

Have Krishna

Logical holism (Hegel)

24th Aug 2017

Reaction ↓ monistic idealism

Logical atomism

Pluralistic Realism

philosophical method

fundamental elements

Reality ↓

Logical analysis : concepts / props

Irreducible element

logical atom

Linguistic

not physical (science)
not conv. / spiritual (Heidegger)

Language sense data

ex: Mt. Everest → not fact

"Mt. Everest is the highest peak"

FACT → The sentence / proposition

irreducible element

asserted by a whole sentence

Language → Molecular proposition

LA: aim to create Ideal lang whch is isomorphic with Reality.

Facts

Russell ↓ this world is filled up with facts.

○ individual things are not fact.

○ what you assert / say about that thing is a fact

Remember

* Language

Molecular proposition 1

↓ Breakdown 2

atomic proposition 3

cat is on mat

Ex sentence w/o

full stop

↓ Breakdown

Ex sentence with full stop.

is
logical
atomism
metaphysics?

linguistic
metaphysics

speculative
metaphysics

Fact? : "cat is on mat" → atomic fact

if atomic proposition is (corresponding) matching the atomic fact then our proposition is true.

* Ideal language

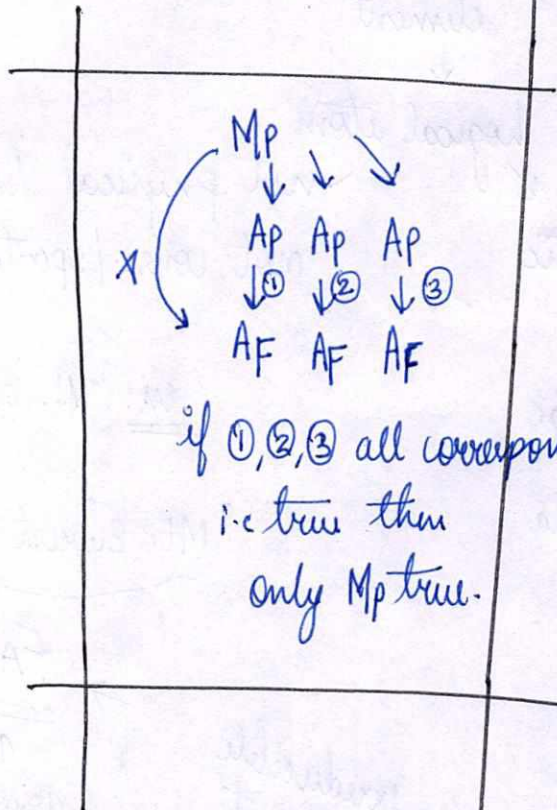
Isomorphic with Reality

- cleaning philo. - Russell

The things which can't be verified
i.e. are not corresponding to
the facts ⇒ false i.e. unwanted.

Remove these unwanted things.

Hence, world filled with 'i' number of facts.



if ①, ②, ③ all correspond
i.e. true then
only Mp true.

Classification of facts:

I Positive fact
↓ used to verify
+ve prop.

ex: "Mr. X is in the home"

II Negative fact
↓ used to verify
-ve prop.

ex: "Mr. X is not in the home"

Wittgenstein: ??!! facts is an assembly of objects and how objects can be -ve. / -i.e how sense can be -ve and language is sense data \Rightarrow No negative facts.

Russell: how will you verify -ve proposition

W: by +ve fact ex "Mr X. is in the park".

R: "This wall is not white"

↓

wall is green

how can you verify "socrates is not alive" ??

AR denial / acceptance

III Particular facts: ex: Rose is Red

IV Universal facts: ex: All men are mortal

W
not possible to verify by general / universal propositions

Molecular propositions = Truthful functions (atomic facts)

* SYMBOLS

→ X → X

logical atomism by Russell:

- It is a philosophical method to discover the fundamental elements of the universe and thereby postulating reality.
- For this they discovered / employed method of logical analysis.
- Russell's methodology is different from Hume's analytic method, Hume's analysis was psychological analysis.
- However its logical analysis of concepts and propositions in this analysis atom is that point where no further analysis is possible, he called it logical atom but it is not physical atom as found in science nor spiritual atom as that of Monads of Leibniz.
Rather it is linguistic atom.
- The basic thesis of LA is to construct an ideal language which would be isomorphic to the structure of reality.

→ Russell philosophy of LA has certain characteristics such as

- 1) it is metaphysical theory. However it is linguistic metaphysics hence finding answer to the question "what can be known about the world"
- 2) It laid down the philosophy of pluralistic realism.
- 3) Its aim is to find simplest unit.
- 4) According to it language is the mirror of the world i.e. one can understand the structure of the world through structure of language.
- 5) Logical atomism is a reaction to the monistic idealism and logical holism of Hegelian philosophy.

FACTS

- Facts are sort of things that are expressed by whole sentence, they are not particular things/objects, persons rather they are something connected with the person or the object.
- Just as zoologist describes various kinds of creatures in the same way Russell wanted to create an inventory of facts

- Facts in themselves are neither true nor false but they are required to determine the truth value of propositions.

- Facts could be of various types

I

1) Positive fact: i.e. determines the truth value of true propositions

2) Negative fact: i.e. it verifies the negative propositions

- however it is criticised by the Wittgenstein, W says that facts can't be negative.

- Negative propositions can be verified by positive facts

II

→ Particular facts e.g. Rose is Red

→ Universal or general facts e.g. All men are mortal

III

Mental or intentional facts

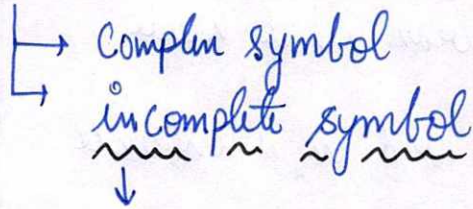
e.g. I think that X is \forall .

IV Simplest and atomic facts

Russell says that finally all facts are exhausted between particular and universal facts.



SYMBOLS:



descriptive phrases which when seen in isolation are meaningless. But when used in a sentence then themselves meaningful, plus provide meaning to the sentence.

+ , = , < , > 2+2=4

Indefinite descriptive phrase

Definite descriptive phrase
DDP

ambiguity, vagueness
(obj of ref. not clear)
a men
a river

no vague, no ambiguity
problem: we consider them name
themselves
THP doesn't ME
mean

The highest peak
The PM of India
K2

Russell: these phrases are useless. I can eliminate them w/o even changing the meaning of sentence.
IBY

But THP applicable ME
to

The highest peak is Mt. Everest
DDP
IS

Theory of description

- 1) at least one person wrote (W)
- 2) at most " " " (W)
- 3) whoever wrote (W) is Scott

if it was name
Mt. Everest is Mt. Everest X
The author of Waverley is Scott
DDP
IS

SYMBOLS

Apart from facts language also consists of symbols, which are of two types complete and incomplete.

IS: They are the descriptive phrases which have no meaning in isolation but when used in a sentence they do have a meaning.

Descriptive phrases are of two types

- i) IDP: object of ref. is vague and ambiguous
- ii) DDP: There is no ambiguity and vagueness, we confuse it with some name but in fact they are only descriptive phrases.

Ex Author of (W) is Scott.

Here DDP is 'the author of (W)'. Had it been named then the original sentence would have become Scott is Scott.

We confuse it with name because they function as grammatical subject of which some predicate is given.

→ on logical analysis they can be easily eliminated

w/o the change of meaning of sentence.

→ Hence Th. of description can be applied
such as

1) author of (W) is only a description not name

2) it is meaningful in itself

3) it is incomplete symbol

4) it can be logically analysed into

i) at least one person wrote (W)

ii) at the most " " " (W)

iii) whoever wrote (W) is Scott.

Hence in these logical equivalents DDP has disappeared
w/o the loss of meaning of original sentence.

Confusion arises because we mix logical thinking with
psychological thinking.

PROPOSITIONS

1) ATOMIC P: ie can't be further analysed; it is
verified by atomic facts

2) MOLECULAR P: ie consist of two or more atomic
propositions

- on logical analysis they give atomic propositions, which are verified by atomic facts.

Hence Molecular P are the truthful functions of atomic facts -

There are no molecular facts

(3) Belief Propositions: They are neither atomic nor molecular their truthness and falseness is not determined by constituent propositions.

— x — x — x — x —
KNOWLEDGE:

1) Knowledge by description: based on previous memory

2) Knowledge by acquisition:

↓
direct confrontation

↓
Immediate sensation

↓
Indubitable

"Hard data"

→ Rest of the Things

"Soft data"

made from HD
can be doubted

⇒ all physical obj are nothing but logical construction of sense data / sensations

OR
=> sequential arrangement of actual senses

(+)

possible sense data

sense - billia

Logical fiction : do not deny ^{AR}

- Leibnitz
a thing has
many perspectives

pen =
Σ sense
perceived
mine, yours
any 3rd pers

R-L

It is imp- part of Russell's philosophy of logical atomism.
With this he tried to explain the nature of the
perceptual object.

