özkan, Yeşim Özkan, Ahmet Özyurt, Nurcan Şahin, Özlem Şahin, Asuman Sivri, Yasemin Sivri, Edibe Sulari, İnci Türk

For thou canst not know what is not – that is impossible – nor utter it; for it is the same thing that can be thought and that can be.

Parmenides, *On Nature*

Contents

<i>Series Editors' Preface</i>	xi
<i>Preface and Acknowledgments</i>	xii
1 Introduction	1
Part I Logical Space	
2 What Is Logical Space?	9
2.1 Logical totalitarianism	10
2.2 Possible worlds <i>versus</i> regions: fiction as a model	13
3 "Life" in Logical Space	17
3.1 Logicalism: logical egalitarianism, existential relativity, and ontic deflationism	17
3.2 Authorship, completeness, and the standing quantifier	28
3.3 Nested logical space	42
Part II Mind	
4 Folded Logical Space	47
4.1 Transistence: the Logical Thomas Theorem	47
4.2 Intentionality	54
4.3 Naturalized semantics	57
4.4 Intensionality	67
5 Logical Spillover	73
5.1 Conceivability arguments	73
5.2 The logical spillover based argument for mental-physical identity	77
5.3 Objections and further dialectic	86
Part III God	
6. Logical Pantheism	101
6.1 The modal ontological argument	101
6.2 The modal depth objection	104
6.3 The logical spillover of theism	109
6.4 The neo-Meinongian and the ontic deflationist view	112

6.5	God = Logical Space	117
6.5.1	“That than which nothing greater can be conceived”	118
6.5.2	Why is there something rather than nothing?	120
6.5.3	God and the Universe	122
7	Historical Precedents	127
7.1	The God of theism versus logical space	127
7.2	Pseudo-Dionysius the Areopagite	130
7.3	Meister Eckhart and Nicholas of Cusa	132
7.4	Perennialism	134
7.5	Paul Tillich	136
7.6	John Hick	138
8	Solutions	140
8.1	The problem of evil	140
8.2	The modal problem of evil	143
8.3	Problems of standard Pantheism	150
8.4	Religious tolerance, conflict, diversity, and pluralism	154
9	Objections	164
9.1	The reference of “God”	164
9.2	Worship and prayer	167
9.3	Morality and the meaningfulness of life	171
	Afterword: “A God of Garbage”?	177
	<i>Notes</i>	181
	<i>References</i>	196
	<i>Index</i>	203

Series Editors' Preface

The philosophy of religion has experienced a welcome re-vitalization over the last fifty years or so and is now thriving. Our hope with the *Palgrave Frontiers in Philosophy of Religion* series is to contribute to the continued vitality of the philosophy of religion by producing works that truly break new ground in the field.

Accordingly, each book in this series advances some debate in the philosophy of religion by offering a novel argument to establish a strikingly original thesis or approaching an ongoing dispute from a radically new point of view. Each book accomplishes this by utilizing recent developments in empirical sciences or cutting-edge research in foundational areas of philosophy, or by adopting historically neglected approaches.

We expect the series to enrich debates within the philosophy of religion both by expanding the range of positions and arguments on offer and establishing important links between the philosophy of religion and other fields, including not only other areas of philosophy but the empirical sciences as well.

Our ultimate aim, then, is to produce a series of exciting books that explore and expand the frontiers of the philosophy of religion and connect it with other areas of inquiry. We are grateful to Palgrave Macmillan for taking on this project as well as to the authors of the books in the series.

Yujin Nagasawa
Erik J. Wielenberg

Preface and Acknowledgments

The typical reader of “professional philosophy in the analytic tradition” will notice that this is not the typical book in that field. Readers looking for painstakingly worked out technically grounded analyses of and arguments for each and every claim will be disappointed. Readers working in the field of “analytic philosophy of religion” will not find a lot of meticulous effort dedicated to fixing little technical bugs in the extant meticulously worked out arguments. I do not deny that such technical efforts are meaningful, but from time to time we need some fresh air – at least *I* do.

At the same time, there are a few sections in the book that are rather technical, but in those I also put forward my own apparatus rather than trying to merely tighten the bolts in other authors’ work. One of the three anonymous referees who read some chunks of the manuscript when I was first encouraged to submit a sample was very skeptical. He (I venture to hypothesize that the referee was likely male) encouraged me to rather fix the bugs in the system elaborated by “Philosopher X” instead of writing this book, because “the earlier work has been stress-tested and found to be stable enough to justify further work; but the author’s approaches have not been stress-tested.” He sounded like a technician from a car factory, concerned about the safety of the potential passengers of the cars whose production he has to supervise. For better or for worse, due to the other two reviews and especially to the series editor Yujin Nagasawa’s very positive attitude, my project of building this dodgy car was approved, and it is now ready to take the reader for a ride, with a reckless chauffeur in the driver’s seat. It is a book that I wrote without paying too much attention to whether it follows some rules and canons of how philosophy is written nowadays and to whether it will please or raise to the expectations of my peers. In fact, I think it will not please them, and I foresee universally negative reviews of it. But this is compatible with my goal, which was to write exactly what I think about certain topics, like existence, nonexistence, intentionality, modal space, and God, with no precaution and no attention devoted to how my views would be perceived by some “philosophical authority.”

I would like to thank, first of all, Yujin Nagasawa, co-editor of the series *New Frontiers in Philosophy of Religion* at Palgrave Macmillan, who, basically, talked me into pursuing this book, in a conversation and a series of emails following the talk I gave at the annual meeting of the British Society for Philosophy of Religion, in 2011, at Oxford University. I would also like thank audiences at University of Sussex, Oxford University, Boğaziçi University (Istanbul), and National University of Singapore, as well as my colleagues from Bilkent University, for valuable feedback on various parts of this book.