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DEPARTMENT OF PHILOSOPHY

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Mr. J. Ferrater Mora
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Bear Mr. Ferrater Mora,

I have just read your recent Being and Death with interest. I agree that this is a subject area that deserves much greater attention.

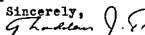
However, I disagree with an undertone of your presentation which is ultimately explicated in the conclusion; #3 on p. 240.

If both the rational arguments and the empirical proofs are rejected, the result is clear enough: there is no such thing as human survival.

I suggest that no such conclusion can logically be drawn as you suggest should be 'clear enough'. Even if I were to grant the point that the antecedent of this conditional statement were true (ie. that there are only these ways of knowing--a point not at all secure--and by these limited ways of knowing we have become noetically mature only to the degree that we have here in 1966--a situation which undoubtedly will improve in the evolution of time) you may not have the consequent on any account. The maximum you can have is that we are ignorant at this time as to whether or not there is any such survival. You have assumed that lack of knowledge of the fact would dissolve the fact itself, but I am sure I need not remind you that ignorance never increases or decreases the ontic situation.

If I have misunderstood your argument at this point, I would appreciate hearing from you as this seems to be a critical, if not the most critical, part of the problem of survival after death.

I should also like to hear what you would have to say on the point of survival of the individual, if I were to suggest that perhaps we should not either want to nor expect to survive as individuals. Don't we experience a desire to become one with those whom we love? Don't we want to lose ourselves even in this life, if I may be so bold as to beg the question of the possibility of another life? Perhaps individual survival is a paradox only because we are trying to have both individual and survival. Perhaps if we considered survival as a new dimension to the total human condition, the paradox would disappear.

Sincerely,

Thaddeus J. TRENN

25-4-66.