Knowledge can be acquired in 2 ways

- 1) By description i.e. based on previous knowledge
- 2) By acquisition i.e. result of direct confrontation
with the object, it is the immediate apprehension
i.e. immediate sense data. They are indubitable

They are known as hard data.

Rest of the things ^{are} soft data made out of HD.

Russell says that external objects in fact are logical
construction of sense data i.e. object is a series of
sense data.

Russell was influenced by Leibniz's theory of perspective
hence an object is a sequential arrangement of
actual sense data and possible sense data re
combining all the perspectives.

sometimes he uses the words logical function.
but by this he don't deny the objects.

He simply says that objects could be translated/
reduced to sense data.

— X — X HARE KRISHNA — X — X — X

25th Aug 2017

Recap

Have Krishna

logical atomism - Russell

Moore
↓
analytical method

Fact irreducible, no molecular fact.

Logical positivism: stand for the elimination of metaphysics.

metaphysics automatically got rejected.

{ Hume
Kant }

Through this method of Verification

(accepts mp on the basis of faith. mp as a science not possible.)

they were not having this aim.

* aspects: positive
↓
(based on science empirical principles)

Negative

Barren } meta
futility } physics

- condemn: meaningless Invalid

non-sense / senseless - can't be sensed

* metaphysics
↑
Beyond experience

By definite only mp transcends experience so how do we verify its validity / invalidity.

* wastage of time, money and energy to indulge into it.

* philo aim: analyze the assertions by science

'Krishna'
↓
Akinchana
~ Vitta
→ The only solace to those who have lost every thing material.

✓ shift focus speculation → analyzing scientific assertion

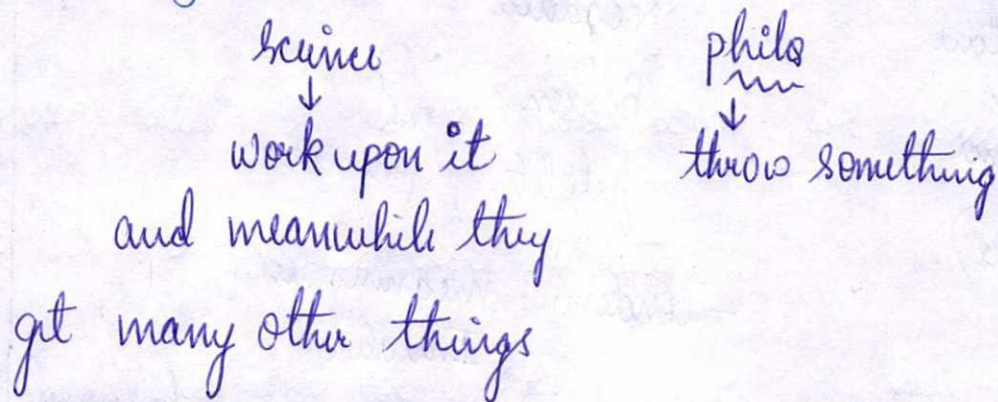
★ grammar → language
philos → science

LP feel
all prob
in philo
due to
speculation
some
want to
remove it

1) they are trying to confine philo to a narrow aspect.
science came from philo not vice versa.

2) traditional role of philosophy: to reveal the
hidden mysteries of the Universe. via speculation
'flight of thought'

sc-philos: food for thought
complimentary not contradictory



undermined the pragmatic significance of God, soul
etc.

TVⁿ
Moore → logical → logical
logical analysis atomism + VSM
significance of
common sense

⇒ logical + norm stand for elimination of metaphysics through the principle of verification.

we will discuss 3 philosophers

1) Wittgenstein: Not hp but instrumental

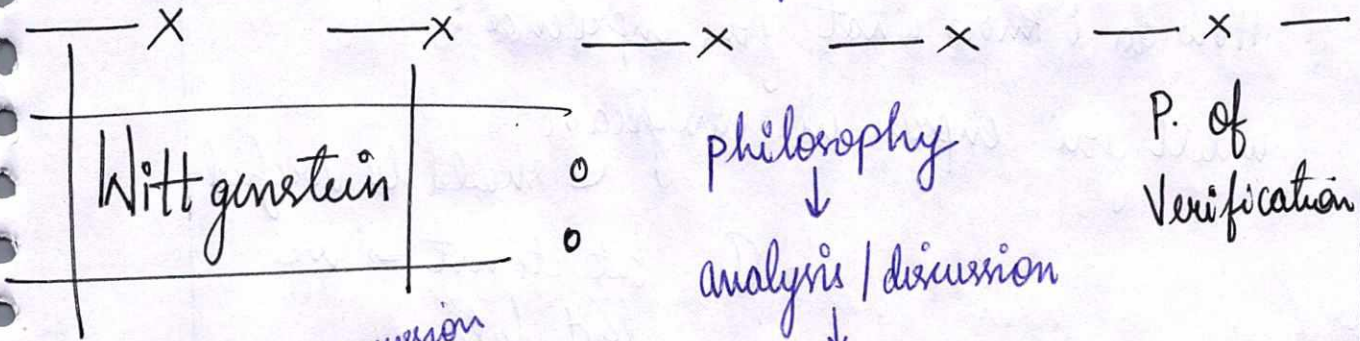
2) Rudolph Carnap

3) A. J. Ayer

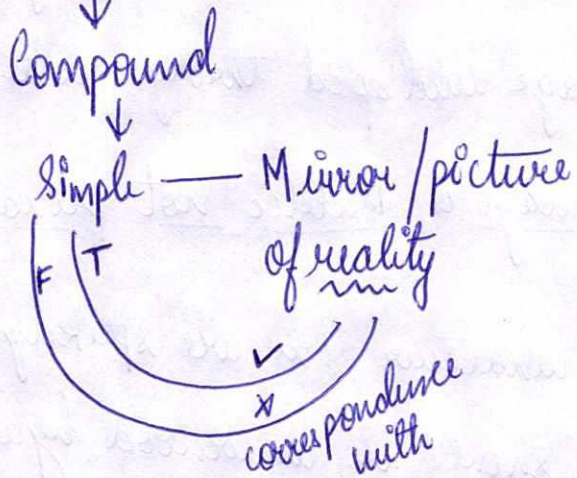
↑
M. imp hp (2,3 times on it)

Conceptual fight was till Hegel.

• Ideas are open ended - repetition if thinker → AJ Ayer.



(symbolic representation of reality / experience)
(logical picture of reality)



- 1) Ripe mango is sweet T
- 2) King of Nepal is muslim F
- 3) Aspirine causes headache F
- 4) God exists ??

→ $\frac{T}{F}$ verification ✗

Validate / invalidate ✗

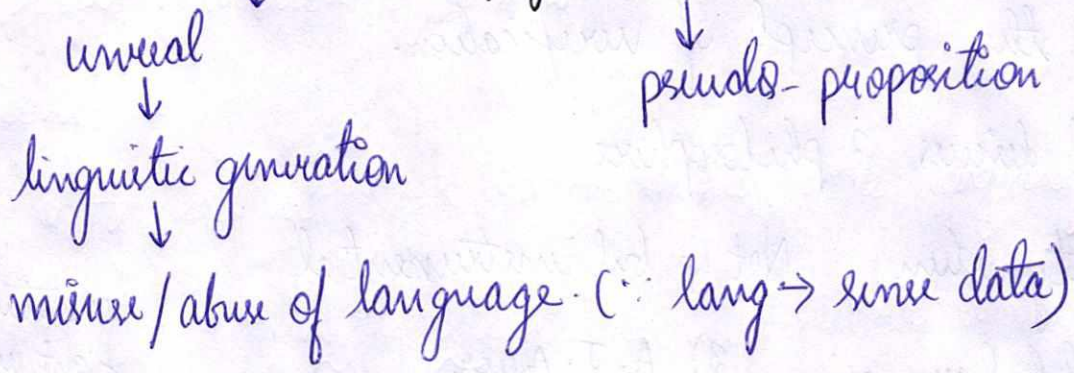
— all Meta. statement fall here

↓
Pseudo-propositions

meaningless }
senseless }
invalid. } — N.C.

AR

Metaphysical-statements



Meta: Based on internal experiences
ex: Atmabhuti

Witt: How do i know what you experience?
untill you express in language (should be verified)
① but its not → we don't believe

② internal experience is changing

language developed through collective effort. Hence,

Witt: language is public not private.

Ex: Muddoh head

so whatever you are speaking should be understood by all.

hungry
bread
pen

Logical +veism

elimination of Mp

- It is one of the recent trend.
- elimination of Mp, can be traced back to the Philo of Hume and Kant. But there Obj. was not this.
- However it were the logical +veist who lead an organized revolt against it.
- it has two aspects +ve, they make the foundation of science and free it from pseudo-concepts of metaphysics.
- On -ve side they try to show the futility and barrenness of metaphysics.
- By definition Mp is that which transcends experience. logical +veist say that \therefore it is beyond experience it can't be validated or invalidated.
- Hence they are beyond verification.
Hence they should be eliminated as meaningless nonsense, invalid and misleading.

