WESTERN PHILOSOPHY

← PLATO & ARISTOTLE →

Plato was a poet, mystic and ethico-religious thinker. In Contrast, Aristotle was a Scientist, logician and austere thinker.

PLATO

Plato has given a system of thought to Western Philosophy. Plato himself first assimilated the different streams of Greek philosophical thought in propounding his philosophy, which itself has ~~been~~ had, the most remarkable influence on Western thought.

From Pythagoras' mathematical thought, Plato paved the way for his idealism. From Parminedes, Plato derived the doctrine of changeless and eternal Idea. From Heraclitus, he accepted the doctrine of flux. He reconciled the two by explaining the conception of being and becoming.

Plato influenced Christian theology by his concept of a good and righteous God who is the architect of the world.

Plato's idealism is reflected in Berkeley, Hegel, Bradley, etc. It reaches its mathematical culmination in Spinoza's philosophy.

Though Plato did not give rise to dualism, his conception of being and becoming ~~bec~~ made intelligible through reason and empericism respectively, paved way for much of contemporary western thought, which then led to the criticism of Kant.

His theory of reminiscence has given rise to the Apriori doctrine of Descartes, Leibnitz.

Plato also discussed the Concepts of ~~Ethics~~, Justice, State, etc extensively in his Philosophy, which was ~~the~~ to serve as the starting point for modern political and social philosophy.

In this context, to underscore the impact/influence of Plato in Western Philosophy, AN Whitehead has noted that 'entire western philosophy is a series of footnotes to Plato.'

SIMILARITY with INDIAN PHILOSOPHY

Though Plato did not influence Philosophical thinking in India, there are remarkable resemblances betn Plato and Indian thought. Plato also thinks that humans are in bondage, due to ignorance, and continue in this state through countless rebirths, till they gain their pure nature by meditation and contemplation upon the idea of good. He even contends that God may help the seeker after liberation. Like the Indian thinkers, he accepts the immortality of the soul. He regarded pleasure and worldly objects to be sources of pain. He also explains the Universe teleologically rather than scientifically.

• MYSTICISM

PLATO propounds —
- REALISM: Epistemological pt of view: Knowable exists by itself.
- IDEALISM: Metaphysical pt of view: Ideas are Substances.

PLATO'S THEORY of IDEAS

- → Ideas are substance, eternal, Universal
- → Pure & Simple, Unchangeable/Immutable
- → Super-sensible → Through Rational Insight alone

Each class of particulars have some common qualities. Some of those qualities are accidental, while ~~ex~~ others essential. For example, while the color of the cow is accidental, cowness is an essential quality of the whole class of cows. Thus, cowness is considered a UNIVERSAL

→ Ideas are essence of things → Plurality of Ideas
→ Hierarchy of Ideas

Plato calls such Universals as Ideas and maintains that they have an independent objective existence. These independent ideas can be copied by/in a perceptible, but no perceptible can be considered an original idea. This is ~~similar~~ analogous to Pythagorean geometry, ~~where~~ ex: Consider the ~~notion~~ concept of equality. In sensory experience, no 2 objects can be exactly equal, but the idea of equality, nonetheless, has its own worth. (Why IDEAS separate: Nothing in the World can be considered a true Instantiation of IDEAS/ESSENCES)

For Socrates, ideas are mere mental concepts, ie, he adheres to a conceptualistic view of ideas. On the other hand, Aristotle holds that ideas are not mere mental constructs, they have existence, but not separate from or independent of particulars, ie, Universals/Ideas exist in particular objects.

According to Zeller, Plato's theory of ideas can be understood from three perspectives:

ONTOLOGICAL: Ideas are things in themselves. They are real entities. They have independent existence, depending neither on the world nor God, they are beyond space and time.

LOGICAL: Ideas are independent of sensuous experience. They are known through Reason or Rational Insight.

TELEOLOGICAL: Ideas are purpose oriented. They are all directed towards the idea of Good. Particulars exist to actualize the ideas [The Good is beyond all ideas and rules and regulates them all]

ARGUMENTS in favor of IDEAS:

- Objects of this world are perishable, and subject to change. Even emperical knowledge is subject to change, we can only opine about this world, but not gain universal, undoubtable and

unchangeable knowledge. This knowledge can be gained only of ideas, which have eternal existence.

- There are many particulars in this world, but they all have a common nature. Therefore, while particulars are many, their idea is one.
- Plato argues that we can understand the concepts of things which do not have existence any more. ex: Dinosaurs ~~hare's horn~~, because their ideas are eternal. Plato uses Metaphors / Analogies to explain his theory of ideas, such as ANALOGY of Cave; Metaphor of Equality

Additionally, Plato propounds that ideas have a hierarchy from lowest to highest ideas. The idea of good is the highest idea. All ideas are derived from the idea of Good, but Plato has not explained this further. This is the mystical aspect of his theory. [developed later by Hegel, who ~~developed the theory~~ explained how the absolute idea unfolds through Reason]

PLATO's REMINISCENCE / RECOLLECTION theory of KNOWLEDGE

According to Plato, ideas are not known from perception. Plato propounds the Reminiscence / Recollection theory in this regard.

According to Plato, the soul is immortal, and its natural home is the transcendental world of ideas, where it first existed, without a body and in blissful contemplation of ideas.

However, when the soul sinks into a body, its knowledge of ideas is dimmed or blotted out by its immersion in the world of senses. It has to be reminded of the ideas that are already present in it. This knowledge of reminiscence is possible through education. Everything is already present in the soul by birth. Knowledge is a recollection of the past. This gives rise to the doctrine of Apriori knowledge of Descartes, Leibnitz. [Regarding test of truth, Plato has propounded Correspondence Test of truth]

RELATION between EMPERICAL WORLD and WORLD of IDEAS

With regard to the relation between ideas and the objects of the world, Plato propounds three theories:

1) COPY THEORY: Ideas are original archetypes. Worldly objects are their copies.

CRITICISM: If ideas are Universal, and worldly objects are particular, then how can individual thing be a copy of something universal? Either both are particular, or both Universal.

If worldly objects are mere copies, then the world becomes completely unreal. But, according to Plato, the world is both Real and Unreal. Thus Copy theory Cannot be valid.

2) PARTICIPATION THEORY: All particular objects participate in the Universal or Idea. But no object can be said to fully participate in the idea ex: Idea of Equality.

CRITICISM: If particular really participates in the Universal, then the particular becomes real. Moreover, participation theory is vague. Particular objects are changeable, while ideas aren't.

ARISTOTLE's CRITICISM of THEORY of IDEAS

PLATO — Realist
ARISTOTLE — Conceptualist

Firstly, Aristotle argues that there cannot be Ideas in a transcendental world, with independent and eternal existence, and that there cannot be any relation between such ideas in a transcendental world and the Emperical World. He argues that ideas are a duplication of reality, ie, it is the reality of men that develops the idea of Man-ness and not vice-versa. Moreover, ideas are supposed to be

eternal, changeless and static, then how can they explain the changing, dynamic world?

Plato himself points out to some flaws in his theory of ideas in his work ~~Parminides~~ Parmenides. This is the fallacy of the third man:

~~To e~~ Suppose there are different men, all of whom partici-cipate in the idea of Man-ness. This idea of Manness however, has separate and independent existence from different men. Thus, in order to explain similarity between men and idea of man-ness, a third man is required, and this leads to infinite regress.

Lastly, Plato's theory of ideas also violates Occam's Razor. Thus, with these criticisms, Aristotle develops the theory ~~of~~ that Universals exist, but do not have independent existence, rather, they exist in the particular itself.

PLATO'S THEORY explaining the idea of Beauty:

While idea of Man-ness ~~exis~~ is common feature of men, and cowness of cows, how can an abstract idea like Beauty, be connected to the different objects that give us the notion of beauty?

Plato explains this in the following manner. Suppose we consider three objects, and find all of them ~~go~~ giving us the reminiscence of the idea of beauty. ~~In order to~~ When we look at different objects, we also ~~find~~ use criteria of comparison in order to express our opinion regarding an object. Thus, in the three objects, ~~upon comparison~~, we use the idea of Beauty to compare the

similarities between the three. In this way, we get the reminiscence of beauty. Thus, an abstract idea such as beauty can also participate in dis-similar objects.

HOW PLATO reconciles HERACLITUS & PARMENIDES:

Heraclitus propounded that 'becoming' or 'transience' is the only reality of the World. Everything in the World is in a constant state of flux. Eternity is a mere illusion. He gave the analogy that 'we cannot bathe in the same river twice'.

On the other hand, Parmenides propounded that 'being' or eternity is the only reality, and that change is a mere illusion.

Plato reconciles these 2 theories by accepting 2 realities or worlds, known as Transcendental Dualism. According to Plato, there are 2 kinds of worlds. One is the sensory world of our existence, which is emperical. This world is in constant state of flux, and continuously changing. On the other hand, there exists a transcendental world of ideas, of which the soul also is a part, where eternity is the only reality. Thus, both being and becoming are parts of human understanding.

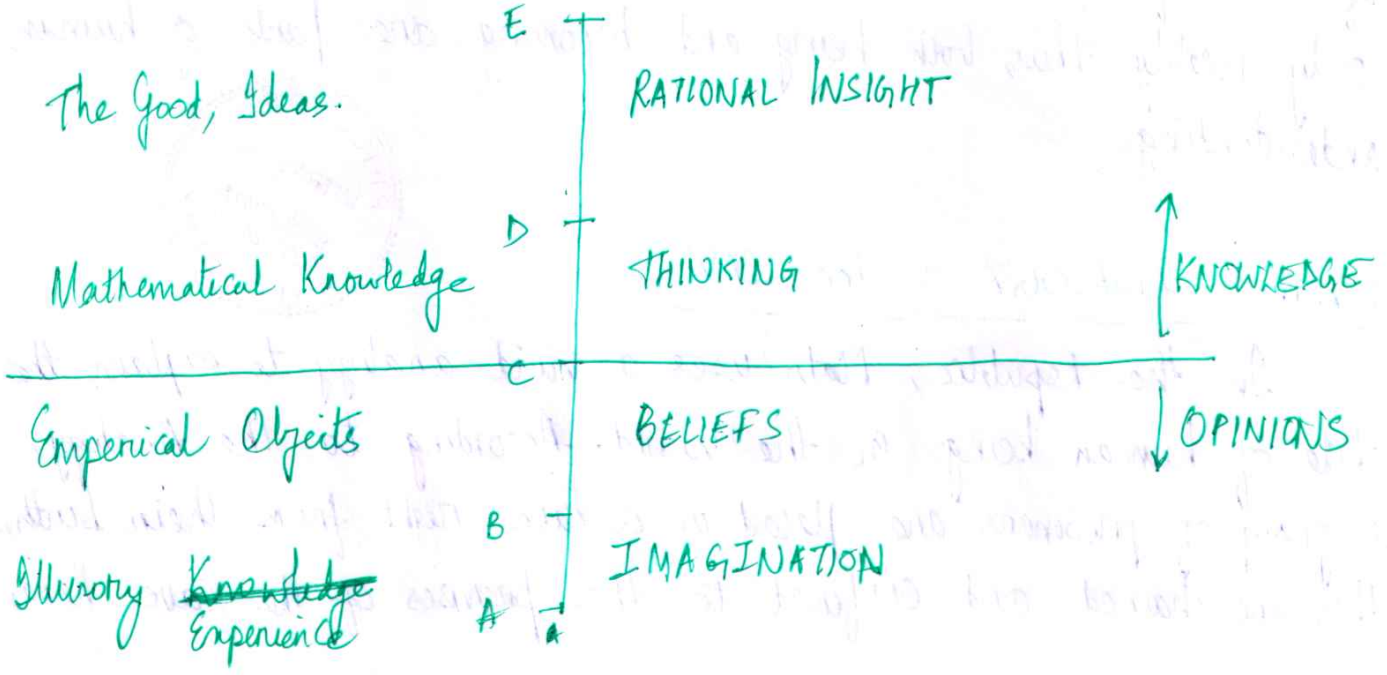
PLATO's ANALOGY of the CAVE:

In the Republic, Plato uses a vivid analogy to explain the state of human beings in the World. According to the Analogy, a group of prisoners are placed in a cave right from their birth. They are chained and confined to the premises of the cave. Here,

there is a fireplace by which all the worldly objects are being reflected. At the same time, sounds of these worldly objects or animals are also being played. As these reflections of the objects on the wall is all that the people in the cave witness, they assume the reflections to be real, and the life in the cave to be true existence. It is only when some of them break their chains and come out into the real world, that they understand the true reality, and the stark difference between the reality and the reflections of the cave.

Here, the cave is analogous to the Emperical world, while the chained prisoners and the people living in this world, who assume all sensory experience to be the only reality. The ones who escape the cave are symbolic of the philosophers who, through education, gave true rational insight regarding reality, and see it for what it really is.

THE DIVIDED LINE



In explaining the process of discovery of true knowledge, Plato introduces the metaphor of the divided line. The divided line has 4 segments which correspond to 4 levels of knowledge and their respective objects of knowledge. Knowledge is an ascension from the lower aspects of the line to the highest, with 'rational insight' being the highest level of knowledge that gives us true knowledge of Ideas and the Good. At the lower 2 levels, it is not called knowledge, but Opinion, as it depends on sensory experience.

Here it is notable that the 4 levels of knowledge ~~are~~ do not correspond to different realities, but are 4 different ways to comprehend the same object.

At the lowest level of the line (AB), the mind merely confronts images of shadows of objects. The next stage of belief (BC) corresponds to plain sensory experience of things.

When a person moves from belief to thinking, he begins to ~~get~~ enter into the realm of knowledge. At thinking (CD), he finds mathematical knowledge. However, the highest kind of knowledge is the knowledge gained by Rational Insight (DE), here he gets knowledge of objects as their true forms, or Ideas.

BASIS for PLATO's philosophy:

- Based on observation of the Sensory World, Plato realized that everything is in a state of flux; nothing is absolute/immutable. Eg: The food that nourishes today, may kill tomorrow, as it decays.

From this realizat^n, Plato concluded that there could be no definite knowledge based on sense observations. He thus believed in a transcendental world of eternity

where ideas and forms exist. Since he believed the Soul to be Immortal & Immutable, it belongs to the Transcendental world in Plato's philosophy

IDEA of GOOD → Beyond all IDEAS but Cause of all IDEAS too
→ attracts all towards itself, like light attracts INSECTS
→ Ultimate Reality → Highest idea → Substratum of Universe, it occupies the same place as the God of Spinoza, Brahm in Advaita Vedanta ie, Supreme existence / Ultimate.

Highest in the Hierarchy of Ideas, above even Idea of God. Absolutely free, self existent real. Everything in the World participates see to idea of good. It is the truth, & beautiful. Purpose of human life is to realize the idea of Good. 'Good' brings teleological purpose to everything in the Universe.
It is the Cause of the Universe. Indescribable, as it is not Sensible

→ Proposed longing and love for good as the only way to attain the idea of Good. The love is selfless, and not directed towards any particular.

To Know is to Be → Through Reminissance Theory of Knowledge.

Ultimately, knowledge of ideas is the highest knowledge (divided line). However, it is not enough just to know the truth, it is possible to become the truth. Plato's theory of knowledge culminates into Metaphysics, or Theory of Being, by "to know is to be". Similar to Advaita: One who knows Brahm, becomes Brahm

The more you know, the closer to truth you are, the higher being you become. One who knows the truth of ideas / forms, becomes Just & Wise, like the one who has ~~walked out~~ escaped from the Cave and seen the World.

Love for the Ultimate is the only way / the force which leads to the Ultimate truth, one who knows this, becomes the true being. For this one must focus on the eternal, immutable ideas that are the Source of all Contingents in the World

→ chiefly concerned to explain BECOMING → change & movt
Hence, critiqueizes Plato's static ideas and propon-ds Potentiality - Actuality

ARISTOTLE → Important Work: METAPHYSICS

For Plato, ideas are substance. Aristotle does not accept this. He also refuses to accept matter as a substance. He defines substance logically as that which has independent existence and also that it always is a subject and never a predicate. It is that to which all the predicates are applied.

For ex: in the proposition, 'Gold is Heavy', Gold is the substance, as it is the subject, while heaviness is a predicate.

So, Aristotle rejects Plato's contention that universals or ideas are substances, as they are predicated, and always dependant on particulars. Matter, on the other hand, is a principle of change. By itself, matter is a formless, indeterminate thing. It does not have independently identifiable form. Thus, by itself it cannot be a substance.

For Aristotle, substance is a concrete individual, that comprises of 3 elements:

- A universal → form
- An unknown substratum called Matter
- Qualities, relations, etc.

'Neither matter exists, nor form. What exists is formed matter'

A universal does not exist without substratum or qualities, while substratum in itself cannot be defined to anything meaningful.

However, ultimately, according to Aristotle, the end of all things in the Universe is the pure form of God, called by him as Actus Purus or Prime Mover. Thus, his theory does not refute Plato entirely.

SIMILARITIES — Teleology, Soul, Immortality, Perfection, God (Actus Purus) The Cause of Motion

CAUSE - EFFECT THEORY

The world that we see around us is constantly changing. For Aristotle, change includes motion, growth, decay, etc. Some of these changes are natural, while others are man-made. Things are always changing from their current form, and taking up new form. Aristotle finds, that in any production, 4 kinds of causes are involved:

- Material Cause: The substratum of formless matter which a thing is made of
- Efficient Cause: ~~By what~~ That ~~to~~ which makes the object
- Formal Cause: The shape, design or appearance ~~of it~~ that determines a thing
- Final Cause: The purpose for which the object is made.

For example, in the case of a pot, the formless clay, or rather, the clay particles which are indeterminate by themselves, is the Material Cause. The potter who makes the pot is the efficient cause. The idea of the form or shape that the pot shall take, which is present in the mind of the potter, is the formal cause, while the purpose for which the pot ~~that~~ is being made is the final cause. Thus, all the 4 causes are present in every effect.

SCIENCE v/s Aristotle — [Matter: different; ~~Matter &~~ Causat^n: sequential for science, Concomitant for Arist^l.; Mechanical v/s Teleological]

However, the formal cause and final cause, upon scrutiny, are really identical, as the final cause is nothing but the realization of the formal cause. The efficient cause, is the cause for movement in the formless matter towards its final form. ~~Thus,~~ As the efficient cause is only guided by the formal cause while causing the movement, it can also be reduced to the formal cause

Hence, in the end, only material and formal cause remain. The final cause, ~~which subsists in the formal cause~~, is the real cause of becoming or movement in the world. Thus, we can say that final cause is the cause for material and formal cause as well. Thus, all becoming is directed towards the final cause. The ultimate final cause of all is the pure form of Actus Purus or Prime Mover. Thus, Aristotle propounds unconscious teleology through his cause-effect theory

Difference from Scientific Causal Theory:

① Firstly, the very meaning of Material Cause according to Aristotle, is not the same as the physical matter of Science. ② Moreover, in Scientific Causation theory, Causation refers to the succession of events, and a cause is said to be invariably antecedent to the effect. But for Aristotle all 4 causes, including final cause, are simultaneously present together. ③ Thirdly, Scientific Causation bans out Formal and Final Cause, as they are abstract. It only accepts material and efficient cause, which are physically involved in the causation. ④ Lastly, Science's Causation is purely a mechanical explanation of successive events, while Aristotle's Causation is a teleological causation theory which is directed towards an ultimate end called God or Prime Mover

MATTER AND FORM

Aristotle tries to explain the World on the basis of

matter and form. Using the interplay of Matter and Form, he explains the process of becoming as well as the Motion and change of objects in the World. (Plato failed to explain the process of motion and change by his Theory of Ideas)

'What becomes is Matter, what it becomes is FORM

Form is that towards which change is going on, i.e, what an object is going to be made into and is the principle of determination. Matter is that in which change occurs, i.e, what an object is made of. What becomes is matter, what it becomes is form. Matter and Form are inseparable. They can be differentiated only by mental understanding. Thus, independently, neither matter exists nor form, what exists is ~~formless~~ formed matter.

Change occurs in objects as they are guided towards higher forms from current form. Thus, ~~who~~ matter and form are also interchangeable. What is form from one state is also the matter of the next stage of becoming. Ex: seed is the matter which actualizes into a tree, which is its form. However, the tree can be the matter out of which a chair can be made

POTENTIALITY & ACTUALITY

→ doctrine of unfoldment. All things are caught in the development, from lower to higher

Matter by itself, has no form. It is formless, shapeless and purposeless. Consider clay, by itself, it is nothing. However, it has the potentiality to become a brick, pot, goblet, etc. Aristotle calls this potentiality, for it has the capacity to become something actual. What makes it actual? It is the form, whether that of a brick or pot or

goblet. Hence, form is the principle of actualization.

Potentiality is always related to matter, actuality as form. For matter is potentially everything, it may become anything, while it actually is nothing. It is the capacity of becoming something. What makes a thing actual, is its form, thus form is actuality. In this sense, form and matter are relative terms, there is a tendency in everything to actualize itself into higher form. Seed is the matter of a tree, which is its form, but the trunk of the tree is matter for a chair made out of it. In temporal sense, potentiality precedes actuality, as matter exists first, but ~~in actual~~ logically, it is the form that drives evolution, ie, actuality is present in everything and this urge to actualize is responsible for evolution.

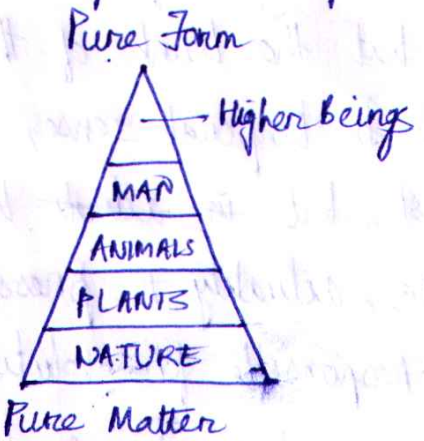
Aristotle claims to have solved the problem of becoming, using potentiality and actuality. He proposes the doctrine of unfoldment in this regard. In contrast to other Greek philosophers mechanical explanation to the process of becoming/change; Aristotle argues that all things are in the process of evolution from matter to form, and it is the form that is responsible for the unfoldment of objects. Thus, according to Aristotle, the process of unfolding is unconscious teleology.

As the world process of unfoldment is a continuous ~~to~~ unfoldment of matter into higher forms, there is a conception that the entire world process can be organized in a progressive scale. At the bottom of the scale is primordial, formless matter which is pure potentiality, while at the top is pure form, that is the end

of all actuality. Thus, Aristotle names as Actus Purus, or Prime Mover, or God, the eternal pure form and the unmoved mover, the end of Actuality. [God is the final cause of the world which moves the world by also becoming its efficient cause.]

This theory influenced the thinking of Spinoza and Hegel in their philosophies as well.

Aristotle arranges all things in a pyramidal structure as follows:



Note: In Aristotlean theory, there is dynamism at each stage of the evolutionary scheme, however, he did not use this theory to explain evolution from one stage to another, as is the case of modern evolution theory. Between animals to men, there is no Evolutn. But in a greater scheme, we find man being of higher form than animals.

SANKHYA & ARISTOTLE

Similarities:

Aristotle and Sankhya share some similarities with regard to the theory of Causation. Both propound that effect is not a new creation, but simply unfolds from the cause, being already implicit in it. Thus, they ~~are~~ provide a Teleological explanation regarding evolution

Dissimilarities:

Aristotle argues that in causation, there are 4 causes that are simultaneously at work to realize the effect. On the other hand, Sankhya believes that Prakriti is the sole cause of this Universe

Aristotle brings both matter and form into a single hierarchical structure of the process of Evolution, with pure matter at the bottom, and pure form at the top. This pure form is also equated to God or Prime Mover, which attracts the unfolding process towards itself, ie, for realization of higher form. On the other hand, Sankhya denies any relation between Prakriti and Purusha. Moreover, Sankhya remains atheistic, and does not necessitate God to cause motion in Prakriti, as it is even active by itself.

