

NOTE BOOK

NAME KARAN KANTHARIA

SUBJECT WESTERN PHILOSOPHY

PHONE NO _____

INSTITUTE _____

TIPS

- Become ardent follower of the philosopher you study.
- Don't write / give your philosophy.

Conceptual

-x-

1 absolute reality

Experience: changing

Thing: essence

Reasoning: one answer

World: $\left\{ \begin{array}{l} \text{matter} \\ \text{soul} \end{array} \right.$ — prevails in us
Jiva/atma/Purusa

WP: soul / self / Mind (not internal organ as IP)

-x -x -x

unit - I

Greek / Ancient

Plato } 1, 2 qsn
Aristotle } surely

give reference
✓ to Both in
every qsn on
Any 1

unit - II

Modern

Rationalism

• Reason is the ultimate source of knowledge

diff. views
environmentalist
feminist

Experience

All my knowledge: innate [∵ no experience involved]



provided occasion for manifestation of

"Everything is innate"

Running, it was only implicit in you & 'W' revived it

MATHS:

Descarte
↓ issue
Spinoza
↓ issue
Leibnitz → CLIMAX, 'PEAK'
of Rat.

Empiricism

Experience: Knowledge (source)

Reason: X (can work further but not originator)



'Tabula rasa'

Blank

at time of birth, Mind: Blank
gets progressively filled by
knowledge due to experience.

John Locke: Father of Empiricism

↓ issues: took help of Reason

Berkeley

↓

Hume — 'climax' reached

comaka
empiricism

—X —X —X —X —

R — E (poles apart)

still we ask, how knowledge come?

KANT :

R — ✓
—X—X

E — ✓
—X—X

critically examine, reconcile, synthesis

R, E

⇓

Reconciliator

Synthesis

Knowledge = Reason + Experience

(Equal
Contri.)

Unit - III

Contemporary

Hegel: Transition of II - III

'Mug up the synopsis'

post Hegel ↓ criticise Hegel

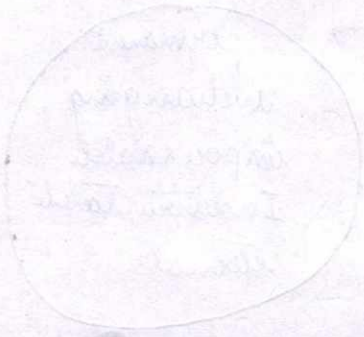
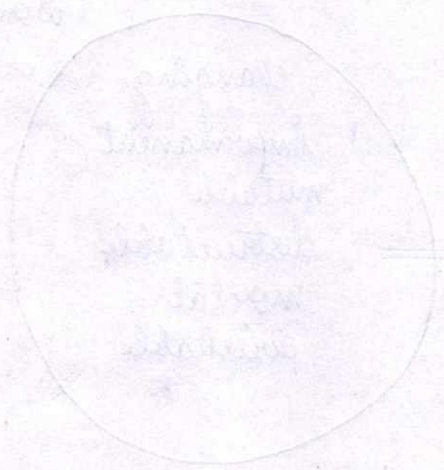
⇒ 'Mug up the chart' → paste it

for interconnection and interdependence / Comparative study organic development of Answer
'Mug up these linkages'

Backward linkage

Philosopher

Forward linkage



PLATO

All-change theory

AR

- x - x - x - x -

No-change theory

Change is there but it is secondary, primary thing is permanence

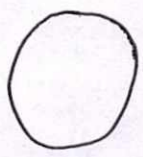
Rabbit → Rabbit
↓
change within tree

- x - x - x - x -

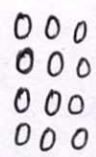
Plato did reconciliation and synthesis of these 2 theories.

Ex: Alien - Cookies

Perceptual / sensory / empirical world



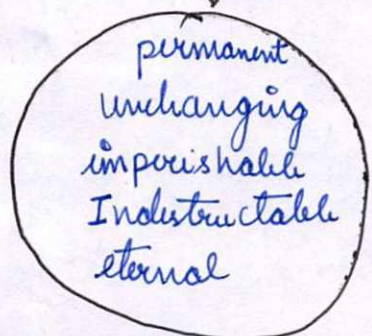
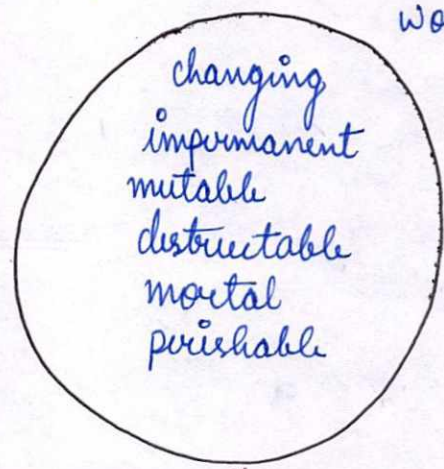
Mould



Cookies

'no-change' in being

'all-change' in being



Th. of Ideas / Forms / Being

Transcendental world of Moulds / Ideas /

↓ Forms

essence of perceptual object

AR

Perceptual

Transcendental

○

○

Cow's

Couness

↑
changing

↑
permanent

Cow's come and go, Couness remains forever

○
photo
copy

○
master
copy

Whatever you do to/in photo-copy
doesn't affect master copy.

⇒

This perceptual world is just an imitation / copy of
the transcendental world. (Only participates)

We all are nothing but copies, This world is not illusion
it is real but less real than the transcendental
World.

Just like moonlight is a derivative of sunlight.

Similarly Reality " " " " TW

depends upon to what level you copy.

Plato has established 'Dichotomy of existence' / 2-World theory

World exists at two levels & their properties are
Just opp. to each other.

Another analogy to explain Th. of Moulds is Cave
Analogy.

Rational insight $\xrightarrow{\text{give}}$ Knowledge of ideas / forms

AR

For us this world of shadows is real and we are engrossed into it and are enjoying.

Just like moonlight is derivative of sunlight,
Reality of perceptual world " " Trans W of forms.

He takes help of various metaphor to explain his theory such as copy/imitation/participation theory.

Further he gives mythology of cave to explain his theory

- 1) Cave represents the perceptual world.
- 2) World of sunlight represent the world of ideas.
- 3) Prisoners are symbolic of ordinary people. Their bondage represents ignorance. (error, illusion, darkness)
- 4) Escaped prisoners represent the philosopher. (see truth, beauty, knowledge)

Thus with his theory he establishes dichotomy of existence i.e 2 world theory, the properties of the 2 are diverse.

We get the knowledge of ideas by the highest form of knowledge i.e rational insight, which forms the basis of Plato's th. of ideas.

Further he tries to establish the validity by saying that there are certain things such as Beauty, sweet, justice which can be known only via example

He gives certain arguments such as

1) Argument from science i.e. knowledge & science must be definite and real but perceptual

World is transient \therefore Knowledge can only be transcendent [point: no pos'n but mag.] \rightarrow ^{Trid World.} apprehended not by sense but Reason alone]

2) Argument of one over many: i.e. similar objects are considered under one class i.e. nothing but idea. [Man \rightarrow Manliness \uparrow concept must be singular & it can't exist in

spatiotemporal world]

3) Argument from the knowledge of things that are no more i.e. even if particular things perish

but their ideas/forms remain forever. eg. man died, but manliness exist


4) Arguments from Relⁿ: i.e. all things classified under a concept are not uniformly equal but are more or less different from each other. Yet they are known by the same name. only the concept is wholly perfect

5) Argument implying the fallacy of the 3rd man i.e. a set of particulars under 1 class have some common features but none of them is perfect. Hence there is a third entity which is perfect which explains the similarity b/w the two. Rationality and animality copy can't exist without original.

Characteristics of ideas

1) Substance: → unaffected by changes, eternal, persist through changes
"in itself and for itself"
↓
independent existence
Plato - ideas
Others brood etc.

2) universal: To be found in all objects of that particular class. Particular things only imitate the idea.

3) Soul: eternal, immortal
↓
ignorance
↓
cycle of B/D 

⇒ all ideas are innate cu: 100

i know only few ideas of my innate ideas

30/100 known (total) 70 - dormant

Ex moment pen come in front of me. it brings my dormant idea real. ⇒ now 31 ideas i know.

i only recollected, nothing else.

Theory of recollection remembrance

Ex meeting childhood friend.

When i know all ideas
⇒ ignorance removed.
⇒ Salvation

✓ Regains pristine glorious existence through proper philosophical knowledge through meditation on the idea of brood.

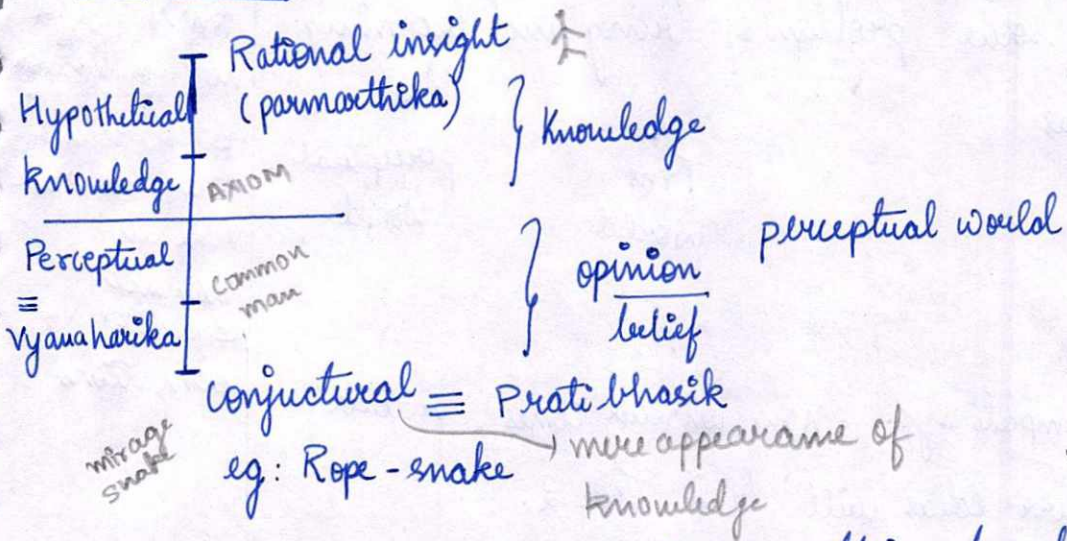
4) ideas are eternal : all come die, concepts remains

5) Beyond space and time

6) Supra-sensible: apprehended by Rational insight, can't be exp

7) essence 8) Invariable, constant
Absolute

indivisible



Theory of divided lines
 ↑
 PLATO'S EPISTEMOLOGY

Perception is not knowledge, because things based on perception are varying. As, knowledge should be same, universal. } By Rational insight

- Rational insight gives the knowledge of Real
 ↓
 Idea / form / being.

Over and above this perceptual world, there is a transcendental world of ideas / forms.

Th. of ideas, Dichotomy of existence i.e world exists at two levels.

metaphors: copy / imitation theory

We are living in the world of copies, our essence is somewhere else.

AR

we reach to the reals.
EPs → Met

intuitive knowledge.

• Conjectural lowest illusion, hallucination snake in rope mirage water always unconscious horns horn

• practical via sense, final by common man

Hypothetical Mediator b/w prac. sensory know. and rational insight maths - axioms inductive generalization
RI: highest form Plato: foundation of Rationalist phil of West

✓ He is trying to solve problem of being and becoming by his th. of ideas

↓
Trns.
World

↓
perceptual
World.

Knowledge is not perception
• Background edue. discourse
Validity
• humanity equality
sensations

Soc
(+ Plato + Aristotle } complete sys. now whoever comes, ~~will~~ their ideas will be in there 2.

Recollection and reminiscence theory.

Characteristics of form / being / ideas.

Knowledge is not opinion

• Blind guess
• proper Reason
gov. fall
opinion can be changed via emotion etc
'doater'

-x -x

All ideas are arranged in a order in Trns. world, no chaotic.

Heirchial.

- highly inclusive
 - less inclusive (at lower stage)
- ↑

Knowledge: always true

opinion: Right / wrong
↓
In Knw. Ignorance

Ex
○ → most inclusive idea (idea of good)

○ idea of color

○ idea of blue

- most inclusive reality
- substratum of the universe
- highest value

↓ not referring to good / bad.



Ex Magnet, iron nails

- Sumum bonum of Human life
- i.e. ultimate aim of our desires, activities.

- ultimate supreme reality
- Telology, hence all things

are moving towards it [explained Becoming]

towards ultimate being

• all my description feel short of its real description.

=> describe by neti neti => etc etc

Metaphysically this world is due to idea of good, but is not the idea of good.

Not a single
qm will
come beyond
this.

✓ It can be best described as Brahman is described in Upanishadas.

✓ Its same as 'Substance of Spinoza' ✓

-x -x

Qn How to come out of this world of shadow?

- the prisoner who escaped: he was lacking something

There is a longingness for what we lack.

↑

This will bring you from the world of shadow to world of sunlight.

Notion of love: Platonic love

✓ 'intellectual and spiritual love'

idea of good

↑ 50
40
30

↑ Recollecting ideas

it is not just enough to know the idea of good, let us just strive for that

CLIMAX

'To know is to be'

Epistemology Becomes Metaphysics

Shankar/
Upanishad.

'Brahman Vid Brahmaiva Bhavte'

With this Plato further justifies his theory and attempts to solve the problem of being and becoming.

Focus on
substance
↑
depth

- 1) Ideas are substance i.e. in itself and for itself
- 2) Ideas are universal in: Courage, Beauty
- 3) He believes in theory of recollection of knowledge or Reminiscence theory
- 4) They are eternal i.e. timeless
- 5) They are simple & pure
- 6) They are supra sensible i.e. could be apprehended by reason alone.
- 7) Each idea is one, unique and indivisible. But copied by many things
- 8) It is absolute, invariable & idea of courage, manliness never changes
- 9) Ideas are unname
- 10) Beyond space & time
- 11) All the ideas in transcendental world are arranged in a hierarchical way/order. At the top of hierarchy is the 'Idea of Good'. The most inclusive & highest idea

12) There is a system of Idea, where each Idea is performing their respective role, but that is sub-ordinate to ~~the~~ role 'lead by good'. AR

-x →x →x

Plato consistent or not?

Diversity in unity, all ∞ reals are subordinate to 1.

Idea of goodness

It is the ultimate reality, highest idea, substance of the universe. It has the same place as that of Brahman in Shankaras philo & substance in spinoza.

It is the highest knowledge, truth, summum bonum of human life.

Metaphysically it is the cause of universe

It is beyond finite speech, thought & senses hence indescribable i.e. could be best described as negative. Just as Brahman is described in the Upanishads.

To know is to be:

Plato says it is not enough to know the truth, rather one should become the truth.

✓ For Plato to know is to be: one who knows the idea of good becomes that. It is here that Plato's epistemology becomes Metaphysics

It can be compared with the Upanishadic Uva / concept (one who knows Brahman becomes Brahman)

✓ Plato postulates the notion by which one can move from the world of ignorant imperfection to the world of perfection & knowledge i.e. from the world of shadow to the world of idea of good

He defined love as longinquer & striving, to attain the object of longinquer. It is in fact intellectual and spiritual love by which one ascend from lower level to the higher level of perfection.