→ The proper function of philo. is to analyse scientific assertions.

→ Philo. is to science just as grammar is to language.

Wittgenstein

Though not logical + vert but it is said that his works and statements have led to this trend.

According to him philosophy is nothing but analysis and discussion of language.

Simple proposition is mirror / picture of reality if it corresponds to fact then it's T else F.

ex: Ripe mango is sweet it is T

King of Nepal is muslim it is F

all such statements are verifiable but there are certain propositions which are neither T nor F

ie beyond verification. They are in fact all

Metaphysical statements Hence Witt. calls

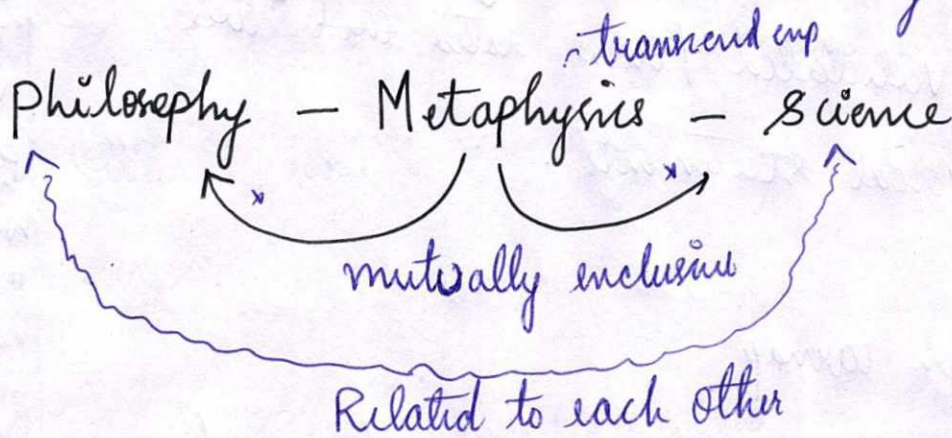
them pseudo-prop. ex: God exists

it is neither T nor F.

- All metaphysical problems are unreal and have arisen due to abuse of language. Hence we need to remove the veil of mystery by the proper use of language.
- All metaphysical statements hence must be rejected as meaningless.
- Metaphysicians claim that they are based upon internal exp. but Witt. while rejecting says that language can't be private further it can't be known unless you express in language and which should be verifiable.

A. J. Ayer
in ~ Jan

Make distinction between three things



"God": Verification X
intuition (M. S. I. an)
hallucination

- 1) Empirical
- 2) Trans: impossible to Verify
Meta
pseudo-statement

Further divided

- 1) Verifiable:
on light outside
- 2) not verifiable:
- suitable apparatus
needed in atoms
- 3) Impossible: all
metaphysical statements

- 1) Strong Verifiability: Practically Verifiable
- 2) Weak Verifiability:
can be verified in future
ex: life on the sun.

metaphysics: beyond experience

but A.J. Ayer have included many scientific riddles which can be validated / inval. later ^{but} are not metaphysical statements.

—x

Rudolph Carnap

Carnap says that on linguistic analysis of metaphysical statements they are devoid of any meaning or sense. ~~***~~

He says metaphysical statements are sterile and non productive for knowledge P.O.V.

He says that propositions are of three types

Tautologies or Analytic
Contradictory or synthetic.

But metaphysical statements don't fall in any of these propositions. Hence they are beyond verification. Infact they are pseudo concepts.

use sense of weak verif.

P-2 Religion
Weak verif
to prove God
hence Met.
fall under
Weak verif.

↓ Religion
law of
Eschatology

Ex a
suspense
movie

at the end
of time, he
will reveal
himself and
all your questions
will be answered.

Carnap laid down certain criteria for a meaningful statement or expression.

On application of these rules it is found that metaphysical statements satisfy none of them.

Myicians claim that such experiences are based upon experience of highly spiritual people who have extraordinary intuitive power and knowledge.

They can't be evaluated by ordinary rational standards.

However Carnap rejects such arguments and says that they must be supported by empirical evidence which may validate or invalidate.

AT Ayer

He says that Mp is not related to philo and scienc, they are infact mutually exclusive.

God can't be empirically verified but metaphysicians say that it can be known by intuition but Ayer says that it is nothing more than hallucination.

According to him existence is of two types

1) empirical i.e. verifiable

2) Transcendental i.e. beyond verification, all Mp statements falls under this hence they are pseudo statements.

On the basis of principle of Verification he classified propositions

1) verifiable 2) not verifiable but could be verified with suitable apparatus.

3) impossible to verify i.e. Mpical.

Further he distinguishes

1) strong verifiability

2) weak " i.e. possible in future ex. life on

the mars.

later on AJ Ayer has given a modified version of principle of verifiability. i.e.

"a proposition is meaningful only if it is possible in principle or in practice to have some perception"

which can directly or indirectly show that it is true or false or at least more or less probable"

- Comprehensive method of verify.

historical scientific facts, truth in exp. distinct b/w met & emp. things which can be verifiable.

However logical posit principle of verification and their elimination of metaphysics is subject to certain criticism such as

- 1) They have deprived philo. of its traditional role
- 2) They have restricted philo. to a very narrow area.
- 3) They overvalued science and forgotten that philo. is science of science.
- 4) Verification principle is itself unverifiable
- 5) They undermine the value and imp of imagination and creativity.
- 6) They have also undermined the pragmatic significance of the concepts like God, soul etc.

28th Aug 2017

HARE

KRISHNA

scientist of
philos.

AR

Moore - logical + verism ent. not denied

logical atomism: Mp are truthful

Russel and early Witt.

logical + verism: use the background to eliminate
metaphysics.

- Verify me ∴ we are standing with microscope &
telescope in photo.

if correspondence not found \Rightarrow it is false.

ex: the board is flying Ver X \rightarrow Wrong.

Why waste time in those things which can't
be verified.

WITTGENSTEIN

Early Wittgenstein

later Wittgenstein

"Tractatus logico Philosophus"

- my sys is faulty

"philosophical investigation"

Language $\xrightarrow[\text{mirror}]{\text{Picture}}$ Reality

Why faulty?

↓ corresponding / one 2 one

fallacious

fact / sense

1) word has many meanings

↓

Thought \rightarrow propo. - Reality / fact

2) language: dynamic meaning

- new works added.

Word $\frac{\text{Ref}^n}{\text{meaning}}$

i early thgt that it is static

- Shabde test

is a fixed setting

m: ancient city - delhi
- medieval - modern

so this metaph^{ian} should say only those things which can be verified. \Rightarrow problems come

eg: mouse - rodent
- Bluetooth
- mouse

3 images. so with whom i verify? 3) new words

only language generated - not real

word acquire meaning depending on its usage

"Saying and showing"
- Better to be silent

Meaning - use

usage

else trapped as a housefly in bottle.

to whatsapp

logical atomism, logical positivism

language like a toolbox: depending on the ~~use~~ situation i will use it.

language is multidimensional.

- also there are many words which have no picture in: hello. — Remove these.

⇒ Meaning depends Upon Usage

Language - game

→ context decides the Rules

else chaotic, invalid results.
in: two games

F S

we have different games and every game has its own rules.

it is the context that will decide

else metaphysical paradoxes

Family Resemblance:

Badminton looks similar to lawn tennis
But Rules are different.

Witt Realm of language | / Kant: Realm of Faith
Removed disparities

Kant: i have no right to comment on that Faith.

speculate — verification
doit min them.

J
6 sept

have Krishna

III: painting : duck and rabbit

—x —x —x —x —x —

Wittgenstein:
m m m

Early Wittgenstein —

in his early phase, he has given picture

theory in his work "Tractatus logico philosophicus".

Every word denotes object, there is the picture
of that object in that world. ~~Pro~~

Pictures are the actual state of affairs.

we can give answers only through directions
or pointing towards the object.

Eps. & Met of Early Witt. is

- 1) The World is all that is the case, case
is the state of affairs.
- 2) A logical picture of facts is a thought
which is a proposition with a sense.

3) A proposition is truth ful function of elementary propositions.

4) What we can't speak about, we must pass over in silence

5) However, Wittgenstein was not satisfied with this theory and makes complete reversal in his later phase.

6) This early phase had lot of problems i.e. it pre-supposes a fixed setting of the world.

- Our language is not static but dynamic.

- new words are continuously added
moreover a single word has multiple meanings.

- To remove all these problems, Witt-

in his later phase comes out with his new theories i.e. in his work philosophical investigation

Meaning - use

In this theory Witt. says that meaning is not fixed, rather it acquires meaning through usage. The whole objective of finding some fixed essence of language is faulty.