PLATO's Metaphysics → Revisionary v/s Aristotle's Descriptive Metaphysics

British philosopher Strawson makes a distinction between descriptive metaphysics and Revisionary Metaphysics. He explains that descriptive metaphysics tries to explain the actual structure of our thought about the world. Example, the Metaphysics of Aristotle, Kant. On the other hand, Revisionary Metaphysics tries to produce a better structure. ex: The Metaphysics of Plato, Descartes, Leibnitz, Hegel, etc

In Indian thought, Nyaya, Vaisesikha, Buddha may be regarded as descriptive while Vedanta, Sankhya are Revisionary. They regard the actual scheme of things as deceptive and try to replace it with a better scheme through their philosophy

Plato was not satisfied with the constantly changing world

He maintained that the Transcendental World of ideas is a perfect and eternal world which possesses real knowledge. He rejects emperical concepts and replaces them with Ideas, thus, he is regarded as a Visionary Metaphysician.

Aristotle, on the other hand, a Scientist and logical thinker, regards the Emperical World as the only real world. He considers sense experience an important means to attain knowledge

However, Plato, also regarded the World as partially real, and suggested flaws in his own theory of Ideas. Moreover, Aristotle, ~~in~~ does not refute Plato when it comes to God. He accepts God as pure form and Actus Purus, going outside the realm of logical reason.

Thus, with a few exceptions, we can broadly classify Plato as Visionary and Aristotle's Metaphysics as Descriptive

RATIONALISM – DESCARTES

Rationalism refers that theory of knowledge which regards reason as the only valid source of knowledge.

Influenced by Mathematics, specially Arithematic and Geometry, and the exactness of knowledge they provide, Rationalist philosophers like Descartes, Spinoza and Leibnitz sought to establish clear rational principles of truths from which accurate info about the world could be deduced

CARTESIAN METHOD

The aim of Descartes was to find clear, distinct, INDUBITABLE and certain knowledge in the field of Philosophy. To achieve this, he employed a method of metaphysical doubt, sometimes also referred to as ~~Metaphysical~~ Methodological ~~Ent~~ skepticism.

Prior to this, in order to apply Mathematical Method to Philosophy in order to obtain certain knowledge, Descartes laid down 4 broad and basic rules: [Mathematics → one proceeds from axioms to implied propositions through deduction]

1. Not to accept anything unless it is clearly and distinctly known to be true
2. Divide a problem into as many simple parts as possible.
3. Commence with the simple, and ascend, step by step, to the more complex
4. In every case, make the enumeration so complete as to ensure that nothing is omitted

Now, Descartes applied his method of doubt, in order to reach an absolutely certain and self evident truth from which the rest of Philosophy could be deduced. He says, in order to reach the undoubtable intuition, let us doubt all that can be doubted:

① Sense Testimony can be doubted: All emperical experiences, from our daily lives, we know through our senses. However, we know that our senses also give us false knowledge, and are subject to illusion, delusion, etc. Thus, sense experience can be doubted.

② Even truths of Science can be doubted: It may appear, that Mathematical knowledge such as $2+2=4$ is undoubtable. However, hypothetically, it is possible that we human beings are not meant to gain any knowledge, and thus all our understanding might just be dubious or fallacious. (Devil)

However, the fact that 'I doubt' cannot be doubted. I may doubt anything, but I cannot doubt that I am doubting. Whether, it is a dream or conscious experience, whether my knowledge is right or wrong, my doubting requires that I must exist as a doubting thinking being. Hence, I doubt, or I think, therefore, I am. Cogito Ergo Sum. This may be taken as the self evident axiom of Cartesian Philosophy (ergo → therefore: necessary connection; cogito → clear & distinct → undubitable) (That which thinks is the substance or soul)

The doubt of Descartes must not be confused with psychological Doubt. Psychological doubt is doubt that is directly experienced by us regarding an object. However, Cartesian doubt is the rational, deliberate and dispassionate attempt of doubt towards our human experience.

Also, the Cartesian method must not be confused with mere skepticism. Skepticism is the finished conclusion regarding knowledge that it cannot be undoubtable, however ~~Carat~~ Cartesius merely suggests that ~~some aspects are doubtable~~ doubt is possible, to reach an self evident truth that is ~~und~~ indubitable, and can act as the cornerstone of philosophy.

Moreover, Cartesius does not establish an inference, but a self evident axiom or simple fact. Had it been an inference, then it would depend on premises for validity, which would again need other premises to establish their certainty. ~~This way, inference~~ Moreover, these premises would again be subject to doubt.

I think, therefore I am should not be used interchangeably with I walk, therefore I am, or other statements, because what Descartes has tried to establish is that it is consciousness (of thinking) that carries with itself the existence of being. (no other function, apart from conscious fn, can guarantee the existence of the self)

CRITICISM

Kant and Hume reject the contention of Descartes. They hold that the permanent self cannot be known emperically. Kant contends that the Transcendental subject can never be an object of knowledge, and here, his view is similar to that of the Vedantins. (Transcendental self by doubt cannot be known, only expected to exist)

Descartes also becomes subject to criticism of linguistic philosophers with respect to his statement. Carnap criticizes that the term 'am' can only be used as a connector, not as an indicator of existence as done by Descartes.

Note: The method of Descartes is Analytic-Synthetic ~~to~~ Inductive-Deductive.

Descartes does not intend to support his statement with logical criterion

for clearness. He argues that this statement shines from intuitive reason alone.

GOD

Descartes says that there is innate idea of God in my mind. This idea is of a being that is omniscient, omnipresent and eternal, source of all goodness and truth, and creator of all things, and in sum having all those qualities we exalt to perfection

Now, what can be the cause of this idea? Descartes assumes that atleast the cause must be equal to the effect. Hence this idea (being the effect) must have an equally perfect cause, and thus, it must be the infinitely perfect being of God. This is known as the Causal proof for existence of God

To this he also adds the cosmological proof. Importantly, he also provides a modern version of the Ontological proof provided by St Anselm in the 11th Century. According to this, just as the idea of a triangle means 3 angles = sum of 2 right angles; the same way, the idea of perfect being cannot be without the predication of existence. Hence, God, the perfect being must have existence

CRITICISM:

Kant criticizes that in the ontological proof, existence cannot be assumed as a predicate, like color, taste, etc. Moreover, if God has existence, it can be proved by experience alone. However, an empirical proposition can only be probable. Thus, God cannot be proved by argument.

SUBSTANCE and the WORLD

Descartes explains, that by substance, we mean that which so exists that it needs no other thing in order to exist. But this definition, in strict sense applies to God alone. The clear perception of the World - shows that it is extended.

MIND - BODY DUALISM

Descartes, in secondary sense of the meaning of Substance, accepts two relative substance, ie, 'Mind' and 'Body'. Each can exist independent of the other, but both depend on God for their existence. They can be accepted as substance because, apart from the fact that they are dependant on God, they are not dependent on anything else. ~~in the world~~ Descartes propounds Deism, thus, this World, though created by God, is not marked by its presence, so in the world, mind and body exist as independent substance.

BODY → Extended, Dissible, Unconscious
MIND → Unextended, Indissible, Conscious → Interactionism

Now, both these substance have essential characteristics, called Attribute. The Attribute of Mind is Consciousness, while the attribute of Body is extension. The World is material, having an attribute of extension. Descartes does not concede that animals and plants have consciousness and brackets them with the rest of the material world.

Coming to Mind-Body Dualism, the question arises that if mind and body are independent of each other, how do they interact with each other in the case of humans? To explain this, he gives the theory of Interactionism, explaining that the Pineal Gland in the brain is the seat of the soul and that the mind and body interact through the Pineal Gland. As to Descartes, such Dualism is supported by common sense, and experience. He gives Physiological explanation based on Pineal Gland. God is the force behind this conjunction.

He gives the analogy of a horse and horse-rider, where the horse follows the command of the rider despite being distinct from it. However, this theory is severely criticized:

① The example of horse-horseriden is inappropriate, as both those are conscious, while in case of mind and body, one is conscious while the other material.

② Some ~~actions~~ passions of the body have a direct effect on the mind. For example, love, hatred, fear, etc may originate from the body, but Descartes is forced to consider them as modes of the mind.

③ Gilbert Ryle criticizes Cartesian Interactionism as the 'Dogma of the ghost in the Machine'

④ The difficulty of Descartes dualism arises from the fact that it is contrary to our experience. We always experience ourselves as mind and body, ie, either as spiritualized body or embodied self, and not separately. (Strawson's theory of Person) → development after Descartes

SIGNIFICANCE of DESCARTES

Descartes is held as the father of Modern Philosophy, not for the views he held but for his methods of approach and influence on further philosophers.

He promoted freedom of thought in Philosophy, at a time when western world was under the dogmatic influence of the Church. He exalted logic and reason to be methods of knowledge and opened the gates for promotion of scientific temperament.

Descartes has been the initiator of modern Rationalism. He laid down that reason is the sole arbiter of Philosophical dispute. In this he was followed only only by Spinoza, Leibnitz and Kant but also empericists Locke, Berkeley, Hume.

He propounded the doctrine of innate ideas according to which the mind is not merely a recepton of sensory experience but an active component. It supplies the active principles of knowledge through which understanding is possible. Kant also holds this view and developed it further.

Edmund Husserl contends Descartes to be a fore-runner of modern phenomenology. Descartes, ~~begins~~ by ~~the~~ meditation on the self-reflecting ego, ~~and~~ ~~begins~~ ~~goes~~ ~~doubts~~. begins by doubting the existence of the external world, and by treating the self as subject and the material world as phenomena

MAJOR DEDUCTIONS for Cartesian → Cogito ergo Sum

1) God exists

2) External World Exists → Descartes says, "for certain, God would not deceive the thinking mind, hence the external world exists"

3) Mind Body Dualism →

BENEDICT SPINOZA

His famous work, is 'The Ethica'

DEPARTURE from DESCARTES

In Spinoza's philosophy, there is only one ~~God~~ infinite substance, and he names it God. Thought and Extension are not attributed to mind and body, but are parallel attributes of the one substance, ie, God

Though Cartesian philosophy is based on Rationalism, Descartes subordinate the intellect to the will, and the ~~poors~~ powers of human intellect are so feeble that they cannot understand the will of God. Thus, humans need to subordinate to God's authority, rather than our own judgement.

On the other hand, Spinoza's philosophy rests on true rational system with the intellect as the highest in man

Broad level difference:

← DESCARTES	SPINOZA →
Dualism	Monism
Deism	Panentheism
Interactionism	Parallelism

METHOD of SPINOZA : Geometrical Method

Spinoza accepts a rational and truly logical God who allows things to follow from him with intellectual necessity, just like it follows from a Δ^{le} that it ~~has~~ sums to 2 right angles.

Thus, Spinoza has cast the whole world in the form of a geometrical theorem

Just as is the case in geometry, there is only one element, space, and all geometrical are but modifications of that space and contained in it, there is only God in the World, and all human, even worldly elements, including feelings, passions, etc are modifications of God itself.

Moreover, in order to understand pure space, we must overcome the demarcation of geometrical figures in it, thus runs the famous maxim of Spinoza that 'every determination is a negation' as it bounds the ultimate reality.

(b) In geometry, there is no movement. A triangle, once drawn, remains as such. Similarly, Spinoza, having conceptualized world from geometrical form has made it static. Thus he denies any freedom of will as a consequence. Moreover, the teleological conception of God also makes him finite in this regard. If God works for a purpose or end, it makes God limited. The use of Geometrical Method denies any personality to God. God = Space of Geometry. Hence, everything in Universe has permanent relation with God, as its modification. Everything is tied together in chain of cause and effect, and this chain proceeds ~~logically~~ rationally)

CRITICISM

Any philosophy must explain the varied experience of life. Life is myriad, and Spinoza takes a partial view to life, by ignoring the actual state of affairs, just as in Geometry, we ignore the color, texture of an object and instead focus only on its extension.

Moreover, though points, lines, etc can be explained in Geometry, but not actually realized to their definition, in the same way, the Geometrical method fails to be a valid analogy for the world

CRITIQUE: Footsteps of a lion into a den, with none coming out
World is Dynamic, and CONCRETE (Not abstract like Geometry)

SUBSTANCE

→ one, infinite, self contained, eternal, Causa sui (self caused), all inclusive ⇒ Similar to idea of Good, Brahm of Vedanta (Advaita)

Spinoza begins with the unity of all things. He starts thus with something out of which everything can be necessarily drawn out of. In Ethica, he describes substance as:

'that which is in itself and conceived through itself, and ~~which~~ ~~does~~ for whose conception, it does not need any other thing to be conceived to explain its formation'

He rejected Descartes notion of dependant substance, as dependant substance is a contradiction in itself.

~~Spno~~ Spinoza calls his substance God; which he defines as: Being that is absolutely infinite, eternal, with infinite attributes and infinite essence. (Very different from Christian personalistic notion of ~~personalistic~~ Creator God

Ordinarily, we conceive of something by comparing it with other things. However, with respect to God, he explains that it can be conceived only 'in itself'. The uniqueness of substance prevents it from having any ~~qua~~ qualification. Any attribution only limits its infiniteness. Thus, says Spinoza, 'that every determination is self negation.' It is full of positive attributes of infinite sense. Hence, it can only be described as what it is not. It is ~~a~~ the most positive entity.

God is self explanatory, all inclusive and inter-related whole. Everything follows from it naturally, just like it follows from a △le that it has sum of angles of two right angles.

ATTRIBUTES of GOD

God is an infinite and most positive substance. By this, Spinoza means that it has infinite attributes in infinite sense. He defines attribute as: 'that which the intellect perceives as constituting the essential nature of God'.

In this sense, it is implied logically that thought and extension are 2 all pervasive, infinite attributes as perceived by the limited human intellect. But regarding his definition, two types of interpretations are possible:

a) IDEALIST: Accepted by Hegel, here the emphasis is laid on the first part, ie, that which the intellect perceives, and on this basis, it is argued that thought and extension are not really attributes of substance, but attributed to it by the limited human intellect. Hence, attributes are subjective.

b) REALIST: Supported by Fisher, Tulley, etc, who lay emphasis on the second part, and argue that attributes thought and extension really constitute the essential nature of God, and thus implicitly perceived by the human intellect.

We can conclude that Spinoza's definition really has 2 aspects, the first is an epistemological aspect, as held by idealists and the second, a methaphysical perspective, held by realists.

Thus, accepting metaphysically that ~~God has 2 attributes~~ thought and extension are 2 attributes of God, we reconcile this with Spinoza's earlier statement that every determination is a self-negation in the following manner:

that substance is infinite, in the sense that it possesses infinite attributes in infinite quantity, that the human intellect can only perceive 2 attributes of God, because we are associated with the two attributes. However, as God is infinite, its attributes are also infinite, that any ascription cannot limit him in any way. The human intellect must not be used to ascribe on God any finite attributes.

How do the 2 attributes interact with one Another?

Spinoza holds that wherever there is matter, there is mind, and vice-versa. To every mode of extension corresponds a mode of thought, and vice-versa. These ~~are~~ infinite attributes of the infinite God, ~~and~~ thus are parallel attributes of God. For every change in mind, there is a corresponding change in body, and ~~for~~ vice versa. This is known as Parallelistic Monism. It is a middle ground between dualism and monism, by combining dualism of attributes with Monism of substance. (2 sides of a coin, 2 rails of a track) Thus, Spinoza says, Man is a finite version of God, as he is a mode of God's attributes of thought and extension.

CRITICISM: Parallelism asserts that ~~ps~~ physiological and mental processes occur in perfect correspondence with each other. Spinoza's doctrine thus ends in Panpsychism, according to which for every extension, there is a thought, and vice-versa, but this not confirmed by scientific evidence. In reality, infinite thought and infinite extension are ambiguous terms. The consciousness which is not consciousness of anything, is actually nothing, similarly the very nature of

extension is that it is concrete and hence limited.

MODES

~~(Thought, Mind, Will & Intellect / Extension → Motion & Rest)~~ Modes explain the finite nature of human experience.

Attributes, though belonging to substance, and perceived by human intellect, do not explain the nature of human experience, as they are infinite themselves, while human experience is finite.

By Mode, says Spinoza, 'is that which is in another through which it is also conceived'. ~~Gods attributes~~

Thus, ~~substance~~ mode is that which can be conceived through substance and exists as its modification. The substance is eternal, infinite and necessary cause of itself (independent), while modes are temporary, finite and contingent. The substance is eternal and unchanging, ~~but~~ and yet has finite modes on changes. Substance is like the ocean, while modes are like the contingent waves, shapes that perpetually die and never ~~at~~ last. Mode must necessarily belong to something else. Gods attributes are expressed in various modes. Infinite attributes of the infinite substance have infinite modes, which are an infinite series of finite modes. Finite mind, ~~to~~ will and intelligence are the finite modes of thought, while finite motion, rest and body are finite modes of extension.

Man is a finite version of God, as he is composed of finite modes of thought and extension.

(Reconciliatn of finite & infinite)

THOUGHT: Mind, Intellect, Will

EXTENSION: Body, Motion, Rest

SPINOZA'S MATERIALISM v/s PANTHEISM

Spinoza regards substance as one, eternal, uncaused and infinite from which all flow necessarily. Since this is also the scriptural definition of God, spinoza named his substance as God

As Spinoza's God as a substance is all permeating and pervading, and sum total of all that really is, so Nature and all Existence can be conceived of as identical with God. Hence, God and Nature are one. This is known as Spinoza's Pantheism. With this all pervading and all permeating nature of God, Spinoza is referred to as "God Intoxicated Philosopher", as for him, 'All is God, and God is All'.

However, Spinoza's God, as Nature, is totally impersonalistic in nature. In theology, God is taken as a personal Being, who displays compassion, benevolence and infinite love, and is also the creator of this Universe, answers to the call of devotees and is an object of devotion. Spinoza rejects this notion of God. As Spinoza's God is fully intelligible by itself, and acts according to intellectual necessity, there is no question of appeal, prayer, devotion to such a God. All religious activity is vain. So, if we emphasize on this aspect that God is Nature, it amounts to Atheism, as there is no God apart from Nature itself. Thus Spinoza's notion tends to obliterate all religious fire, and hence, he is criticized as an Atheist.

~~(Divine Det~~

PANTHEISM

God is wholly immanent in the World, God is All, God is All. God and World are identical.

Spinoza is a typical exponent of Pantheism. He regards God as the ONLY reality, which has infinite attributes. Human intelligence, will and thought, along with body are finite modes of infinite attributes of God. They have no reality of their own. They never really are

In reality, the world is static. There is no change, progress or development. Time is static. There is no end, no purpose, no becoming. There is necessity everywhere. No freedom

CRITICISM:

Pantheism is abstract monism that denies reality of the world and the finite selves. It sacrifices the many for the one. It contradicts the testimony of our experience. It ~~make~~ brings fatalism and despondency to human life. Other criticisms of Geometric Method:
[NIHILIST]

FREEDOM & DETERMINISM

At first, there appears no freedom in Spinoza's philosophy, for everything is governed by absolute necessity. It is impossible for events to be in any way other than the way they are.

But in real sense, an activity is said to be free when it follows from our very being, ie, under the guidance of Reason. Man is said to be free when he acts according to the laws of reason, ie, when he acts from the viewpoint that everything is interconnected. Thus, in order to be free, the role of passion and self desire should be reduced to zero.

Spinoza's freedom is the opposite of egoism, and the opposite of hedonism.

- This teaches us that by virtue of realization of greater cause behind our selves, we rise above the petty needs of the world.
- It teaches fortitude in case of misfortunes. Nothing happens without a reason, and which does not serve the greater interest of the world

• It teaches beneficial social values, of forgival. We do not act in revenge or hatred, as everything follows divine necessity.

Determinism: Means actions are guided entirely by external nature, as puppets controlled by strings. However, this is a wrong view of Spinoza's philosophy. Actions are actually free, as they are self determined. Divine necessity is not external from self but self is a part of divine necessity.

MODES - ATTRIBUTE - SUBSTANCE

MODES → Modifications. Explains Diversity and limited notions of the World. Lowest knowledge of truth.

ATTRIBUTES → Essential nature of substance. Infinite, eternal and parallel. Finite modes related to infinite attributes. That which intellect perceives → NATURA NATURANS

SUBSTANCE → Self evident and necessary truth. Absolute Unity of all. Highest form of Knowledge
That which is beyond time/space/intellect. Within itself and self caused → NATURA NATURATA

Descartes & Spinoza

Descartes: Started with Human Mind → Idea
↓
No connection betn ideas
⇓
GOD → perfect good being
↓
God leads to Meaningful World

Opening Assumptn:

Spinoza: Unity of all ~~thing~~ that exists

↓

GOD

↓

Thoroughly Rational & Intellectual

GOTTFRIED WILHELM LEIBNITZ

Leibnitz insisted on the reality ~~individuality~~ of individual things. It is not independent existence, but independent activity that is the criterea for substance. This way, each part of a whole, in order to be real parts must be real themselves. This led to his belief in Pluralism.

MONAD → Simple, self contained, eternal, conscious, spiritual, highly active, ultimate substance, PEH → otherwise independent from one another, WINDOWLESS → neither can influence other monad, nor get influenced

According to Leibnitz, the ultimate constituents of reality are spiritual, indivisible atoms called Monads. But Leibnitz's monads are not units of matter, for matter, however tiny is always extendable. His monads are indivisible forces of energy or activity. They are self active in nature. Monads are metaphysical basic units rather than geometric or material units.

Monads are eternal and cannot be destroyed except by God. They are self-existent and self centred entities, ie, they are windowless. Each monad is a closed system so everything it becomes is only because of its own internal nature. In the words of Leibnitz. 'Monad is a world in miniature'. Every monad is a microcosmos, in the macrocosmos. It contains within itself the knowledge of everything that happens to it in the past, present and future.

No two monads are alike, in qualitative terms, just as no 2 numbers in an infinite ascending series can be alike.

Monads being spiritual have 2 essential characteristics of Perception and Apetition. By virtue of its perception, each monad mirrors

the whole of existence. It is by power of perception that monad gets knowledge of other monads. As monads are qualitatively unlike, monads ~~have higher~~ can be arranged in a hierarchy, based on the extent of perception. The more developed the monad, the more clear the perception, the more basic the monad, the more gross its perception. ~~Even~~ This way, the lowest monads are bare monads, whose perception is almost nil. They form the mechanical objects. Then there are conscious monads, called soul monads, which form the plant and animal world. Then, the spirit monads, endowed with reason, intellect, which form humans. Thus, everything is made of spiritual monads, only in hierarchical order of consciousness.

(*) Being purely spiritual, each Monad also has the power of Apetition, by which it becomes whole. It is also because of ~~apett~~ apetition that change occurs in a monad from time to time. This change is due to its own internal nature of apetition and has no external influence. (*) also see last

REFUTATION of DESCARTES MIND-BODY DUALISM

Descartes held 2 relative substances, mind and body. Leibnitz discards dualism in all forms.

Descartes holds matter as substance, and its essential quality being extension. Leibnitz argues that extension is infinitely indivisible, so it can never be an essence of matter. According to Leibnitz, matter is monads composed with a force of resistance.

Descartes holds mind as substance with consciousness as its ~~eternal~~ essence. However, Leibnitz points out that there are different stages of consciousness, as in the case of sleep, coma, etc, where consciousness is

inactive. So, clear / active consciousness alone can never be the constituent of the mind. This way, Leibnitz arranges his monads in a hierarchical order on the basis of the extent of consciousness / perception in each. Matter is also composed of monads, which are bare monads, having sleep like consciousness.