AR

Theory of Divided line

It is a metaphor by which Plato explains the type of knowledge hence it is the epistemology

It represents the synthetic view point of Plato's epistemology and Metaphysics.

It represents 4 Metaphysical models of knowledge

It is more of a ladder or a Journey, from ignorance to the true knowledge

1) OPINION & BELIEF

a) Conjectural i.e. illusion, could be compared to the Pratisbhanik level of Shankara.

b) Perceptual: Perception, could be compared to the Vyavharik level.

2) Knowledge / intelligent world.

c) hypothetical

d) Rational insight, could be compared with the Parmarthik level of Shankara.

gm on

- idea of good
- love
- Being & Becoming

ARISTOTLE

1) essence \neq outside

↳ should be in particular thing

2) $0 \leftarrow 0 \leftarrow \dots \leftarrow 0$ fallacy of a regression.

Solution should be found in this world only
not in assuming another world.

2) low - leg broken is there another mould for
broken leg.

How will you explain the changes occurring
in the law.

क्या हर एक चीज का Mould है वही पर?

\Rightarrow every moment a new Mould.

\Rightarrow Your Philosophy can't explain change, progress
and development \because your ideas static and
immobile.

whiteness \leftarrow $\left. \begin{array}{l} 0 \text{ distilled whiteness} \\ \text{Own} \text{ ,, } \text{ ,,} \end{array} \right\}$ how you explain

\Rightarrow no logical relⁿ with
individuals.

Idea - object.

\therefore your ideas \rightarrow abstract

your explanation is poetic, mythological and metaphoric.

⇒ Concrete explanation is not there.

Ex glowing face, almonds.

ARISTOTLE

Being and becoming

BIOLOGIST & Philosopher [change, growth, development]

(science - mechanistic explanation)
Philosophy - Reason, Why?

} → Teleological explanation of this universe

Ex i saw you in Book depot, tea stall, movie
what are you doing?

once i am to know, that you are in ORN for CSE
then i can explain all your activities.

ARISTOTLE: i want to know the final purpose of this universe, then i can explain, why seed → tree.

First tell me how many types of causes are there.

Plato - poet

Plane take
-off ↑
manimum
thrust needed

Last 3
months, needed
'Burn-out'

Type of causes

Ex carpenter

- 1) Material } MATTER
- 2) efficient } MATTER
- 3) Formal } FORM
- 4) Final } FORM

Teleological explanation with the help of 'FORM' and 'MATTER'

Aristotle: This Th. of causation is not scientific rather its metaphysical.

Science never searches purpose / teleology.

Here mine is teleological.

- 1) All cause working simultaneously
- 2) It is teleological
- 3) world is treated as one (But science treat it as ∞ things)
- 4) Not physical matter (But metaphysical)

✓ FORM: It is the real thing about anything.

universal aspect found in same class i.e. essence
in common
similar to idea / being

Matter: which assumes a definite form.

ex: lump of clay

- It seems to be nothing, but it is something.
- power to become something else

M Matter without form is nothing (does not exist)

Form itself is nothing.

Formed matter exists, { a matter that has taken a definite form }

=> Form inseparable Matter { separable only in thoughts }

Plato → separated & placed it into transcendental world.

Aristotle



superimposed T world on P world.

✓ Formed Matter is Substance - Plato: ideas are substance

Form and matter are relative terms i.e. they are fluid. i.e. what is form in one Relⁿ becomes matter in another Relⁿ.

has potentiality to become part.

Matter - clay, when it formed pot. Then pot → its form

↑
potentiality to become something. { moving towards }
form

↓
✓ Form is: Principle of actualisation

Ex Wood (matter), has potential to become something

↓
M Table (form) → still has potentiality

↓
form dining table → " M'

↓
O' F'

lower
↓
higher level
'Actualising potential'

" What becomes is Matter → potentiality

What it becomes is Form "

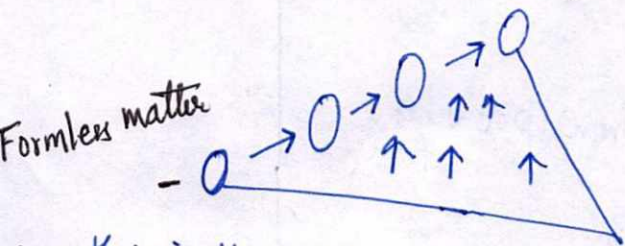
↳ principle of actualisation

Qm who came first?

aspiration to become IAS, then ORN

Actuality is prior to potentiality

God - unmoved mover
- prime mover



everything in this world
b'n those 2 O-O . hence everything is
changing, developing.

everything moving towards
→ matterless form

potentiality ⇒ ↑ higher form

moment ↓ = O, I have
fully actualised

'perfect entity'

← God → no potentiality
(don't understand it in
other way)

seed → potentiality to become tree
↑
implicit in seed.

embryos → unfolding itself

pure potentiality → unfolding

Doctrine of unfoldment

- qsn has not come till yet.

Sankhya

Prakriti: unfolding
matter

Purusa: unmoved mover
God

Ⓐ

Aristotle is nothing but Plato made consistent.

Recap

In the proper discharge of duty one has to learn to tolerate nonpermanent appearances and dis. of happiness & distress.

ARISTOTLE

PLATO CRITICISM

Now he explains the problem of being and becoming

1) essence ≠ out

2) Ideas: Abstr

↓
Becoming

3) static / immobile

4) No logical relation

how you explain disturbed whiteness w.r.t 1 idea of whiteness.

5) Ideas: Substance

U; D; Substratum

if $\frac{U}{D}$, how can i define it.

Substance: Formed Matter

⇒

ARISTOTLE:

seed \xrightarrow{P} Tree

clay \xrightarrow{P} Pot

rock \xrightarrow{P} Statue

(pulled the Rock towards itself)

Matter → potentiality

Form → Principle of actualisation

Th. of causation → Metaphysical

M, E, F, F $\xrightarrow{\text{analysed}}$ MKF

causation

On cause

is causation in modern sense?

↓
causal / cause & effect

No, it is metaphysical. it has a met aim. [He is a Biologist]

move → only for a purpose / objective

perfection ⇒ end

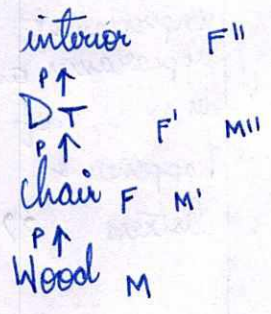
God → no wish to realize potentiality is fully actualised.

potentiality is there but in pure actualised form.

i need to give theological explanation.

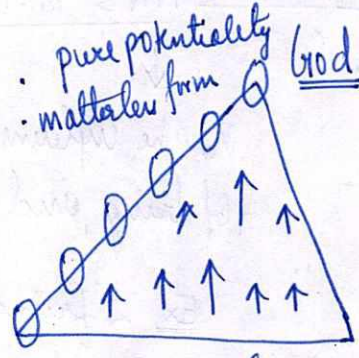
AR: Cowness

What exist is → Formed matter



Relative Fluid

- Unmoved mover
- prime mover
- Purusa Samkhya



pure form is Real

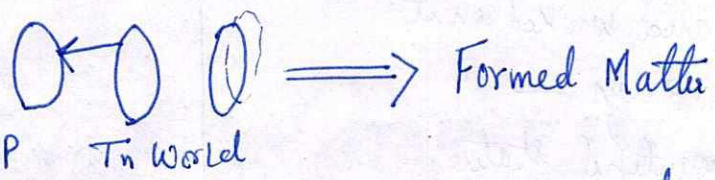
but

Plato ↓

form is Real

• purely unactualised form

Aristotle



⇒ Became Same as Plato at the top.

trying to actualise potentialis → purely actualised form
 growth, development, dynamism
 purely unactualised form

⇒ i am giving concrete explanation.

⇒ Abstract Plato → ↑ Teleological exp.

Plato → Aristotle
 Spinoza - Leibnitz
 static → dynamic

SYNOPSIS

Aristotle is very much concerned with the explanation of change, growth, mov. dynamics etc.

Plato's ideas failed to explain this, because his ideas were static immobile and abstract.

Aristotle also attempts to solve the problem of being & becoming.

He gives teleological explanation of the universe, with the help of two principles, Form & matter which he deduced from the analysis of the theory of causation.

Theory of causation:

He analyses 4 causes i.e. material, efficient, formal & final cause into 2 principles form & matter.

This causation is not scientific but it is metaphysical because he is in the search of teleology i.e. ultimate end.

Form is the universal aspect, it is the real thing about anything e.g. colour.

Matter is that which give uniqueness, it has no shape no quality but it has the potentiality to get moulded in some definite form.

Form & matter are inseparable

" , , , are relative and fluid i.e what is matter in one relation becomes form in another relation.

Thus " what becomes is matter
what it becomes is form"

Matter is nothing but potentiality and form is the principle of actualisation.

Metaphysically form i.e actuality is prior to potentiality

Aristotle says that all things in this world can be arranged in a hierarchical order, lower stage is matter in relⁿ to its higher order which is its form.

At the top is matterless form. i.e pure actuality i.e perfect state. It is the God the unmoved mover & the prime mover.

At the bottom is the pure potentiality i.e. formless matter i.e. wholly indeterminate

However under the influence of unmoved mover, it progressively gets actualised from lower order to the higher & to the highest.

Hence Aristotle at one says Doctrine of Unfoldment of matter under the influence of unmoved mover god can be compared with the Sankhyan conception of unfoldment of Prakriti. Under the influence of unmoved mover Purusa.

Both Aristotle and Plato are teleological. However, (A) criticises (P) conception as mythological and unclear.

↳ Being & Becoming

UNIT-2

- MODERN
PHILOSOPHERS

RATIONALIST: A-priori: believe in innate knowledge

Plato ↓ inclined more (Rational insight, recollection)
but didn't deny empiricism.

Ⓐ more inclined towards empiricism.

DESCARTE

Mathematician (made him feel pride) | Philosopher ^(feels Bad)
indubitable [$2+2=4$] | nothing is indubitable
↓ (contradiction & opposition)
beyond doubt

His project: to raise the level of philosophy upto Maths.

(i) analysis that: what makes maths indubitable

He devised a new method i.e Cartesian Method / Deductive Method

AXIOM

self-evident truth

Certain truth

deductions

ex: a triangle is that,
which is bounded by 3
lines.

if i can reciprocate this
to philosophy then

AXIOM

as certain
as
axiom
1
2
3
4
1
=> Indubitable status

He made certain rules for his self guidance

- 1) Never accept anything true until and unless it is 'clear and distinct' ← criteria of truth according to Descart. ⇒ 3 Times gm.
- 2) Divide : as many parts as possible
- 3) Solving : from simplest
- 4) Survey : Wicket (don't move with any prejudice) (don't leave anything)

Hence, influenced by Rule No. 1, he devised a new method i.e. 'Method of doubt' → starting pt. not end

to find, until i get 'clear and distinct'.

The moment i get it that will be my first certain truth.

He pursues 'method of doubt' → ^{→ wider} universally and Deliberately

↓
i am doubting with an objective

i am not a skeptic person.

it is Just a means.

∴ i am able to doubt table, chair etc ⇒ Remove this empirical world.

(i) sense testimony

Can be doubted

Mobile → naming
4 the first time

-x -x

dreams might be reality and vice-versa

∴ i am able to think, i am able to doubt it

Hence,

(ii) Dream state

can be doubted

-x -x

He even didn't spare his own subject. [Surrey like
Descartes, without any inclination/prejudices].

(iii) $2+2=4$

i need a thing,

Arithms, science truths

which even i can't doubt even
in my wildest dream.

i can doubt everything but i can't doubt the
doubting process itself. [then it itself is doubting]

D ~
↓
D ~
↓
D ~

Doubting is an activity, which pre-supposes a Doubter.

Doubting - Doubter

[Running - Runner]

I doubt therefore i exist

↓

I think therefore i am

Cogito ergo sum

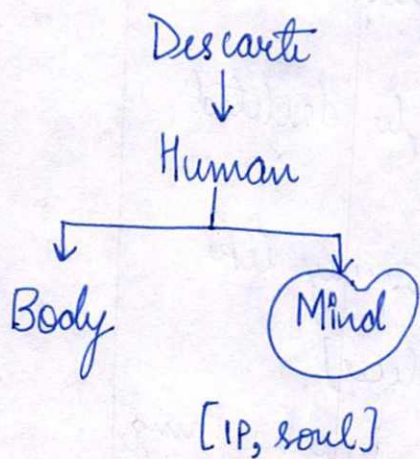
AXIOM

↓
Deductions

e.g. Most Repeated Question

Now, why D gave
CE8

I think therefore i am



symbol of
necessary connection
[Δ therefore 180°]

Mind
thinks
hence
Mind
exists.

By cogito ergo sum, ^{he} proves the indubitable existence of Mind/soul.

consciousness

only conscious functions prove its existence. soul/mind → Thinks
not eats, sleeps etc.

existence is not deduced from thinking.

Triangle → 180° necessary. (i don't have to specify)

Thinking + existence ∴

Δ therefore 180°.

"I know that I am but I don't know
that I am"

Mind and Body are different, dualism b'n Mind
and Body.

[Contradictory opp. to
each other.]

Recap

Descartes :- to establish 'certitude in philosophy' → AXIOM

↓ Math
↓ Cartesian method

Math M Philo

Deductive Method

AXIOM

↓
D

↓ Rules

1) clear and distinct

↑
intuitively known,
no dilemma

Method of doubt

Universally and deliberately

(Means to achieve axiom)

AR

D → D →
D D D
D D D
D - -

- X • sense testimony
- X • Dream
- X • science
- X • Maths

Doubting is self evident

↑
action ⇒ requires actor

'Doubting pre supposes doubter'

i doubt therefore i exist

↓
I think therefore i am

Cogito ergo sum

Necessary ✓
inference X
deduction X
Δ ⇒ IBO implicit

COGITO
AXIOM

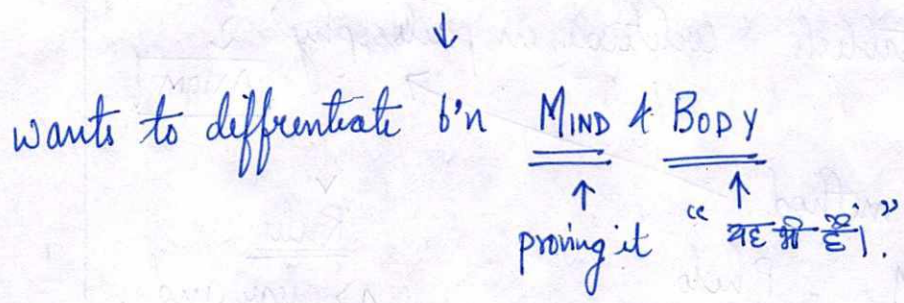
Mind thinks
⇒ Mind/self/soul/cogito
is proved.