There is no single fundamental use of language. rather there is a lot of diversity and multiplicity.

Just as instruments in toolbox has various functions, the words too have various func-

→ Wittgenstein was interested in language in order to understand the nature of philo-
philosophical task is not to correct but to understand propositions

All philo and metaphysical problems are language generated.

language - game:

There is no single theory by which phenomena of language can be explained.

Just as different games have diff. rules. In the similar way different linguistic interaction is governed by their own rules, imposed by their particular context.

if we apply rules of one game to another then

Various problems arise in the same way each language game is governed by its own rule. &

if the rules of one are applied to another then philosophical problems, paradoxes, contradictions

~~can~~ & invalid conclusions arise.

He explains the similarity between languages by his theory of family resemblance.

In later phase Witt says that ideal language is not possible and hence become interested in ordinary lang.

language is dynamic and unstable or vary like
an ancient city always growing -

change of content changes the meaning of
word. language doesn't offer a picture of
reality rather it is a set of activities or
form of life.

so life is the best book to understand
language.

—x

gm on hA/p

ref of L. Witt - critical

give evaluate

ideal language

नहीं ना बन सकता
है।

2nd response to Hegel

Continental

- essentialism
- phenomenology ← offshoot of pheno.

— x — x — x — x — x — x — x

Phenomenology: E. Husserl

→ philosophical method to discover phenomena/
true nature.

→ a-priori and intuitive investigation of — (1)

Phenomena

Descriptive analysis of subjective process — (2)

True nature → concealed → afflictions of outlook

AR

what we know all about a thing is
concealment → contingent: Removable.
/ glass

Can be removed by Phenomenological method
— (1), (2)

"Back to origin"

Kant:
Things in
itself can't
be known

Remove ∴



true nature

⊕ Not phenomenology:

1) My phenomenology is not phenomenology of Heide.

home
|
senses

Ⓛ) explain
Heide's
phenomenology.

2) it's not that of Kant also

(distinction phen./noomena

dialectical method.

3) not that of HP

objects → sense data

AI, triad

ⓁR

4) not Heide's phenomenology.

(dialectical evolution, in the form of triad of AI.

Synt, Th, AT — are stages/categories

→x →x
my system is a-priori and intuitive investigation of phenomena.

ⓁII

Distortions:

afflictions
↓

bias, opinion, prejudice, presupposed meta/sc. theories. ↓

distorted consciousness

↓ covering conceal

X Remove this

IV

Rigorous science: Science of science

cleaned by LP

pheno.

w/o assets, pre supposition, abs. poverty

He is demanding: Removal of those glasses.

PRESUPPOSITION HESSNESS

influenced by ^{as may come comp} Descartes: Method of Doubt

- demands removal of distortions.

but criticised him
you wanted to prove GW, so you did it.

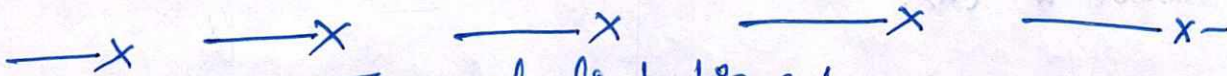
① Distortions:

All philo. move with some pre-supposition.

- 1) Rat: Reason
- 2) Emp: EXP
- 3) deductive: axiom

4) Kant: possibility of synthetic knowledge. (SAT)
critic

5) Hegel: DM → universal
most critic.



Types of distortions:

1) Naturalistic: see everything w.r.t natural law.

2) Psychologism: you interpret everything from pt. P.O.V. ⇒ subjective

⇒ end in skepticism
no knowledge of things

1) → distort conce. from outside $\xrightarrow[\text{into}]{\text{Results}}$ internal impurity

2) → " " " inside $\xrightarrow{\text{"}}$ internal impurity

⇒ whatever we see is polluted by impurities.

Ⓟ These all can be removed by
Phenomenological Reduction

we are prisoners
of biases, afflictions,
a-priori
and intuitive
investigation
of Φ
↑
meditation

→ Radical, Rigorous, transformative, meditation
technique.

→ This will liberate us from captivation

- in - an - acceptedness $\xrightarrow{\text{imp}}$ phrase

1-10

∴ 2 logical and organic ∴ moments

(not
stages)
(types)

When we do (1) and remove immediacy
we will reach to (2).

(1) EPOCHE

suspension ^{grantedness}
Bracketing

"out of action"

↳ M. of doubt (Descartes)

you out
view
↳ out of
action

||
||
left side

We take things as granted
↳ acceptedness
↳ I am prisoner of this.

Pratyahara
- Samvara
- Nirjhara

(2) Reduction proper:

(i) Psychological reduction

(ii) Eidetic reduction - particularities

now

Universal / essence remains : Plato's - True world
ideas

in. for
consc. / my essence (can't exist independent.

a single instance of pen will give you the essence.

(rather than seeing different instances)

it is not modification of consc., neither indp.

↳ idealism

(everything is a
prod. of mind)

This Universal, exists in the consciousness
it is for " "

This consciousness is intentional → "Empirical ego"

↓
consc. of something
other than itself.

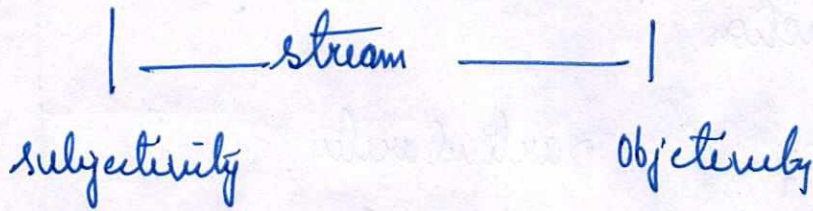
↓
directional
↓
vector

↓

consc. is always consc. of something.

i have solved many problem through it.

- Duality



-^x all things are connected, connectedness established.

Other phil
is isolated.

matter - conn. → no duality

Consciousness is of 'Empirical ego'

something is existing in this world and that is

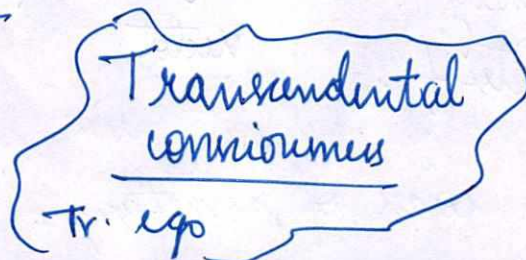
Existentialism influenced by Husserl till this point.

now he Brackets it also (Empirical ego) did epoch of it.

through (3) Transcendental Reduction?

now he reaches to

now ent. offshoot
& his student establish
existentialism.



ICU

- metaphysics
- presupposes.

stem Jobs:

epoche, als poverty

29th Aug 2017
Hare
Krishna

Recap:

- * what: apriori, intuitive investigation
- * Not phenomenism
- * True Nature: concealment
- * Pheno. Method
- * Distortion/afflictions → distorts consciousness — Western ≡
- * Rigorous science
presuppositionlessness
- 1) N intimp ⇒ 1) Epoche
- 2) P intimp ⇒ 2) Redprop. — Exist
→ Trans cons.

Phenomenology

It is a philosophical method for investigating the phenomena i.e. true nature of things.

It is apriori and intuitive investigation of phenomena.

It involves descriptive analysis of subjective process.

Husserl says that we are afflicted with certain outlook, which conceals the true nature of thing but this concealment is contingent i.e. removable which can be removed by phenomenological method.

He wanted to study the true nature of things
given in our conc. or things as they appear in
our exp.

Husserl says that my phenomenology is diff.
from phenomenalism, which is a philosophy
according to which all objects of knowledge are
just collection of exp.

SP

• Hence Husserl's phenomenology is diff from Hume's phenomenalism,
Kantian distinction between phenomena and noumena,
logical positivist conception of sense data

• Hegel's phenomenology meant different stages in
the development of consciousness.

However Husserl's phenomenology is different and
it is the study of phenomena.

H. wanted to phil. as a rigorous science

SP
• i.e. phenomenology must begin with absolute
poverty, w/o any axioms or pre-suppositions.

• our consciousness is afflicted with various
biases, prejudice opinion, emotional afflictions

Scientific and metaphysical theories etc.

- Rigorous science demands removal of all their distortions or hurdles to reach the true nature.

That chief characteristic therefore is pre-suppositionlessness. Here Husserl was influenced by Descartes method of doubt.

- Husserl says that in philo. there has been no of pre-suppositions like that of deductive method, Rationalist, empirist. Kant's assumption of the possibility of scientific knowledge and Hegel assumes dialectical method to be Universal.

-x-

Husserl says that we are afflicted with broadly two types of beliefs

- 1) Naturalistic belief, it distorts consciousness from outside, resulting into external impurities.
- 2) Psychological beliefs, pollute consciousness from inside resulting into internal impurities.