PRE-ESTABLISHED HARMONY (PEH)

["bodies act as if they had no souls, souls act as if there were no bodies, but both act as if to influence each other"]

Spinoza begins with and establishes unity of all substance, while Leibnitz begins with diversity. In order for there to exist any unity, monads must be related. However, being windowless, they cannot be related. But, inspite of the monads being independent, and working for their own cause, the world is at harmony. Leibnitz explains this harmony of the world as pre-established by God.

This is best explained with an example; when we clap our hand, a thought arises in our mind to clap our hands, after which our hands are clapped. Leibnitz argues that the thought in the mind is not causal for the clapping of hands, but merely concomitant, ie, there is no interactn betn monads of the mind and monads of hands, as monads cannot interact with each other. What appears as interaction and inter-relation is really concomittant action. God has arranged for all monads to act in such a way that his divine plan is unfolded. According to their own apetition, monads act in ~~different~~ unrelated ways, and what appears is a grand harmony between them. Just like how musicians in an orchestra, play different instruments separately, without seeing or hearing each other, but the result produced is a symphony. The doctrine of PEH can be considered a development of the parallelism of Spinoza.

CRITICISM

The doctrine of PEH is only an assumption to explain the world. It is such that, it is unverified and shall remain unverifiable. Monadology leads to solipcism, due to which, any assertion of knowledge can only be subjective. Moreover, if God is the creator of Monads and establishes PEH in them, Monads cannot be eternal, self contained units. ~~Leibnitz becomes inconsistent here.~~ As God is a Monad, and monads are windowless, how can God create and establish harmony in monads? Leibnitz becomes inconsistent here. This is also pointed out by Bertrand Russell.

SOME LAWS of MONADS

Through this, there is continuity in knowledge, basic life to human life, inactivity to activity, etc. Establishes order in independent existence of Monads

Leibnitz's metaphysics is based on the following laws:

① Law of Continuity: There is a continuous arrangement of Monads from the lowest to the highest (Hierarchical Order) ⊛. There is incremental continuity in Monads on the basis of their consciousness, just like the continuous series of Natural numbers. Thus Monads range from bare monads to spirit monads, the highest being God. ~~Thus Monads are quantitatively different.~~

⊛ Continuity of past, present, future. In hierarchy, each higher monad encompasses the consciousness of previous monad, plus an incremental level of consciousness

② Law of Similarity: Monads are all simple units of force, spiritualistic, unextended, self-centered, ~~and~~ windowless and eternal. Monads are qualitatively alike (yet quantitatively different)

③ Law of Dissimilarity: Though the basic properties of all Monads are alike, yet two monads cannot be exactly identical. They differ quantitatively on the extent of consciousness, and thus arranged in hierarchical order (as explained above). This is also known as law of

on identity of indiscernible. It means 2 things cannot be exactly alike. God doesn't have any reason to create two things that are completely identical. It is his apriori argument in favor of his pluralism.

(4) Principle of Conservation of Force: Descartes was of the view that the sum of motion and rest is conserved. Leibnitz holds that it is the force that is conserved. This view is held by Modern Physics also

EXPLANATION of MATTER & EXTENSION

It is conscious experience that material elements and extension are perceived in the world. Thus, the question arises, that if everything in this world is ~~due to the~~ made through conscious and unextendible monads, then why do we find experience of Matter and Extension?

According to Leibnitz, all monads possess consciousness. However, ~~the~~ consciousness is not only active consciousness as explained by Descartes, but only dimmed or inactive in nature. Matter in the world is made of bare monads, which consist of the least quantity of consciousness, in such a way that this consciousness is almost dormant.

He explains perception of matter & extension on the basis of 'Materia Prima' and 'Materia Secunda'. By Materia Prima, he means inactivity. It is the power of resistance of monads, due to which, their active force becomes limited. The more resistance there is in a monad, the more material it looks. Materia Secunda is the principle of collectivity of Monads.

Monads have the tendency to be in collective and aggregate forms. It is due to Materia Secunda, that we perceive extension in monads. Thus, what actually forms matter, is nothing but energy. This can also be correlated to Einstein's Mass-Energy Conversion principle.

SPACE AND TIME

According to Leibnitz, space and time do not have absolute reality. They are relative, and not entities in themselves. They are mere constructs ~~of~~ from spacio temporal relations between objects and events. Space depends on co-extension and time upon succession. Without objects, there would be no space, no events and thus no time. He rejects the notion of absolute space and time as real things.

MIND-BODY RELATIONSHIP

Soul = Queen Monad, highest Monad in individual

Explain PEH.

How are monads of the body and mind related? Leibnitz gives the example of 2 clocks, which once set to a particular time, continue to function on their own, in such a way, that at any given moment, they show the same time. In the same way, the monads of the soul and body are harmonized by PEH, in such a way that there is perfect correlation between actions of the body and perceptions of the mind, and volition of the mind and action of the body, though they do not have any interaction upon each other. One cannot change or influence the other.

Based on Leibnitz law of Dissimilarity / Identity of Indiscernible and law of continuity, Leibnitz explains that mind, body are monads that also have quantitative difference in consciousness. The soul of human is a queen monad or the highest monad, with the greatest power of perception, due to which it perceives the action and harmony between itself, and all other monads, while body is composed of bare monads which have least consciousness.

The relation between Leibnitz, Spinoza and Descartes theory may be explained in the following manner:

If in a clock-tower, the 4 clocks always show the same time, on that basis, ~~4~~ 3 hypotheses can be formed:

(i) God constructed and started them in such a way that they always show the same time – Leibnitz

(ii) They all are driven by one and the same mechanism, they are run parallely from same mechanics – Spinoza

(iii) They influence one another, ie, interact with one another – Descartes
[Mind influences inactive body]
Thus one clock causes other clock to function

FREEDOM & NECESSITY

~~True freedom~~ If all Monads are harmonized by PSH, and also contain within them the past, present and future and are driven completely by the self centric nature, does that mean, as humans, we have no freedom, and that all actions are actually driven by necessity?

Leibnitz argues that true freedom does not lie in necessity, it does not lie in spontaneity either. True freedom lies in the spontaneous unfoldment of the actions, guided by pure ~~f~~ or clear

perception. Thus, similar to Spinoza, Leibnitz propounds that the more our actions are guided by reason, and perception of the law of continuity and harmony, the more freedom there is.

COMPROMISE betn DESCARTES & LOCKE

According to Descartes, some ideas are innate, while according to Locke, no ideas are innate. According to Leibnitz all ideas are innate. Knowledge is never acquired from outside. It is a gradual unfolding of what is already within.

Actually, Leibnitz attempts to strike a compromise betn Descartes and Locke, and in this sense, propounded his Theory of Perception

In bare monads, perception is very confused or obscure. Then come soul monads, which are conscious, and spirit monads, that are self-conscious and driven by reason. Thus, for Leibnitz, knowledge is a continuous ~~then~~ progressive phenomena in which the higher contains the lower and nothing is lost.

Leibnitz says that all monads possess the power of perception. This power is innate to the monads. When Locke argues that 'there is nothing in our intellect that was not previously in our senses', he adds to it as "there is nothing in our intellect that is not previously in our senses, except intellect itself." He explains that before we experience color or sound or heat, the capacity of so experiencing them must be innate. Locke argues that there is no unconscious experience, ie, if anything is occurring, then it must be perceived. Leibnitz refutes this by showing that for a blind man, there

is no knowledge of color, though color is present. It is just that he does not have the capacity to perceive it. Thus, Leibnitz explains that knowledge is similar to a sculptor carving out a statue from stone. The statue is already present in the stone, it must be unfolded. ~~The same way, Monads, also progress from bare monads to spirit~~ ∴ Thus, ~~the~~ like the ~~stat~~ statue, the very capacity to perceive sense experience is innate. Thus, the basis for all knowledge, lies in rationalism or innateness.

CULMINATION of RATIONALISM

Along with Leibnitz's clear explanation regarding the unfolding of knowledge as explained above, and his explanation of monads being windowless and hence self contained, ~~macro~~ microcosmos in the macrocosmos, containing within itself everything that happens to it, Leibnitz's philosophy can be considered as the culmination of rationalism.

ARGUMENTS for GOD

~~Leibnitz gives 2 important~~ There are 2 important arguments of Leibnitz regarding God:

① Argument from PEH: Leibnitz says that harmony between Monads is impossible without accepting God. It is God that establishes PEH in Monads.

② **Sufficient Reason**:

Leibnitz argues that any event, can be explained by referring

to a prior cause. But this prior cause must itself have a prior cause. If all the causes we refer to in explaining an event are themselves caused, then we can never explain the true cause of any event. Only by referring to a cause outside the series of these causes or outside the complex organization of this Universe, can the solution be found for any particular thing. Thus, the final reason, called Sufficient Reason, must itself be a substance having necessary existence and itself uncaused. This being must be God, which thus must exist.

However, this argument is nothing but a disguised causal argument, and thus be subject to the criticisms of causal arguments in general

WINDOWLESS MONADS

Being independent, self contained, self determined, Monads are immune to external influence. Whatever changes takes place occurs in Monad itself, by Appetition. It is this appetition that causes Monads to evolve. Each Monad contains the whole infinity of its existence. (World in miniature) It contains within itself all the possibility that can occur to it

EMPERICISM — JOHN LOCKE

→ Knowledge in terms of our sense experience

Locke is considered to be the father of Psychology and Liberalism. He has great contribution in developing the tenets of modern empericism. He is known for developing the Historical Method

According to Locke: "There is nothing in our intellect that was previously not in our senses."

The Mind is a Tabula Rassa — clean slate, at birth.

REFUTATION of INNATE IDEAS

→ Experience is the ultimate source of knowledge
→ Mind cannot have any idea of its own (Tabula Rasa)
→ Simple ideas are received by mind, Complex ideas are constructed from them

Locke was greatly concerned with how knowledge arises, ~~ie, epistemo~~ and other aspects of epistemology. He begins with the refutation of the possibility of innate ideas, as prescribed by Rationalist philosophers, though he makes no reference to them

By innate ideas, locke means, those ideas which are directly present in the mind by themselves, without ~~having~~ having received from external sensory perception, or ideas that are created by the mind.

Innate ideas, as per (Spinoza, Leibnitz) philosophers, are imprinted in the mind by God itself, and thus have certainty and authority. Locke refutes this proposition, by arguing that knowledge arises by the employment of sensory faculty.

The proponents of innate ideas argue that such ideas are present in the mind from birth, and are present in everybody, specially the idea of God. However, Locke argues that ~~such~~ such ideas are found absent in the

minds of children, or the insane; moreover, there are many cultures which have thrived without accepting any notion of God. This can be extended even to moral and religious ideas. No two cultures have the same moral ideas or religious values. Some proponents of innate ideas speak of mathematical knowledge to be innate. However, Locke holds that Mathematical ideas are not innate, but are based on the abstract relation of ideas.

For those who argue that there may be ideas already present in the mind, but it is not recognized by it, (like Leibnitz) Locke held that 'there can be no knowledge that the intellect does not perceive, despite its being in the mind, as the essence of mind is consciousness, which is always active. It is also notable that Locke does believe that the powers of perception are intrinsically present in the mind. But these powers denote the capacity for knowledge but not knowledge itself.

So, Locke concludes, that as far as the question of knowledge is concerned, all knowledge is derived from experiences, and there are no innate ideas. Thus his famous statement:

'There is nothing in the intellect which is not previously present in the senses'.

CRITICISM

Leibnitz holds that monads, hold the past, present and future. It is unfolded over time. So, all knowledge is already present in the 'spiritual' mind monads, but is unfolded over time. Modern psychology also believes that there are many aspects of knowledge that are innately present in the mind, but remain unknown to it.

SUBSTANCE

Despite being an empericist, Locke believed in the existence of mind, matter and God as substance. Matter and body are material substance, ~~whose~~ knowledge of which is probable and ~~allies~~ is gained in the form of sensitive knowledge, while God and ~~mind~~ soul are spiritual substance that are gained by intuitive and demonstrative knowledge respectively.

We are compelled to assume the existence of matter as the unknown substratum of primary qualities, which we gain by means of simple ideas. We have intuitive knowledge regarding the ~~mind~~ soul as the substratum of thinking, willing and volitions. We have demonstrative knowledge of God as the maker of external world and the extrapolation to infinity of good capacities. We get ~~simple~~ ideas of duration, existence, happiness, etc. When these ideas are so enlarged to infinity and compounded together, we get the complex idea of God.

QUALITIES : ~~Qualities are the~~ Substance is the support of qualities.

By ideas we acquire the knowledge of primary qualities. Primary qualities are those which are absolutely inseparable from substance, they belong to substance. There are six primary qualities of ~~sb~~ solidity, extension, figure, motion, rest and number.

On the other hand, secondary qualities are those which donot exist in substance, they are qualities dependant on the subject (present in the mind) ex: color, taste, etc. which vary from person to person; as a blind person cannot perceive color.

This distinction between primary and secondary qualities, is not

convincing, as it can be argued that primary qualities may also depend on the perceiver. Berkeley refutes Locke by going down this route.

LOCKE's THEORY of PERCEPTION

According to Locke, there are three factors involved in perception, the knower, the ideas (which convey primary and secondary qualities) and the object of knowledge

Locke, while accepting that we only receive ideas regarding the substance, but never directly perceive substance itself in his representative theory of knowledge, propounds that substance does exist as the ground of primary ~~and secon~~ qualities. ~~The seeds of st~~ This theory, however, leads to skepticism, though Locke was not a skeptic, because when an object is not directly perceived, its ~~cannot~~ existence cannot be proved. This skepticism culminates in Humes philosophy.

EPISTEMOLOGICAL DUALISM

According to Locke, there are two entities involved in the knowing process; one; the ~~pr~~ simple ideas that are received by the mind, and second, the external world which is the ground of qualities which are carried by simple ideas.

4 types of Simple Ideas:

- Ideas originating in single sense → eg: Colour, taste, etc.
- Ideas originating in more than one sense → eg: Space, time, etc
- Ideas originating in reflection → internal ~~volitions~~ ideas → memory, etc
- Ideas originating both in sensation & reflection → ex: pleasure, pain, etc

LOCKE's EPISTEMOLOGY

Locke's fundamental thesis is that all our knowledge comes from experience, and the mind is initially a tabula rassa, ie, clean slate, having no innate ideas. On this tabula rassa, it is ideas that make their imprint. External simple ideas carry to our ~~B~~ minds the content of knowledge. The mind is passive when it receives simple ideas, but becomes active in relating these simple ideas to one another, and ~~becomes active~~ forms complex ideas. A simple idea, here, means a further unanalyzable datum of knowledge which are directly known as contents of experience, example extensity, form, shape, etc.

Simple ideas are received in 4 ways, by sensation of either one or multiple sense organs of external knowledge, ~~or~~ by reflection where ~~or~~ the mind alone perceives ~~inner~~ internal operations such as feelings, and lastly ideas ~~there~~ that are both sensed and reflected upon, such as pain, pleasure, etc.

In sensation the mind becomes aware of external objects through sense organs, while in reflection it becomes aware of its own internal world.

Once the mind receives simple ideas, it ~~combines~~ ~~compounds~~ relating them together and forms complex ideas, either by compounding, comparing or by abstraction.

Complex ideas can be classified into three types

MODES: Modes are those complex ideas which cannot exist by themselves (ex: idea of existence, beauty, love, mathematics, etc.) but must be supported by perceiver.

SUBSTANCE: Ideas of substance are those ideas that make us aware of existence of some substratum for the simple ideas received by the mind.

However, we do not directly receive the awareness/knowledge of the substratum, and on this basis, he makes a famous statement regarding substance, that 'there is something, but I-know-not-what'

RELATIONS: Ideas which lead us to ideas of Causality. (Locke believed in causality, but acknowledged that the knowledge of Causality is unintelligible) ex:- Similarity, Dissimilarity, etc

Thus, all knowledge is ~~received~~ derived only from experience, whether on basis of simple or complex ideas. Knowledge begins with simple facts, and ~~not~~ then ends in making generalizations from them after experience. This is known as aposteriori theory of knowledge

Regarding validity of knowledge, Locke accepts Correspondence Theory of truth. ~~If our ideas are related corresponding to our ideas, ideas exist~~ If our ideas correspond to reality, then our ideas are real

KNOWLEDGE

According to Locke, knowledge is the perception of agreement or disagreement between ideas. Moreover, knowledge requires not only the mere receipt of ideas but their active perception and apprehension. This knowledge is limited to our experience. There are 3 degrees of knowledge:

INTUITIVE KNOWLEDGE: This knowledge is the most clear, complete ~~and~~ and certain knowledge. It is an ~~intuitive~~ immediate perception ~~or~~ of agreement or disagreement between ideas. ex: ~~to~~ knowledge of our existence. In this, the mind perceives the relation of ideas w/o taking assistance of other ideas.

DEMONSTRATIVE KNOWLEDGE: This is not immediate, but ~~is~~ is knowledge gained by following detailed steps. These steps may use memory, or multiple ideas. Thus, it requires a flow of ~~mem~~ more than one idea also. Knowledge of Demonstration is ~~not~~ certain. Knowledge of

God; ethics is derived this way

SENSITIVE KNOWLEDGE : This knowledge is probable knowledge, and the knowledge regarding the objects around us is sensitive knowledge. There is no element of certainty in them, ~~as they~~ Knowledge derived from our senses is sensitive knowledge.

ESTIMATE of LOCKE:

Locke is not a consistent philosopher.

He accepts abstract ideas and certainty of intuitive or demonstrative knowledge. However, empericism cannot relate to certain knowledge. He even accepts God, and material object as substance on the basis of demonstrative knowledge, and thus Berkeley and Hume justly attack Locke on this regard.

Further, Locke regards that after receiving simple ideas, the mind becomes active in the formation of complex ideas, which realize knowledge. However, he gives us no principles on basis of which complex ideas are formed. This was an issue that relied on Kant to arrive at a satisfactory solution.

However, despite Locke's inconsistencies, his is a highly fruitful philosophy. It led the charge of empericism that reached its culmination in Hume. Moreover, it was Locke who raised the value of epistemology to primary regarding philosophical enquiries, and his epistemological variation were harmonized by Hume, Quine, Carnap, etc.

Locke only wanted to enquire into the origins, extent and certainty of human knowledge. Great subsequent philosophers took up his ~~inconsistencies~~ theories to develop and harmonize these aspects for philosophy.

LOCKE'S INCONSISTENCIES

- Locke held many views that are not empirically justifiable.

→ Belief in substance: The Mind only gains knowledge directly of primary qualities. According to him, substance is the substratum of these qualities. But, in reality, substance is not being experienced. Thus, he admits the existence of substance on Rational basis, ie, compulsion of thought, rather than compulsion of experience.

→ Distinction b/w Primary & Secondary Qualities: Psychological distinction. Both Experience of primary and secondary qualities overlap in the mind. Berkeley thus points out that both Primary & Secondary Qualities belong to the Mind and takes Empiricism into Idealism

→ Belief in God, and objects that are not experienced:

→ ~~According to~~ Locke accepts 3 kinds of knowledge → Sensitive, Demonstrative and Intuitive. But a consistent Empiricist cannot accept any other knowledge than Sensitive (ex: CHARVAKA)

GEORGE BERKELEY

→ objects = Qualities
Qualities = Sensations
⇒ objects = Sensations [all Mental]

- There is no knowledge that cannot be reduced to the senses
- The things like tables, chairs, ie, all matter, are/is bundles of ideas.
- Apart from ideas, there are minds that perceive the ideas
- When things are not perceived by the human mind, they must be perceived and thus sustained by the divine mind.

Thus, reality only consists of souls (minds) and their ideas. This is known as Berkeley's Spiritualism.

Berkeley denied the existence of material substances and reduced physical things to a sum total of perceptions. [building from Locke's philosophy, where through his epistemology, material substance cannot be directly perceived]

Berkeley was a deeply religious personality. He took up the charge of refuting materialism are re-establishing the glory of spiritualism through his philosophy

Locke accepts that matter is not directly perceived, though it exists. Thus, for Locke, matter is, in Berkeley's words, an 'abstract idea', not a concrete idea. However, all the ideas in particular are concrete, there is nothing abstract in the ideas received by our senses. Thus, abstract ideas (of matter) are nothing but a figment of our imagination. Thus, refuting the possibility of abstract ideas, Berkeley refutes matter as well.

Matter, is passive and inert. Locke accepts matter as a substance, only so it can be the [~~cause~~ ground] of primary qualities, and thus, simple ideas of primary

qualities. However, Berkeley argues, that ideas, being dynamic, cannot have their ground as matter which is passive, since like alone produces like. Thus, there are no individual objects. Individual objects are merely collectn of ideas. His thesis can be reduced to the following syllogism:

- A thing is a group of ideas
- A group of ideas, cannot exist independently from mind.
- Thus, all that exist are minds (individual/god) and the group of ideas dependant on them.

Further, Berkeley uses Locke's distinction between primary and secondary qualities, refutes the difference to further his thesis. Locke says that while primary qualities originate from substance, secondary qualities depend on the subject, ie, the perceiver, because they vary from person to person. Berkeley legitimately question the difference between primary and secondary qualities, arguing that even primary qualities depend on the mind as much as secondary qualities do, and thus, this distinction becomes arbitrary, and all qualities thus depend on the mind itself.

BERKELEY PRESENTATIONALISM v/s LOCKE'S REPRESENTATIONALISM

According to Locke, knowledge is based on 3 factors, the subject, the object, and the ideas that represent the object by mediating between subject and object. This is known as representationalism of Locke

Berkeley refutes Locke's representationalism. He argues that ideas can be said to represent objects only if both of them are known, and their relation then established. But, since we do not know objects, we cannot claim that they are represented by ideas.

Berkeley holds that this epistemological dualism held by Locke is unnecessary. If we accept representationalism, it would lead to skepticism. Since ideas are the only known, we can accept that qualities are nothing but ideas, and thus material substance, and its qualities, is ~~nothi~~ nothing but a collection of ideas. This theory is known as presentationalism, as it is only ideas that are directly presented to us, and thus ideas are the only knowables. Thus, ~~in~~ Berkeley's epistemology is a 2 factor theory, only knowable and knower (subject) are part of it. [Diff b/w objects & Mind → Images are products of our Mind, Objects are products of infinite Mind]

BERKELEY'S IDEALISM

Berkeley's philosophy is idealism because only minds are their ideas exist. Objects are nothing but collections of ideas. In order to strengthen his theory further, Berkeley says, esse est percipi, ie, to be is to be perceived, ie, existence ~~means~~ ~~contains~~ is in being perceived. To say that something exists, means that it is ~~beco~~ being perceived in some mind, ~~and since only ideas are~~ and here, thing refers to ideas alone. Minds do not ~~fall to~~ require to be perceived in order to exist, minds are perceivers. To summarize Berkeley's complete view, we must say, to be is to be perceived, or to be a perceiver.

All that is real, is a conscious mind and ideas held by conscious mind. Thus, this world is a mental world. In this way, Berkeley's views come close to the Yogacara - Vijnanavadins of Buddhism.

The source of ideas is God. All ideas are real as they are caused by God. Moreover, while personal experience of an object is not always possible, this does not mean that objects cease to be when they are not being perceived, because, all objects are always perceived by God (Perception is not personal. This is how he avoids SOLIPCISM)

CRITICISM:

Berkeley is accused of being a solipcist, mentalist and subjective idealist. However, these accusations are not tenable. Berkeley is not a solipcist, because he accepts the existence of finite spirits besides himself. Further, he also accepts an infinite spirit, ie, God.

Moreover, he is not a mentalist, because ideas are not created by the finite minds themselves. They are created by god. Things do not depend on Mind, but on God. The same way, Berkeley is not a subjective idealist.