AXIOM

Foundation
strategic

Now he will begin his philosophy

"I know that i am, but i don't know that i am"



Cogito. Ergo Sum → intuitively induced (Reason)

↙ Deduction (Rationalism)

Rationalism:

Reason is the main source of knowledge, also called as A-priori because knowledge is prior of Axiom.

Descart

• Cartesian method

It is mathematical method of philosophy to obtain certitude in knowledge.

He analysed maths and devised a method known as cartesian method also known as deductive method.

He applies this method to philo. in order to obtain Axiom or certain truth, based on that he will make certain deductions.

For self guidance he has laid down 4 rules.

• Rule 1 laid down the criteria of truth i.e. clear & distinct

• Influenced by this he devises new method i.e. method of doubt.

He is of the belief that if doubting is extended to its climax then it will reveal something intuitively that can't be doubted.

Hence he doubts sense testimony, dream states, truths of science etc.

Finally Descart says that 'I can doubt anything but not doubting itself & doubting pre-supposes doubter just as running pre-supposes runner.

"I doubt therefore I exist"

"I think therefore I am"

i.e. Cogito Ergo Sum.

Doubt implies thought and this in turn implies the presence of self. D

Doubting is just a starting point but not the conclusion.

In this Dictum

(1) Therefore refers to necessary connection

2) cogito is clear and distinct

3) Only conscious function can guarantee the self

I know that I am, but I don't know that I am.

i.e. whether my body is my self or not, it is not known.

4) That which thinks is a substance

It is not deduced but intuitively induced

Cogito occupies a strategic position and forms the foundation of his entire philosophy.

- when you come on Descart

- cogito / method / cartesian → don't elaborate story.

i think $\boxed{\text{AXIOM}}$ } \circ imply \searrow

noise

AXIOM

Cogito

deduction
↑
is deduced
which is already
in implicit form.

- many ideas
take out a clear and distinct idea

implicit → explicit

D Idea of All-Perfect being:

who created/implanted this idea in me. i can't be imperfect

⇒ that perfect being only implanted.

↓
of qualities

each quality is perfect and

सर्वगुणसम्पन्न
Sarvaguna sampanna

omnipotent
-scient
just
kind
⋮
♂

He is not lacking any quality; even I
because I have clear and distinct idea ⇒ true
of all-perfect being. ⇒ he doesn't lack
anything.

The highest quality / attribute : Existence

All-perfect → God

God is necessarily
existence

Hence, God exists

↑
1st deduction

One of the
proof of the
existence of
God

Ontological
argument

2) I have clear and distinct idea of external world.

Hence external world necessarily exists

∴ Maths

god implanted this idea
all-perfect being don't deceive.

2) Mind - Body dualism

Plato - dualism
P-T

(A) - Form-matter
dualism

IP - आत्मा शरीर

(C) + dehatmanvada

Descart giving
toys to play
to WP

Psycholog.
Neurolog.
Philo.

till date pt.
of debate
⇒ D - imp
Signific

Deductions

Based on axioms he make certain
deductions

1) God exists 2) External World exist

3) Mind - Body dualism

Descartes approach to find metaphysical truth is
Epistemological i.e. he discovers 'what is through
epistemological enquiry' i.e. 'what can be known'.

However Descartes theory is subject to certain
criticism such as.

1) Hume

2) Kant

3) Existentialism

P, A, D → essence fix

"I exist therefore I think"

Only human exist
freedom - we will make
our own essence.

Theory of substance

2 substances

- in itself and for itself and known through itself
- Independent

→ GOD is the substance

2 more substances

(2) Body

unconscious
extension
divisible

← fundamentally opp. →

(3) Mind

conscious
unext
indiv

“Relative Substance”
↑ depend on body ↑ indep. of each other

Dualism

such dualism is supported and proved by:

- Common experience
- Common sense
- Common language

in modern he is the 1st IP-matter / Soul
in WP, earlier also existed A, P.

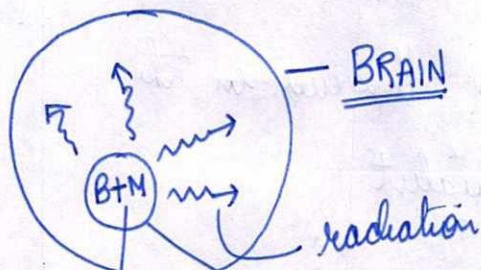
dualism

dualism is part and parcel of life

Critics
Qn) if these two things are fundamentally opp then how do they interact? What's their relation?

- my desire to raise my right hand
- once i make my body shiver, run away

B, M
World modification expansion



psychological explanation

Conjugation
Pineal gland
why?

Interactionism

(D) → GOD

[1st dualist & game in ism
Other philo. will come refine/criticize it]

Not to be written

Com
 {dualist, conj Relⁿ}
 Samkhya — Spiritual
 Pr — Purusa
 without taking help of God.
 WP → raw, mechanistic (materialist)
 Sn → smooth (spiritualist)
 1 step Behind

3 subst - inconsistent

X — X — X — X — X — X

SYNOPSIS

Cartesian dualism:

Diachotomy of two diff. things is part of our life.

These two diff elements are conscious & material.

They have fundam. opp. nature. While Body is unconscious, extended & divisible whereas Mind is conscious, unextended & indivisible.

philosophical theory Based on this conception is known as dualism

Dualism has been part of western philo. However in the modern era. Descart was the first dualist.

Descart also gives th: of substance that which is in itself, independent & self existence.

Howev he accepts two more substances, Body & Mind. But, they are relative substances.

Since they are fundamentally opp. nature, qm arises regarding their reln and interaction bcz in practical life we find interaction. Eg: On seeing Snake, sensation or shivering arises in the Body.

Descart attempts to explain it by his philo of interactionism. He says that conjugation b/w M-B takes place in the pineal gland & that is responsible for inter connected activity. Further he says God being the motivating force behind this conjugation.

Descart gives various arguments to support dualism

- 1) it is supported by common language, i experience & c sense. Further mind & matter can't change into each other.

2) However, Descartes philosophy of dualism is subject to certain criticisms & it is commented, criticised, Refuted by subsequent philosophers.

AR

- Maths • AXIOMS
- cogito
- dualism
- Th. of substance

Descartes

“lumen naturale”

↳ clear light of intuition

by intuition
↓



→ taking out 'clear and distinct' ideas (distinct)

one idea should necessarily lead to another idea.

Necessary connection, i need a system

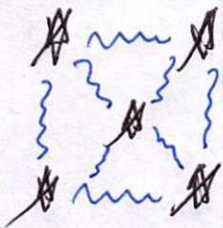
↑
interconnected
organic whole

ex: created hearts, lungs etc

but human is not formed, which is intended to make. [STUCK UP]

Body parts $\xrightarrow{\text{Necessary connection}}$ Human

⇓
Provided by God

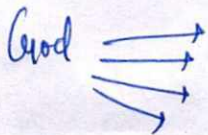


problem

God imported from outside,

ⓓ → fails to create a system

Soln



from God there

ideas should necessarily have come, thus no problem of God.

⇒
INCONSISTENT

3 substances

⇒ Next philosopher 'SPINOZA'

aspiring one such thing from where everything is coming necessarily.

SPINOZA

• Searching for that one thing from where everything is coming, deluding.

- Rationalist
- Mathematician
- Vision of UNITY

Transition

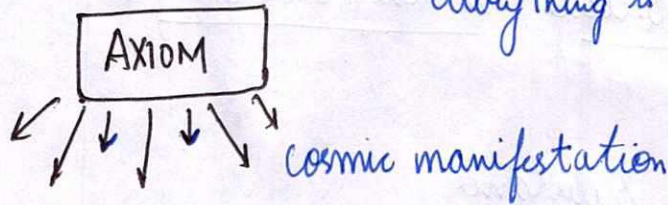
↑
seeds

↳ every subj.
ca. D-issue?
how S-solved.

→ Geometry ↔ space ——— Similarly i want here also.

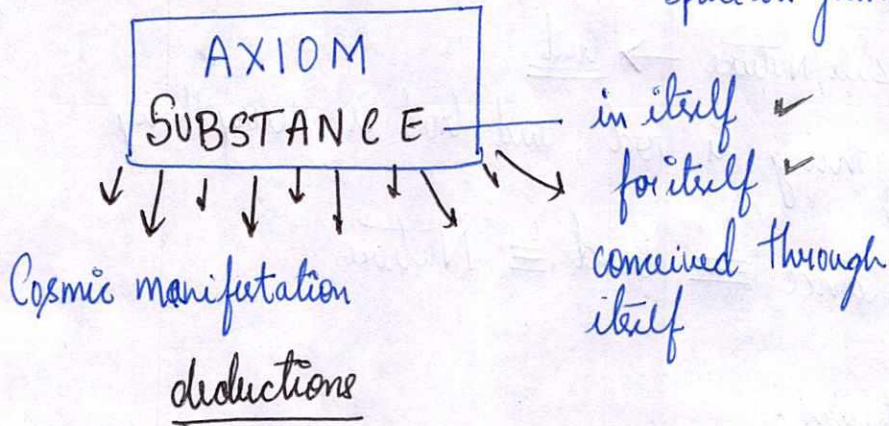
Geometrical method:

one axiom from which everything is coming.



AR

Just like
Space in geometry



Mc
Br

- 1) one
- 2) Independent, absolute, eternal (Substratum)
- 3) Self contained / determined / caused / explanatory
all inclusive Causa - sui
- 4) Unique → "every determination is negation"

neti
eti

- neti, neti ---
↓ logically ↓
eti, eti

⇒ most +ve entity, all inclusive

} - Same drop for those who consider I also Real.

deductions \implies IMPLICATIONS :

Critique: such description is of God.

1) Substance \equiv God

different from theological God

creator God

Hence, I don't believe in the creator God.

2) Nature \equiv Substance

Nature conceived as a whole is substance.

Everything is necessarily flowing from the Substance/Nature.

eg: pen \rightarrow Subs/Nature \rightarrow God

\implies everything is God, and God is everything

Substance \equiv God \equiv Nature

3) Pantheism :

all is God, God is all

Impersonal God.

- to radical, revolutionary

∴ - no place for
Worship, prayers

\Downarrow
Tough time

4) Nature: fully intelligent

- no need for any transcendental person

governed by \rightarrow eternal laws (fixed)

\Rightarrow everything is fixed, pre-destined

5) Divine Determinism: नियतिवाद

'Niyati Vada'

\Rightarrow Freedom, gone

GOD \rightarrow Religion \Rightarrow ETHICS

But ETHICS \Rightarrow FREEDOM / CHOICE \Rightarrow ISSUE

He gave Determinism

Descart and

SPINOZA:

Cogito ergo sum showed two things

1) ultimate guarantee of truth is

'Lumen Naturale' i.e. intuition

2) It lead to the criteria of 'clear & distinct'

By this we can affirm the existence of Ideas, but we can't establish connection among them.

Without necessary connection, we can't have rational system of knowledge.

At this stage, Descartes looked upon God
for supplying the necessary principle of connections.

However, because of his multiple substances &
discrete ideas he could not establish an organic
System.

SPINOZA begins with all together different assumption
ie he begins with the Vision of Unity of
all things.