Phenomenological Reduction

It is a method by which these impurities could be removed.

It is radical, rigorous and transformative meditation technique where one is able to liberate oneself from 'captivation in an acceptedness'.

It is done through two internal basic logical movements. They are not stages rather organically related.

1) Epoche: It means bracketing, suspension, disconnection.

It brackets or suspends or sets aside all scientific and metaphysical theories.

It removes external impurities.

Husserl says that we live our lives in an unquestioning sort of way or grantedness i.e. we are in a 'captivation in an acceptedness'.

We bracket this acceptedness.

It doesn't deny or negate the world.

Epoche logically leads to next moment.

2) Reduction proper: it itself consists of

i) psychological reduction i.e. elimination of psychological or mental states but still we don't reach to the true nature.

2) Eidetic Reduction: Consciousness is freed from particularities or accidental properties.

By Eidetic intuition we grasp the essence

They are like Plato's ideas i.e. universal but for

Husserl they can't exist independent of our consciousness. However, they are not modifications

of consciousness rather they are necessarily co-related of consciousness.

In essence they are meaning but not existing object even when existent object is destroyed the meaning persists.

Husserl says that original form of a thing is given by the consciousness. It is in the κ for the consciousness.

Through phenomenological methodology we have reached to the consciousness which is pure phenomena i.e. ultimate reality.

However, this conc. is intentional i.e. directed i.e. refers to something other than itself. Thus it is objectified.

Husserl claims the doctrine of intentionality has been able to solve a no. of phil. problems. Ex- it overcomes the duality of subject and object i.e. consciousness is a stream, a flow which has two poles i.e. subjective & objective pole.

3. Transcendental Reduction: Husserl says that process of reduction is still incomplete.

The conc. in which essences are presented can't be consciousness of any particular individual. Hence tr. reduction is needed. in which empirical or psychological ego is also to be reduced i.e. this empirical ego is also to be bracketed.

By doing this i.e. by T_r Reduction. Husserl reached to the level of T_r consciousness which can't be further reduced.

According to Husserl this is the foundation of all things and can never be bracketed.

However such conception of Husserl is subject to criticism by existentialist specially by

Sartre.

Conclusion:

phenomenology is not merely methodology but

a philosophy of discovering phenomena & description of consciousness.

AR
gm possible
me

QUINE

- linguistic phil.
- Radical empiricism

"two dogmas of empiricism"

1

Distinction: analytic & synthetic

Tautologies

"Bachelor is unmarried male"

terminal, sterile, non-productive
from knowledge P.O.V.

- no investigation is needed, self-evident by definition.

Synthetic

↓
facts

emp. investigation needed.

more informative.

Reductionism

Complex / Mol

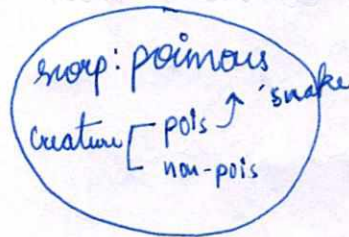
↓
Simple / atomic

↓
Facts

A thing

can be understood in holistic way, unity not in isolation.

Knowledge is a system.



so one dogma is denied.

all husbands are married (A)

all husbands have head (S)

Quine - rejects this distinction and wants to prove that even analytic statement depend on experience.

Reaction to Hegelian wholism

1) By definition:

Bachelor is unmarried male.

Q: depends on experience of linguistic behaviour
ex: if it change the definition of Bachelor then
it change. so Bachelor $\xrightarrow{\text{nee}}$ unmarried male.

Q - p showed
Role of exp
in cum
tautologies

2) Cognitive synonymy:

Bachelor unmarried male

Both are showing the same अवस्था | so they are same.

Q: Csyn depends on fact
(can be changed).

so i have to check/ exp. those facts. Hence
requires empirical investigation.

X

Y

student
visit

Hence, Role of experience of social setup

London
city
Village

ss change \rightarrow fact change \rightarrow exp. change

\Rightarrow QUINE = Role of experience is everywhere

Quine:

Factual - empiricist

Verbal - a-priori

} Both are always present

F ↑
V ↓

(S)

F ↓
V ↑

(A)

Quine: Quine propounded his radical empiricism in the work "two dogmas of empiricism"

Quine says that modern empiricism is based on two dogmas which he refutes.

These 2 dogmas are

1) distinction between analytic & synthetic propositions -

Modern empiricist believes that there is basic dichotomy between them. However Quine

maintains that there is no fundamental

dichotomy and empiricist could not properly analyze the meaning of analytic proposition.

They have defined A.p in 2 ways

1) By definition: for ex bachelor is unmarried male

It could be explained just by explaining meaning of words.

However Quine argues that Bachelor can't be defined as Unmarried male. It depends on the experience of linguistic behavior.

2) By cognitive synonymy: implicit says that there is cognitive synonymy between Bachelor & Unmarried male so this is analytic proposition.

However Quine argues that cognitive synonymy is based upon facts & facts are contingent.

We have to know empirically whether Bachelor and Unmarried male indicate the same state of Man.

It means that it depends upon the experience of social setup.

As the social setup changes, facts, relations also get changed.

2) Reductionism: Quine rejects Reductionism also and maintains that complex statements can't be reduced into the elementary facts.

He holds that knowledge is a system and it is impossible to verify facts in isolation from the whole system.

It implies that facts are verified when all relevant facts are verified simultaneously.

→

Quine says that propositions which are not verified are meaningless.

Synthetic propositions can be verified in every case.

but analytic propositions could be verified in certain cases only.

Rudolph Carnap states that every statement has two elements. Factual & verbal. Where

factual element is very high that will be synthetic & analytic will be that where

verbal elements are very high.

However Quine's radical empiricism is criticised on certain grounds such as that it is in contrast with ordinary language & may hamper day 2 day life of men

Further it is revival of old discredited skepticism of Hume in new form.

— X — X — STRAWSON : linguistic philo

(post Hegel)
 realm of language
 lang - OK
 misuse - problem

Dualism

Body - Mind

Theory of person:

Book

"Individual"

person

↳ Body?

↳ Mind?

↳ Union??

↳ ??

AR

T AT ??
 B H

— Refuter:

1) No ownership theory:

I, self, ego X

"I am angry"

"There is a flow of anger"

through emp you come to know.

- hume

makes our interaction impotent

2) Ownership theory:

self, I

Cogito - cloud fort

exclusive owner - only me

"I am angry"

applies to only when there is transparency

But you can't know ∴ you can't intrude

but in ordinary life you come to know via us

These 2, 1) theories making our interaction impossible
but our interaction is going on.

in this background he gives 'theory of person'.

everyone is demanding a fundamental element and
then try to explain reality on its basis.

AR

Plato: ideas Leibniz: Monads Hume: imp & ideas

Russel: logical atom

— x —

"CORE"

- irreducible (nothing else)

AR

Basic Particulars

↓ Matter

SKT

person

↑
you identify this

pure self
|
can't be located
in SKT.

↓ primitive unanalysable concept :

↓
identified/
R identified

Fundamental, Individual, Not complex/
Compound/union.

There are two types of predicate

not part
of person.
Simple indiv.

M-predicate: Material (weight, solidity)

P-predicate: person (He is Joyful, angry)

Criticism:

Both refute
the other

- you shyed away and couldn't give the solution of the Meta. problem of inter of B-M.
- M, P predicate presupposes person.
(from where it came?
Room for metaphysics.

AR

Strawson:

Strawson is an ordinary language philosopher and common sense realist.

In his book individual he seeks to answer questions like what the person is. is it body? is it mind? or is it combination of both?

Before giving his theory of person he first refutes & criticizes theories such as

1) Ownership theory:

According to it, there is dichotomy between body & mind.

Mind or cogito is the exclusive owner which functions as a closed fort where

nobody can enter.

However Strawson refutes this because it makes our interaction meaningless.

if i am angry then nobody can understand.
but in practical life we very well understand.

The concept of pure ego can't exist it can't
be located in space & time, only bodies can
be identified in space & time.

Further we can own something only if its
ownership is logically transferable.

2) No-ownership theory:- according to it
there is flow of experience. Under this theory
there is no place of I, self ego
eg: for the statement "i am angry" this
theory will say "There is flow of anger".

However Sr. Anurag refutes this theory also because
it would make our interaction meaningless.

it is not right because we can interact with
other person understand him through
his outward behaviour.

To remove all these difficulties he propounded theory of person. He says that experiences is not the soul but the person.

He attempts to find out the core of the universe i.e. basic particular is irreducible. He says there are two such as matter and person.

Persons are those basic particulars whom we can identify and reidentify & could locate in space & time.

It is also that to which we ascribe consciousness.

Person of Strawson is like Monads of Leibniz & logical atom of Russell i.e. fundamental & irreducible.