Here, it is important to validly refute Berkeley on the basis of criticism offered by Moore.

PLATO AND BERKELEY

Plato's ideas, unlike Berkeley, are not dependent on mind, either human, or divine, for their existence. They are substances in themselves, ie, they have independent and eternal existence. Plato also believed that behind this emperical world of becoming, is an eternal transcendental world of ideas. The changing world, apprehended by the senses, yields only opinion, but not knowledge. Berkeley's ideas are thus, not related to Plato's ideas.

DAVID HUME

Locke, Berkeley, Hume all held the Epistemological belief of Psychological Atomism that knowledge consisted of simple, discrete units (impressions, according to Hume; Simple ideas according to Locke) that provide experience of colors, sounds, tastes, etc.

HUME's EPISTEMOLOGY

Hume is considered a consistent empericist. He is regarded as a skeptic by Rationalist philosophers, for he challenges the possibility of reason to make our knowledge certain or intelligible. According to Hume, Reason fails to dispel the clouds of skepticism, for what are considered rational necessities are merely psychological.

Being an empericist, Hume believes that ~~knowledge~~ information is gained only perception. [What we get through perception ~~was~~ were called ideas by Locke and Berkeley, are ~~also~~ called Impressions by Hume].

Perceptions are of 2 types, impressions and ideas.

First, we receive impressions and then we get ideas. Impressions are lively, vivid and forceful perceptions that fall on our senses, and make a strong reaction on the soul, while ideas are reflections of these impressions in thinking and reasoning, and hence, less forceful, faint and less lively. While impressions are primary sources, ideas become secondary and copies of impressions. However, there may be ideas that are formed without impressions, ie, backed by no impression, for ex: the idea of a golden mountain. These are called complex ideas.

It is important to note that Hume considers both Impressions and Ideas (complex or simple) as discrete, simple units, ie, they are purely atomistic. Each idea and impression has a separate/distinct existence of its own. These ideas and impressions are not related to each other in any way.

Then the question arises, how is knowledge possible, without any relation between these impressions or ideas. Hume says that there are three laws of associations that are responsible for relations betn them, however, these laws are psychological, they do not have Rational Necessity ie, they are ~~not~~ neither Apriori, nor self evident.

(I) Law of Resemblance or Similarity: When a perception occurs to the mind that is similar to prior perception, it reminds us of the prior perceptions.

(II) Law of Contiguity: When two ideas are proximate in same space and time, then they are perceived together

(III) Law of ~~Causality~~ Association/Causality: The belief that ideas are causally related is only a psychological necessity. Hume has not denied causality itself, but certain rationalist theories regarding causality, these are:

(a) That there is logical necessity between cause and effect, ie, causal efficiency is logically necessary

(b) There is a power in the cause by which effect is generated.

According to Hume, Causality is a mere ~~combin~~ function of Contiguity and Similarity. It is common experience that an A if followed by B; (A, B being impressions), such that all similar impressions of A be followed by similar impressions of B.

"Necessity exists in our Mind but not in Nature"

Two Kinds of Knowledge

According to Hume, there are 2 kinds of knowledge:

(i) Knowledge of Relation of Ideas

(ii) Knowledge of Matter of fact

The first one belongs to ~~Mathematics and Algebra, particularly~~ Mathematical knowledge, particularly Algebra and Arithmetic (Hume was not convinced by geometry for its inclusion). This knowledge is not related to sense experience, and is both Universal and Certain.

To Hume, Knowledge of Matter of fact is the knowledge regarding the world, which depends upon sense experience, ie, impressions. This knowledge lacks Certainty and Universality, and can only be probable. Hume defends Skepticism on this basis, that knowledge of the world can only be probable. Locke accepted material substance, despite it ~~bew~~ not being directly perceived according to him, thus being inconsistent with his theory, while Berkeley attributed God for the creation of ideas that are perceived by the mind. ~~to~~ Hume, having rejected any ground for divine locus of objects, says, "as any metaphysics does not contain any abstract ~~reasong~~ reasoning, or experimental reasoning concerning matter of fact and existence, they must be discarded, for they can be nothing but false.

Thus, Hume is widely accepted as a skeptic, on the basis of his rejection of metaphysics, and thus rendering all knowledge of matter of fact to probability alone, while also associating associations of causality, contiguity and similarity to only psychological necessity, but not

However, a case of Rational necessity is associated with Causality. Rationalists argue that Causality is a logical necessity that is always applicable. However, Hume denies this proposition, arguing that if there was necessity between cause and effect, then its denial would lead to contradiction. Moreover, we do not gain experience of causal efficiency in the first place, but merely 2 impressions associated with contiguity and similarity. This cannot lead us to a conclusion affirming causality.

Note that Locke argues that every event must have a cause, because in the absence of a cause, an effect cannot arise, as ex-nihilo-nihil-fit. Hume does not ~~dop~~ try to propose that nothing is the cause of anything, ie, an effect is produced without a cause, he only rejects that aspect of causality that attributes logical necessity ~~to~~ of particular cause to particular effect. There is no causal force or power, that produces an effect from a cause.

The necessity involved in causal theory is psychological, not logical. It is the mind that associates any like event A with the consequent B, out of experience of constant conjunction between A & B, ie, Causality is an expectation of the Mind.

Kant's Refutation: According to Kant, Causality agreeably belongs to the subject, not objects of perception, but Causality is a Category of Understanding, ie, it is a pre-supposition based on which knowledge is acquired in the first place. It cannot be based on experience. Kant takes the recourse of transcendental argument to support causality, which is not a satisfactory counter to Hume's theory, according to critics.

Thus, Hume's theory of Causality has strong logical standing.

logical necessity.

However, Hume was only a moderate in his skepticism. For one, he accepted that Mathematics provides us Certain and Undoubtable knowledge. Moreover, his skepticism was not the logical culmination of empericism, but due to the failure of reason to dispel the ~~doubts~~ logic ~~over~~ regarding skepticism. Thinkers like Strawson point out that Hume was more a Naturalist than a Skeptic. This is also reflected in his life, where he restricted his skepticism to academic matters, alone. In the History of Philosophy, Hume is known more as a Positivist with ~~negatively~~ negative conclusions.

SOUL & THE PROBLEM of PERSONAL IDENTITY

Rationalists and even prior empericists such as Locke and Berkeley regard soul, as an unchangeable non-material substance, the locus of human memory, will, intellect, etc.

Hume's idea regarding soul can be understood from his statement "When I enter most intimately into what I call myself, I always stumble upon some particular perception or the other, I can never catch myself anytime without a perception, and can never observe anything but the perception."

Being a positivist, Hume accepted only that which could reach him through experience. Since, we cannot perceive the soul, we must reject it by Hume's logic. Soul according to Hume, is only a bundle of ideas, and impressions. These impressions are continuously changing, and thus, soul becomes a perpetual flux of perceptions. This is similar to the

Buddhist view of Nairatmyavad, ~~where~~ the passing thought itself is the thinker.

Problem of ~~Percept~~ Personal Identity: If there is no ~~personal identity~~ permanent soul, then how is personal identity possible? How can one be recognized and determined as X?

To answer this, Hume takes recourse to his laws of association of Contiguity and Similarity. Personal identity is not real, but psychological necessity. Just as the ever changing flame, being nothing but a continuous series of different impressions, ~~gives us the~~ is considered to be a single, unbroken flame, the same way, perception of persons by means of contiguity and similarity makes us attribute personal identity.

CRITICISM:

Kant accepts that soul cannot be proved by theoritical reasoning. However, the identity of self-consciousness, is the necessary condition of all knowledge. Kant rejects that the soul is a mere bundle of continuous and different ~~po~~ impressions. Soul is the epistemological self, which connects one impression with another, without which no knowledge is possible. Soul is the principle of unity of all experience, not the principle of flux. Soul is the thinker, the memorizer, ~~not~~ That which is the knower can never become an object of knowledge. That which is known cannot be the self, the one that is knowing is the self. AC Mukherjee argues that Hume commits the fallacy of transcendental dislocation by transferring the knower into the known.

Problems with Hume's theory of Ideas & Impressions:

Hume's theory of atomic ideas and impressions, ~~are~~ is a result of his own analysis, which is rejected by ~~leaden~~ several philosophers and psychologists. Hume assumes that knowledge is a function of discrete impressions and knowledge. However, Kant validly argues that mere sense data and ideas cannot explain knowledge. Knowledge requires some apriori principles of Understanding, or Categories of Reason, which are universal and supplied by the mind, without which, knowledge is not possible

HUME's CAUSALITY

While analyzing the relation of Causality, Hume finds the following possible alternatives to Causal efficiency →

- It is not possible to establish Causality without experience ex: No amount of reasoning can give us the deduction that fire burns. Hence relation is not deduced, but established on basis of experience alone

- DEMONSTRAT^N: Causal relationship cannot be demonstrated Only Mathematical knowledge can be demonstrated. ex: Food provides nutrition, this cannot be demonstrated logically

  Also, there is no contradiction in the statement that food may not provide nutrition.

- Thus, sensory experience gives us the notion of causality. But it does not establish invariability ~~or cont~~ when we observe facts. Even sensory experience of internal volition cannot establish the Self. Thus, relation between cause and effect is that of succession and not of necessity. Mind has the habit of expecting a definite succession of some event, it is only a psychological necessity

IMMANUEL KANT

CRITICAL PHILOSOPHY of KANT

Kant arrived on the Philosophical scene when the Rationalist & Empericist philosophies had been developed to their logical culminations, with their shortcomings

Criticism here means an analysis of Knowledge, of its necessary and contingent elements. Criticism means, a denial of analysis of knowledge on the basis of a prior ~~Concept~~ theory, such as Rationalism ~~and~~ or Empericism and the subsequent explanation of the world on the basis of that theory. Rather, it is an investigation into the nature and limits of reason and knowledge, thus preparing the required base to tackle the questions of metaphysics; thus avoiding both the dogmatism of ~~both~~ Rationalism and the skepticism of Empericism.

Kant's critical philosophy consists of an analysis of the powers of reason, and its limitations.

How Kant tries to reconcile Rationalism and Empericism?

Rationalists begin with the concept of 'innate ideas' by which the only source of genuine knowledge is innate ideas, which do not need any experience. This philosophy in its culmination by Leibnitz or Spinoza, can by no means claim any proof or actuality, ~~Kant describ~~ apart from being mutually contradictory. This is described by Kant as a dogmatic position.

Empericists, on the other hand, believe that ~~to~~ knowledge is constituted by what is received by sense data and reflection alone. The original position of the mind being like a 'tabula rassa'. Thus, if all understanding is brought by sense data alone, there can be no possible logical arrang-

-ement of sense data, without which there can be no knowledge. Hence, ~~Skep~~ Empericism ends in Hume's skepticism.

Kant argues that both dogmatism and skepticism are wrong by ~~The Emp~~ sticking to their original positions. He accepts that partial validity of both Empericism and Rationalism. (Both are Right in what they say, but wrong in what they deny)

Kant undertook what he described as a Copernican Revolution, ie, a complete reversal of standpoint. Thus, Kant prescribed that ~~the~~ we have to assume that the mind lays down the conditions on the basis of which the objects can be known., ie, while objects constitute ~~to~~ matter of knowledge, gained emperically, the form of knowledge is dependant on categories of understanding innate to the mind. Thus, knowledge is a product of thinking as well as perception. By knowing, he meant the application of the thinking process to percepts.

∴ Knowing = Thought x Percept

This is the basis for his famous statement, percepts without concepts are blind while concepts without percepts are empty

Leibnitz held the view that sense-experience is nothing but confused thought, and if these are made clear and distinct, they become well-articulated. Sensibility is of lower form while understanding is of higher form. On the other hand, Hume believed that ideas are dimmed versions of impressions. Kant shows how both these philosophical schools ~~ignored the validity of either Perception~~ misread that both understanding and sensibility are 2 powers of the mind equally essential for acquiring knowledge. The mind imposes its categories upon experience, thus UNDERSTANDING MAKETH NATURE

Moreover, both Rationalists ~~to~~ and Empericists hold that knowledge is

either analytic or synthetic. While Rationalists maintain that only analytic truths give us true knowledge of the world; Empericists hold that necessary truths are confined only to Mathematics, while there can be no apriori knowledge of the world. Thus, he argues that both are right in what they affirm, but wrong in what they deny

Kant propounds the possibility of Synthetic-Judgement-Apriori.

POSSIBILITY of SYNTHETIC-JUDGEMENT-APRIORI (SJA)

Kant was eager to show that there are elements in our knowledge not derived from any experience, but increase our knowledge (SYNTHETIC). Kant believed that knowledge (APRIORI) must have all three [Necessity, Universality } Rationalism, Newness } Empirical]

For this, he used the term Synthetic-Apriori, for Synthetic means judgement that gives new knowledge, while Apriori means judgement that is devoid of experience/does not require experience.

Its nature can also be explained on the basis of 2 criteria:

(I) NEGATIVE: Does not require experience, hence ~~Aposteriori~~ Apriori

(II) POSITIVE: Gives new knowledge.

Kant's determination of Analytic and Synthetic Judgements:

Kant has made two fold distinctions. First on the basis of giving new info. or not, judgements are either Synthetic or Analytic respectively.

ANALYTIC: Predicate is already contained in the subject. ex: Bachelors are Unmarried

SYNTHETIC: Predicate is not contained in the subject, hence gives us new knowledge. ex: Rose is Red

Second, on the basis of whether a judgement requires experience to validate it or not, they are classified into Aposteriori and Apriori respectively

Now, Kant says, that knowledge proper consists in Synthetic Judgements Apriori, as described above.

According to Kant, such Synthetic Judgements Apriori are possible in Mathematics, specially in Geometry and ~~that~~ Arithematic. They are also possible in physics. Thus, we get necessary, universal cognitions without being Analytic, as Physics and Maths give us knowledge hitherto unknown to the mind.

ex: 7+5=12
Every event must have a cause

Here, it is notable that the Apriori elements, according to Kant, serve only to increase emperical knowledge. Since emperical knowledge of metaphysical objects is not possible, Synthetic Judgement Apriori is not possible for Metaphysics. Metaphysics is not a Science

CRITICISM: Logical Positivist philosophers, hold that judgements are either analytic apriori or synthetic-aposteriori. They can never be synthetic-apriori as this would be contradictory.

Ayer explains that Kant's criteria for judgement's basis to be either containing or not containing predicate is inadequate, for he then ~~or~~ excludes relational judgements such as A > B. Ayer exclaims that Kant's criteria for 7+5=12 to be synthetic is psychological rather than logical.

However, intuitionist school of Philosophy (Brower) holds that Kant's formulation is correct. So the controversy is not settled.

What is important to note is that Kant wanted to display that certain knowledge is possible in physics, maths. ~~This knowledge is universal because, though~~ He wanted to show that without apriori concepts of

understanding, there can be no objectivity in knowledge whatsoever.
Mathematics is SJA as Space & Time, on which Math is based, are Apriori.
Physics is SJA, as Causality - on which Physics is based, is Apriori.

SPACE AND TIME → They are apriori forms of sensibility. They are apriori perkepts

There can be 2 views regarding Space & Time. They are either Apriori, or Aposteriori. If Space & Time are derived from experience, 2 further views are possible →

ⓐ Space & Time are really objective, existing in their own right. This view was held by Newton. Kant refutes this by means of transcendental exposition: If space and time are really objective, then they can be known only by experience. But if known only by experience, they would not have strict universality. Also, in such case, it would be possible to imagine their non-existence, as case of colour, smell etc. Transcendental exposition says that propositions of Mathematical Judgements as SJA are possible only if Space & Time are Apriori percepts, they are entrenched in human constitution itself. Space and Time are like the glasses/lenses through which all the world is perceived.

ⓑ Space and Time are not objective, but merely an appearance. This view is held by Leibnitz. For Leibnitz, Space & Time has only been derived by experience, but are truly relative. But Kant asks, if there were no notion of Space & Time from the beginning, then how can we experience everything only as spaced and in time? The very experience presupposes the notion of space & time. Hence, the notion of space & time is prior to any perception. So, they are apriori. They are pure intuitions.

However, the Conclusion is that ~~Space~~ We are not in Space & Time,

rather, that Space & Time are in us. Because they are subjective in the same way for all human beings, they are truly objective. This also means that whatever we perceive, we color and modify on the basis of space and time. This is true for all phenomena. But it might be, that objects really are not in space and time. In the transcendental Aesthetic, Kant concludes that Space & Time are real for us, but may be Transcendentally ideal, ie, while true for our view of the world, may not be real absolutely.

CATEGORIES

Kant takes up the problem of explaining how Emperical Judgements are true for all persons, in his Transcendental Analytic. The question being, what should be the nature of those synthesis or concepts which help ~~so~~ in such synthesis such that the judgement arising from them be universal and necessary (apriori necessity)

These concepts, such as substance, causality etc are not derived from any perceptual experience, but are present in every objective judgement concerning perceptual knowledge. These are categories of Understanding.

In order to ~~fat~~ find all these categories, we have to establish all the different forms of ~~understanding~~ judgement, for each judgement is based on a distinct category of understanding.

Using formal logic, Kant establishes all possible judgements according to Quantity, Quality, Relation and Modality, each having 3 kinds of judgements. Correspondingly, Kant deduces 12 Categories for each of the 12 Judgements. These categories are apriori or pure concepts, for unless such categories such as Causality, substance, etc are Apriori, no scientific judgement can be

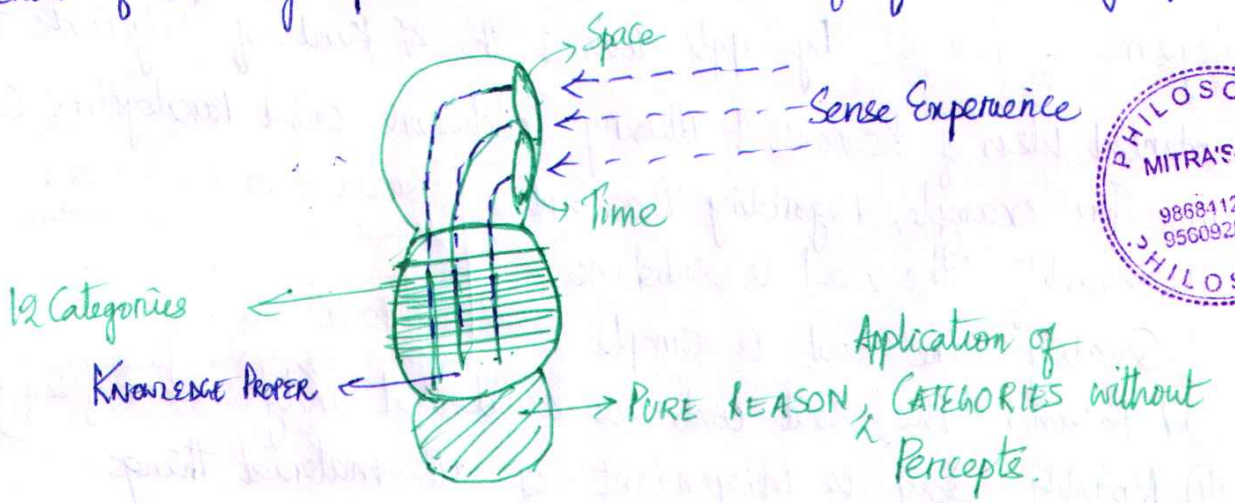
explained.

Kant has called categories based on Quality and Quantity as Mathematical While those of Relation and Modality as Dynamical.

Kant explains the process of knowledge based on these Categories.:

First, mind moulds sensations by forms of Space & Time to yield percepts, but these percepts have to be combined into Judgements based on the Apriori Categories such as Causality, substance, etc. This brings Understanding and Knowledge proper. Thus, his famous statement, Concepts without percepts are empty, while percepts without Concepts are blind. Thus, matter is supplied by Sense Experience, and understood by Apriori Categories.

Further, in the absence of ~~categories~~ percepts, these Concepts have the function of arousing pure reason, in service of faith, morality, God, Soul.



IDEAS of REASON

In the Transcendental Dialectic, Kant discusses the Ideas of Reason. Kant says that our knowledge is related to Phenomena only. But Reason, strives to know the Noumena as well. For this end, Reason creates three ideas:

① The idea of Soul: The idea of Soul is the totality of all inner experiences
② The idea of World: The idea of World is the totality of all external realities
③ The idea of God: God is the Union of Soul and World

While Rationalist philosophers tried to prove these ideas as objective realities, Kant says that any attempt to prove or disprove them would lead to Transcendental Illusion

Actually, these ideas regulate our knowledge. They set a limit to our knowledge. There may be a reality beyond our sensory experience, as suggested by these ideas, but ~~they can~~ this cannot be known.

Kant accepts these ideas on the basis of faith.

By showing the limitations to knowledge, Kant saved Rationalism from Dogmatism and Empiricism from Pessimism and Skepticism.

Paralogisms of Reason: By application of the 4 kinds of judgements to Transcendental ideas of Reasons, 4 illusory conclusions, called Paralogisms, can be drawn: For example, regarding the Soul:

[Human mind does not rest with limited knowledge of transcendental self. It wants to know the eternal self/soul with help of pure reason alone. Thus, applies categories to the notion of Soul]

① Quantity: The soul is substance
② Quality: The soul is simple
③ Relation: The soul continues as identical unity
④ Modality: Soul is independent of all material things.

Kant accepts soul in the Critique of Practical Reason on the basis of faith. However, he noted 2 important negative gains from Paralogism →

(i) As long can one can think of paralogisms, one can free oneself from Materialism

(ii) Paralogisms give one the right to hope regarding the immortality of soul.

FORMATION of KNOWLEDGE

Reconciliation of Rationalism and Empericism.

"All our knowledge begins with senses, proceeds to understanding and ends with reason".

Our Mind works at 3 levels:

- SENSIBILITY
- UNDERSTANDING
- REASON

~~Knowledge~~ Knowledge — Matter of knowledge → Experience
— Form of knowledge → Reason

SENSIBILITY

At this level, we get impressions / sensations by way of experience. These sensations are unrelated, unorganized and disbred, but ~~form~~ are the material ingredients for knowledge. (Knowledge begins here)

Sensibility receives knowledge through the Apriori lens of Space & Time. Space & Time are inherent in the mind, they need not be real in themselves but all matter of knowledge is filtered through them

NEXT, Knowledge that is clear, would need relating, organizing and arrangement according to some Concepts. This occurs at the level of UNDERSTANDING.

Understanding requires the application of apriori Concepts to the percepts presented to the mind. By logic, there are 12 judgements possible, thus, ~~they~~ there are 12 Categories of Understanding. These Categories have Universality & Necessity, in the sense that they are present in all, and act in the same manner. They are apriori. It is on the basis of these categories that we organize and understand the World around us. "UNDERSTANDING MAKETH NATURE"

Concepts without percepts are empty and percepts without concepts are blind, as both are participatory in gaining knowledge proper

REASON:

Knowledge acquired at the level of understanding is confined to the Phenomena only. Knowledge is obtained after sensations are filtered and organized as per Categories. But what is the Nature of Things in Themselves? This, is UNKNOWN & UNKNOWABLE.

Reason shows us the limitations of our knowledge to be within PHENOMENA, ie, the Empirical World. If we apply Categories without percepts, it leads to TRANSCENDENTAL ILLUSION.

KANT & HUME

Thus, Hume was right in postulating that knowledge begins with experience, but not correct in thinking that knowledge is gained from experience itself.