SPINOZA

Recap

Transition phase — imp Conceptual P.O.V

Descartes

GOD



System

3 Subs



SPINOZA

Vision of unity

starting 4m
Oneness

AXIOM
SUBSTANCE

Causa sui
self: cont
lets up
eternal

its knowledge not dependent
on anything else

- One and indep.
 - Absolute . Unique
 - Incomparable
- ⇒ Indescribable

Reality
~~~~~  
niti, niti

implication of  
definition of  
substance

Some say that this is  
the description of God.

Reductions

1) Substance ≡ God, deus creator God

2) Nature ≡ Substance

3) Substance ≡ God ≡ Nature

4) Pantheism, Impersonal

- No room for prayers/worship

5) Nature fully independent

BECAUSE as  
god as worship  
myself

∴ All is God &  
God is all.

eternal laws i.e. don't require any transcendent  
being to control it.

∴ Miracle:  
deviation from  
Natural phenomena

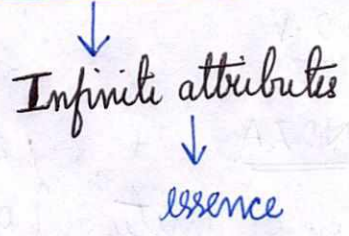
6) Divine Determinism

Oh! Best  
among men  
[ARJUNA]  
the person  
who is not  
disturbed  
by happiness  
and distress  
and is steady  
in both is  
certainly  
eligible for  
liberation



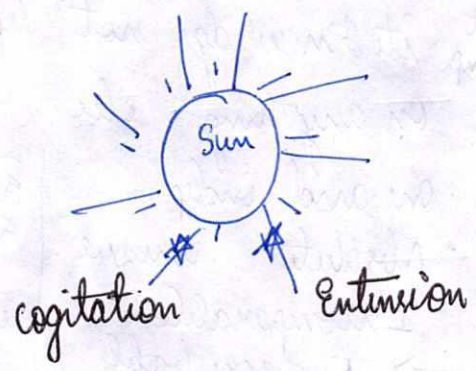
AXIOM  
SUBSTANCE

doctrine of attributes



each ~~some~~ attribute expressing the essence of substance infinitely.

eg:



Sun → ∞ rays (inseparable)

each ray expresses the essence of sun & by.

Rays are the essence of sun

Same way Ray - attribute  
Sun - substance

Though there are ∞ attributes we human beings can know only two

Cogitation, Extension

eg: substance - sky ∞ by extended  
∞ by conscious

-x-x

to explain the finite things, individual things. he

comes out with doctrine of ~~attributes~~ modes

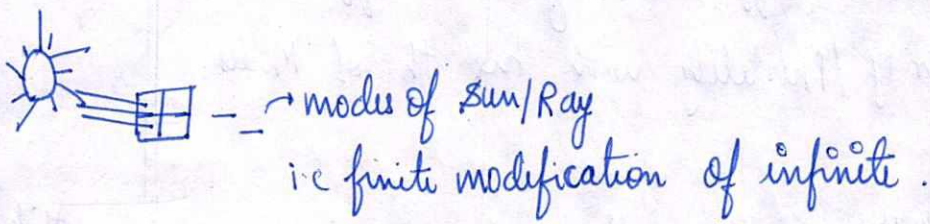
Cogitation manifested → Mind  
Extension → Body

manifestations/modifications of substance/attributes.

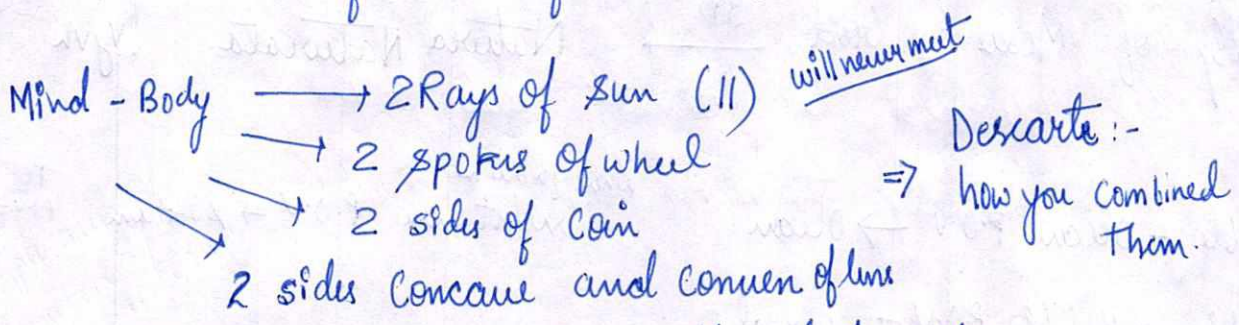


Who we are? Modes of mind & body.  
 finite manifestation of infinite.

With the help of doctrine of Modes, he bridges the gap between finite and infinite. ✓✓



I am Just modifications of these two.



make a dot, its visible but if they don't meet

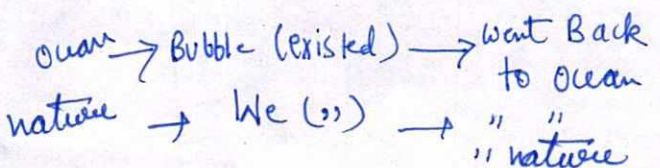
Action → Counter action in same series  
 Mental activity → Physical activity because part and parcel of one controlling force one.

AR

This is how he ~~has~~ explained the

Theory of parallelism

Just as waves are ~~to~~ the sea.  
 We are just like bubbles in ocean.



Descartes: interactionism

Waves — Sea  
 Can't exist without sea      Can exist without waves  
 Modes — Substance  
 " " " "

Jai Radha  
 Madhan

World  
 ☺ - Matter/  
 Soul  
 He 3rd maybe there, but we can't know it.



Nature  $\rightarrow$  (  $\begin{matrix} \cdot \\ \cdot \\ \cdot \end{matrix}$  ) <sup>existed</sup>  $\rightarrow$  within that bubble we create our world. Otherwise we don't have separate existence than substance.

$\leftarrow$  Went back

Bubble/Ripple/wave/Tide - diff similarly we are diff.  
 $\Rightarrow$  he explained Variety/Plurality with his th. of Modes

|                        |                               |     |                                 |                 |           |
|------------------------|-------------------------------|-----|---------------------------------|-----------------|-----------|
| Totality of attributes | $\xleftarrow{\text{seen as}}$ | God | $\xrightarrow{\text{known as}}$ | Natura Naturans | Pararthik |
| totality of Modes      | $\xleftarrow{\text{seen as}}$ | God | $\xrightarrow{\text{"}}$        | Natura Naturata | Yvkh      |

~~Pr~~ Bubble - Ocean P.O.V  $\rightarrow$  Ocean      when you see me for substance P.O.V  $\rightarrow$  substance      Pr P.O.V  $\rightarrow$  Br

Bubble - Bubble P.O.V  $\rightarrow$  unreal but actual

conception of space in geometry  $\rightarrow$  " " Substance in philo



# SPINOZA

Spinoza a Rationalist & mathematician.

Spinoza says, God himself creates the world rationally. Spinoza applies geometrical method to philosophy to ascertain certain truth.

Spinoza had the Vision of unity of all things. He wanted to establish such union from which he could show that everything necessarily follows from it.

This is substance that which is in itself & conceived through itself.

Based on this he makes certain deductions such as

1) Substance is one, hence he denies descartes multiple substances

2) it is infinite, unlimited & eternal

3) self determined / contained / caused / explanatory and all inclusive.

4) it is uniquely individual hence every determination is negation. It could be best described as Neti Neti

Just as Brahman in Upanishid is described.

N/G/S

↑  
pure intellect

IMP

Reason



We-Modif- of Reason



## IMPLICATIONS

His substance is God, but he denies the concept of creator God as held in Western theology.

Nature conceived as a whole is nothing but a substance.  
Hence Substance is God, God is Nature & Nature is substance.

It leads to the philosophy of Pantheism Hence impersonalistic notion of God.

God and nature being identical, Nature is fully intelligent & governed by eternal laws. Hence, everything is strictly determined.

It leads to divine determinism.

Nature or God have been viewed in two distinct forms i.e. Nature in its active aspect is 'Natura Naturans' while nature in its produced aspect is 'Natura Naturata'.



## Doctrine of attributes

Since substance is self contained/detachable

it has ∞ no of attributes where attribute is that which intellect perceives as the essence of substance.

Each attribute expresses the essence infinitely. But human intellect can perceive only two: thought and extension i.e. God is ply conscious & infinitely extended.

When these attributes get manifested they are Mind & Body. They can never interact since they run parallel to each other. They are like two Rays of Sun. Converge converge side of lens.

To every mode of extension there is corresponding mode of thought in the same order and the series. This is theory of parallelism. and this is how it advances upon Descartes interactionism.



## Doctrine of Modes

Modes are modifications of substance, with this he attempts to explain the world of finite & individuated things.

They are to the Substance as ways are to the Sea.

As modes they belong to the finite things and as infinite they belong to the order of substance.

Each mode is real when it participates in the Nature however it unreal though actual when it is determined with the multiplicity of finite things.  
by



There are certain problems:

You over emphasized on Maths and you space  $\rightarrow$  ( )

diada  $\rightarrow$  has no emotions / feelings / <sup>it is in philo.</sup> abstract  
adu  $\rightarrow$  no distortion, impersonal

Maths: talk about circle, str. line  
 $\searrow$  / abstract

You made me  $\rightarrow$  abstract (freedom<sup>n</sup>, emotions<sup>n</sup>)

Ripple, Bubble  $\leftarrow$  water only (nothing new)

i  $\leftarrow$  substance  $\Rightarrow$  i have lost my individuality

$\Rightarrow$  You failed to explain plurality, diversity, variety.

Eg



Body

But acc. to you

$\square \equiv \text{Heart} \equiv L \equiv K$

but Heart, L, K has a individuality. They are illusion / abstract if seen without Body.  $\rightarrow$  Yet have relevance w.r.t Body.

No such thing in your philo.

Wave  $\rightarrow$  Just a shape of sea / water

if you would have written ~~then~~ fish then  $\rightarrow$  some sense then Unity in Diversity.

You have given [Unity in Unity.]

Whole which is empty

Lion

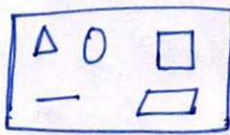
Nigh-Cow

Blank whole parts:





Maths



Space - " -  $\Delta$   
 Nature - shrink - us  
 sea - " - wave  
 is it diversity?

Space

diversity ✓, but i can't pick it to show you

No

→  $\Delta$  → modification of space

$\Delta$  → abstract (no own identity)

But Spinoza made us  $\Delta$ , abstract

Eg: Paper

AR Spinoza - Sankar - Ramanuja

PROBLEMS

Variety, diversity x

uniqueness of individuality x

dynamism of world x

freedom x





## Geometrical method :

← will come in every Am on SPINOZA include it

→ direct gm should come  
yt not

Spinoza has cast the whole world in the form of a geometrical method. He treats human passions & actions as if they were lines/planes etc.

He chooses it as methodology because

- 1) He had the vision of unity of all things
- 2) It gives exact result because of its impersonal nature.

# Such method has certain implications such as

- 1) Responsible for Pantheism
- 2) In geometry there is no dynamism. Since world is in geometrical form. Hence, it becomes static
- 3) Freedom of will is denied.
- 4) It also denies the personality of God.

# Such method is subject to certain criticism.

It fails to account for Variety & diversity.

It results into abstract monism.

Spinoza treats man as if he were pure intellect without any feelings.

Spinoza has identified a part with the whole i.e. something abstract with the concrete



He ignores the moving and pulsating interest of humans

Too much emphasis on geometrical method fails to account for dynamism & motion.



Descartes

SPINOZA

LEIBNITZ (PHYSICIST)

3 substance  $\xrightarrow{\text{Sol}^n}$  Vision of unity

Interactionism  $\xrightarrow{\text{Sol}^n}$  Th. of parallelism  $\Rightarrow$

- x - x -

Eg Table

↓  
Break down  $\rightarrow$  atoms  
↑  
studied it

'everything is made up of matter'

<sub>2</sub> Eg elephant  $\rightarrow$  Voices  $\rightarrow$  No 1

↳ Pollen  $\rightarrow$  went into it  $\rightarrow$  people asking for help.

- x -

Free - Wine - Think  $\Rightarrow$  Surplus

$\Rightarrow$  in a society to develop intellectual / creative things  $\rightarrow$  stomach  
Arts etc.  $\rightarrow$  Money full with food

atom

Photon  $\rightarrow$  not dead  
↳ packet of Energy

- x - x - x - x - x - x -



SPINOZA

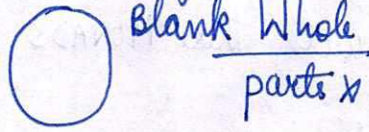
- Variety / Diversity
- Dynamism
- Individuality
- Freedom

Abstract Monism

↳ since you identified part with the whole.

Leibniz

You have given us a

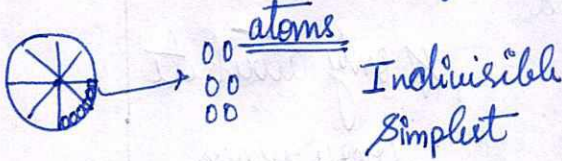


Leibniz starts opp. i.e SPINOZA-unity

Leibniz - Pluralism  
Parts

logic: to understand table?  
divide and understand the building block.

he applied the same logic to the substance.



tip of hair, mine  
or not - DNA  
Genetic makeup  
match

∞ atom  
each atom is a substance  
=> ∞ substances

Physics → Meta-physics

=> (+) ← consciousness

i.e my atom is a  
conscious atom, spiritual atom

=> atom to be real should be  
real part of substance  
and for that it should/must  
have all the characteristics of  
the substance.

=> It is as (eternal, Indiv,  
Abs, selfcont / det, e-pl, cause)  
as substance => as like as  
substance. But ∞ atoms  
=> ∞ substances.

'each pt. is substance in  
itself'

MONADS



Infinite monads, Everything is made up of Monads.

Monads  $\rightarrow$   $\infty$  in number  
only small

$\Rightarrow$  world is filled up with these MONADS.

There is an orderly and harmonic arrangement of these Monads

$\rightarrow$  Qualitatively alike, Quantitatively diff (degree of consc.)

Compared with (Tina: Jainas, Purusa: Samkhya, self: Ramanuja)

Pluralistic philo.

Table: Consc. Monads, Jainas  $\Rightarrow$  they will not hit the table

MONADS: Indivisible, simplest, Ind./Abs., eternal,

self cont. / det. / explained / caused

$\infty$  no  
only small

UNIQUE

$\Rightarrow$  diversity of spinoza  
solved

\* only attribute

: consciousness

Extension

"Cogito" - 'D' you said that consc. is the  
essence of Mind, but when it become

unconscious then does that mean that my Mind goes?

so  $\uparrow$  it  $\leftarrow \oplus \leftarrow$  unconscious also to it.

there is no Body,  
only minds are there.

Spinoza  $\rightarrow$  cogito + extension. How one thing can be  
both consc. & matter?

$\Rightarrow$  Refund this also.



$\Sigma$  ripples = Waves

Mind: unconscious states which go unnoticed.

When these conc $\uparrow$ , they become notable.

$\Rightarrow$  When i become Unconscious my degree of conc. is lowest.