He defines person as primitive unanalysable concept. By primitive he doesn't mean that people are primitive rather it means irreducible i.e. basic particular i.e. unitary bearer of M-predicate & P-predicate.

Persons are ~~not~~ credited with physical characteristics (M-predicates) & various states of con. (P-predicate)

Both of these are ascribed to single individual
& single type.

Concept of person is fundamental ^{but} not complex, it is not
union also of mind & body.

However his concept is subject to certain criticism.

- 1) his attempt has resulted in not in solving the
problem, Rather he escaped from it.
- 2) it doesn't solve the traditional problem of
the Relation b'n mind & Body.
- 3) when he talks about M predicate & p-predicate
then it's nothing but analysis of the person.
- 4) To ascribe M pred & p-pred. means that something
already exist i.e. ascribing pre-supposes some substratum
or the person.
- 5) if M predicate & p-predicate are just parts or in other
away if person is sum total of these two then it
could be analysed further.

30th Aug 2017

Hare Krishna:

Existentialism:

1) Bitterest critique of Hegel

2) Offshoot of Husserl

-x -x

East/West: Being and becoming - a fundamental gm.

what is that which exists? - persists change
remains even after death

But all are talking about it so all are Ent:ist.

So how modern Ent, different?

↓
Becoming
Particular
Existence

- focus on us

The person
who is becoming.

early Ent.

1) Essence precedes

2) Being

3) what is that
beyond us.

in this whole
process, I am lost

Critic: essentialism - 1st our essence comes

Clifford L Hegel everything is idea
idea is everything

Ex: to make first table of universe.

{ essentialism }
now

idea, define, structure → make a blueprint

wood, material etc → worked on

TABLE

if ~~we~~ even if table x i have Bp to make
again.

cowness ✓ even if cows

AR .)

.)

—x —x —x

Existence: something which is evolving, unfolding
becoming - Dynamic state of affair. - technical

(Rather than ordinary static definition)

but from what i am evolving.

↑
if we define this "Nothingness"
then essentialism.

so. "Nothing" but something from where
something is coming

We become on basis of our choice, action,
freedom.

My essence is "nothing".

- You have no choice except to make a choice.
- You can't run away from making choice.

Can this table make a choice? - No since we have already decided its blueprint. so static.

- What you choose is not imp. but how you choose is more imp. [highest level of integrity, self awareness, honesty

- Don't live your life in Mask, self-deception.

- preparing
how is
more imp.

imp. terms

'NOTHING', Choice, Action, freedom. ✓

∴ we pretend that its not our choice ∴ we are fearful of taking resp of our actions.

Exist! Removing Masks, True self has to be Rekind.

Husserl
we have
lots of Mask

Day to day problems

Hegel ^{ans} → this world is irrational, absurd
why these things are here? we are here?
you can never know answers to these.

Ent: we don't claim to solve your day to day
problems but we will help you how to
deal with them.

— Head on, honesty, Remove Mask.

anguish, despair etc inner conflicts } have to be
resolved.

They present

- 1) critic of idealism 2) critic of Naturalism
- 3) c.o. scientific: generalisation, computer made models.
LORN survey far away from problems
- 4) Born out of despair: Man is lost in technological
and urbanisation. His personal life is lost.
- 5) Axiology: philo. of values - not meta,
- 6) human personality:
- 7) Truth is subjective:
Kierkegaard

- Freedom *

far away from problems

8) philo of $\begin{matrix} \xrightarrow{x} \\ \xleftarrow{\checkmark} \end{matrix}$ substance
becoming / exist. / immediate

9) authentic and inauthentic:
to make us to lead authentic life, true to our
self not deception.

thrust ent.: how to become true christian



10) Descartes: i think, therefore i am - tautology
Ext.: I exist, therefore, i think - know / knower
confuse

Existentialism: - Not in N

The problem of being and becoming or existence has
been a issue right from beginning.

philo of East & West both reflected on the problem
of existence.

However modern ent. are more concerned with
problem of becoming than the problem of being.

More with particulars than universals.

" " existence " " essence.

- The basic characteristics of it are

1) They say that traditional and academic phil. is sterile and remote from the concerns of real life.

2) philosophers must focus on the individual in his or her confrontation ^{with} of the world.

3) World is irrational i.e. beyond accurate comprehension and conceptualising through philosophy.

4) world is absurd i.e. no ultimate explanation can be given for why it is the way it is.

5) senselessness, emptiness, separation and inability to communicate pervade human existence giving birth to anxiety, dread, self doubt and despair.

6) The most imp. fact of human existence which an individual confronts is the necessity to choose that how he or she is to live within this absurd

and irrational world

7) Existentialists don't guarantee that existential predicaments i.e. trouble can be solved. What they say is that, w/o utter honesty in confronting the problems of human existence life can further deteriorate. i.e. without dodgedly with this problem the individual will find no value or meaning in life.

8) They had a strong detaste in particular in optimistic idealism of Hegel & in general for metaphysical system because these philo. ignore human predicaments.

9) For existentialist, unicon is not rational and any philo. system that seeks to make everything unicon are just futile attempts to overcome pesimism and despair.

NEW SYNOPSIS from N

'They present criticism of naturalism because they subject to the universal laws like causation which deprive us of freedom.

2) They criticise scientific phil- becoz science believes in abstraction, generalisation but for exist. all abstraction is false. Reality is in the immediate data only.

3) It is born out of despair, individual is lost in the fast pace of development, industrialization, urbanisation, crowded towns etc. In big towns problems and inner conflicts have multiplied phenomenally.

4) They cherish and uphold the paramountcy of the human personality. Basic feature of human person is his freedom unfettered and unrestrained.

5) Truth is subjective. Kierkegaard says all objectivity and abstraction are dehumanisation. Computer generated models are far away from the real concerns of the individual.

• only the immediate feeling or apprehension reveals the truth.

immediate experience by individuals results in conflicts, pain anguish, anxiety, suffocation etc.

it is these conflicts/pain that tell a person the quality of his life.

generally these conflicts are moral in nature and are indicative of inauthentic existence.

The origin of values is not in the social situations but in the personal insight.

They don't believe in the construction of any philo. system. Acc. to them true aim of philo is action but not theory.

They emphasise on the problems of inner conflicts. They say central problem of the modern world is not ideological but practical. It is not relevant to their followers. But, to inspire man of the sense of responsibility & freedom.

World peace can't be accomplished by raising slogans. It is possible if and only if there is peace in each heart i.e. each man is free from inner conflicts.

Philos. is not philos. of substance rather it is of existence, a philos. of immediate experience.

Life can't be aimless or having an aim. But it could be only authentic and inauthentic.

10) They reversed Descartes dictum i.e. I think therefore I am but existentialist says that I must exist in order to think i.e. existence precedes thinking.

They say that Cartesian dictum is merely a tautology. Secondly, Descartes wanted to know, known as known which is not possible.

EXISTENTIALISM

Kierkegaard

psyche illa } - True self

1) Boredom

2) Anxiety: Conflict in E/R

3) Despair:

JOURNEY 2 TRUE SELF

I. Aesthetic stage:

person - sense exp / pleasure - individualistic

- way to overcome @

Marriage: saving ↓ I II (can't be words) mature | consent choice

II. Ethical stage

ethics: "oughts" - grounded by societal regulations

III. Religious stage - grounded by 'total faith'

• i attempt to become 'Christian in Christianity'

• difficult to become Religious w/o faith in God.
• sorry by falsly Relg. people.

Heidegger

Faith: take you out from despair.

M: Abraham - issue
conflict E/R.

Total faith + end has no problem
Abraham did

immature stage

"Teleological suspension of ethical"

Sartre

Realizing true self w.r.t. God.

confrontation with death

blindly obeying church
faith x

not Julia's
... it has an
element of
uncertainty

Heidegger:

Kierkegaard says that human psyche has 3 major problems

- 1) Boredom i.e. when people are not being stimulated either phy. or mentally. Psychologically healthy person must find some ways to avert Boredom.
- 2) Conflicts between ones ethical and Religious duty causes anxiety, it must also be escaped in order to be happy.
- 3) Despair, which results due to tension b/w finite & infinite.

Boredom and anxiety can be alleviated in various ways but despair could be escaped only by having total faith in God.

He proposed that, that individual passes through 3 stages on the way to become a true self. There are

1) Aesthetic stage: it is ruled by passion
it is the realm of sensory exp. and pleasure.

Increasing aesthetic pleasure is one way to combat boredom. It is done by various ways
e.g.: planned / unplanned event, sudden reemergence of happy mem.

But this is immature stage, it doesn't provide a solid framework from which one could make coherent and consistent choices.

eventually one begins to seek ethical pleasures

2) ethical stage: it is ruled by societal regulations.

Here person seeks pleasure by doing things & others into personal motives.

In case of conflict, aesthetic life must be sub-ordinated to the ethical life.