READ Ideas of Reason

CRITIQUE:

Kant believes that proper knowledge is universal, necessary and new. But even knowledge of physics is dynamic and progressive, not necessary

When we say something is unknown and unknowable, we atleast know that there is such a thing. Thus, the unknown becomes known. This is Hegel's criticism and basis for justification of Absolute idea

ANTINOMIES

Just as the Immortal Soul idea cannot be known, the same way, the world as a whole, as an ultimate reality, cannot be known. Nonetheless, the mind attempts to know regarding nature in its ultimate form. This leads us to transcendental illusions called Antinomies by Kant. [when we trespass the boundary of ~~experience~~ knowledge]

There are 4 antinomies corresponding to the 4 types of judgements, viz. Quantity, Quality, Relation and Modality. Each antinomy has a thesis and its corresponding Antithesis, both of which are formally valid and can be having equal value of Reason. They are:

~~QUANTITY~~
~~Thesis: The World is Limited in Space & Time.~~
~~Anti-Thesis:~~

	THESIS	ANTI-THESIS
(I) QUANTITY	The world is limited in space & Time	The World has no beginning, and is not limited in space
(II) QUALITY	Nothing exists but the Simple	There exists nowhere in the World that is Simple
(III) RELATION	There is a free cause and everything is not determined	There is no free cause, and everything is determined.
(IV) MODALITY	There is a necessary being in the World	There is no necessary being in the World

In each of the Antinomies, there is no formal fallacy, yet there is an opposition between them. Both can be proved with equal forceful reason. This shows that human understanding trespasses its limitations and speculates about the unknowable.

[Though we cannot decide regarding them, they satisfy the psychological interest in man, and religious consolation / comfort]

CRITIQUES for the PROOFS of EXISTENCE of GOD

The transcendental ideal seeks to prove God by the means of concepts alone. Kant regards three important proofs for the existence of God, and refutes them. His refutations are till date considered the standard by authors of theology →

① ONTOLOGICAL PROOF: 'Ontos' means essence. By ontological proof, it is meant that existence is the very essence of God, ie, we cannot of God in any way except as an existing being. The existence of God follows from the very idea, the same way that 3 sidedness follows from the very definition of a Δ^{le}. This proof was developed by Anselm, Descartes and Leibnitz.

Kant argues that here existence is used as a predicate. Existence is not a requirement for perfection. To consider God as a necessary being, and then include existence as his predicate, in which case it would be emperical, is self contradictory. Moreover, by mere imagination existence cannot be proved.

As Teleological and Cosmological argument both presuppose the ontological argument, and since Ontological argument is rejected, the other two also stand rejected.

Cosmological proof, accepts God as necessary in order to explain the Contingency of the world, and as the first Cause of the World to escape the infinite backward causality of the World. Kant argues that Category of Causality is applicable only to Phenomena, not Suprasensible, moreover, from ~~Contingency~~ experience of Contingency of the world we can only infer contingency, not its opposite, ie, ~~Causality~~ Necessary being.

Teleological Argument puts forth arguments of faith. It is based on the harmony and order that is found in the world, and argues that such harmony is a work of design, of an infinite intelligence. This proof is the oldest, clearest and most accordant proof of God for mankind.

However, Kant argues that we cannot assume that nature cannot have harmony of its own. Moreover, this proof is really a disguised Cosmological proof, for it assumes that the World itself cannot give rise to the order that is perceived, that harmony is as contingent as the worldly objects and so require an external machinery, and so is criticized on the same lines as Cosmological proof.

Kant though, considers the above proof to strengthen belief in God with an irresistable force

PRIMACY of PRACTICAL REASON

Critique of Pure Reason shows that scientific knowledge of God, World and Soul cannot be proved. Paralogisms deny soul, antinomies, the freedom of will and World, and Ideals of Reason make it clear that God cannot be ~~established~~ demonstrated.

But Kant did not deny them, ie, he was not a skeptic. He was an agnostic. He only believed their existence cannot be proved or experienced.

For him, freedom of will, soul and God are Moral postulates. His reason for not treating supersensory objects as illusory, is that as long as a person is moral, he would belong to the kingdom of ends, or noumena. It is the demand of practical reason that makes pure reason think of these noumena. Morality must be accepted as fact, and thus, all conditions which make morality possible, must be accepted as Real

PHENOMENA & NOUMENA

When we perceive something, we invariably perceive it through the lenses of our apriori categories of thought. But what is a thing really when it is not coloured by our apriori concepts? viz, what is a thing in itself? This, we cannot know, for our mind limits our knowledge on the basis of the Categories of Understanding. We cannot know the real world

Kant accepts Noumenal objects such as God, Soul, World, which are based on ~~pure~~ intellectual intuition. Hegel here criticizes Kant on his acceptance of thing-in-itself without knowing it. Actually, the concept of Noumena has introduced Agnosticism in Kantian philosophy.

PHENOMENON: That which appears to Consciousness, that which is perceived. Everything that appears under the form of Space & Time, and determined by the Categories of Understanding and hence, the Sensible.
Our knowledge is limited to the sensible.

NOUMENON: That which exists outside experience. In the philosophy of Kant, the thing-in-itself. The unknowable reality behind the knowable phenomena. When rules of the World of experience are applied to Noumena, Contradictions and mistakes result.

KANT'S Copernican Revolution:

Before Kant → It is the Mind which approaches the object, to know about it

But KANT → Object has to come to me to be known.
It has to pass through lens of Space & Time, and fit into the Categories of Reason in order to become KNOWLEDGE.

GEORGE WILHELM FRIEDRICH HEGEL

(Spinoza: God → Reality becomes static. Hegel → Dynamic)

Hegel is an idealist. Reality for Hegel is that which is eternal, systematic, and unchangeable whole. Anything which comes short of this is merely an appearance and not the Reality. At the same time, it is true that fire burns and cold kills, the everyday objects also exist, they are not Unreal, like a Barren Mother or Golden Mountain. Therefore, that which really have existence are actually Ephemeral.

For Hegel, each existent thing is an aggregate of Universals, in the first instance, and all existents are organized in an all inclusive self consistent whole called the Absolute. These universals are independent of any mind whatsoever.

The principle of Hegel's idealism, unlike Spinoza (for whom there is only one; men, objects of this world are like passing waves, they never really are, the only Reality is Ocean) is that Reality is Many-in-One or One-in-Many. Thus, the abstract idealism of Spinoza, as well as the pluralism of Leibnitz are rejected by Hegel. Reality is an organic whole of many.

Hegel's Absolute Idealism accepts Plato's hierarchy of ideas, but makes some modifications →

① He argues that Plato failed to explain why the idea of good is at the apex in the hierarchy of ideas. ~~Pla~~

② Plato also did not arrange his ideas in a logical basis, and gave no rational explanation for how ideas are arranged in a particular hierarchy.

~~Hegel, is tries to explain~~

③ Importantly, Plato has failed to explain why particular things follow from their corresponding ideas.

For Hegel, ideas are not abstract, but concrete. Moreover, Reality is completely logical and not arbitrary.

What is the most general category? It is that of Being, since Being presupposes everything else. All other categories depend and originate from the category of Being. Being is without any feature, is absolutely indeterminate, it simply is 'isness.' This being can be defined only on the basis of it Not-Being anything specific., just like the Vedantic brahmindogy Neti-Neti. Thus, this Being contains its Not-Being anything. Thus, not being is deduced from Being.

Being and Not-Being are both opposed yet identical. They are identical because the very category of Being also contains Not-Being, atleast implicitly. Because Being and Not Being are identical, Being passes over to Not-Being, and viceversa. This Being passing into Not-Being, and Not-Being passing into Being, is called ~~Becom~~ Becoming, which is the third category.

Hegel argued that Plato could not logically order ideas, because his ideas did not have their necessary differentia, they were abstract. Hegel's ideas/categories always flow in a triad, ~~For for~~ of genus, differentia and species. For example:

Being + Not-Being ⇒ Becoming
Genus Differentia Species

Moreover, if Being is the Genus and Becoming is its Species, then it means that Becoming is deduced from Being, ie, the Higher (Being) contains the lower (Becoming) while the lower can be deduced from the Higher. But how did we arrive at Becoming? We arrive at Becoming, because Being also contains Not-Being, and this Not-Being ~~is the negation of Being when~~

when combined with Being, produces Becoming, but the Not-Being is primarily the negation of Being. This means, that it is this negation that causes the determination process. Hence, Hegel establishes the opposite statement to Spinoza, that Every negation is determination. By negating the Higher idea, we get the lower idea.

[Thus, the principle of Negation holds a very special place, as it is the basis for all evolution, progress and growth]

DIALECTIC METHOD

Hegel's Dialetic Method is a philosophical method to explain a dynamic and evolving world, ~~on the basis of~~ according to a Rational Plan. The nerve of the Dialectic Method is that the logical unfoldment finds ~~real~~ emperical proof in worldly events, but the Dialectic step does not become emperical because of that. It remains logical/rational.

The Dialectic Method can be understood on the basis of the first triad, Being - Not Being - Becoming. The Dialectic Advance ~~traces~~ proceeds from Abstract to Concrete. Being is the most abstract, becoming, in comparision, is more concrete. This becoming will further become more concrete by inviting its Anti-Thesis, just as the Anti Thesis of Being was Not Being. Thus, as the Dialectic advances, we proceed from abstract to more concrete till the most concrete, or the Absolute is reached...

In the last or highest category, all the lower categories are preserved, because the concrete categories contain the more abstract categories. For example, Becoming already contains Being and Not Being. It is also true that the lower categories also contain the Higher.

The Higher Categories contain the Lower Explicitly, While the Lower Contain the Higher Implicitly.

It is because Being implicitly contained Becoming that Becoming is synthesized from it. So, in Hegel's terminology, the highest category, or the Absolute, is the real reason or the logical foundation for all that exists. Quoting Hegel, (Thus, Thus Absolute equated to the Good of Plato, it is like Actus Purus of Aristotle)

The Rational is Actual (Real)
The Real is Rational

This means that the whole world is a system of categories, interrelated dialectically in such a way that the Absolute is the Reason of Being, and Being too, is the implicit Reason of the Absolute. Everything is the manifestation of the Absolute Idea. His statement of the Rational being Real, and the Real being Rational, can also be used as a formula to understand his philosophy →

① Epistemologically, it can be seen to understand that Hegel is a Rationalist, who believes that Reason would give knowledge of Reality. Thus, he unfolds his Dialectic Method as an Apriori logical process

② Metaphysically, Hegel's absolute encompasses everything in the world. Reality has a Rational Structure, nothing is refuted but everything is organically synthesized.

EVALUATION:

Hegel's method, though being speculative, has cast so much light on the Evolutionary process itself that it is used as a valid method of evaluating History, Philosophy, Art, Religion and Culture through the ages.

HEGEL

CRITIQUE of Previous Idealist theories by Hegel

Berkeley → Subjective Idealism

HEGEL → Objective Idealism. Only one reality, which is all inclusive, self consistent whole.

Acc. to Hegel, Spinoza's Monism = Abstract Monism, where Reality is one without many. STATIC. All beings are like passing waves that never cure. Thus, his philosophy is called 'BLACK NIGHT, where all cows are equally Black' by Hegel

Leibnitz → Many at the cost of one

HEGEL → Reality is One-in-Many and Many-in-one

3 levels of KNOWLEDGE

① LEVEL of GENERAL KNOWLEDGE → In which knowledge is obtained in sensory perception, which results in seeing the object and the world as distinct

② LEVEL of IDEATIONAL KNOWLEDGE → In which we do not try to ponder over the differences between objects, but try to trace the commonality or general law amidst them

③ PHILOSOPHICAL LEVEL → Objects are seen as expressions of complete ideas. It is at the philosophical level that we relate to the Absolute Idea

Absolute Idea → Supreme Consciousness
All encompassing, all inclusive and organic whole
World Spirit

Dynamic in Nature, yet complete within itself
Real is Rational, Rational is Real

MOORE – REFUTAT^N of IDEALISM, DEFENSE of COMMON SENSE

George Moore is a ~~an~~ contemporary Analytical Philosophers. He along with Russell are considered the founders of Analytical Philosophy. Both were the students of British Idealist Philosopher Bradley, but later turned critiques of Idealism, and defended Common Sense Realism

REFUTATION of IDEALISM

In his paper, a Refutation of Idealism, he presents an analytical argument against idealism and for Realism. We begin ~~&~~ with a brief overview of the Idealism that Moore sought to refute, then proceed to his arguments against Berkeley's "Esse Est Percipi", and then for Moore's distinction between consciousness and object of consc-ciousness

Moore states that Idealism takes reality to consist of minds, and the content within minds. The universe is spiritual, and external objects are refuted/denied existence beyond /outside of their consciousness in the mind.

Moore believes that the central tenet of Idealism is Berkeley's statement, "to be is to be perceived"; and that all Idealist philosophy relies on this statement in its thesis. Thus, a refutation of this statement is taken up by Moore to counter the Idealist philosophy. Moore applies the Analytical Method in his refutation, in the following manner:

In the statement, "to be is to be perceived", we must analyze the role of the connector 'is', that defines the relation between "to be'

and "to be perceived." There can be three interpretations/meanings:
(ANALYTICAL ARGUMENT)

(i) COMPLETE IDENTITY: To be, and to be perceived are synonymous, ie, to be perceived would serve to define to be, and the statement takes the form of an Analytic Definition
[Existence means to be perceived]

However, if the statement is a definition, ~~it provides no~~ it cannot prove anything, specially the tenet of Idealism. Analytical statements being Tautologies are devoid of factual content, so proving theory, it is useless. Even idealists would not accept this relation.

(ii) PARTIAL IDENTITY: To be perceived is contained in the meaning of To be, it is a part of (To be)'s definition.
[Existence is one of the basic attributes of Perception]

In this case as well, statement takes the form of an Analytical statement that cannot be used as proof for any Idealist thought. Moreover, if 'to be perceived' is only a part of 'to be', then 'to be' is something more than 'to be perceived'. Merely on the basis of perception, then, an object cannot be known. This interpretation also is not acceptable to the Idealist.

(iii) DIFFERENT, YET NECESSARILY CONNECTED: To be and To be perceived are entirely diff., yet they are necessarily related to each other. (like smoke and fire)
[That existence of a thing is inferred from its perception]
[These statements are sometimes true, sometimes false]

This is likely to be an Idealist interpretation. However, if To be and To be perceived are different, this statement would be synthetic, ~~which the~~ in which case the argument that they are necessarily connected, being a property only of ~~Idea~~ Analytical statements, would result in the above interpretation to be a Contradiction.

Thus, none of the three interpretations support Idealism. Moore says that from this, it does not follow that Idealism is false, but that it cannot be proved.

SUBJECT - OBJECT DISTINCTION: Moore begins this argument with a differentiation between the 2 elements of sensation: ~~the~~ consciousness and object of consciousness. ~~An Idealist would argue that object and experience of object are identical, ie~~ He considers the different possible Idealist postulates regarding the relation between the 2 and refutes them one by one:

(i) object and object of Consciousness have a necessary and internal relat.
ie, objects cannot exist without being perceived, or without consciousness.
Moore argues against this stance with an example. Suppose we have the experience of blue color. An idealist would say that blue color and the sensation of blue color are identical. If that is the case, how do we explain a consequent experience of another color, say green, and distinguish between the two? The common element in the 2 sensations is the consciousness, which has to remain the same. Thus, to explain the difference between the 2 sensations, we must accept distinct objects of consciousness. It means, that these objects are separate from Consciousness and not necessarily related. [The distinctn betn blue & green must be because of ~~the~~ difference b/w blue & green colour, rather than our mind]

(ii) object of consciousness is the content of consciousness
If this is the case, suppose we experience yellow colored flower. Rightfully, a flower is yellow, as yellowness is contained in it. But if it is assumed that the sensation of yellow color is content of Consciousness itself, that means yellowness is contained in the Consciousness, which implies that Consciousness is yellow. But this is logically unsound. [It is justifiable to say that it is not the consciousness which is yellow, but the flower is yellow]

(iii) It is not the object that is the content of Consciousness, but the image of object that is the content of consciousness.
Moore argues that from this proposition, it does not follow that the object

itself is ~~the~~ contained in the mind. The image of the object alone being present in the mind, can be made to construe that the object exists independently from the mind, while its image is sensed by the consciousness. This can be an interpretation that supports Moore's empirical and realist standpoint.

(v) In support of Realism, Moore suggests that just as Idealists accept that 'we are aware of our existence and our ideas', in the same way, we have an equal conviction about ~~or~~ are aware of material objects. This relation of awareness is so basic that it cannot be argued.' With this he concludes that material objects do exist, and apart from consciousness. [The image of a tiger is different from the presence of a tiger in front of us]

CRITICISM :

Esse Est Percipi is not the central tenet of Idealism as assumed by Moore, without any sound ground. Idealist philosophers like Plato, Hegel's philosophies ~~do~~ are not based on the above statement, and hence, Moore has not refuted Idealism, but only Berkeley's version.

Moreover, Moore has not comprehensively refuted Berkeley, as he does not refute Berkeley's acceptance of God as the ultimate ground and source of all ideas.

The third ~~refutation~~ interpretation of Esse Est Percipi is not the final alternative. Kant has accepted possibility of Synthetic Apriori Judgement, the debate on which is not resolved; ~~while Quine argues that no statement~~ W1 Stace, in 'the Refutation of Realism' says that, just as Idealism cannot be proved, it cannot be proved that objects exist without being in anyone's mind, ~~and ie, a Realist cannot prove that things not~~

We can conclude that Idealism is neither comprehensively refuted nor unproved.

by Moore

IMPORTANCE: Though Moore ~~did~~ could not refute Idealism, he is considered the pioneers of British ~~Empiricist~~ Realism movement of 20th CE. He is said to have caused a reduction in influence of Idealist thought in the field of Philosophy, while developing the Analytical Method, which has had a lasting impact on Philosophy.

DEFENSE of COMMON SENSE

Moore believed that Skeptics and Idealist unnecessarily complicated the field of Philosophy. Skeptics lay doubt on basic elements such as the existence of matter, while Idealists refute commonly observed phenomena such as Space & Time, external objects, etc.

According to Moore, if such theories are accepted, then our normal life would become impossible. Hence, he tried to defend common sense beliefs against such theories.

Anything against our generally accepted beliefs, are refuted by Moore. However, he does not define what common sense beliefs according to him are, and so we must rely on the dictionary meaning that Common Sense is the ability to think about objects in a practical way and ~~take~~ make sensible judgements. It is also notable that Moore does not believe that all beliefs accepted by most people, are always true. Moore holds that beliefs accepted by adults of average intelligence are true. He provides two lists of ~~Common~~ examples of Common Sense Beliefs, which include:

- I know that at present, there exists a living body which is my body
- I have different experiences regarding myself and other objects and so do other human beings.

- Material objects exist, the earth exists
- Space & Time are Real, etc.

Moore advances 6 arguments in support of these common sense beliefs. These are collected from his writings →

1) UNIVERSAL ACCEPTANCE:

This is used both to explain common sense beliefs as well as defend them, that they are beliefs widely accepted by all adults with an average intelligence, and so cannot be denied

2) COMPULSIVE ACCEPTANCE:

Some beliefs, if denied, would make life impossible, and so we are compelled to accept them.

ex: Water quenches thirst.

3) ARGUMENT from SENSE EXPERIENCE:

Sense experience proves that there are external objects. While sometimes, sense experience deceives us, this deception is resolved and clarified by sense experience itself. Hence, we must accept our sense experience.

4) ARGUMENT from DREAM

Idealists give the example of dream, to explain how this world is a mental experience. However, dream is possible only if there is real experience. We Can~~not~~ understand that we are dreaming, because we come out of ~~which~~ it when we awake. Hence, external world is not like a dream.

5) ARGUMENT from STRONG CONVICTION:

We have strong belief regarding common sense beliefs, such that even if a person say repeates time, he is bound to follow it.

6) To Avoid Inconsistency

To avoid inconsistencies of logical and pragmatic nature, we must accept common sense beliefs. For example, if we argue, that 'we cannot perceive another's mind', here in this statement, the word 'we' itself logically implies that we accept others apart from us. Secondly, we may argue that space and time are unreal, but we still act according to it in behaviour, which is a pragmatic inconsistency that can be avoided only by accepting that time is real.

Criticism:

Moore's defense of common sense would have been more complete if he defined common sense beliefs systematically. He himself contends that beliefs such as 'Sun is smaller than the Earth', though experienced by sensation, is false, while beliefs such as 'God exists', though widely ~~accepted~~ believed, cannot be accepted. Moreover, his arguments are generic and not philosophically satisfactory. Conviction or compulsive acceptance are psychological criteria, not logical ones. Wittgenstein questions the method of justification of Moore in this way, while at the same time, asserting that there was no argument needed to defend common sense belief.

BERTRAND RUSSELL

Analytical Philosophy's first major metaphysical theory, LOGICAL ATOMISM is associated with Russell and his student, Wittgenstein.

Logical Atomism can be described as the Metaphysical Theory based on Mathematical Logic, or more precisely, Russell and Whitehead's Principia Mathematica. It is a deontological theory according to which the World is ultimately composed of Atomic facts. [It was born as a response to Hegelian absolute idealism, which implied that no part of the world can be known without the whole being known first]

LOGICAL ATOMISM

Russell believed that Mathematical ~~Philosophy~~ Logic would provide Philosophy a tool of razor sharpness [he ~~observed~~ emphasized on Occam's Razor to remove all unnecessary elements] from which the World can be understood. This was the application of Mathematical ~~language~~ Logic to language, leading to Atomic Propositions, from which the World can be understood.

Atomic Proposition is a proposition that itself has no further parts that are propositions themselves, ie, it is simple, partless, and according to Russell, "the last residue in analysis." For example, John is Human. [Russell firmly believes that logical analysis ~~to the~~ till the irreducible atomic proposition is the most appropriate form of discovery in the World]

Reality is thus pluralistic and atomistic in nature, and can be grasped by logical analysis of propositions.

When two or more atomic propositions are linked together, using connectives such as 'and', 'or', etc, the result is a molecular function. Molecular function is not accepted as basic, as it essentially a Truth function of ~~several~~ 2 or more atomic propositions.

~~[Logical atomism~~

How do we analyse the Meaning of Analytic Propositions?

Atomic propositions are always in subject-predicate form.
ex: John is Mortal, here John is the Subject, and 'is mortal', is a predicate or characteristic.

When we hold these atomic propositions to be true, the subject term refers to individual objects or things in the world, while the predicate refers to some characteristics of this object. This way, Atomic Propositions give us factual knowledge about the World, ie, the World is made up of Atomic facts that correspond to these Atomic Propositions. This way, "Language is the Mirror of the World." [Logical atomism is thus a metaphysical theory that aims to find what can be known in the world, through simplest logical elements called Atomic Propositions]

LOGICAL CONSTRUCTION :

The theory of Logical Construction is an important tool for the development of Russell's Logical Atomism. His aim is to describe the World completely by the structure of ideally constructed language. According to Russell, Knowledge of a thing is ~~of 2 types~~ gained in 2 ways:

(i) Knowledge by Acquaintance → Result of direct confrontation with the object. It is the immediate apprehension of it

(ii) Knowledge by Description

Something known directly, ie, without any mediating knowledge, is called Knowledge by Acquaintance. According to Russell, what is known directly is Sense Data; this sense data is directly apprehended by the perceiver and has no room for error, and includes sense data of the world, memory, self, etc. Thus sense data is called HARD DATA because it is beyond doubt, while all ~~other~~ physical objects are only SOFT DATA

Knowledge by Description is based on some previous knowledge. It is mediate.

Knowledge of external world is dependant on knowledge acquired by Sense Data. [Physical Objects are causes of sense data, which we directly experience. This view is ~~similar to the one~~ held by Locke] but acc to Russell ~~Secondly~~, all objects are logical constructions of sense data. Object is constructed with sense data. (Locke → Simple Ideas, Complex Ideas
Hume → Impressions, Ideas)

CRITICISM: Russell himself, and Logical Positivists eventually criticized this. If we experience only sensedata, object cannot be considered as the cause of sense data on the basis of inference, as inference here is not a logical construction, but merely a hypothesis. He faces the same predicament of Locke, ie, an inability to explain Material substance satisfactorily.