$\Rightarrow$  He expanded the concept of 'Cogito' to include Matter also in it.

- x -

MONADS

\* Active, though activity may be very less that depending on the degree of consciousness.

$\Rightarrow$  There are different types of MONADS, " man, tree, stone, table etc.

- V will  
Rivisit it

- x - x

MONAD - independent  $\Rightarrow$  They have nothing to do with each other.

$\Rightarrow$  MONADS are "WINDOWLESS", immune to any external influence, whatever change occurs they occur within because it has one self mobility force, called as Appetition   
 by virtue of it, it tend  
 ~~to~~ to evolve from lower to higher level.

Individuality  $\checkmark$

Dynamism  $\checkmark$

Freedom  $\checkmark$



World in miniature

Macrocosm in microcosm

Now how they will interact?



Leibniz: I will tell, how so called interaction is going on.



how many Bills you will hear?  
'3'

but 6 rang.  $\therefore$  overlapping

no wire, connection, independent.

Mechanic: set alarm

God: set Leibniz lecture

We feel that we are interacting but it is only synchronization.

only SYNCHRONIZATION nothing else.

Newspaper  
UPSC paper

✓✓ Everything is inserted in all MONADS, and its reflection is also inserted in other MONADS.

Leibniz lecture: inserted in table also but power of Refl low  
Every thing is inserted into everything.

$\therefore$  God is taking care of it, it is a wonderful harmony.

Pre-established Harmony (PEH)

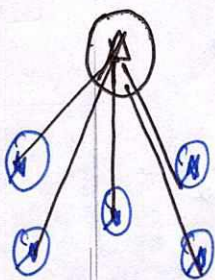
He killed the freedom which he gave by appetition.



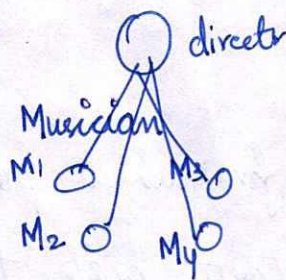
Types of MONADS Highest MONAD  $\rightarrow$  GOD (Super Monad)

Monas Monadum

each Monad is working to its own inner plan large but this plan is sub-ordinate to a Masterplan which is inside GOD.



Ex



$\Rightarrow$  Symphony  
harmony  
Music

has Plans P<sub>1</sub>, P<sub>2</sub>, P<sub>3</sub>, P<sub>4</sub>

if one Violon broken  $\Rightarrow$  harmony is disturbed.

But GOD is a super manager who is managing it very well.



Leibniz

Leibniz was greatly impressed by the oneness of Spinoza. However, he did it at the cost of variety and diversity.

Spinoza also could not account for dynamism, individuality & freedom.

Spinoza gives us a Blank whole from which parts have disappeared. However Leibniz starts with the opposite i.e. pluralism.

Substance of Spinoza has been broken into bits and each bit becomes as eternal and real as the one substance of Spinoza.

### MONADOLGY

These bits are spiritual atoms i.e. conscious atoms i.e. Monads. They are the ultimate substance.

They are the metaphysical units of everything.

They are infinitely small and infinite in number.

They can be compared with the Jinas, Purushat self



Monads have certain characteristics such as

1) They are indivisible, simplest, eternal, self-determined and self-caused.

2) only cogito i.e. consciousness is the attribute actually he widened the ~~to~~ Descartes' concept of cogito so as to include <sup>the</sup> unconscious state as well by doing this, he reconciles animate and inanimate Mind and Body.

3) All M. are active

4) Monads are windowless because they are independent absolute and self-contained. Hence immune to external influences. It is world in miniature i.e.

5) Macrocosm in Microcosm.

Whatever changes take place, occurs within the MONAD itself i.e. it has self-mobility or appetition.

# There are different types of MONADS. Highest MONAD is the God i.e. Monas Monadum.

On my con-  
Mind of  
Libn's  
Concepts



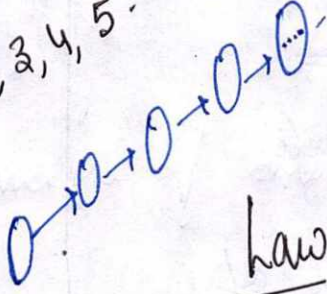
- X - X - X

Monad  
Monadum

No abrupty

GOD: greatest  
mathematician

1, 2, 3, 4, 5



law of continuity

effortless transition

smooth ))

impreceptible ))

(stone  $\rightarrow$  plant  $\rightarrow$  animal)

(higher the stage) stage  $\uparrow$  consciousness  $\uparrow$  appetition  $\uparrow$

power of perception  $\uparrow$  Activity  $\uparrow$   
/ reflection / representation

eg h. lecture Sir, student, table

5  $\rightarrow$  (1-4) + ( something else

'continuity  
at  
every level'  
everywhere

They are  
⊕ SYNCHRO  
NISED

higher stage = lower Monad + something else

hierarchial

continuity  $\rightarrow$  among Monad, within Monad  
(= Min. world also in  
Continuous series no chas)

present stage: has part stage + something of future

8 comes from 7 but 7 is not the cause of 8.

6 ~ 7  
of parts, nos.

1P: law of  
Karma



each Monad  $\rightarrow$  own reflection / representation of world  
 $\Rightarrow \infty$  copies,  $\infty$  monads and each is UNIQUE.

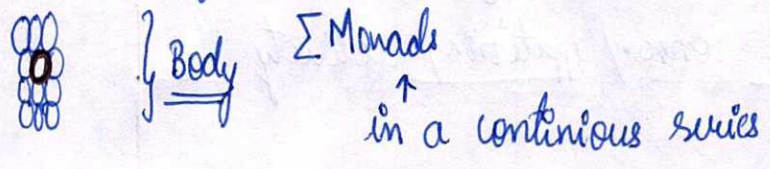
Ex: each leaf of tree is UNIQUE

Law of identity of indivisibles i.e. no two Monads are alike ✓

Knowledge - innate  
↳ takes Rationalism to its climax.  
AR



How will you explain Body and Mind?



○ conc.  $\uparrow$  App  $\uparrow$  perception  $\uparrow$  Queen Monad  
Soul

- Reflects the activities of outside the Body Monads + inside Monads more than others.

I have to raise my hand.

Desire came in Queen Monad and due to sym. other Monad i.e. Hand Raised. and we feel its the cause of another.

AR CLIMAX



issues.

- ONENESS

- FREEDOM

## Principle of continuity

All Monads are arranged in a continuous series and hierarchical order. Each Monad imperceptibly leads to others.

This arrangement is compared with the NO. system.

Higher the stage, Higher is the consc./appetition/activity and perception.

Continuity is not only among Monads, it is present within Monads also.

Hence, he sees continuity everywhere

# There are two kinds of activities

1) Perception: i.e. each Monad reflects the entire universe.  $\therefore$  each Monad is unique, each reflects

is unique  
is repr.

Hence from it arises 'Law of identity of indiscernibles' i.e.

no two monads are alike



2) Appetition i.e. self mobility re by it each MONAD tends to evolve.

Activity of lower Monads is Random & impulsive.

because they are done from obscure <sup>vague</sup> perception. However activities of higher Monads, is will because they are done from clear perception. (in animals)

→

# since Monads are independent, self contained & windowless the problem of rel<sup>n</sup> between MONADS arises. to

Leibnitz explains with his philosophy of pre-established harmony i.e. whatever happens in one MONAD is synchronised with its reflection in other Monads pre established by God.

Each Monad works according to its own inner urge. which is sub-ordinate to the realisation of one master plan in the minds of the creator. Hence harmony is achieved as ambushy or symphony.

He also attempts to solve Body Mind problem. Body is merely aggregate of bare Monads. in this aggregate there is one queen Monad, which could be termed as soul because of its superiority in

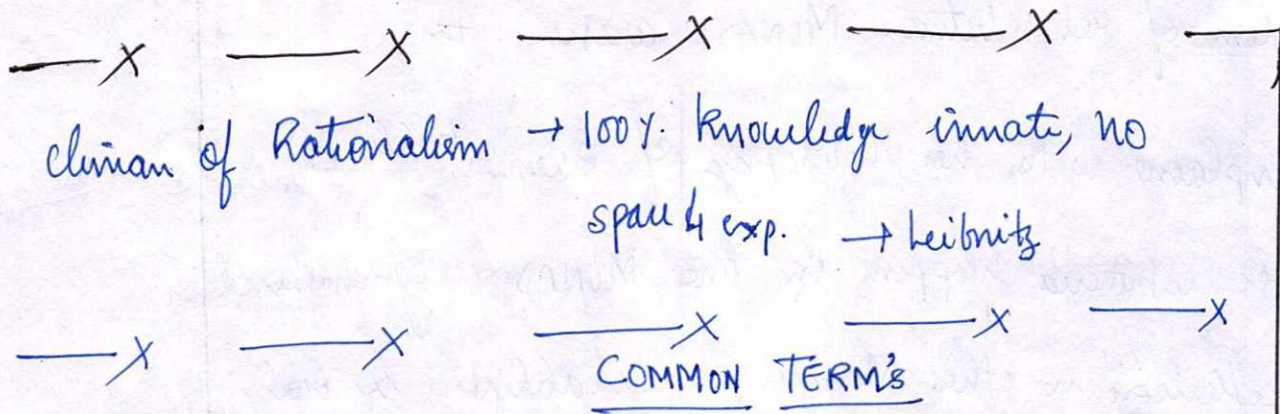


the aggregate

How Body and Mind interact based upon the philosophy of pre established Harmony.

"Bodies act as if there were no souls, souls act as if there were no Bodies and both act as if each influenced the other"

Body  
↓  
Clock



### Dualism

Body - Mind

\* Western

\* Descartes: Interactionism

\* Spinoza: Th. of parallelism

\* Leibnitz: PEH

\* Strawson: Theory of Person

↘ further extension

Q) interactionism

70% Descartes  
30% Others

Q) dualism

30% to all others  
10% to Strawson

↑  
his name must be mentioned

test series:

2-3 times done

↙ correlation

60% of what you have read

✓ done



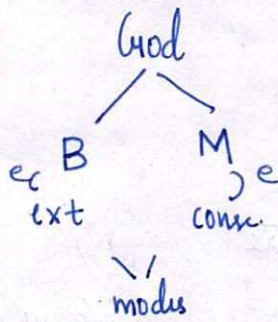
# Theory of substance

(acc. to Rationalist)

\* Western

(Ideas<sup>(P)</sup>, formed matter<sup>(A)</sup>)

\* Descartes:



\* SPINOZA: Vision of unity

Substance  $\xrightarrow[\infty]{\text{attributes}}$  C<sup>2</sup> e

→ more consistent

\* Leibniz: Monads

all trying to explain Unity in Diversity.

## Freedom

\* Spinoza: Divine determinism

\* Leibniz: PEH

Fr. is in SPINOZA (F → when I work under my self made rules, I act from my true nature)

Ex

Alcoholic → Promise → I more Today

↓  
go straight (overcoming his temptation)

Drunkard → Ruck (alcohol is controlling)

Freedom → not in absence of control but in self-control

✓  
Nature-laws  
self-made  
his freedom is  
in maintaining  
those self  
made laws.  
ex Tiger-goats  
(any animal) ✓ F



Nature of my fingers can't change, but within the fixed nature. it's my choice, what I do within it.

Jivan Svatoop  
Hoye Nitya  
Krishna Das.

within nature → Absolute freedom

our true nature :- pure intellect / Nature

We are under desires / passions and then act & think we are free. ⇒ as a mode I am not enjoying freedom.

Substance - P.O.V then if I act like that ⇒ true freedom.

We are slaves of desires / temptation etc.

Spinoza 3 level of freedoms

Imagination: we see everything as discrete. (lowest)

Reason: we see different parts & see the whole. We try to see the common principle. binding them.

I see part & through part I see whole

Intuition: Parmarthik / Rational insight

I see the whole in one glance & with it I see that there are the parts.

e.g. I see space then I see you

Then I see you none other than Substance.

Known as Blessedness, intellectual love of God. - Blissful state  
I enjoy with this P.O.V I enjoy pure freedom.



Best example : Drum Karol.

Absolute freedom: Not slave of cramming  
practice full self control.

(Tina)  
Conquer

(2-3 pages  
write up)

Read conclusion  
first (CRUX)

1 1/2 - 2 pages  
'people have  
done it'.

tomak  
mugging up  
easy



# EMPIRICISM

Source of knowledge : experience

A-posteriori

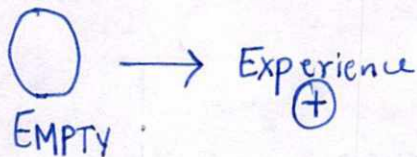
JOHN LOCKE

Father of empirical thought.

1<sup>st</sup> time given

Critic of Nativism

critic of theory of innate ideas



∴ many things remained unexplained.

↑ strong Rxn

Leibniz

Monsads: world in miniature (climax of Rationalism)

Theory of Tabula Rasa (blank slate)

at the time of birth, a child's mind is like a blank slide. ∴ it will come from outside.

Raw material provided by sensation.

Rationalist

Raw material not needed, they had clear and distinct idea.

at Birth

time Complete knowledge — Vague  
— dormant  
— clear



if innate then children/insane people must know everything.

Why variation in Moral and Religious Values.

(Society, place, time)

innate X, Rather they are based upon space and time.  
ie they change with space & time.

Those who say innate are lazy people, ∴ they are not trying to find the source.

if everything is innate  
Analysis X  
critical evaluation X ⇒ Some people dominate & exploit common people

if everything is innate then everybody must know everything.

Hence, by these arguments Locke refutes Nativism, innate idea.

How knowledge is formed?

→ All our knowledge consists of ideas (sensations/experience)

Not Plato  
etc.

imprici  
st  
if deviation ⇒ inconsistent

1 absolute idea will not apply here.

They will talk about  
common sense  
(1) our 2)  
(2) sensed commonly



if you deviate from common sense, then you will have hard time.

→

Ideas: sensations, perception

↳ 2 types: Simple ideas / Complex ideas

my mind receive these simple ideas passively.

(Mind: sleeping)

ex: its very humid today, here no role of Mind.

had mind actively created it => they will be Rationalist.

story: worker

↓  
ideal

↓  
truck comes of clay

↓  
got to work to make a pot.

} is this pot anything apart from clay?

No.

table: wood

what actually he got? clay / pot / Both.

pot: it is nothing but | clay

crushed: got reduced to it  
clay, only to that clay you gave a shape. But i only experienced clay.

similarly my mind passively receives, simple idea.

discrete, unorganised, non-synthesised, scattered

workers got clay passively  
|  
Raw material

Sleeping → Active.

Similarly, workers in my mind sleeping. & moment i get sensations. they will get active & will work upon this:-

analysis, synthesising, relation

organised.

transformed into complex ideas by my mind actively.



We experience Only and Only Simple idea.

∴ Complex idea =  $\Sigma$  simple ideas (properly arranged)