Kierkegaard on marriage as an example of an ethical life choice by consistently acting for the good of ones spouse, one learns that there are enjoyments even beyond excitement.

However ethical life does little to nurture ones spiritual self. because it diverts one from self exploration.

3) Religious stage: it is ruled by total faith in God. It is the highest plane of existence.

Here he is concerned with how to be a 'Christian in Christendom', i.e. how to lead an authentically religious life while being surrounded by feebly religious people.

For Kierkegaard, faith with God is exclusively personal. He claims that the only way to make life worthwhile is to embrace faith in God and that faith necessarily involves embracing the absurd.

Faith involves some kind of uncertainty. He uses one story to illustrate strong faith, i.e.

Abraham on the orders of God decided to sacrifice his son Isaac but he didn't act out of a resignation that God must always be obeyed rather he acted out of total faith that God wouldn't do something that was ethically wrong.

Abraham performs a 'theological suspension of the ethical' when he decides to sacrifice Isaac, i.e. he puts religious concerns over ethical concerns thus proving his total faith in God.

Ethical systems are created to achieve certain ends but humans lack the ability to see into the future therefore, no one can be completely certain of how to reach these desired ends.

Faith in God answers this uncertainty because it removes the burden of prediction.

— x — x — 'HARE KRISHNA' — x —

Heidegger: death

athens - meeting: what is a human being?

1) — "featherless biped"

2) — " " with broad nails

german philo

1st sept. 2017

HARE - KRISHNA :

Recap

AP
Existentialist phils. are exploring the word
existence

- critic of naturalism, scientific models, individuality
lost

Giving paramount imp. to the
'Human Personality'

"what is human being"

X - Heidegger - student of Husserl
↳ what it means to be like human being?

"What is human being?"

meeting - 'featherless biped'

- this is what happens with abstract definitions - skewed results

some - brought a chicken

other person - (+) nails

Heidegger: gives a view from insider perspective.

i am not an isolated entity - in mid of things

this human being is well connected.

^{as} Husserl. as they are in exp., not interested in generalised definition.

Heidegger: Phenomenologist (like Husserl)

↓
Ontology

↓
Existence

what it means to exist?

different types of existence?

earlier philo. dealt it in an abstract way

we will do it in an concrete way

- insider views

- P.O.V of those for whom this a issue (Animals, Humans)

Here we need to see it from Human's P.O.V.
- what it means to be like 'Human being'.

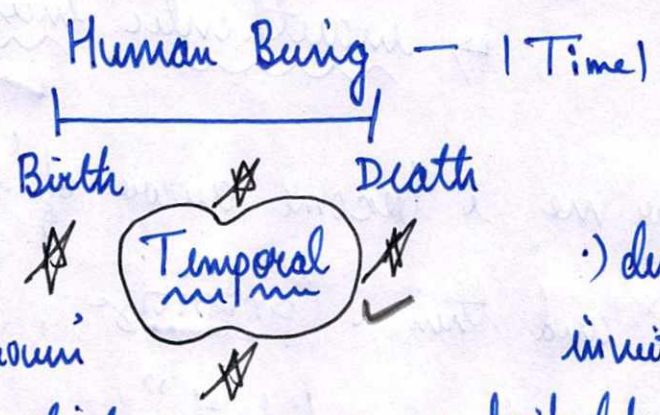
"Being and Time"
↓

Human being must be tied with the Time

You are time, i am time

limited
finite

Begin with Birth and end with death



we have been 'thrown'
in a trajectory on which
we don't have a choice.

∴ death is
inevitable
we don't let the idea
of death come ∴ it brings
fear.

- a particular
historical/cultural/economic system.

∴ have been 'thrown' into this 'facticity'.

Now i engage into some activities, which are time
Consuming, we get so much involved that
we forget that man is a temporal being.

But sometimes - i become aware that there is a outermost limit to these projects.

all finished / unfinished projects will come to an end at a pts i.e death

death

we get so much engaged in our pastimes and forget about our temporal existence.

↳ inauthentic existence

when,

someone dies near me i become aware of 'being towards death' and then i prioritize

"project myself on the horizon of death."

- meaningless and senseless.

↳ authentic existence

philos. of temporality, ontology and existence

spend qualitative time in graveyard.

But you are 'prisoner of past tradition'

Hus
↳ presupposition

— pashyan
api

Hence Heidegger goes back and gives his own set of terminologies.

Human being

↳ 'Da-sein'

1) Being is time

2)

3)

4)

5)

Philosophy: therapy - ^{its} not an academic exercise.

modern people: afflicted with diseases of soul

→ Wiser ⊕ Thoughtful ⊕ Happy life

1) we have forgotten that we are alive, we got lost into urbanisation etc.

2) cog in machine 3) everywhere there is a chatter
overburdened by information information

i am not in silence.

my inauthentic self is not coming in self

silence, then death will be seen

↳ everything meaningless.

- we have forgot that we are free
- we live the life of others and we treat others as objects

⑤ disease - of modern people.

- ✓ Kierkegaard - total faith in God.
- ✓ Heidegger - confrontation with death.

3 write up 1st. copy 2nd. 3rd notes

—x
Heidegger:

Right from ancient times one ~~qm~~ has always been explored i.e. what is human being.

· Various definitions were given but they don't really capture much of what it means to be human

· This was also main concern of Heidegger

however his answer was completely different from earlier thinkers

He says that earlier thinkers have given abstract definitions that look to at human beings from the outside.

Outside
↓
inside
definition
of human

However, Heidegger provides a concrete analysis of being from the insiders posn.

He says we exist in the mid of things i.e. if we want to understand what it is to be human being we have to do so by looking at human life from within this life. i.e. being is not an isolated entity, he is well connected.

As a phenomenologist he would not look directly at the question "what is human being".

Rather he would look at the qn.

"What is it like to be human".

- According to Heidegger this is the fundamental qn of philosophy.

He was interested into the philosophical subject of ontology i.e. which looks at the qns of being or existence, what existence means, what are the different kinds of things that exist.

abstract
|
ontology
|
concrete

He claims that earlier philosophers have approached such ontological qns in a very abstract & very narrow view.

He says if we want to understand the qn of existence then we need to look at the qn from the perspective of those beings for whom being is an issue.

Of course creatures like cats and dogs are beings but they don't wonder about their being.

However there is one being who does wonder about these ontological questions and that is the human being.

we ourselves are the entities to be analysed
therefore we have to start with ourselves
by looking at what means for us to exist.

Heidegger says that whatever be the meaning
of being that must be tied up with time and
time is finite and limited. It starts with
our birth and ends with our death. and hence
we are essentially temporal beings.

when we are born we find ourselves in the
world as if we had been thrown here on
a trajectory, which we have not chosen

we find ourselves in the world that pre-
existed us. Hence, we are already presented a
particular historical social, economic, spiritual
system.

we attempt to make sense of this world by engaging in various pastimes or activities like education, finding Job / true love, making our own homes. through these time consuming projects we project our selves towards different possible futures i.e we attempt to define our existence.

However we sometimes we become aware that there is an outermost limits to all our projects i.e a pt. at which everything we plan come to an end and this pt. is our death. i.e outermost horizon of our being whatever we do, we think, we say is within this horizon

Most of the time we are wrapped up in various projects and forget our death. this self forgetfulness makes us to miss most fundamental dimensions of our

existence and to that extent we are existing inauthentically.

When we become aware of death as the ultimate limit of our possibilities, we start to reach a deeper understanding of what it means to exist.

For example when we loose our near and dear ones we look at our own lives and realise that, that various projects in which we were engaged seems to be meaningless and there is a deeper dimension to life i.e. missing out. Hence, we find ourselves changing our priorities and projecting ourselves towards different futures.

Quotes

"Dying is not an event it is a phenomena to be understood existentially"

"we should raise a new the question of the meaning of being"

"we ourselves are the entities to be analysed"

From notes

Heidegger employed the methods of phenomenology in pursuit of more comprehensive metaphysical goals.

Primary task of philosophy is to understand being itself not merely knowledge of it.

Heidegger's name for the human being is 'Da-sein' i.e. 'Being-there'. He says that all conception of the human being as a subject self person consciousness, mind, brain, unity etc are all hostages to a tradition of thinking

which has been afflicted with various pre-suppositions.

The basic idea of his work 'being to time'^{or} is extremely simple. He says being is time and time is finite and limited. It begins with our birth and end with our death hence being is temporal, stretched between Birth & death.

if we want to understand what it means to be an authentic human being then it is essential that we constantly project our lives onto the horizon of our death i.e. 'being towards death'. for

For Kierkegaard it is through the relation to god that the self finds itself. However, for Heidegger god has no philosophical relevance the self can only become what it truly is through the confrontation with the death.