FACT, → UNIVERSAL FACT & NEGATIVE FACT

According to Russell, particulars associated with Quality or Relation is fact. fact is basic truth of the World, according to the facts, propositions become true or false, depending on whether or not a fact corresponding to the proposition exists. (Correspondence Theory of Truth)

Atomic facts is the simplest fact, it is the simplest Unit of the World, unanalyzable any further.

UNIVERSAL FACT:

Russell accepts both Particular fact as well as Universal fact as Atomic fact. Universal ~~fact~~ proposition, according to him, cannot merely be a truth function of particular propositions, because, on the basis of ~~the~~ a few perceived facts, truth or falsity of Universal cannot be established. Hence, to accept Universal ~~proposition~~ fact as true, we must accept

Universal proposition independent of Particular Propositions

On the other hand, Wittgenstein holds the view that there are no Universal facts in the Universe. We only find Knowledge of particular fact. Universal ~~fact is merely a~~ proposition, Connesponding to a Universal Fact, is merely a truth function of many Particular propositions. ex. All men are mortal → Universal fact (Russell)
Σ a, b, c, d, ... are mortal → So just summation of many particular facts (EW)

NEGATIVE FACT: Russell accepts Negative fact as well as positive fact. He does so, in order to prove the truth or falsity of a ~~Unive~~ Negative Proposition.

According to him, while falsity of a negative proposition can be proved by ~~Negative~~ Positive fact, its truth cannot be proved unless we accept Negative fact.

For ex: Socrates is NOT alive [Negative Proposition]

FALSITY
Can be proved by experience of positive fact, Socrates is Alive

TRUTH
Can be proved only if we accept Negative fact connesponding to above proposition

This is similar to accepting Abhāva as separate category by the N.V Philosophical System. EW → No negative fact, as there are no negative objects, there should not be negative facts

INCOMPLETE SYMBOL (The theory of Description)

Russell accepts Referential theory of meaning, by which every word refers to some object. However, the theory of description shows how,

through the faulty use and analysis of language, we are misled by specious arguments into believing ~~that~~ what is fictitious or non-existent to actually be true. for ex: Hamlet killed Polonius, or, the present king of France is wise, despite there being no Hamlet, or present king of France.

Russell shows how, through the techniques developed in Symbolic Logic, that this argument rests on a fallacy. For this, he puts forward the theory of Incomplete Symbol, or definite descriptive ~~descrip~~ phrases. He shows how, a sentence, that may be correct in grammatical form, when translated into logical form, ~~is differentiated~~ can be analysed as true or false using the understanding of Principia Mathematica.

Incomplete symbols are those, which have no meaning in isolation but only in some context. Such symbols do not refer to anything particular, though they may appear to do so. In Mathematics, such symbols are +, −, ÷, etc; and in logic, the ⇒, ⊃, ∨, etc.

Consider the example; God exists. This proposition may appear in subject-object form. However, here, God does not really refer to anything particular, in proper logical form, this statement would be,

'Something, and only one thing, which is a repository of all positive qualities, exists.'

Here we see, that the statement is indeterminate and ambiguous, 'Something', 'all positive qualities', it does not refer to any particular subject. Hence, such a statement is not an atomic proposition, and hence, does not describe anything in the world.

Same is true with 'The present King of France is Wise'. This proposition can be logically structured as:

(i) Something is the present King of France

(ii) Only one thing is the present King of France

(iii) That thing, whichever is the current King of France, is wise

Here, we see that all three constituent propositions are general, not atomic. Only atomic propositions can denote facts.

Hence, these phrases, "The present King of France", or "God" are definite descriptive phrases. They are also called Incomplete Symbols, as by themselves, they refer to nothing particular.

LOGICAL CONSTRUCTION

Locke believed that physical objects are the cause of sense data, ~~while~~ or ~~others believe~~ that physical objects are inferred from sense data

Both these views are rejected by RUSSELL, acc to whom, external objects are logical constructions of sense data.

Acc to Logical const, an object is a series of sense data.

Russell was influenced by Leibnitz theory of perspective, according to which, an object is the culmination of the sum total of all perspectives, arranged in a sequential manner.

The same object may be viewed by different people from different perspectives. Each person receives the sense data of the object. When the sense data of all persons is arranged sequentially, we can have the physical object. Sometimes he uses the phrase "Logical fiction" to explain the presence of an object. But Russell does not imply that the object does not exist. He simply means that physical object can be reduced to sense data

LOGICAL POSITIVISM

- Negative ~~Sense~~ Aim: To discard traditional philosophy / metaphysics
- Positive Aim: To make philosophy a rigorous science

(Only experience)

Logical positivists are Empiricists. According to them, Philosophy does not produce propositions that are true / false, it merely clarifies the meaning of the propositions showing whether they are analytic, synthetic, or in other cases, Non-sensical. The Logical Positivists were primarily interested in the formal and natural sciences, and believed that Philosophy's role was to contribute toward the advancement of Science, and for this, it had to purge itself of metaphysical propositions.

[Just like Grammar: Language, Philosophy: Science] → does not give knowledge, but structures it

VERIFICATION THEORY of MEANING

- PRACTICAL / THEORITICAL
- STRONG / WEAK
- DIRECT / INDIRECT

To eliminate Metaphysics, Logical Positivists propounded a theory called Verification Theory of Meaning, as logical analysis of metaphysical language brought them to the conclusion that all metaphysics was non-sensical. This theory has developed in several stages, based on refutations and following enhancements.

Verification theory is concerned only with statements having Cognitive Meaning, that is, statements that provide some information, and no emotion or mere expression. Cognitive statements have 2 types of propositions: Propositions that require some emperical observations for their confirmation are synthetic, while Propositions whose truth follows from the very meaning of their words are Analytical. Now, Analytical propositions are also called "trivial", as they do not provide any information about the world, and their truth can be verified directly by logical analysis of the meaning of their words. Hence, Verification Theory of Meaning is applicable only to Synthetic propositions, also called "Informative" Propositions.

Maurice Schlick was the first propounder of the Verification theory. He said that 'Meaning of a proposition lies in its method of Verification'. This implies that meaning depends on the method used, and ~~which~~ since metaphysical propositions cannot be verified by any method, they become non-sensical or meaningless. However, the problem with this theory, is that since a single emperical proposition may be verified in more than one ways, we have to accept more than one Meaning to that proposition.

To reform this theory, AJ Ayer formulated that "only that proposition is significant which is either analytical or emperically verified". If a proposition can be verified emperically, it is significant, else nonsensical. Non-sensical does not mean false, it only means that it does not have any cognitive meaning. For example; to say that God exists, would be as non-sensical as to say that God does not exist. Truth and falsity belong to Emperical sentences alone. Now, with respect to such verification, (i) Ayer admits both those propositions that are verified practically, and those that can be verified only in principle. For example, Science postulates many propositions that cannot be verified in present time or in practice, but can be verifiable in principle, for ex: There is Extra-terrestrial life. To make such Scientific propositions valid, Ayer accepts both these ~~methods~~ forms of verification. Notably, Metaphysical propositions can neither be verified practically nor theoritically [Conditions for verifiability in principle]

(ii) STRONG & WEAK VERIFICATION: Schlick had formulated verification only in strong sense. Strong verification requires propositions to be conclusively verified on the basis of experience in order to be significant. But in this way, Universal propositions would fail to qualify as significant propositions, as it is impossible to conclusively verify a Universal proposition

So, Schlick believes that Universal propositions are not meaningful, but terms them as ~~Significant~~ Important Nonsense.

In view of this inconsistency, Ayer, in his work; Language, Truth and Logic rejected the very possibility of strong verification. Instead, he accepts only verification in weak sense, for a proposition to be significant. A proposition can be verified in the weak sense if it can be made probable by verification. As metaphysical statements cannot be verified even in weak sense, they are Non-Sense.

However, Lazerowitz criticized Ayer for supporting weak verification alone, on the ground that weak and strong are only relative terms, and it does not make sense to accept weak verification without using any term of strong verification. Later, Ayer corrected his view by saying that ~~that~~ strong verification is possible for some propositions, specially of propositions only related to the known, such as, 'There is pain in my knee'. Ayer called these, Basic Propositions and accepts that propositions are significant if they can either be strongly or weakly verified.

iii) DIRECT & INDIRECT VERIFICATION: According to Carnap, if a proposition of an effect ~~an cause~~ is directly verified, then its cause is said to be indirectly verified. For example; when light bulb glowing is directly verified, electricity flowing through the circuit is indirectly verified. However, as this logic may lead to speculation, Ayer says that a proposition is indirectly verified if, by adding one or more propositions to it, we deduce a conclusive proposition that itself can be directly verified.

For example: It rained → INDIRECT VERIFICATION

If it rained, the ground must be wet

The ground is wet → As this is directly verified, the above proposition is indirectly verified.

(Similar to Anumān; the added statement is VYAPTI)

Based on Berlin's objections to this method, Ayer modified this verification method by adding a clause that any propositions added to the original proposition must themselves be analytical, directly verified, or independently indirectly verified. But Alonzo Church, an American Philosopher, through symbolic logic of Principia Mathematica, proved that any proposition could be indirectly verified by using Ayer's above criteria.

At this juncture, Ayer admitted that he was unable to develop a flawless Verification Theory of Meaning

CRITICISMS → Restricted philosophy to a narrow role of technical verification of ~~sentences~~ propositions

Philosophy is the ~~basis~~ science of enquiry of man into the world

1) Ayer's statements regarding his theory, like 'only that statement is meaningful which is either analytical or emperically verified', is itself unverifiable, thus pulling the rug under his own theory

2) In their intent to extol Natural Science and undermine Philosophical propositions, they have refused to acknowledge that Philosophy itself is the Science of Sciences, and the basis for enquiry

3) Today, we accept later Wittgenstein's use theory of language to determine meaningfulness of a statement.

4) Ayer's own admission of the shortcoming of his theory

ELIMINATION of METAPHYSICS

Metaphysical thinking has been the dominant trend of Philosophy through the ages. By Metaphysics, we mean discussions of reality beyond experience. It is through Metaphysics that Philosophers have discussed trans-emperical realities such as God, Immortal Soul, etc.

Metaphysics has been critiqued by many philosophers, prominent among them Sophists of Greece, David Hume of Modern Empericism, who

rejected Metaphysics for it contains neither knowledge of relation of ideas nor knowledge of matter of fact. Kant on the other hand, while rejecting the possibility of human understanding of metaphysics, did not outrightly reject Metaphysics itself, considering ~~the~~ such elements as Noumena that can be ~~upheld~~ accepted on basis of faith, and pure Reason

Logical positivism, on the basis of its Verification Theory of Meaning, arrives at the following conclusion regarding Metaphysics: That there are no relevant observations that could make metaphysical propositions such as 'God exists' either true or false. Since there is no conceivable way of verifying these propositions, even in principle, such propositions are either trivially analytic or meaningless altogether, ie, Nonsensical.

Ayer says that Metaphysical theories are the result of improper use or misunderstanding of the logic of language. Carnap says that there are two ways by which these meaningless statements are given rise to, (i) either the words used in the sentence are not clearly defined, or lack meaning, such as God, soul, etc. (ii) or the sentences are framed in such a way that the constituent words, though they appear to convey meaning, in that context, really donot. ex: 'I think therefore I am', here am is used incorrectly, and does not convey meaning, as it is without predicate.

Hence, Logical Positivists ELIMINATE Metaphysics by the Verification Theory of Meaning.

CRITICISM: The Verification theory of Meaning, through its method of Indirect verification, fails to eliminate Metaphysical propositions. Thus, it was remarked by Passmore: "Throw Metaphysics in the fire, and Science

goes with it, and try to retain Science, and Metaphysics enters through the backdoor". Also, to say that Metaphysical statements are non-sense, is also non-sense, in adherence to AJ Ayer's condition for meaningfulness of a proposition. We accept today Wittgenstein's theory of Use and Meaning, according to which Language has many functions, and should not be restricted to Verification theory, but understood on the basis of context of use.

We can conclude that while Logical Positivists do not successfully refute Metaphysics, they have provided for logic on the basis of which it can be ignored. But Metaphysics, was revived in future course, and philosophers such as Quine played a significant role in its revival.

LINGUISTIC THEORY of NECESSARY PROPOSITION

Logical Positivism is an Empericist's theory. ~~So in this context,~~ But ~~Necessary~~ Emperical Propositions do not have necessity, as they are based solely on sense experience. So, in order to accomodate necessary propositions within the framework of the Empericism of Logical Positivism, two alternatives were possible.

i) Either to accept ~~lung~~ the so-called Necessary proposition also to be based on experience. JS Mill was a proponent of this view. He accepted that necessary statements, though based on experience, are necessary, as they are right without exception.

ii) The Second Alternative was to suggest that Necessary Propositions are based solely on language, and have nothing to do with objects. This view is accepted. ~~popularly~~.

AJ Ayer is a proponent of the Second view. He says that Mill fails to differentiate between origin of knowledge, and validity of knowle-

-dge. While it is true, that all knowledge is dependant on experience, when question arises regarding its validity, there are 2 classifications of such knowledge:

a) Either validity is decided on basis of experience
b) Or validity is not based on experience.

Based on this classification, ~~the~~ statements can only be of 2 types; all propositions whose validity is based on experience, are SYNTHETIC-APOS-TERIORI, while all propositions whose validity is independent of experience, are ANALYTIC-APRIORI.

This is contrary to Kant's point of view, according to whom, Statements are Synthetic if the predicate term is not included in subject, and Analytical if included in the Subject. Ayer refutes Kant using the argument that while Kant rightly differentiated between Analytical and Synthetic propositions, the criteria for differentiation are not merely logical, but also psychological. He points out that when these psych-ological criteria are discarded, propositions become either Analytic-~~Apostenioni~~ Apriori, or Synthetic-Apostenioni.

While debate is ongoing regarding Kant's explanation against Ayers, it can be accepted that Ayer's logic for differentiation is sound in itself. Using this understanding, Ayer explains that on the basis of linguistic analysis of propositions alone, if truth or falsity of them can be determined, without need for experience, such statements are necessary statements or Analytic propositions. Ex: All bachelors are unmarried. These propositions may either take the form of tautologies (sometimes even definitions) or contradictions. These propositions have no factual content, as in the propositions of Math and Logic

QUINE's REFUTATION: In his famous article titled 'The 2 Dogmas of Empericism', Quine rejects the distinction between analytic and synthetic propositions, ~~as b~~ (read Quine for the same)

LUDWIG WITTGENSTEIN

EARLIER WITTGENSTEIN → TRACTATUS-LOGICO-PHILOSOPHICUS

↳ Philosophy is nothing but analysis of language. Simple statements of language are reflective of reality. If a proposition fails to show any fact, it is a pseudo proposition (Nonsense). They are a result of misuse of language.

① PICTURE THEORY of MEANING

This theory is propounded by Wittgenstein in his book, 'Tractatus-logico-philosophicus'. This theory attempts to explain the relation between language and the world, as well as ~~on~~ provide an understanding as to how language explains the world.

Regarding the relation between language and the World, Wittgenstein says that language defines and describes the World because language is the picture of reality. This similarity is not external, but similarity of logical form, ie, the world and language have similar logical form. The World is a totality of ~~logical~~ Atomic facts, and language is the totality of Elementary Propositions (similar to Atomic propositions of Russell). These elementary propositions are the picture of reality, ie, the related atomic facts. Thus, says Wittgenstein, that language mirrors the world. An elementary proposition is true if it corresponds to an atomic fact. (Correspondence Theory of Truth)

Now, regarding the latter question, how ~~is~~ does language explain the World? To explain this, he first divides propositions into 3 types:

i) Sensical Propositions: It is with respect to these that we find ~~data~~ knowledge of the world. They are pictures of reality.

ii) Senseless Propositions: These are propositions which donot represent any atomic facts, such as tautologies and contradictions.

iii) Non-Sense Propositions: These are propositions which are neither pictures of reality, non tautologies/contradictions. They are

useless. They can be construed as mere speculations. Early Wittgenstein considered Metaphysical Propositions to be Nonsense.

Now, for a Sensical proposition to become a picture of reality, it must fulfil three conditions:

i) ONE-TO-ONE CORRESPONDENCE: There must be one-to-one correspondence between the constituents of facts, and constituents of propositions, ie, there must be as many elements in the proposition as in the fact, ~~and~~ [the names used in the proposition must be equal to the number of objects in the fact]. ~~This~~ Such a proposition then is said to be an Isomorphic picture.

ii) IDENTITY of LOGICAL FORM: ~~The log order~~ The proposition must have the same logical form as the fact does. The order of arrangements of the objects of the fact is the logical form of the fact, this must be similar to the order of arrangements of the elements/names of the proposition, ie, the logical form of the proposition.

iii) RULES of PROJECTION: There must be rules that connect the names of a propositions with the objects of fact. This follows from Referential Theory of Meaning. Wittgenstein says that these are determined by our mental act. Thus, by our mental act, we understand the rules that help us ~~fa~~ ~~who~~ understand what objects are described by the names in a proposition

When a proposition fulfils these three conditions, it becomes a picture of the corresponding fact. Further, it is on this basis that all Logical and Mathematical Propositions, which are either tautologies or contradictions, are labelled as senseless, as they do not picture any fact. Propositions which are neither picture, nor senseless are non-sense propositions

What are not elementary propositions are truth functions of elementary propositions. Unlike Russell, Wittgenstein does not accept Universal, Negative facts

CRITICISM:

The greatest critique of Early Wittgenstein's work was Wittgenstein himself. He later explained how it was taken for granted that language has only one function, which is the description of fact. Instead, language has many functions, viz, to ask questions, to express emotion, etc. Thus, language being a picture of reality remains only a superstition. Moreover, using his theory, his own propositions become non-sense, for example, the proposition language mirrors the world, here, 'language' the name, does not correspond to any object in the world, moreover, the proposition does not describe any fact. Thus, his explanation would be non-sense. ~~Secondly~~ Thirdly, it is assumed that a name has a definite meaning. But in reality, meaning is different in different context, for example; water is a colorless liquid, and water is H_2O. These 2 propositions show how the same name can be explained differently. Thus, there is no reason to accept the picture theory. Lastly, if every name corresponded to an object, then names would become meaningless as soon as their described object ceased to exist. For example, though 'dinosaur' is extinct, the word is not meaningless. Hence, this theory cannot be accepted, though it does throw light on how language is used to explain reality.

LANGUAGE SHOWS THAT WHICH IT CANNOT SAY

We have established above that only atomic facts can be talked about, ie, only atomic facts make sensical propositions, as per Wittgenstein's picture

theory of meaning. Thus, we cannot say anything significant about the nature of language itself, and its relation ~~betw~~ with reality, which means, that the language of Tractatus itself is Non-sensical

All value statements are non-sensical. However, Wittgenstein says that all such value statements, though nothing can be said about them, can make us understand the nature of things. He says, in this context, that Language shows what it cannot say. Language manifests itself. He accepts that the propositions of Tractatus are Non-sensical as well. They work like a ladder, which may be discarded once used.

Russell attempts to resolve the issue of value statements being nonsensical by postulating that there are different 'levels of language'. A sentence of a higher level can talk about a sentence of lower language. This way, he can talk about the structure of language through language.

CRITICISM: ~~This way~~, Wittgenstein adds a mystical element to his logical theory by adding that language itself cannot be said about but ~~can~~ shows, or reveals itself

[When supporters of Metaphysics claimed that Metaphysical statements were based on internal intuitive experience of mystics, Wittgenstein said, that for "Whatever one ~~can~~ cannot speak of, one must remain silent". Since Metaphysical statements cannot be sensically verified, one must not speculate about them.]

LATER WITTGENSTEIN → Philosophical Investigations
Blue & Brown Book

MEANING & USE

[Surface Grammar → relates to logical structure of sentence
deep grammar → relates to true meaning of sentence, leads to understanding]

In picture theory of Meaning, meaningful propositions were pictures of reality. Names used in these propositions had fixed meaning, ie, that of the object they corresponded to, and this correspondence could be ascertained by rules defined by mental act.

Later Wittgenstein refuted all the earlier views, he did not hold that language could be constrained only to explain atomic facts, and now laid emphasis on the use of the word. He propounded that words do not have any intrinsic meaning of their own, the meanings depend on how they are used, and in what context. (ostensive)

The meaning of a word is its use in the language. Meaning is a practical aspect of language. It lies in its use and context. Most of the philosophical problems arose because of the erroneous use of language, ie, by ascribing fixed meanings to words.

Once we begin looking for use, rather than meaning, we can reconcile language with its different functions of thinking, expressing, praying, etc. without dismissing these functions as nonsensical. In this context, the process of focussing on the usage and context of sentences, is called Language Game, by Later Wittgenstein, and it is these Language Games that dissolve linguistic problems in Philosophy.

LANGUAGE GAMES :

Language Games is one of the most significant contributions of Later Wittgenstein to the field of Philosophy, using which he explained how we

could resolve philosophical problems

According to Wittgenstein, philosophical problems arise because of incorrect use of language, they are not real problems. When we think that a word has a fixed meaning, and ascribe only that to it, we are in a dilemma to explain the apparent differences in its usage. Consider the example: Water is H_2O, Water is liquid, This Water is Hot.

Here, the word 'is' is used as a sign of equality in the first, while as a ~~cop~~ copula in the latter two. Therefore the word 'is' does not have one complex ~~mean~~ meaning, but two different usages, and hence, two different ~~mean~~ meanings. The way to understand the correct meaning then, is to understand the context. Such philosophical problems are dissolved when we follow the language games principle, which is simply the process of freeing words from all prejudices and misconceptions, and looking into all possible kinds of uses to words in the different contexts in which they are applied. This is compared to letting a fly out of the bottle, ie, analogous to releasing words from their fixed usage, so ~~their~~ we can ~~find~~ follow their way of usage and reach the right contextual meaning.

There can be multiple contextual uses of ~~language games~~ words, and hence many such tools for language games, such as giving or obeying orders, telling jokes, applying sarcasm, drawing analogies, metaphorizing, Thanking, Greeting, Prayer, etc. [Similar to ANVITABHIDHAN VAD of Prabhakara]

CRITICISM: As meaning of words depends on context and use, there may be subjective interpretations of different sentences, and hence variations in meanings. Also, ~~dep~~ it is accepted by Wittgenstein that only some words need proper perspective of usage and context for their meaning to be deciphered, while other words remain same in most contexts

But, while interpretations may be different, it is important to note that Wittgenstein says that user of language games must understand and accept general rules and usage; language cannot be made private. (i.e. grammar, construction, etc.)

CRITIQUE of PRIVATE LANGUAGE

Private language is a language that presumably only one person can understand. Each word of such a language would stand for a particular object, and only the user of the language would understand that ~~usage~~ meaning. Most traditional philosophers accept private language, because personal or individual sensations are truly experienced by only the person who is experiencing, while we cannot understand/know other people's personal sensations. ~~Hence~~, Also, using private language, the distinction between I and the rest of the world, can be easily made. For example, consider the sensation of pain. While I know when I am in pain, I cannot 'know' the pain of others, and while I can relate to their description of pain, I cannot know or understand their pain completely.

However, Wittgenstein ~~rejects~~ eliminates private language, by refuting the ground on which it is accepted. He argues, that, ~~then~~ the basis for the proposition, 'I am in pain', is that based on memory, ~~we~~ our mind feels like it is experiencing the sensation of pain, as experienced before, and denoted as 'pain'. But, what the mind feels, cannot be the same as knowing. Knowing requires objectivity. Hence, there is no logical ground for ~~acc~~ the statement, 'I am in pain'. Using this ~~theory~~ reasoning, Wittgenstein eliminated the usage of private language, and with it, the problem of solipcism.

