

Simulacra, gods and the dead

Post by "Cassius" of November 14, 2020 at 6:35 PM

[Quote from Godfrey](#)

Consider the anticipations as "pattern recognition."

I think that we've gotten in the the habit of thinking that "pattern recognition" is a part of anticipations, and I think that is a good start. However as we go further it's not clear to me that this is much more than a start, because what do we mean by "pattern" and "recognition." if we consider it to be a "matching" of something that is already within us then we have to be careful that we're not going Platonic and considering the mind at birth to have ready-made ideas of any kind within it. I don't really have anything better to suggest at the moment but if forced to say something more I would probably use words like a "faculty" that "disposes us to organize what we perceive" in ways that are helpful to our forming of mental images that we then store in our memories and use as operators for further analysis.

That would pretty well track what Diogenes Laertius was saying, but I'm thinking that what is missing in Laertius is a discussion of "how the faculty works" and what kind of "dispositions" do exist within it that influence the pictures that we eventually form. If we were to consider the faculty of anticipations as a process of forming these images within our minds then it might not be far-fetched to consider the possibility that this process could be influenced directly within the mind by influences from outside that don't come through the eyes, ears, nose, skin, or tongue, but more like I gather scientists experimenting with doing by use of(what, I am not sure how they are doing it, but I presume somehow electrical or magnetic?) stimuli.

So basically I am saying that calling anticipations pattern recognition is probably the start of the analysis rather than the end.