Death is an inescapable fact of human existence it can't be evaded. but we suppress its idea but the moment it emerges in our consciousness

it produces dread i.e. a violent fear. It pulls men out of his self forgetfulness and confronts him with the reality i.e. his authentic existence in . In the face of death mens eyes shift from the external world and concentrate on his personal being. He tries to make up time what time is lost and attempts to be an authentic person.

Throughout his career, Heidegger helped us to live more wisely more thoughtful and happier lives. He says that philosophy is not an academic exercise it is more of a form of therapy.

He says that modern humanity is suffering from number of new diseases of the soul, such as.

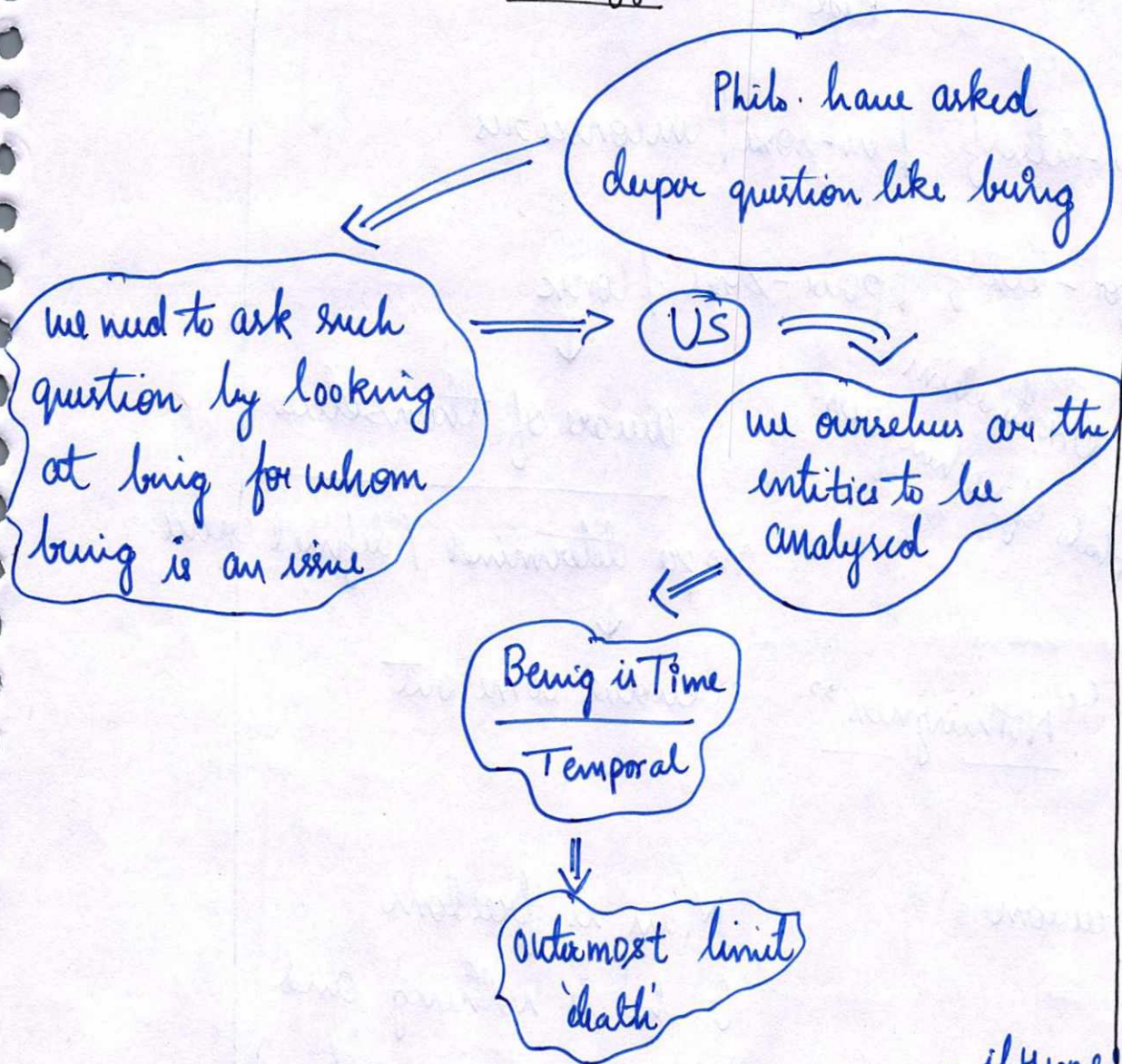
1) we have forgotten to notice that we are alive.

modern world is distracting us from the basic wonderous nature of being. we are overwhelmed

by information. everywhere there is noise, there is no silence. it doesn't want to leave us alone.

- 2) we have forgotten that all beings are connected.
- 3) we forget to be free
- 4) we forget to live for ourselves
- 5) we treat others as objects.

Heidegger



- if H would have told me definitively that he would be as abstract as we have to analyse.

SARTRE

: Phenomenological method to find ontological division

→ denies: Kant — pheno — noomana distinction
↓
Real

→ Being - in - itself / en-soi / unconscious

Being - for - itself / pour-soi / conc

↓
aware of themselves

- Critic of essentialism
- By his photo of nothingness.

no pre-determined / defined essence.

↓
"Nothingness" : evolve come out

→ Man: freedom

Man is freedom

(∴ he is nothing and

he has to actualize himself : choice, action)

→ Existence : evolving
dynamic

Table don't exist

∴ essence already decided

Man exist (no God who created me)

"Man is condemned to be free"

i have no other choice than to make a choice.

- No essentialism only existentialism.

"Man is abandoned"

→ i was in safe hand early

Calvin

Neitch
God is dead.

↓
it was alive

There is

- No God
- No divine authorisation
- No backup.

essentialism is deterministic

Sartre is is hardcore anti- "

AR

Spinoza - absolute freedom
within deterministic model

Sartre - "

not det. Model

Pure Nature

Modus P.O.V - not free

Substan. P.O.V - free

Man: freedom $\xrightarrow{\text{sense of}}$ Responsibility

-) abandonment
-) anguish
-)

dispositions

↓
- burden, tension, frustration,
anguish, anxiety, despair,
loneliness.

← escape | 2 ways

passed on my
responsibility on something
(circumstances, God, destiny)

Self-deception \leftrightarrow Bad Faith

inauthentic existence

i am the liar and the
victim both.

Critics:) they are too
pessimistic

) freedom: let people
to do whatever they
like

- heinous crime

i am resp. to
→ myself & to
other.

Kent-Universalization

Sartre:

Sartre rejects Kant's concept of noumena.
Sartre argues that appearance is the only reality
it is pure and absolute.

He makes distinction between

- 1) Being in itself i.e. en-soi i.e. unconscious
- 2) Being for itself i.e. pour-soi i.e. conscious being i.e.
it is conscious of its own consciousness.

However this is undefined and non-determined nature
of man i.e. man is lacking a pre-determined essence
i.e. it is forced to create itself from nothingness.

The way he interprets his past and foresees his future
is itself a series of choices.

Through the awareness of what it is not, being for
itself becomes what it is i.e. nothingness

Sartre presents a critic of essentialism and says that
it is the existence that precedes the essence. However
here the word existence is used in a peculiar sense

1. existence denotes something evolving or emerging out. in terms of being and becoming it is more of becoming than being.

From nothingness emerges the choice, action, freedom and Sartre says 'there is no choice except to make choice'. hence he upholds absolute freedom of human so much so that, that he says

'Man is condemned to be free'

Sartre upholds freedom in anti-deterministic model however Spinoza ensures absolute freedom within his deterministic model.

However existentialist philo- is subject to certain criticisms such as

- 1) it is thought to be a philosophy of inaction
- 2) it is seen as highly paralytic
- 3) it ignores the solidarity of human kind
- 4) it is seen as a license to the most heinous crimes.

Sartre's response to these criticisms is based on the analysis of the concepts of abandonment, anguish and despair. Ordinarily they connote, refer helplessness and suffering of various kinds. However, for Sartre they also have +ve and optimistic aspect.

ABANDONMENT:

By this Sartre metaphorically emphasizes the sense of loss caused by the realisation that there is no God. to warrant our moral choice. i.e. There is no divinity to give us guidelines.

ANGUISH:

Sartre recognises the absolute freedom & freedom entails with itself the sense of responsibility.

We are responsible for everything.

- Not only I am responsible for everything I am & I do but by choosing a particular action I am also choosing as a legislature deciding for the whole of mankind. it is similar to Kant's

principle of universalisation is a moral law

- Such extended responsibility results into anguish it is similar to the feeling of responsibility experienced by a military leader whose decisions have great consequences.

- Sartre says that very often we attempt to evade responsibility, i.e. we fall in bad faith i.e. self deception. we become both liars as well as victims. and to that extent we are leading inauthentic life.

DESPAIR: It is also an emotive term which refers to the aspects of the world which are beyond our control but such despair shouldn't make us inactive rather Sartre argues that it should lead us to commit ourselves to a certain course of action because there is no reality except action.