pot =  $\Sigma$  clay.

⇒ Our entire knowledge made up of simple ideas.

26 alphabets → entire literature { organized  
re-arranged.

Simple ideas are the basic unit of everything.

Locke: Break fast: mind got simple ideas / sensations of  
Redness, softness, sweetness, roundness

and it got active and started working on it and  
transforms it into a complex idea of Apple.

is Locke experiencing Apple? - No

he " " " only sweetness, while eating.

Resting on table, what is he experiencing: hardness

" " not " table.

Someone asked him what is apple?

support of qualities



because I am not experiencing it.

what is that support?

"I know not what"

seeds of  
scepticism

Knowledge

S/

exp

Ration-  
may help.



⇒ I know there is something, but I don't know what is that.

because I am not experiencing it.

Is he experiencing table, board, <sup>material</sup> world - No

"" accepting it "" "" "" - Yes

sem 1 ∴ you accept what you are not experiencing

⇒ INCONSISTENT

-x Complex idea → Substance: supposed support of qualities

- Not in itself for ""

∴ I know not what'

↑

Q'n will come on it

He becomes inconsistent ∴ he believes in substance.

Supposing: — act of thinking

⇒ you are accepting substance on the compulsion of thought you should have direct experience.

AR class → hidden AC

supposed support of this cold Air.

I am not experiencing AC but I have to accept it.



Ex  
pen - supposed support of 20 qualities.

Locke throw them still there remains something which was there support.

—x —x —x —x —x —x —

Substance

Primary Qualities

Secondary Qualities

· Remain in Object only  
exist " " "

→ produced by the  
Virtue of PQ, dependent on them.

- objective, objectified

Colour, touch, smell,  
taste, sound.

eg: Solidity, extension, shape

→ don't exist in the object

→ They are subjective  
i.e. dependent on experiences,  
perceiver.

- Variable.

→ when PQ change, SQ also  
change.

m: almond

fire - hand - pain

→  
inconsistency no. 2



Because, based upon thinking only. you make this distinction.

ex:  
solidity can't be known without touch.  
extension " " " " colour  
taste " " " " eating it.

⇒ Both are simultaneous and overlapping experience doesn't justify this distinction.

⇒ Primary qualities are also subjective.  
ie extension gets changed if the experiences change

□  $\frac{2m}{200m}$  different.

-x -x -x -x -

3) Locke: There are different types of knowledge

(1) intuitive (2) demonstrative (3) sensitive only ✓

[ Rationalist deductive but you should believe in induction  
⇒ inconsistent

-x -x -x -x -

4) sensitivity has limitations. (Locke said)

⇒ again you become inconsistent ∴ somewhere down the line you believe in Rat history

5) God ✓ Only by intuition  
↳ be accepted on Rational ground.

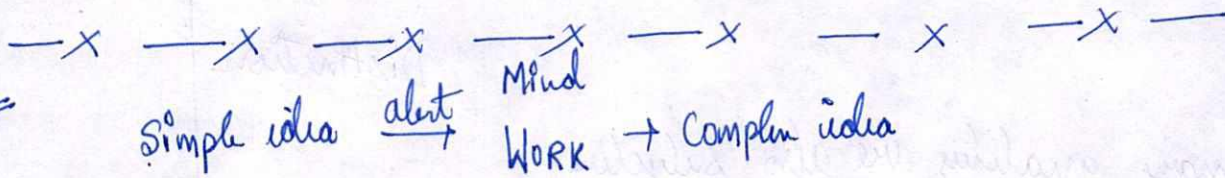


Inconsistent empiricist philosopher: Locke

↑  
Father of empiricism

Locke could not take that bold step of saying directly 'No'.  
ex: There is no table

support  
support



all my knowledge confined to the ideas present in my mind and that idea is complem idea

eg - complem idea of Pen

AR

Oh! i got SI <sup>for outside</sup> → " → " ⇒ outside there should be similar thing <sup>copy</sup>; then he says pen exist inspite of the fact that he is not exp. it

⇒ There is someone sending SI from outside

copy of outside pen  
i infer the existence of

✓  
i am not experiencing true  
but i have a copy then i infer that true exist, without exp it.

pen ↑  
copy theory  
'Representation theory'

This is called as infallibility theory



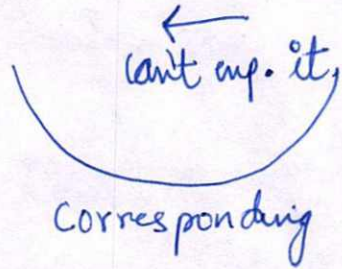
Bahaye anumanayusala  
external inference

Satantrik & chool  
i.e. Th. of infeasibility of  
objects.

(Now you  
study it)

inconsistency no. 6. - ∴ can't be Verified

copy of pen infer outside pen



Q) how do we verify that this is the copy of this,  
since i can't experience this.

(∴ it can be duster also)

-x

Locke deviated from empiricism and got inclined to  
Rationalism.

Locke should  
be through.

- Revise Locke



6th Chapter

“ Yoginam api Sarvesam  
mad-gatmantar-atmana  
braddhavan bhjate yo mam  
sa me yuktatamo matah ”

“ And of all yogis, he who always abides in Me with  
great faith, worshiping Me in transcendental  
loving service, is most intimately united with Me  
in yoga and is the highest of all. ”



1) substance: supposed support of qualities

Thinking  
compulsion of thought

emp: " " emp.

am i emp. this table? No

do i accept this? Yes

what is table → supposed support

He accept table / ent. world on which basis, ∴ not emp?

supposition ⇒ inconsistent

|                     |   |                     |                              |
|---------------------|---|---------------------|------------------------------|
| 2) <u>Qualities</u> | : | Primary (Objective) | Secondary (Subjective)       |
|                     |   | solidarity          | touch                        |
|                     |   | ent.                | Colour                       |
|                     |   | Shape               | Smell                        |
|                     |   |                     | taste                        |
|                     |   |                     | sg depend on PO              |
|                     |   |                     | if PO change, sg also change |
|                     |   |                     | ex: almond crush             |

3) Knowledge

Intuitive

Dem.

Sens.

Rat

↓  
x

✓

lumen Naturale

AR clear and distinct

(4) God: accept.  
on rational ground,  
intuitive knowledge

(5) copy theory / Rep. th

Verification x

∴ my mind can't emp outside thing.

like i have complex idea of Univ - i infer from that copy ; Buddhist - Basya anuvada



## EMPRICISM

It believes empiricism is the ultimate source of knowledge.  
It is also known as A-posteriori th. of "✓"

### John Locke

John Locke, father of modern empiricism, presents a critic of nativism i.e. th. of innate ideas.

He gives th. of tabula Rasa i.e. child's mind at the time of birth is blank slate i.e. matter of knowledge comes from outside the mind.

### Theory of knowledge

Having eliminated the possibility of innate knowledge, Locke says that all our knowledge is built up from ideas i.e. simple ideas & complex ideas.

An mind passively receives simple ideas which are discrete, random, unorganised, unanimated etc.

Immediately mind actively combines them into complex ideas. i.e. simple ideas are organised, animated, conceptualised etc.



All our knowledge is made up of simple ideas,  
Just as entire literature is fundamentally  
made up of alphabets.

Locke envisages complex idea of substance is  
made up from simple ideas is not experienced  
yet Locke accepts it and defines it as supposed  
support of qualities. About support he says

'I know, not what'

Is Locke a consistent philosopher

Locke though an empiricist has deviated from  
empiricism at various points, hence becomes inconsistent  
such as

- 1) He admits substance on the compulsion of thought  
rather than by the "experience"  
He defines substance as supposed support of qualities  
but supposition is an act of thinking.
- 2) His distinction b/w primary and secondary  
qualities is not empirically justifiable.



Primary qualities can't be known w/o SQ.

Moreover this experience is simultaneous & overlapping.

As an empiricist he should have accepted only sensitive knowledge i.e. based upon experience.

He accepts God on the rational ground.

There is no empirical justification for admitting the existence of external things. He says that we infer the external things from the copy or representation present in the Mind i.e. there is correspondence b'n our ideas and the things in the external world.

However it is not justifiable because we can't verify the correspondance, as he himself says that our mind can never reach out to the things.

# Locke's representation th. can be compared with the Bahiya Anumayavade of Santantrik School of Buddhism



Locke: i am accepting the external world (material world) but i don't experience it.

# BERKELEY

(1) say that table doesn't exist and you are resting on an idea, i.e. of hardness.

But once you are not exp., plz don't accept it.

i.e. SUPPOSITION X REJECTION ✓

(2) one experience says that PQ | SQ  
simultaneous overlap

say Both PQ and SQ are subjective. (3) Hence no distinction b'n PQ and SQ

AR

OBJECT  $\equiv$  QUALITIES

QUALITIES  $\equiv$  Ideas / Sensations

$\Rightarrow$  Object  $\equiv$  Sensations  
 $\hookrightarrow$  exist in Mind

sensations requires sensor

Fan, Table, Bus, internal world  $\rightarrow$  exist in Mind.

$\Rightarrow$  Everything exists in the Mind  $\Rightarrow$  nothing exists outside Mind



To be is to be perceived

Objects  
Σ Sensations

Esse Est Percipi

If there is anything existing in the world, it is nothing more than sensations / perceptions and these s/p exist in mind.

A thing ~~exists~~ exists but not being perceived X self contradictory

word

EXISTENCE  $\implies$  Being perceived

This table exists in Mind.

<sup>-x</sup> Locke: — Apple is supposed support of 20 qualities.

Berkeley: this  $\rightarrow$  is not outside  
it is inside i.e. Mind.

Remove 20 qualities  $\rightarrow$  then nothing remains

Qualities  $\rightarrow$  subjective  $\implies$  depend on the observer

$\implies$  [No Mind  $\implies$  No pen/table etc]

B Table is nothing apart from these 20 qualities  
|  
Complex idea  $\longleftarrow$   $\Sigma$  Simple ideas  
|  
 $\hookrightarrow$  in Mind



There has to be some sensor, else self contradiction.

Some 1

this table is sounding?

B i never refused sound, hardness.

↳ it can't exist without mind. ∴ its support is mind.

Nature projection of Mind,  
it has no indep. existence.

Some 1

what is causing this pain? (stone-leg)

B i never refused hardness  
so it will pain.

fracture

—x

B <sup>locke</sup>

Reject | Remained distinction

—x —x —x —x

1) Percipi is not personal

A thing exist then it must be either perceived by me or someone else. He never said that if i don't see then it will not exist. — [class-chair]

But percipient should be there.

2) Percipi is not limited to time

past, present, future → it will be perceived.

[ Existence → being perceived. ]

Pain ≠ fire

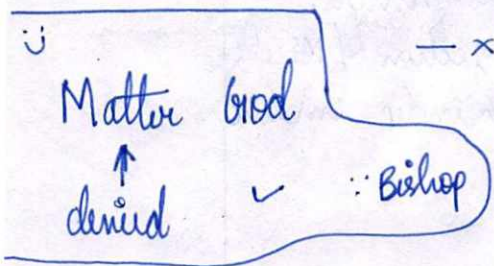
subject ✓ (percipient)



Night - ?

3) ultimate perception: God — ultimate perception

“ permanence of the things — one short note came continued ”



This world is not fancy, only its support is Mind.

Dreams: false / illusory world + free will

This world is in the Mind of God so he is enjoying the free will. We can't.

4) Distinction between Real objects and Images

↑ Table etc

creation of ↓

Infinite Mind      Finite Mind

5) Apart from the ideas present in mind ~~are~~, there are other things also present.

Notions: self awareness

Hand → Σ qualities

other minds, God etc [pre supposed]

structure of universe, Memory etc. already exist

i am just intending disunion of Locke for this external world.



6) Objects confirm knowledge,  
knowledge confirms object

-x -x -x -

Tends against common sense, doubts and he clarified  
himself:

- 1) Permanence
- 2) Real objects and images
- 3) Do we eat/drink ideas?

only psychological difficulties in digesting it.

-x -x -x -x -x -

## 1) Refutation of materialism

This external world is projection of Mind, dependent on  
Mind  
no independent existence

Me you or God

2) SUBJECTIVE  
Idealism: Everything is dependent on Mind.  
↑  
Berkeley Reality is mental.

World merely projection of vjñāna - Vijnanada School.  
ideas

When i see things from Gods P.O.V → objective idealism  
↓  
its Real object  
↓  
NO variability  
∴ i can't change  
me - it.

⑩  
always  
think  
with the  
phil. and  
always talk  
with common  
people.

Realism:

Jainas 6  
Sankhya 2  
Vaisnava 7



### 3) Established Theism

#### Berkeley

Esse Est Percipi