PETER FEDERICK STRAWSON

To his main work, INDIVIDUALS, Strawson gives the subtitle "An Essay in Descriptive Metaphysics"

According to Strawson, the Traditional form of Metaphysics has been Speculative Metaphysics. The goal of Speculative Metaphysics has been, 'to make an enquiry into the ultimate realities of the Universe.' This Metaphysics determines the nature of ultimate entities, and the relationship between them in the Universe.

On the other hand, Descriptive Metaphysics, according to Strawson, "is the content to describe the actual structure of our thought about the world. There are categories (elements) and concepts that are fundamental to human understanding. It is with these concepts and categories, their interconnections, and the structure they form, that descriptive metaphysics is primarily concerned with.

Descriptive Metaphysics is contrasted with Revisionary Metaphysics, which is concerned with producing a better structure than our understanding of the world. Plato, Berkeley, Vedanta belong to this ~~sch~~ Metaphysics. It is Revisionary Metaphysics that Logical Positivists sought to eliminate with their Verification Theory of Meaning (and Speculative Metaphysics too)

Practically, Speculative and Revisionary Metaphysics are used interchangeably

BASIC PARTICULARS

- locatable in space and time
- Identifiable independent of any other body

A number of ontologists have tried to find out basic particulars. They are Ideas for Plato, Monads for Leibnitz, Sense Data for Russell, etc.

But for Strawson, basic particular is a particular object that can be identified independent of any other object, belonging to any other category

Other objects, according to Strawson, which are identified on the basis of the basic particular, are Non-Basic Particulars.

~~Strawson uses Analytical method to identify the Basic Parti~~

Based on the above criteria, Strawson propounds that there are two basic particulars → Material Object and Persons. Identification of these two does not depend on anything else, while identification of other objects depends on these two. Material body (both objects and Persons) is that which is identifiable in space and time.

~~The basic~~

SIMILARITY | DISSIMILARITY with MONADOLOGY

They are similar in the sense that they have independent identification. All other objects are defined/identified on their basis. Both are unanalyzable further, according to their propounders

DISSIMILARITIES:

MONADS	MATERIAL BODY
— Ontological, Speculative	Identification, Descriptive
— Space & Time are within Monads	Material bodies are related to Space & Time
— Essential Quality → Consciousness	— Essentially → Independently Identifiable.

STRAWSON'S THEORY of PERSON

In Strawson's ontology of particulars, both Material object and Persons share the same status. Both are independently identifiable basic particulars

Persons constitute a fundamental and irreducible kind of being, credited with two types of predications →

one are physical characteristics like height, weight, shape location, and the other, the various states of consciousness such as thinking, remembering,

emotions, etc.

Regarding this attribution, two questions arise:

a) How are the two predications related to each other?

b) Why and How are they attributed to the same person?

Strawson analyses two possible theories that have tried to answer these questions prior to him; ~~CARTEN~~ CARTESIANISM and NO-OWNERSHIP DOCTRINE.

CARTESIANISM: → Mind is the exclusive owner of ~~body~~ experience

~~According to~~ Cartesianism is based on Mind-Body Dualism. Mind and Body are two mutually independent substance, and the individual is a combination of the two. So, the (b) question becomes meaningless. States of consciousness belong to the Mind, and material properties (Corporeal characteristics) belong to the body, neither consciousness can be attributed to the body, nor corporeal characteristics to the Mind. The two moreover, are not related to each other.

Strawson's Rejection: According to Strawson, the concept of pure individual consciousness, or 'pure-ego' - is a non-existing concept, or atleast not a primary concept, as it is not identifiable.

He argues: 'it is a necessary condition for ascribing states of consciousness to oneself, that we must also be able to ascribe them on others. However, this is not possible in case of Cartesian pure-ego, as, for being a subject of predication, identification is a must. Identification presupposes location in space & time. But Cartesian Egos can't be located in space and time, only bodies can be located. Hence, we cannot ascribe our states of consciousness to ourselves either, as predication of states of consciousness to the ego presupposes predication to the body first.

[We can't identify the Mind to ~~ascribe~~ delegate ownership of feelings, we only identify Body]

NO-OWNERSHIP ~~DOCTRINE~~ THEORY

According to the No-Ownership Theorist, experiences can be said to have an owner only in the sense of their causal dependance upon a particular body, ie, experiences are causally linked to the body, but this causal dependence on body is not transferrable to consciousness. Experiences are not owned by anyone. If, ~~the body is~~ (Contingent) due to the body, there is some feeling, then there is no-one who is feeling it. There is only feeling. There is no subject of experience. This is because, ownership is possible only when it is transferrable, as there is no possibility of transferring ownership, there is no ownership in the first place. [Regarding the ~~feeling~~ state 'I am angry', Wittgenstein would say, "There is flow of anger"]

Strawson's Criticism: This theory, acc. to Strawson, is incoherent. The theorist denies the existence of possession, but is forced to make use of it in the denial itself.

This is because, if the theorist tries to eliminate the possessive expression "my" from my experience (my headache, etc) in the following way, ~~as~~, all experiences of a person P means the same thing as all experiences of a certain body B, then the proposition would not be contingent, as the No-ownership theory believes, ~~but~~ but ANALYTICAL. This is because, for the experience in question, all experiences of the body are necessarily the experience of the person as well. There is no contingency in the experience of a body being the experience that is referred to as the experience of a person.

[ex: There is flow of anger
Strawson → Where/In whom?
Answer has to be "IN ME". Thus, No-ownership would be falsified]

STRAWSON'S THEORY of PERSONHOOD as PRIMITIVE

To overcome the problems of ownership, Strawson suggests acknowledging the concept of person as primitive, ie, one that cannot be divided or analyzed further, not ego, not body, no differentiation. It is to this concept of person not to the pure ego, that the personal pronoun 'I' refers. Both Conscious states and corporeal characteristics are attributed to it.

(JIVA is the fundamental acc to Strawson)

Strawson names all the predicates ascribing corporeal/material characteristics as M-Predicates (Material), and all other predicates, such as those ascribed to states of consciousness, as P-Predicates (Personhood). The P-Predicates do not ascribe Consciousness itself, but imply the possession of Consciousness.

P-Predicates are both self ascribeable as well as other ascribeable. One ascribes them to oneself on the basis of feeling, and to others on the basis of observation. Hence, P-Predicates have both ways of ascribing the same characteristic. ~~Beha~~ For ascription to others, Strawson says that observation of others' behaviour is a logically ~~adeq~~ adequate ~~cr~~ criteria.

(CRITIQUE) However, Philosophers argue that this would ~~lead~~ lead to skepticism. This is because, through behaviour, emotion can be suppressed, or it can be faked as well. So, we would fail to ascertain others' ~~feel~~ feeling. (Similarly other P-predications)

CONCLUSIONARY: Strawson's point is that persons cannot be identified as a union of mind and body, but as SINGLE, SIMPLE entity as the possession of physical and mental properties presupposes that the owner is a person. Against the argument, that when one dies, the M-predicates remain, but P-predicates are not applicable, ~~Strawson says~~ ie, that the pure ego is the only difference between one alive and one dead, Strawson says that the pure ego is only ~~remains~~ acceptable in secondary sense. This is because, the identity of the dead person also depends ~~only~~ on the P-predicates that were attributed in the past.

CRITICISM:

- His suggestion to consider the concept of person as primitive does not solve the traditional problem of the relation ~~behav~~ between Mind and Body, ontologically considered. Strawson only suggests to perceive in a particular manner. His very differentiation of predicates into M-predicates and P-predicates could ~~ontologically~~ construe a ontological & fundamental difference.
- many P-predicates are applicable to higher animals too. For that matter, even plants. Strawson ~~does~~ ~~leav~~ does not comment on this
- The Cartesian argument of other persons being identifiable on the basis of their body, is not as weak as Strawson supposes. Dualistic position can be retained on this basis, as argued by AJ Ayer.

[Note: Spinoza's position on this is Parallelism.]

CONCLUSION While Strawson's theory does not solve the Philosophical question of Personhood and Mind-Body relation, it is noteworthy that his theory is ~~close to the notion~~ commonly ~~perceived by humans.~~ free from skepticism. Moreover, it resolves the dilemma of Mind-Body for the individual.

QUINE - RADICAL EMPERICISM

Quine published a paper - 'The Two Dogmas of Empericism'. This paper is an ~~central~~ attack on two central assumptions of Logical Positivists and Psychological Empericists' Philosophy →

- The fundamental distinction between analytic truths which are truths that are based on meaning (Relation of ideas) and independent of Matter of Fact (Emperical evidence) and Synthetic Truths, that are grounded in fact.
- REDUCTIONISM: The belief that Each Meaningful statement ~~that~~ is equivalent to some logical construct of terms ~~which~~ that refers to immediate experience, or; that ~~the~~ meaningful statements regarding objects can be reduced to Sense Data sentences.

ANALYTIC-SYNTHETIC DICHOTOMY

Previous ~~Empericist~~ Philosophers hold a ~~clear~~ strong distinction between two types of Truth

LEIBNITZ: Truths of Fact, Truths of Reason

HUME: Knowledge of Relation of Ideas, Knowledge of Matter of Fact

LOGICAL POSITIVISTS: ANALYTIC - SYNTHETIC Compartmentalization.

Quine rejects this distinction, and argues that every sentence, is directly or indirectly, based on experience itself. Hence, there is no sound ground to create a rigid differentiation between the two.

WHY?

Quine argues that the Notion of Analyticity itself, is difficult to clarify. No satisfactory explanation of this Notion has been laid by Logical Positivists.

Sentences of the ~~form~~ example "No Bachelor is Married" is a textbook example of Analytical Statement.

This statement can be converted into the form "No Unmarried Man is Married" by substituting Bachelor with Unmarried Man. But Quine argues that this ~~requires~~ depends on the notion of SYNONYMY, but Synonymy itself needs as much clarification as Analyticity, as both are not pre determined. [How do we find out Bachelors is defined as Unmarried Men? → Not by words alone] → We have to know emperically that 'bachelor' relates to 'unmarried man'

Second, we would ~~use~~ base the Interchangeability of Bachelor and Unmarried Man on NECESSITY, ie, "Necessarily, all and only Bachelors are Unmarried Men". But, this statement again relies on ANALYTICITY. (defining of War as not peace, and peace as not War) → If usage of language changes meanings change analyticity is lost

Next, consider the statement "CATS are ANIMALS". In this statement, it is difficult to ascertain whether Analyticity is due to Meaning of the Words of Sentence itself, or due to strongly perceived beliefs.

That is, is ~~being an~~ this statement Analytical because Being an Animal is inherent to the definition of the Word Cat, Or it just a particularly obvious Emperical Truth, in which case, the Statement is Emperical. Quine concludes that relation between word and meaning is also relative. As linguistic behaviour changes, meanings → words & their relations change

REDUCTIONISM

All prior Emperiecist thinkers reduce experience of objects into sense data.

HUME → Objects can be reduced to Sense data / Impressions

LP → Objects are logical construction out of Sense Data.

Whether Emperiicists consider word to be the primary unit of meaning, or whether the entire sentence (atomic proposition); Quine argues against this ATOMISTIC APPROACH. ~~According to him,~~ Singular Ideas ~~are~~ or sentences are not linked to experience one-by one, rather, the Entire body of theory about the World meets experience as a whole. All sentences/~~are ideas~~ are inter-connected, and ultimately, it is not a particular idea/sentence, but

the whole language that becomes meaningful. This is Quine's [Holism] his counter theory to Reductionism. [No ~~statement~~ fact can be verified unless all facts are verified simultaneously by experience]

Now, based on his HOLISM, he further blurs the distinction between Analytic and Synthetic Statements: [CONSEQUENCES of QUINE's PHILOSOPHY]

ANALYTICITY would be acceptable if we allowed for Verification Theory of Meaning, by which an analytical statement would be acceptable if it would be synonymous with a logical truth itself (~~thus~~ needing no emperical verification). However, Verification Theory is possible only by REDUCTIONISM. And Reductionism itself is nothing but "a metaphysical article of faith, ie, unproven". Hence, ANALYTICITY cannot be distinguished from Synthetic Statements.

In fact, Quine points out, that in language, all sentences are inter-connected with other sentences, whether directly or indirectly, through other sentences. Hence, it is impossible to draw a line between Synthetic statements and Analytical statements. Any statement can be held necessarily true if the right changes are made in language, and at the same time, no statement is immune from revision. Even the so called propositions of pure-math are in principle reviseable (not even defns), just as ~~laws of~~ Newtonian laws do not hold at Quantum level, or notions of Space & Time are bent/~~twisted~~ distorted. Vector laws do not allow for Commutation, ie, $\vec{A} \times \vec{B} \neq \vec{B} \times \vec{A}$

Hence, so called Analytical propositions are relatively, but not absolutely secure (to Emperical propositions)

Based on this, Quine says, that all our knowledge including Science and Philosophy, is [man-made fabric] Based on limited data available to us, we are able to construct the whole theory covering the World, by inter-connection of sentences. Hence, if there is a fundamental change

in our experience, we may have to revise all our knowledge, even Mathematical and Logical propositions.

Thus, the other CONSEQUENCES are:

- A blurring of the supposed boundaries between speculative metaphysics and Natural Science → Metaphysics is nothing but generalized Science
- A shift towards PRAGMATISM. [Both Scientists and philosophers are guided by the same interest, but differ only in Methodology]

WHY QUINE REMAINS an EMPERICIST:

Quine agrees on 2 Cardinal principles of Empericism →

- The evidence of all our Scientific and Philosophical theories is ultimately based on experience
- We can explain, ie, we Construct meaning and language on the basis of experience.

Hence, while Quine rejected some prevailing theories in Empericism, his ~~finally roots~~ philosophy finally roots on Empericism itself. His philosophy is thus called RADICAL EMPERICISM.

CRITICISM:

- Strawson: Quine has set a very high standard for defining the concept of Analyticity, and hence, it is not possible to fulfil his criteria for Analyticity. But the distinctn betn Analytic & Synthetic is essential in language. While Analytic statements are based on CONCEPT, Emperical Synthetic statements are based on FACT; and it is essential to distinguish between FACT & ~~BUR~~ CONCEPT, for practical purposes.

While he is right in claiming that anything can be revised and rejected, this does not mean FACTUAL change and CONCEPTUAL change are alike

- Quine has not differentiated between pure math (CONCEPTUAL) and practical math (FACTUAL)

for ex: 2+2=4 is pure Math, CONCEPTUAL

2 drops + 2 drops = 1 big drop : is Practical Math, FACTUAL

Hence, there is no CONCLUSION as to whose view is more ~~relevant~~ accurate; but QUINE's distinction is certainly valuable in Philosophy

[~~Quine~~ CARNAP: Every statement has 2 aspects → Factual & Verbal. Statements with high verbal, low factual = ANALYTICAL, and vice-versa: SYNTHETIC. Both thus Empirical]

[→ Quine's refutation of Reductionism can be related to the critique of Paratahs Pramanyavad by Mimansa philosophers.

If it is neutral, How can ~~a statement~~ knowledge be verified by external test? Each external test would itself be neutral in rightness/wrongness, and would need separate verification. ~~Thus, it can be said that the whole lang Hence, Q~~ Similarly, Quine also argues, that the whole of ~~to~~ language meets the whole of experience. Atomic facts cannot be verified singularly. All ~~knowledge~~ facts are relative. Hence, ~~they~~ object experience cannot be reduced to atomic facts. No fact can be verified unless all facts are verified simultaneously by way of experience]

PHENOMENOLOGY

Husserl's Logical Investigations is considered to be the work that constituted the birth of phenomenology.

Phenomena has its meaning from Kantian philosophy, and can be considered to mean 'the way in which objects (knowables) of the world appear to us.'

Phenomenology is the study of things as they appear (Phenomena). The central task of phenomenology is to provide a clear, undistorted (in our consciousness) description of the ways things appear. Hence, it is regarded as a Rigorous and Descriptive Method. → phenomena appear in consciousness

PHENOMENOLOGICAL EPOCHE & REDUCTION

→ Process of observing with indifference, ie, bracketizing pre-conceived notions either regarding the world or the way objects are to be understood by us

In ordinary waking, we take it for granted that the world around us exists independently of both us and our consciousness of it. This is the Natural Attitude regarding the world, this is the experience that Hussert says must be bracketized, ~~in ph~~ and looked at with indifference; in the phenomenological Method. This means, all the judgements which posit an independent existence of the world, and all judgements which pre-suppose such judgements, are to be bracketized (and ignored) (even concepts, categories, language, etc) In this regard, Hussert claims that all ~~indepe~~ Emperical Sciences, which postulate the independent existence of the world, must be 'made out of play', as they are of no use to the phenomenologist. Observe purely from the perspective of our consciousness without making any judgement of

This Epoche, or Bracketization, is the most important step of the Phenomenological Reduction Method; whose next step is the process of Reduction. This Reduction is the process of ignoring all the Bracketized beliefs (cognitive judgements) regarding the world. This process reveals to us the true subject matter of phenomenology; ie, the world as given to the Consciousness and Consciousness itself. For example, it is possible that our implicit belief, by

the independent existence of the world will affect what we are likely to accept as the accurate description provided to us in our consciousness. We ~~&~~ may then find ourselves distorting or rejecting our phenomena because of our beliefs. Thus, Phenomenological Reduction enables the Phenomenologist to go back to "things as they appear', not as they are 'believed to be', ie, back to our actual experience. It is precisely in this state, in the realm of the Phenomena, where we would find certain knowledge about phenomena, that would then serve as the foundation for Science.

Phenomenology as Rigorous Science: Instead of pre-conceived notions, we must begin with absolute poverty. Any preconceived belief would only conceal the nature of phenomena. (Read last)

EIDETIC REDUCTION: The results of Phenomenology are not meant to be a collection of particular facts about objects or consciousness, but facts (judgements) about essential nature of phenomena and their modes, ie, the essential features or nature of material objects ~~percep~~ perceived as given in our consciousness.

But question arises, that given that Phenomenology is the description of experience, would it not limit phenomenological results to particular facts or ~~individ~~ particular individuals' experience, excluding thus the possibility of essential facts about experience?

For this, Hussert says that a second reduction, called Eidetic Reduction must be performed. The purpose of Eidetic Reduction is to bracket and discard any consideration ~~of~~ regarding the contingent and accidental nature of experience, and focus instead on the essential natures of objects and ~~facts~~ acts of consciousness. This focus on essence is called by Hussert as Intuition. In intuition, we imagine the variations in objects and ask, "what holds up amid such free variations, ie, what is the essential, universal, necessary form of something, without which it would be altogether inconceiveable. ~~We will thus, eventually end~~ This eventually leads us to essence of our experience.

Eidetic Reduction or Intuition, is hence, in short, an apriori method of gaining knowledge of necessities. Essences show themselves not to sensory intuition, but to Eidetic Intuition.

ESSENCE: After the application of Epoche and Reduction, pure phenomenon is constituted. This is the culmination point of the Method. Pure phenomena are the Essence of experienced objects. These essence can be regarded similar to Platonic ideas of object, except that Essence is not independent of Consciousness, while Platonic ideas are independent existents. Essence are ~~correlates~~ ~~of~~ related to Consciousness, and at the same time, are not purely mental. They are not result of pure reason, as they are also ~~not~~ from direct sense experience. They are directly perceived by Consciousness, they are the residue given in our Consciousness. They are both Immanent and Transcendent; Immanent because they are given in Consciousness and transcendent because they are not caused by Consciousness.

THEORY of INTENTIONALITY of Consciousness

Intentionality of Consciousness is a Central feature of Phenomenology. It seeks to answer the question, "how is it that our subjective mental processes (perceptions, thoughts, etc) are able to reach beyond the subject and relate to ~~an objective~~ a world of ~~objects~~ objects and meanings? Theory of Intentionality answers this question by saying that Consciousness is always about something and directed towards something. Intentionality means, 'the way the subjects of consciousness are related to the World'. This way, every subject of Consciousness has intentionality, ~~ie, it is always~~ or directedness, towards the world. Objectless Consciousness is not possible, neither is undirected subject of Consciousness. That means, knowing is always about knowing something, thinking always requires thinking about

Something.

It is noteworthy that, while ~~to~~ Relations require existence of the things related to; ~~Intentionality~~ this is not true of Intentionality. The objects of belief or consciousness may or may not exist, ie, while every Intentional Act must have an object, ~~that it~~ but ~~they~~ ~~cons~~ certainly does not need a Real object

example: We may think of a golden mountain, but it does not mean that it exists, but we cannot 'think' of nothing, ie, thought is always directed toward an object. To Hussert, this Intentionality is not only ~~a~~ feature of consciousness, but the very nature of consciousness.

It is in this connection that Hussert talks about Noesis and Noema. Here, Noema is something thought, ie, the object of thought, while Noesis is the Act of Thought. The Noetic Act always Constitutes a Noema. ~~Noetic Analysis looks at the structure of meaning or objects as they are given in our consciousness, while Noematic Analysis~~

Noetic Analysis looks into the structure of Consciousness, while Noematic Analysis looks into the structure & directedness of Meaning or objects as they are given to consciousness

EVALUATION:- Heidegger, Sartre and other Existentialists, while deeply influenced by Phenomenology, differ on the aspect that everything regarding the world can be bracketed. They opine that Human Beings are Beings-in-the-World, ie, World is necessary in Human Existence, and so, it is not possible to Bracketize this World. The Existence of Man in this world should not be Bracketed. [For Sartre, consciousness is invariably composed of world, in fact, it is the consciousness that creates our world]

Analytical / Linguistic Philosophers are of the view that pre-assumptionless philosophy is not possible. Presuppositionless means, that pure experience

must be stripped even of concepts and language. But without such concepts and language [concepts - Categories of ~~Reason~~ Understanding], no experience is possible. If concepts itself are done-away with, then experience itself is impossible. Ayer says that while the quest for a 'Presuppositionless Method' is laudable, it is merely a speculation, and not possible, it is useless in nature. It is based on these categories itself that ~~Consciousness~~ objects are understood by consciousness

Later Wittgenstein has rejected the possibility of essence or Universal, through his Language Game; instead of this, he propounds the notion of family resemblance.

Descartes → Thinking self → Indisputable fact → Certain knowledge regarding world

HUSSERL & DESCARTES

Husserl → Thinking self → World

Husserl said, that 'Phenomenology must honor Descartes as its genuine patriarch.' Husserl accepted the starting point of Descartes, ie, that of the thinking self, as the beginning point of Phenomenology.

While Descartes began with the goal of finding an absolute foundation for knowledge from here, Husserl's approach is more radical, for he intended to build a philosophy without any pre-suppositions; and hence, this meant that even formulating a goal would be a prejudice or pre-supposition. He sought to look solely into facts and things as they are given in consciousness; and judge only by that evidence in consciousness. Hence, while Descartes ~~employed systematic doubt~~ tried to find certain knowledge, Husserl ~~simply~~ developed a simply descriptive method of experience in terms of what is given in the consciousness.

While for Descartes, the ego becomes the first axiom in a logical sequence through which he logically deduces metaphysical entities, Husserl simply sees the ego as the ~~subject~~ matrix of experience, and places primary emphasis on this experience, rather than logic.

So, while Descartes emphasized on the thinker, as 'ego cogito', (I think) Husserl makes the point to say that 'I think something' is the typical human experience. (Ego Cogito Cogitatum)

SARTRE & HUSSERL

While Intentionality was ~~a feature~~ the Nature of Consciousness for Husserl, Intentionality IS Consciousness for Sartre. He would argue that the differentiation between Noesis & Noema is ~~uncalled for~~ un-necessary, for the only consciousness, is consciousness directed towards something. No consciousness is consciousness itself.