literally it means, to be is to be perceived i.e. existence implies being perceived.

The word existence of an object is nothing more than perception. To say a thing exist but not being perceived would be clear contradiction.

His purpose was to establish a direct and simple relation between our knowledge and the known world.

Berkeley argues that he has combined the best elements of philosophical reasoning and common sense.

Some fundamental elements implicit in the theory are

- 1) ideas, feelings, images have no existence apart from our mind.
- 2) Percipi is not personal i.e. he avoids the fallacy of solipsism i.e. self / ego centred



Percepti is not limited to time.

ultimate perception is by God.

Theory of Notions.

He says that apart from ideas in our mind.

There are also certain notions such as awareness of the self, structure of the world, Notion of God.

Object confirms knowledge and knowledge confirms object i.e. he doesn't accept any difference between objects and knowledge of it.

If objects fail to exist without being perceived then how it retains its existence. Berkeley

replied that ultimate perception is by the infinite mind. Because of that only things maintain their permanence.

He makes difference between real objects and images i.e. they are the products of infinite mind and finite mind respectively.

Do we eat & drink ideas, Berkeley says that there is nothing wrong except psychological difficulty.



# Berkeley theory of *Esse Est percipi* is deduced from the Locke's arguments such as

- 1) Locke has accepted substance, even in the absence of its experience, Berkeley rejects that and says that, it is the mind only which is the support of qualities.
- 2) Berkeley denies the distinction b/w P & S. He says that even primary qualities are subjective.
- 3) Locke says matter is inactive but Berkeley refutes it & says that how can inactive matter create ideas hence, ideas arise from active Soul.<sup>22</sup>
- 4) Berkeley says  
~~Just~~ Objects are nothing but qualities  
Qualities are nothing but perception  
Therefore objects are nothing but perception i.e.  
*Esse Est percipi*.



# Implications of the theory

how Berkeley  
Refutes Materialism

Q<sub>3</sub> may cons

## 1) Refutation of materialism

- (i) PG too are subjective
- (ii) Berkeley rejects Lockes substance
- (iii) Inactive matter can't give rise to ideas
- (iv) Materialism contradicts religion

2) Subjective idealism i.e. nature is merely projection of mind and has no existence of its own i.e. he led down his belief in finite and infinite mind, these ideas, images & Real objects.

It is the monistic metaphysical doctrine that only minds and mental contents exist.

It can be compared with the Advaita or Yogachara school of Buddhism

## 3) Establishment of Theism.

### Critical comments

- Moore → Realist : Refutation of idealism  
→ Common sense : defense of common sense

thing - mind - idea  
- Real



still problems with Berkeley:

- 1) God
- 2) Mind

-x    -x    -

Locke

substance  
- supposed

primary - second.

Mind

God

Matter

Berkeley

X ideas

X

✓

✓

X

Active Soul?

Hume

X

X

X

X

X

- i am getting only  
the exp. of sensations.  
=> only sensations  
exist  
nothing else.

certain  
knowledge X  
skeptical?

CLIMAX

Rationalism - Climax - Monad: windowless  
world in miniature.

Dogmatism (uncritical)

"castles in air"

when you overemphasize one thing => these  
problems arise.



subjective idealism, Berkeley: Mind, Good

Hume: true empiricism, will extend Berkeley's argument.

HUME → Impression and ideas → copy and memory  
↓  
Immediate direct and lively

Self: Personal identity  
philosophers accept  
eternal  
immortal  
unchanging  
permanent

Hume  
↓  
Then I should be able to experience it.  
'Let me explore it inside me'

Impression came, short lived, go away  
↓  
left behind their copy  
i.e. ideas (copy)  
↓  
These later become memory

and associate with eg: heat, fire each other.

similar ideas remain together

self: Figment of imagination  
philosophical fiction  
bundle of sensations

Whenever I introspect / probe my so called self I come up with fluting sensations which are coming and going.  
↑  
n number

Then I will explore that is there any eternal, unchanging things in these individual sensations

But I don't find any eternal element into them, they just come and go. Hence there is NO SELF → eternal, immortal apart from fluting sensations.



Then what is self according to you?

self: Bundle of sensations  
mental functions

Thought defying  
Rapidly

0000

Ind./fleeting  
sensations

Then why these people consider an eternal self.

Because Rapidly  
continuity } illusion of unity  
steadily }

ex: River  
Modern Cinema

Hence, he also refused Mind

Then what exists in this world?

Impressions and ideas

He Buddha  
Common [ - Ksanikvada  
- Nairatavada  
Rebirth  
diff. [ Bodhi - ultimate  
Reality

1) from ~~there~~ where they are coming?

No comment

∴ no backfoot (hocks)

diff.

Common [ Caruaka  
No self.  
But he accepts  
matter and identify  
it with body.  
diff. [ Home → No Body

NO SELF



## Hume

Regarded as the most radical empiricist

He behaves as a true empiricist and doesn't accept anything which is not based on experience.

He has given the doctrine of Impressions and Ideas

### Impressions:

They are direct, immediate, lively and forceful products of experience

### Ideas

They are copies of the impressions

Ideas are thoughts, beliefs or memories that we connect to our impressions.

each of our ideas and impressions is entirely separable.

we use our mental operations, to link ideas to each other in <sup>one of the</sup> 2 ways. i.e. resemblance, contiguity and cause & effect.

### Self / personal identity

The arguments that Berkeley has used to refute the material substance are deduced by Hume in disproving the existence of self



Locke has accepted substance on the basis of supposition but it was rejected by Berkeley. However at the same time he went against his own theory by accepting self.

It is here Hume carry this half way empiricism to its logical culmination.

Hume says there is no self like that of unchanging, eternal and absolute. He says that whenever i look into my so called self i come across with individual and fleeting sensations and fails to comprehend any absolute self.

Hume says that we don't have an impression of the self. The persistent immortal unchanging and absolute self are merely philosophical fictions.

'Fragments of imagination'

self is nothing more than a bundle of differing sensations i.e collection of mental functions. which come and go with thought defying rapidity.



such continuous and steady flow of individual sensations  
creates an illusion of unity.

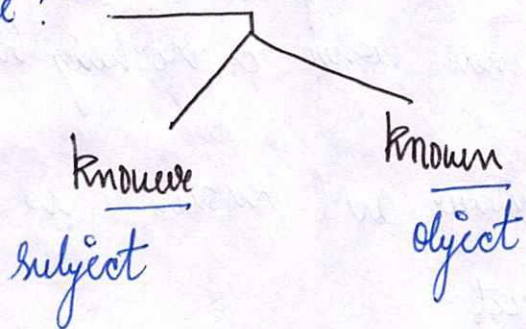
-x -x -x -x -x -x -x

### CRITICIS:

1) You gave a bundle / concretised of psychological feelings  
from  
experience w/o consciousness

not possible  
ex: table can't feel pain.

2) Knowledge:



The person who is searching is himself the knower i.e. self.

i am searching myself as an object, duality must be there.

Movies show: After every show, movie is changing but the screen remains there.

The tendencies have a permanent background → self.

The very knowing process is itself proving the knower i.e. self.



3) Memory : it pre-supposes permanent ~~the~~ entity

4) Process of knowing :

synthesizing element which perform the job of analysing, articulation etc  
is self

### Criticism

Hume makes bundle of psychological feelings which are nothing but experience. which in itself can't be experienced without consciousness. ~~conn~~ is nothing but self.

Hume is confused between knower and known i.e. he is searching subject as an object.

Memory can't be explained.

Even association of ideas can't be explained in the absence of permanent self.

It fails to explain - Homogeneity and proximity in experience.

It can't explain the process of knowing.



~~necessity~~

Causality

cause-effect

How?

1) a-priori reasoning

X

2) demonstration

X in maths only

3) observation / experience  
✓ sound alternative

m: Fire causes heat.

1st time 1X  
2X  
3✓

Nature

Philosophical

cause  $\xrightarrow{\text{necessarily}}$  effect  
invariable

scientific

↓  
Probability

1) exp / obs.  $\neq$  Invariability  
necessity

○ → heat  
Fire

show me a element in fire  
which will necessarily lead  
to heat. <sup>power</sup>

2) Internal experience  $\neq$  invariability

3) cause-effect:  
succession  
antecedent - consequent

Philo

"a causes b"

↓

'a necessarily causes 'b'

'a is followed by 'b'

Home

4) habitual / custom  
inapt effect

Necessity lies in mind

Nature + full of possibility  
and probability



Home can compare with

Lawaka

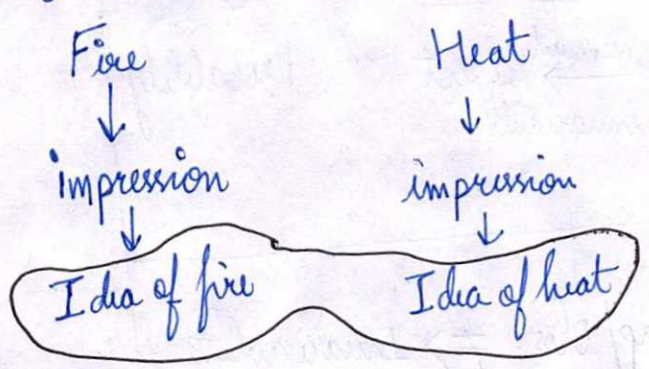
but

body matter  
↳ atoms

Impressions and ideas

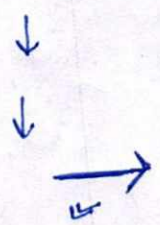
How my mind impact?

5)



due to frequent observations. Association or conjugation of Ideas.

after 2 years



Law of association of Ideas

Home not denying cause and effect but necessity

Asatk anyanoda

Cignath  
Adv

attitude  
Credit



## Cause and effect

Hume analysis the cause and effect relationship.

He says that a-priori reasoning and demonstration are not the sound ways of knowing the Rel<sup>n</sup> of C & E.

Valid means is obs. and Exp.

He criticizes philosophical conception of causality i.e. cause and effect have necessary and invariable relationship.

He analysis such conception and makes following conclusions.

- 1) Sensory experience doesn't establish the invariability of causal relation because when we see a thing for the first time, we are not aware that what effect it will give.
- 2) Invariability is not proved even by internal experience.
- 3) Basis of causality is habit and custom. i.e. belief in causal rel<sup>n</sup> is psychological necessity.
- 4) Cause and effect are just antecedent, consequent i.e. succession but not of necessity.
- 5) Causal relation is a factual relation and not the logical Rel<sup>n</sup>.
- 6) Since it is factual, it is contingent.



7) He explains causality on the basis of law of association of ideas. He says frequent observation of cause & effect in succession, leads to the conjunction of ideas of cause & effect in our mind.

so, when there is impression of cause, it recalls to our mind the idea of effect.

Hence Hume asserts

"Necessity exists in our mind & not in Nature".

All causality judgments are synthetic i.e. predicate is not already there in the subject. Kant has postulated that causality is nothing more than a category of thought.



1) Rational psychology ✗

empirical/phenomenal self

↑  
Bundle of sensations

2) Rational cosmology ✗

metaphysical entity, source of  
I & I ✗

i only found this world i.e.  
I & Imp.

3) Rational theology ✗

No God

4) Knowledge of philosophy ✗

(i) Definite and Non-factual - Maths

(ii) Indefinite and factual - Science

Philosophers claim to give: definite and factual ✗  
AR God, self ↗ Contradictory ↖

God with  
transcendence  
↓  
existence?  
How

5) Invariable/necessity ✗

only in  
mind

✗ Negative/destructive ⇒ SKEPTICISM

Home: skeptic philosopher

↓  
skepticism is my convenient weapon to demolish  
Rationalists who were dogmatic



these skeptic arguments →

Awakened Kant from his dogmatic slumber and he started analyzing Rationalism/empiricism. earlier he was a Rationalist.

Kant  
↳ doing nothing but answering Hume 1 by 1.  
↳ Reconciles Rationalism and empiricism.

exam

Q<sup>n</sup> on Hume → connect with Kant and vice-versa.

Skepticism: All our knowledge is probable.

seeds

supposed support.

Points don't miss any depth.

Hume 'I know not what' : support

— x — x —

Q) Total skeptic? - No  
↳ self-contradictory

at least he is saying that those don't exist

Hume link b/w earlier philo & Kant.

Q) Construct aspects?

- 1) Impressions and ideas
- 2) law of association
- 3) Imagination
- 4) Relation (ideas)