For Sartre, no Consciousness can be Consciousness of Consciousness ~~for~~ there is a gulf between Consciousness of the World, and Consciousness of oneself ~~He took Consciousness,~~ Sartre shifted Consciousness, from Husserl's standpoint of 'Being for-itself (for example: 'The Book') to Being-in-itself (ie, The Act of Reading the Book). It is this way that Consciousness == Intentionality.

Sartre says that the radical conclusion that Consciousness has no Contents led to Existentialism.

→ Rationalists stick to Reason.
→ Kant → STA; Hegel → Dialectical Method reveals all

PRESUPPOSITIONS/ AFFLICTIONS that MUST be BRACKETIZED

DISTORTIONS / ~~AFFLIC~~

Husserl says that we are all influenced by 2 types of preconceived beliefs →

① NATURALISTIC BELIEF: Taking whatever is given by sense experience as true. Everything else is rejected. Even ~~Conscor~~ Consciousness is naturalized, and equated to the BRAIN. ~~They believe it~~ It is believed that Natural laws are capable of explaining all phenomena and all other theories MUST be rejected

② PSYCHOLOGICAL ~~BELIEF~~: Psychologism as held by Hume/Yogacara Vijnanavad: Thinkers confine themselves to psychological explanat^n of mental states, that are rapidly changing. They lead toward skepticism and doubt

PHENOMENOLOGICAL REDUCTION

It is a technique by which pre-suppositions are cleared, and percepts are purified as they enter our consciousness.

It involves 2 steps:

- EPOCHE
- REDUCTION

These do not refer to 2 stages, but are simultaneous.

Epoche purifies external presuppositions, ie, Naturalistic beliefs, while Reduction purifies consciousness internally, of Psychologism. Post these 2 efforts, we grasp the true nature of things.

EPOCHE → BRACKETIZATION means setting aside all presupposed Metaphysical and Scientific Theories ~~present~~

But this bracketizat^n is not a denial of the whole world, but only a lack of involvement with it. It means, that percepts are allowed to enter without any preconceived notions.

Bracketing alone does not take us to the essence, as it does not purify consciousness.

REDUCTION → Here, we liberate our percepts from psychological and accidental aspects

It involves 3 steps —
- Psychological Reduction
- Eidetic Reduction
- Transcendental Reduction

PSYCHOLOGICAL REDUCTION: Refers to elimination of ~~ex~~ mental states, like moods, feelings, happiness, ~~&~~ biases, etc. These mental states prevent consciousness from functioning in its purity.

EIDETIC REDUCTION: The object perceived in the consciousness must be made free from accidental properties and characteristics. These cannot be

perceived through sense experience and its logical analysis. Only eidetic intuition can directly perceive the essence;

The essence of objects which is received in this manner are in some sense like Plato's 'Ideas', they are Universal but, for Husserl, they cannot exist independent of consciousness. In essence, ~~objects are~~ what is left is the Meaning. Even when the existent object is destroyed, its essence persists. This essence is primordial ~~essence~~ Husserl takes it to be independent and uninfluenced.

TRANSCENDENTAL REDUCTION

Process of reduction is still incomplete ~~without~~ The consciousness in which the essence is presented cannot be the consciousness of any particular individual. Hence, in Transcendental Reduct^n, even the Empirical/Psychological ego is reduced. Pure consciousness does not have ego/identification / phenomenal self

The Empirical ego (of Descartes) needs to be itself bracketed in order to reach pure consciousness. Then, the Transcendental Consciousness is reached, which is pure consciousness.

According to Husserl, this Consciousness is the ultimate reality.

Then, acc to Husserl, this consciousness is intentional. All consciousness is consciousness of something, other than itself (Consciousness always has an object)

This, acc to Husserl, solves the Philosophical problem of duality between subject and object. Because, consciousness itself, encompasses both subject and object. It is dipoled → subject pole & object pole. Consciousness itself involves the subject, and consciousness of object

EXISTENTIALISM

In the context of Existence, The Indian Upanishadic Philosophers, or Orthodox schools have always laid emphasis on the Being that always is, that which is unaffected by the transitory processes, death, and becoming. The Quintessant Being that is indestructible and unchanging

No philosopher can ~~be~~ avoid considering the ontological question of Existence, and Being. In this sense, all philosophers are Existentialists.

BECOMING not BEING

Modern Existentialism, is concerned, unlike other philosophies, with the ~~process~~ problem of Becoming rather than Being, more with particulars than with Universals, more with Existents than Essence.

HOW? not WHAT

Existentialists have replaced the Question of What? By HOW?

They lay Emphasis on 'Action' and 'Choice' instead of Knowledge and explanation.

EXISTENCE not ESSENCE / CRITICISM of IDEALISM

According to Existentialists, personal growth of an individual can take place only through his/her own self effort, and none can help him through that. Existentialists are highly critical of Idealists / Idealism, because Idealists invariably subvert the human being to an underlying spiritual essence that defines reality, making all human existence dependant on it. Existentialists ~~dof~~ regard the Existence and not the Essence as REAL. There is no UNIVERSAL ELEMENT. Origing Man is not Mystical

FREEDOM

'Man is so free, that he is fearful of his own freedom'. Existentialists are critical of the ~~Naturalists~~ 'Law of Causation'. (According to Naturalists, Life is subject to psychophysical laws, which in turn, makes all of life ~~are~~ subject to this law.) They argue, that if man is subject to this law, then all human actions

[~~But~~ All Indian philosophies except Charvaka accept Causation]

are mere consequents without freedom in true sense. ~~Hence~~ Being stout defenders of human freedom, existentialists reject the law of causation

CRITICISM of SCIENTIFIC PHILOSOPHY

Science abstracts from immediate experience to a Universal Law or knowledge. This reduces the value of human emotions, thoughts or values. They believe that any true philosophy must be grounded in AXTOLOGY or theory of ~~knowledge~~ VALUES, rather than Theory of Knowledge (Epistemology)

Existentialists also point out that ~~the~~ modern life is infested with hydra headed problems, and the intricacies of life overwhelm the true nature of human freedom. This causes despair and hopelessness ~~Science also~~ Science does not value practical experience

EXISTENTIALISTS SOCIAL & POLITICAL OUTLOOK

Homo Mensura → Man is the Measure of All

Existentialism recognizes the paramountcy of human personality. Man is the centre of the Universe, unlike for the Idealists (Brahman, God, etc)

Society and Social Institutions are for the sake of man, and not vice versa, as believed by Idealists. (or State)

Any social law which is restrictive or obstructs the free + independent growth and development of human being is UNJUST, must be discarded

TRUTH is SUBJECTIVE → Kierkegaard

[Rational / Cognitive Truth cannot be realized without direct experience.]

Objectivity is mere hallucination / Immediate feeling or apprehension (subjective) reveals the truth, abstraction in any form vitiates the truth.

Immediate experiences result in conflict, divisiveness, pain, anguish, etc. and the ~~goal of~~ business of philosophy is to analyze and describe those conflicts, their traces and causes. Everyone probing into the depth of one's subjective experience can discover the truth of one's being and

discover his authentic route in life. This individual experience is again the bases of all Morality. Origin of values is in personal insight. A true harmony is NOT a harmony of ideas but a Harmony of desires. Life. [An authentic experience, which is Subjective, is the only aim of life] contd. later...

IS EXISTENTIALISM a well defined PHILOSOPHY?

Existentialism has some basic elements which are well defined, and central to the Concepts of diff. existentialist philosophers, such as Existence preceeding Essence (freedom), Becoming is only reality, Homo-Nensuna, Authentic life, ~~etc~~ Refutation of Idealism, Emphasis on Values, etc.

However, there are aspects in which there is no Consensus among Existentialist philosophers.

- Kierkegaard, Jaspers, Marcel are Religious / Theist, while Sartre, Nietzche, Hiedegger are Atheist.
- Kierkegaard ~~are~~ and Marcel are subjectivist, while Heidegger is Objectivist.
- Camus, etc though considered existentialist, reject being categorized as such

KIERKEGAARD, SOREN

Father of Existentialism.

① EXISTENCE PRECEDES THINKING; A CRITICISM of DESCARTES

~~According to~~ Kierkegaard is severely critical of Descartes' assertion that thinking precedes existence. Acc. to Kierkegaard, the truth is just the opposite. We first must exist in order to think. "I" precedes "thinking". This way, for Existentialists, Ontology is more fundamental and prior to

Descartes infers existence from thinking individual.
Kg argues that it is individual

Epistemology.

According to Kierkegaard (Kg), "I think, therefore I exist" is a mere tautology, repetitive and superfluous. This is because "I think" entails existence in the "I" itself.

Acc. to Kg, the Philosophical mistake committed by Descartes was, that he wanted to know 'I' or the self as an object, whereas the self is pure consciousness. A knower cannot be known, and the knower is always prior to the known, never an object of knowledge. The self is not open to doubt, for all doubting originates from the self (Criticism of Hume). [Similar to Shankara's view of ~~knowing~~ Immediate Intuition or Brahmgyaan] → self proved self. Can't be known or doubted

CRITICISM of UNIVERSAL SELF (also see criticism of Existentialist Levinas) the idea of Universal self

Kg attacks the conception of Universal Self. According to him, ~~this~~ is a mere abstraction of many Individual selves, just as the idea of Horseness abstracted out of many Horses. Hence, it is a product of Reason, not a concrete reality. Only particulars have existence.

He is also of the opinion that absolutist conceptions have had deleterious effects in religion and ~~no~~ have sidetracked the real issues of religion and morals — that of personal choice and decision.

THREE STAGES of LIFE + SICKNESS UNTO DEATH

Acc to Kg, there are three stages in Man's life, these are not in Chronological order. At one time, all three can exist in a man simultaneously.

- AESTHETIC LIFE: Dominated by Impulse, Emotions and Sensual pleasure. One who is in aesthetic stage would treat other humans also as an object

But after some days, one who is in Aesthetic stage becomes a victim of boredom. Then he becomes skeptical. A total despair takes into his life.

- MORAL STAGE: He decides then to live a life of Morality, and begins to take interest in Social life. After that, he realizes that abstract morals can't give ~~subjectivity to~~ objectivity to life, and ~~hence despairs~~ thereafter, feels despair. (again)
- SICKNESS UNTO DEATH → RELIGIOUS STAGE: Acc to Kg, existence in this Earthly realm must invariably lead a sensitive person to despair. It is the result of having to make choices of lasting significance amidst ethical ~~dilemmas~~ dilemmas and moral conflicts.

In this total disillusionment, man takes a leap of faith. He makes a subjective commitment to an infinite God, purely on the basis of faith. This faith in God gives him fulfilment finally.

TRUTH IS SUBJECTIVITY (cont d...)

Kg accepts objective truth of Science, but says, that the Truth that matters is subjective. "Nothing is true for me unless it becomes alive in me." ~~Subjective truth does not require any proof.~~ Science and Math cannot regulate our lives. The values and ethics of life which are important are selected by personal interest of individual.

Subjective truth does not require any proof, for it is only realized, not known. Thirdly, subjectivity is related to faith and not to Reason. ~~If we try to know truth objectively, then we are bound to treat~~ It is not dependant on logic, language, sense data or fact. It is as experienced by the individual.

JEAN PAUL SARTRE

NATURE of CONSCIOUSNESS acc. to SARTRE / SARTRE'S ONTOLOGY

One of the main topics of Existentialist Philosophisation is Consciousness. ~~the~~ Acc. to Sartre, consciousness always involves the object, Consciousness is always objective consciousness. It cannot exist alone, ~~because by itself~~ However, Consciousness is different from object, ie, Sartre believes in DUALITY. This duality of consciousness, and matter is ~~unstable~~ irreducable.

Sartre says that Being, possesses Duality → [Man is being-for-itself] Thus Consciousness is unstable, ephemeral and fickle. It has no permanance (HOLLOW)

POUR-SOI: Being for itself : Roughly Equal to Consciousness. Consciousness by itself is empty, or nothing. ⊛

EN-SOI: Being-in-itself : Equivalent to Matter. It is full, solid and stable. ⊛

The En-Soi can exist by itself but the Pour-Soi cannot. It depends on the En-Soi. ~~Consciousness is mere poss~~ This is the same as Consciousness is not self luminous but always dependant on object.

However, DUALITY is not compromised in this dependance. Though there is a relation between the two, the two are disparate and cannot be merged into one. Sartre follows Descartes in this ~~matter~~ respect, ie, of uncompromising dualism. They are completely separate.

⊛ This is because, being-for-itself has no essence. It is nothingness

WHAT is BEING? While Consciousness itself is ~~Nothing~~ No Substance, it reflects Being. Being needs no proof. It is beyond thought. We cannot know anything about Being. Only by transcending what we know can we know the plenitude of the Being. Thus Being is beyond Phenomenon, while Consciousness is limited

The Being, according to Sartre, is Manifest. Formless and Meaningless. It just is. Consciousness differentiates the objects and individuates them, seems them as many and gives them meaning. On the other hand, the Being is indivisible, formless and meaningless. [Shankara → Nirgun, Nirvish-esh and Nirakar] ⊛ It is the Consciousness that divides the Being into object. ⊛

BEING → Consciousness → differentia ⟷ gives meaning to object
BEING → objects → being-in-itself ⟷ while being dependant on it

NOTHINGNESS: Now, Man is Being-for-Himself, but tries to find in himself, the Being-in-Himself, ~~In~~ but ends up getting only NOTHINGNESS. According to Sartre, ~~Man~~ Consciousness is not a Substance. This is where he differs from Descartes Cogito Ergo Sum. It is not the case that Man ~~thinks~~, is composed of soul, which is the locus for thought, on the contrary, Man is not (intrinsically any substance), therefore he thinks. Being cannot be realized through thinking, thinking is itself indicative of NOTHINGNESS. Consciousness is constituted by Nothingness. Since there is Nothingness in Man, Man is conscious. It is this Nothingness that makes freedom and choice possible. ⊛ Man chooses to fill this nothingness with his thought and action. Sartre maintains that this nothingness must somehow come out of Being itself. ⊛ This is because our actions are not guided by any particular essence.

FREEDOM & RESPONSIBILITY

Man is Being, and more particularly Being for-Itself, which is Consciousness. But this Consciousness is hollow, empty. It is composed of nothingness. Due to this nothingness, man experiences hollowness within him. Thinking is a result of this Nothingness. Action is based on this thinking. Hence, there is no Substance, or causation behind man's action

It is this nothingness that makes ~~all~~ ~~of~~ Man free.

To be is identical to To be Free. Existence and freedom are two aspects of the same coin. Man is free to choose in all cases.

Of course, there are some limitations to freedom. One cant choose his/her parents, for example. Such ~~as~~ limitations are called facticity. ~~However~~. Death cannot be chosen, and these are the limitations of freedom However, a limitation becomes a hurdle only if a person chooses to perceive it so. ~~Even in limited con~~

Freedom does not imply success. Freedom of choice does not mean the ~~freedom~~ choice to succeed. Freedom does not mean successful action. Man is free to (choose) ~~act~~ act, but not free to choose the result (Similar to GITA)

RESPONSIBILITY

Man's thought stems from ~~the~~ Nothingness. There is no essence that guides this thought. Sartre rejects Naturalism and Idealism. Thus, all thought and action are the sole responsibility of the person himself. Therefore, he proclaims - "Man is condemned to be free". Thus, with freedom, comes complete burden of responsibility of one's action, on oneself. This responsibility creates anguish. Thus, Man tries to escape responsibility by negating his freedom. "Man is so free that he is fearful of his own freedom". However, this avoidance of responsibility is termed by Sartre as "Bad Faith". Sartre talks of two types of Bad faith →

① Playing the Role: In this, we assume the role which is assigned to us in society, whether profession, religion, etc, we become prisoner to our image in this role, and forget our true being and freedom..

② Treating Oneself as Material Object: Instead of acting and choosing actively, we passively let others or circumstances carry us through our life. (example: the woman passively accepting the man's gestures)

Sartre notes both the above as self deception, and living thus would be living an inauthentic life.

Authentic existence requires us to admit ~~responsibility~~ responsibility of what ~~we~~ we choose. An authentic being recognizes his freedom and takes responsibility.

EXISTENCE PRECEDES ESSENCE

Many philosophers accept God., and this includes Existentialists as well. However, Sartre argues, that since Man is a Being ~~for itself~~, and there is no substance behind this Being. ~~for itself~~. Being is existent, and this Existence precedes all Essence. ~~It is not any Essence that is responsible for or guides our existence, but on the other hand, the World.~~

It ~~denotes~~ means that God, or nature is not the ~~cause for~~ controller of consciousness. Consciousness exists first. On the other hand, the World of experience is born for the Being once the Being comes into existence. From the moment man realizes that he exists, he exists. First man exists, and then he defines himself, by thought; thus, essence is created by man. Existent Man is the creator of values, of virtues, etc out of his freedom, he builds a human community. There are no absolute values. Does that mean MORALITY is subjective? → Yes, Morality is one's commitment to one's own values. However, we are responsible for the values we choose, hence, we cannot choose arbitrarily

ATHEISM / REFUTATION of GOD

Sartre rejects the traditional concept of an Omnipotent, Omniscient, Being. He is therefore said to be an Atheist. However, in spite of his disbelief in God, Sartre is not irreligious. He only rejects the Philosophical constructs of God. According to Sartre, God is like the writer of a book. Though he constructs each and every word of the book, once the book is written, the author exercises no control over the words. Hence, God exercises no control over human beings

Sartre is a ~~staunch~~ un-compromising defender ~~defender~~ of human freedom. He maintains that man is utterly free and completely responsible. He rejects the idea of God wherein man has to depend upon God.

[Traditional notion of God rejected by Sartre:

- God is a perfect being that has consciousness But a conscious being would inherently have emptiness and void. Hence, it cannot be complete
- If God has to create Man, then man's essence precedes his existence. Then he cannot be free. Man exists first, only then can he define himself.]

'MAN IS NOT WHAT HE IS, HE IS ~~NOT~~ WHAT HE IS NOT'

Existence precedes Essence → World of experience is born once Man is existent → ~~Complete freedom of thought and Action~~ This Existence is Empty. Consciousness is nothingness. This results in Thought → Using this, man creates essence (values, action, etc.), ie, 'Man first exists, then he defines himself'. There is no Causation. There is no essence guiding action. Thus, what man has become at a particular point in time, does not determine his future destiny. On the contrary, Man freely determines his future destiny. He creates his essence

at every moment out of his free thought. This means, whatever a man is at the present, is not his final nature. His essence is defined by many possibilities, which are not ~~deter~~ ~~pre~~ determined at present.

Consciousness is not ~~this~~ that which was before, or that which has just passed. The Past is not an existent in the Now. On the other hand, the future is dependent on the Now.

[Various philosophers had argued that even if God has not created Man, his essence is determined by his environment and society. But Sartre argues, that even these factors cannot determine the essence of man. Man exists first, and only then defines himself. Even his past essence cannot determine his future essence. Man can always change his nature.]

[Because there is no God, there is no ultimate reason, why anything happens, or why things/World are the way they are, and not some other way. Individual has been thrown into this existence without any real reason, but unlike a Being-in-itself, Man is a Being-for-itself. He is not a passive recipient of circumstances, but an active agent that consciously creates his ~~life~~ future]

MARTIN HEIDEGGER

DASEIN → Being-there → ~~World~~ Human in the World (JIVA)

BEING → Beyond Common Sense Experience, Beyond Knower & Known (Self Knowledge). It is something that lies hidden in all ~~things~~ beings

Metaphysics is a study of Dasein as revealed in Human Consciousness

~~Existence~~ The authentic revelation of a Being is the experience in Human Consciousness.

DASEIN

Of all the Beings, Man is the only one who ~~that~~ has the capacity to know his own nature as well as the nature of Being. He calls man 'DASEIN' → Being-there, ie, Being in the World

[Dasein is not determinate]

Difference betn Existence of Things in the World and Man, is that things are determinate and have their distinctive properties. But Dasein comprises a range of possible ways to be. I define the individual I become, by projecting myself into those properties that I choose, or allow to be chosen for me. I determine by my actions what my existence will be. Human existence is always a projection into the future, at any moment, we are 'on our way' from what we were; towards what we seek to be and become.

~~SOF~~ Our existence is thus essentially temporal, and hence, we have a past experienced in guilt, and a future anticipated in DREAD

ANGST: Death is an ~~essential~~ inescapable fact of human existence. But, we normally remain oblivious to it, or suppress the thought of it. However, when this thought emerges in our Consciousness, it produces angst, and motivates us to think seriously about our existence, our past-present and future. It motivates some ~~of~~ of us, out of guilt to ~~to~~ live an authentic life, ie, to live in awareness of our mortality, which in turn

~~Ans.~~ ~~Causes~~ makes us resolve to live in a way that is genuinely self determining and self revising. On the other hand, if we allow our life to be determined by social convention and conformism, that life is inauthentic. ~~Authentic Being of a man is a~~

SORGE (CARE)

This is another feature of our kind of existence. Man finds himself to be "thrown" into a world, ~~the~~ which he cannot help but be related or concerned about, for no discernible reason. We are immersed in the world and deal with things in it, but it is a world we cannot help being concerned about. Thus, Heidegger argues that the inner principal relation between the Being in the World and the World is CARE (SORGE). Sorge is the basis for Being-there. It is through this relation that we experience various moods like curiosity, anxiety, pleasure, boredom, etc.

When we are faced with the thought of death, we are filled with ANGST, and then feel compelled to examine the very roots of our being. Thus, the prior state is a state of oblivion, ~~the consequent one is an authentic life~~. ~~The~~ This ANGST also arises out of SORGE. Thus, the Authentic Being of a man is not a substance, but a continual process born out of SORGE. The mean feature is to manifest itself, to reveal itself, to open itself to all possibility.

TEMPORALITY

Without Dasein, there is no time. Similarly, if there is no time, there is no possibility of man. Here, it is mutual dependency between time and Dasein. Time is not a property of the world, it is inseparable from man.

All three divisions of time → past, present and future, are connected with the Existential structure of the Being. Those who believe in time try to resolve whether time is infinite. Heidegger says, time is not infinite, with my death, my felt time comes to an end. ~~Death is~~

Heidegger does not give emphasis to epistemology. His primary concern is with practical existence. Hence, his view of time is directly related to Dasein.

BEING and NOTHINGNESS

The Mystery of Being cannot be resolved unless we resolve the mystery of non-Being, ie, "what is" cannot be known without the exclusion of "what is not". [This negative approach is reminiscent of the Upanishadic approach to Ultimate Reality as 'Neti Neti']. Heidegger proponents the negative approach, because according to him, Nothingness is associated with Being itself. This ability to confront nothingness with courage opens the pathway to the experience of Being. This confrontation with Nothingness annihilates our Being-in-the-World. (end to SORST). The realization of Being requires the sacrifice of (DASEIN) Dasein. Heidegger also says that when the Being is realized, it is also realized that its knowledge is not possible, ~~its depth~~ and hence, it cannot be explained.

EVALUATION

From the above account of Heidegger's philosophy, it is clear that he has tried to perfect the technique of realization of Being. He has made an extensive analysis, but in the ultimate analysis, Being has nonetheless remained a mystery.

However, this is not to be seen as a defect in Heidegger's philosophy, because, from ancient times to date, no one has been able to resolve the mystery of Being. His ultimate account of Being is similar to the Upanishads, ie, Reality is incapable of being thought or explained. It can be known only by Transcending the World, or Das-ein. This involves/requires great struggle, but yields true realization, which is associated with great peace and harmony. This Philosophy of Heidegger bears great resemblance to the view of Christian saints, Moslem Sufis, Mystics and Rishis. It is by placing his views in this context that we can appreciate the philosophy of Martin Heidegger.