Philo: he is a mitigated skeptic academic

out of campus  
skepticism vanishes  
my puff of cigar.



## Skepticism

" is the philosophy according to which knowledge of ultimate reality is impossible. It says that all our knowledge is probable and particular.

Pure empiricism of Hume results into skepticism in philosophy.

seeds of skepticism are found in the Locke's philosophy i.e. when he says about the support. 'I know not what'

He is considered skeptic because

- 1) critical -ve elements and destructive philosophy is widespread in his system.
- 2) It provides him a convenient weapon of attack against rationalist.
- 3) He says knowledge of phis is not possible.
- 4) Invariability/necessity of causality " "
- 5) Rational psychology is " "
- 6) " cosmology " " "
- 7) " Theology " " "



However he is not total skeptic bcz total skepticism is self contradictory -

In fact he has also given a construction philo of empiricism, such as

- 1) doctrine of impressions & ideas
- 2) laws of association of ideas
- 3) Theory of imagination
- 4) Theory of Relations

— x    — x    — x    — x    —

Qn still remains

How our knowledge is formed?

Rationalist → dogmatic

empiricist → skeptic, they are also dogmatic

in this background Kant comes to synthesise and reconcile them.

is Hume skeptic?

Yes - { ≡

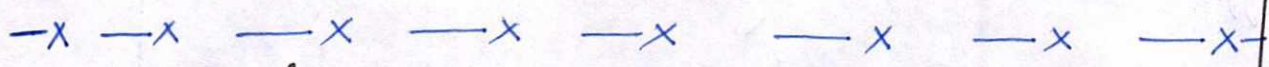
No - { ≡

argued by Kant  
↑  
mention him



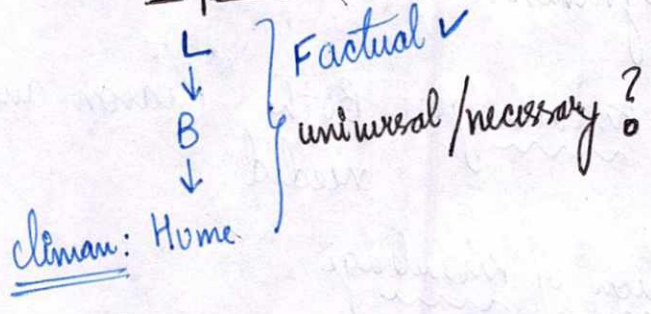
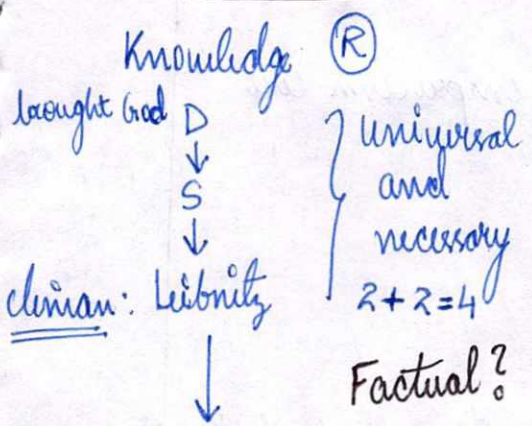
BG 2.38

Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat - and by so doing you shall never incur sin.



Rationalism

Empiricism



still on remains, "what is knowledge and how it is formed"

KANT

(R) → Dogmatism

(E) → Skepticism

Locke → dogmatism

(R): castle in air ∴ unaided by experience



# KANT: "Critique"

He applied critical methodology to philosophy

Ⓡ  $\xrightarrow{\text{accept}}$  Reason ✓  
 $\xrightarrow{\text{deny}}$  empiricism ✗

ⓔ  $\xrightarrow{\text{accept}}$  experience ✓  
 $\xrightarrow{\text{deny}}$  Reason ✗

Both's affirmation ✓ denial ✗

Kant: Synthesis, Reconcile

1) Define knowledge: Both Reason and empiricism are needed

2) Formation of knowledge

-x -x -

Kant's main aim was to define scientific knowledge (∴ Maths, Physics, grammar)

must be satisfied

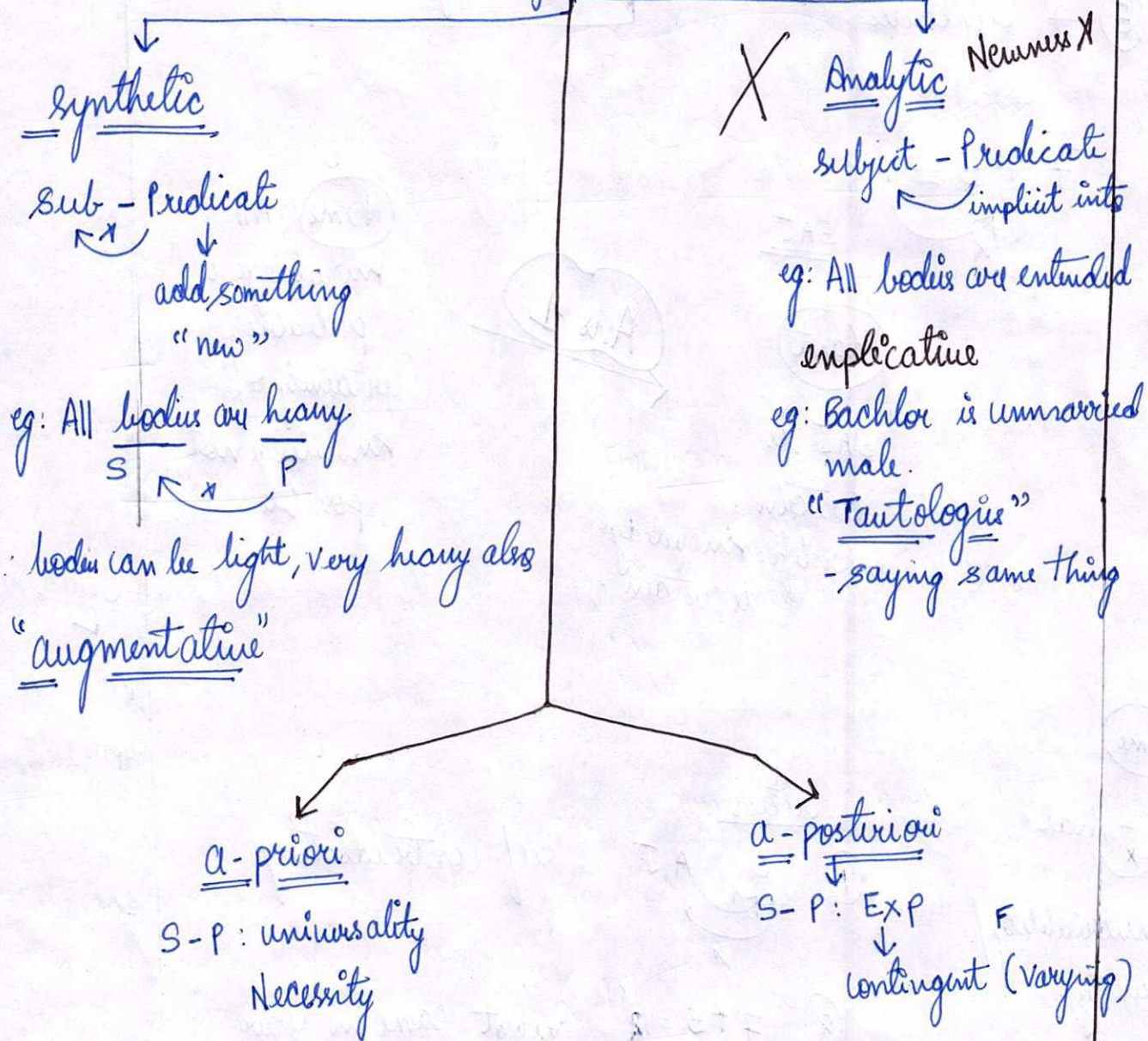
- ↓
- ① Universality
  - ② Necessity
  - ③ Newness / Novelty

-x -x -x -x -x -x -x



# KNOWLEDGE

Judgment



=> 4 types

Analytic a-priori

" a-posteriori

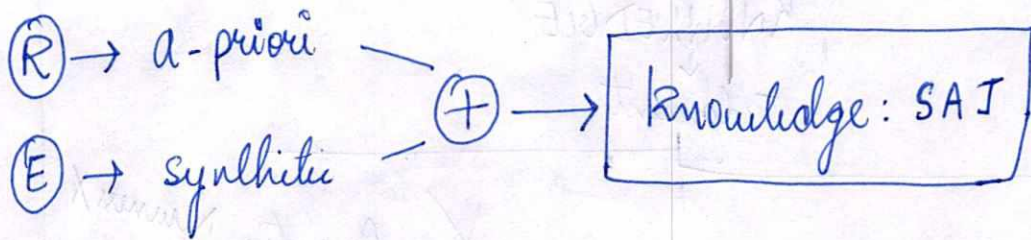
Synthetic - a-posteriori X Newness ✓ univ/necess X  
syn

Synthetic - a-priori ✓ Newness " ✓  
syn a-priori

Knowledge: SAJ

Scientific knowledge found in science & maths





eg:  $7 + 5 = 12$

$\swarrow$   
 $\searrow$

$\text{SAJ}$

$\textcircled{\text{Kant}}$

SAJ is certain.  
Scientific knowledge is certain.

Ans 1

$\textcircled{\text{Hume}}$ : All knowledge is probable, certainty of knowledge not possible

$\textcircled{\text{Hume}}$

Fire - Heat

no invariability/necessity.

Kant - Yes it's synthetic

but since it's V/N causes heat a-priori

$\Rightarrow$  SAJ

Critics

① S A J

self contradictory

②  $7 + 5 = 12$

what came in your mind

12 already there in  $7 + 5$ .

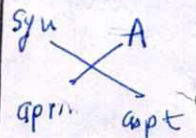
$\Rightarrow$  SAJ never possible

■ Kant:  $7 \textcircled{+} 5 = 12$

processing

12 comes out only after processing.

Critics





# KANT

Kant's philosophy is known as critique because he applied critical method to philosophical problems.

His philosophy is also known as Copernicus revolution because

- 1) Answer to our philosophical problems lies in the examination of our mental faculties rather than metaphysical speculation.
- 2) Mind is not passive, it actively shapes our perception of reality.
- 3) He shifts focus from metaphysics towards epistemology.
- 4) He reconciles competing traditions of Rationalism and empiricism. He does so by
  - (i) defining scientific knowledge
  - (ii) by showing the formation of knowledge.

Possibility of SAT:

The real problem of Kant was to explain scientific knowledge.

Knowledge must have atleast 3 elements

Necessity, universality & Newness.



He criticises Rationalist and empiricist only on  
1 aspect of knowledge.

Further he says that both are right in what  
they say but wrong in what they deny.

Knowledge is Judgment & J is of 2 types

- 1) Synthetic i.e. predicate is not in the subject  
i.e. they add something new.
- 2) Analytic i.e. devoid of newness i.e. they are merely  
tautologies.

He makes distinction between a posteriori i.e. connections  
b/w subject and predicate is factual

a-priori connects " " " necessary and universal.  
b/w

Combining these, 4 Judgements are achieved.

However Kant was interested in Synthetic A priori  
Judgement.

He says that it is proper knowledge because it  
satisfies all 3 conditions. At the same time  
he successfully reconciles Rationalism &  
empiricism.



Synthetic is contribution of empiricism & a-priori is that of Rationalism

Hence knowledge is a system of SAT

ex:  $7+5=12$

Kant attempted to show that there are a-priori elements in knowledge which are not derived from experiences yet enhances empirical knowledge.

SAT don't apply to metaphysics. Hence Metaphysics as a science is not possible.

However Kant's view is subject to criticism. It is said that SAT are not possible and Kant is confused b'n psychologic thinking & logical thinking.

critic Analytic  
A-priori - ~~not~~  
same

All analytic  
are a-priori  
but not vice-versa.

There are things which are not based on exp but  $\uparrow$  my know that's why in case a-priori

②

SAT = meta

NV

V/NX

$\Rightarrow$  metaphysics as a science not possible



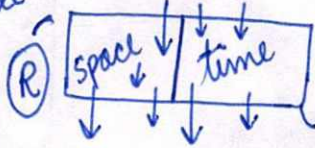




ⒺⓂⓂ both contributing

ⓂⓂⓂⓂ Ⓔ empiricism

∴ they are innate



sensations: spaced and timed like Radar

knowledge is yet to be formed.

II Understanding: discrete sensations which are spaced and time, how to be organised to become knowledge. → SAT

Ex Pop → mould → statue

how many different statues he can make?

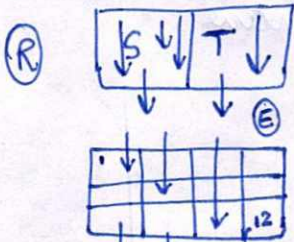
= Moulds eg = 20

sensation → Mould → knowledge

i ask for 21<sup>st</sup> thing → not possible ∴ no mould.

similarly at the level of understanding. we have certain moulds which he calls categories and they are innate.

ⓂⓂⓂⓂ Ⓔ



sensations moulded, organised

moulds/categories innate/a-priori

\* SAT: Knowledge

How many types of moulds i have?

= types of knowledge

↓ = types of Judgements

↑ = # of moulds innate

Ⓐ: 12 Judgements

⇒ 12 types of knowledge

⇒ 12 types of moulds



clay without mould - Blind  
mould w/o clay - empty

Concept w/o percepts - empty

percept w/o concept - Blind  
clay mould

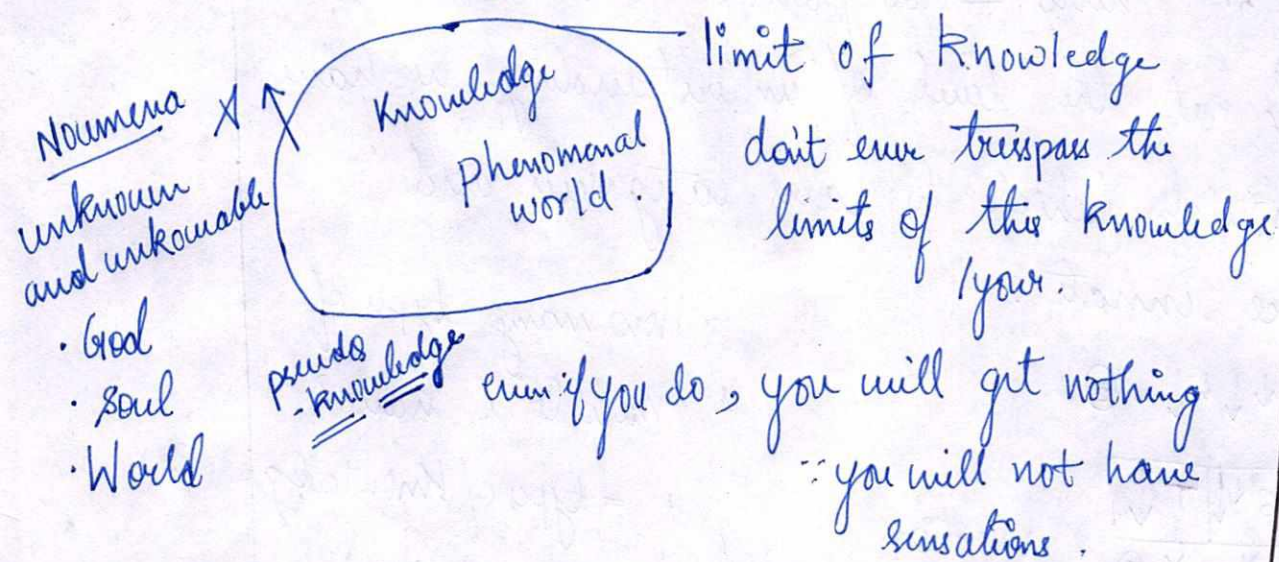
—X —X —X —X —X —X —  
what things i can know?

whose sensations i can have.

⇒ "MY KNOWLEDGE IS CONFINED  
TO SENSES / SENSUAL WORLD."

sensation

↓  
S&T  
↓  
mould  
↓  
done



That world is unknown and unknowable ∴ your  
Radar system is not compatible.

Kant's criticism → the existence of God.

↳ Religious

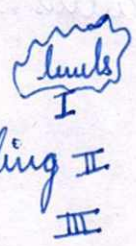




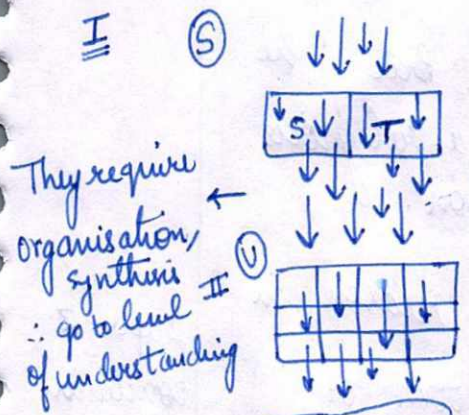
RECAP

AR

" Knowledge : senses  
 understanding II  
 Reason III

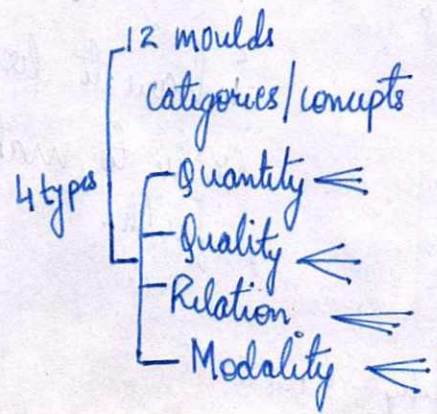


LOCKE : SI  
 Nyaya : Nirvakalpa



spent time but not organised  
 S, T → imati, a-priori within us.

$J = K = SAJ$



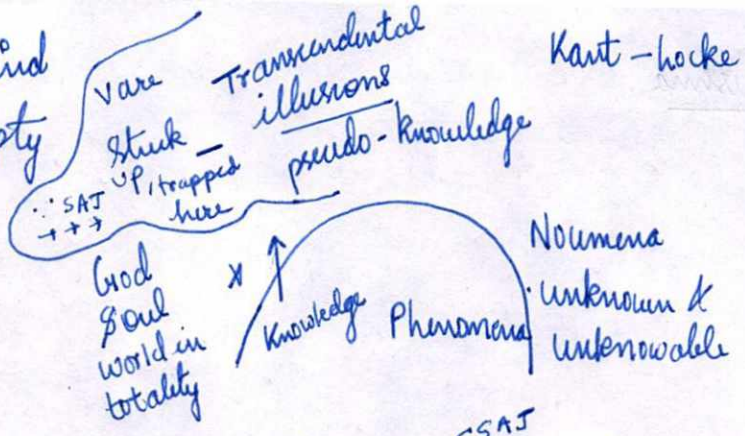
(12 Know  
 12 Judgements  
 = 12 moulds)

Ⓡ, Ⓢ playing equal Role.



Percepts w/o concepts : Blind  
 Concepts w/o percepts : empty

↑  
 Moulds  
 ↑  
 clay



Locke & Kant  
 Comparative  
 Can may come

→ we have knowledge of  
 Vyahvarik not Parmarthik  
 ↑  
 Man can't have

Hume ans → Kant

# Rational theology & cosmology not possible ans → There, but we can't know

# if it were true i would have exp. it ans → Our radar is not capable (sensations are there)

Kant philo speculation Shift → critical methodology

Kant  
 Criticism  
 on existence  
 of god  
 ↑  
 Best arguments

you better understand the mental faculties  
 don't try to go beyond your limits.

But ∴ he was a religious person.

you go → it's not ← Bring SAT, it's pseudo-knowledge

you have nothing to do with it. → concerned with conscience, inner.

When faith comes, all these things become useless.

i have to destroy reason, in order to make room for faith.

paper-2  
 conclusion  
 phil. of Religion  
 ↓  
 and with Faith.

he should prove who has no / less faith. but i have so why should i?

you can't disprove i can't prove



God  $\xrightarrow{\text{logic}}$  pseudo-knowledge  
 $\xrightarrow{\text{Faith}}$  knowledge

Synthesis, Reconciler  
 $\rightarrow$  again reconciled

every gm  
is a new  
ball.  
Fresh

—x —x —x —x —x —

Formation of knowledge

"All our knowledge begins with senses  
proceeds to

Hence, mind operates at three levels level of sensibility,  
understanding and reason.

1) level of sensibility:

at this level we get sensations which are discrete  
unorganised, unrelated, unassimilated

However sensibility receives these bare sensations through  
the two doors or gateways or moulds i.e. space and  
time. They are innate and a-priori forms of  
sensibility.

But knowledge is not formed because still they are  
unorganised, for knowledge they proceed to level of  
understanding.

However even at this level, reason and experience are  
playing equal role



2) level of understanding

it forms judgments by organizing, synthesizing  
then discrete but spaced & timed sensations.

This is done by applying a-priori concepts i.e. categories  
or moulds to the percepts.

Since there are 12 types of knowledge or judgments  
so there are 12 categories. They are a-priori and  
innate.

It is in this sense Kant says

"understanding makes the nature"

AR.

II. → Knowledge

Even at this level Kant shows equal role of  
Rationalism and empiricism.

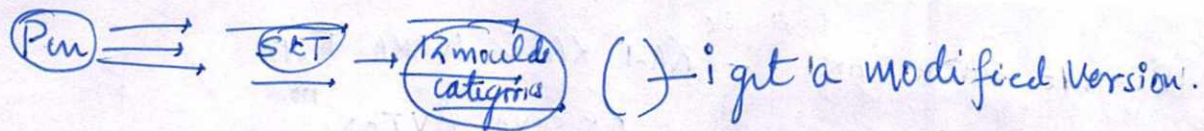
"Percepts without concepts are blind  
& concepts " percepts are empty"

for ex: clay and mould.

quote essay &  
don't attempt

III) level of Reason  
i.e. limits of knowledge





Thing in itself can't be known. i.e. its true nature

When i remove these 2 coverings then only i can know but that i can't do.  $\Rightarrow$  Thing becomes noumenon.

- A philo will come to Remove these coverings

Kant says, our knowledge is confined <sup>only</sup> to phenomena only. Thing in itself can't be known.

Noumena is unknown and unknowable.

However, if we trespass the limits of our knowledge and venture into Noumena, then we fall into pseudo knowledge i.e. transcendental illusions.

However such Kantian philosophy is subject to certain criticism.

AR



"KIRTANIYE SADA HARI" - "KALI KALE NAMA RUPA  
KRISHNA AVTAR"

SPACE and Time: → Short note may come ~~at~~ exam

↳ doors/gateways of (S) → Innate → a-priori concepts  
 ↳ glasses of (S) → human const.

↳ S&T: within us we are not in S/T  
 ↳ subjective forms of (S)  
 ∴ they are inside me ⇒ depend on me.

↳ S&T can give knowledge of Vyakharik level but not of Parmarthik level.  
 ↳ but since they are same for all ⇒ become objective.  
 → in same way for all ⇒ "truly objective"

1) S&T are not concepts, but are concepts  
 ↓  
 Concept, conu?  
 ↓  
 Commonness

C C C C C  
 C C C C C  
 Same x  
 Similar ✓  
 by perceiving diff. instances of low & then see universal things which are common.

↓  
 1 in itself  
 Unique indiv.  
 (diff meaning 4m either, quote)

But we can't have such instances of S&T = they are one in itself. ~~Ratna~~

They are not concepts but are unique & individual.  
 They are one in itself

Short note may come 10 marks, Very conceptual



$\Sigma \text{ cows} = \text{cows}$   
but  
 $\neq \text{cowness}$

$\Sigma \text{ space \& time} = \text{space \& time}$

2) sKT are not empirical concepts, rather a-priori concepts.

if they were empirical  $\rightarrow$  factual, variable (contingent)

hence they are universal and necessary

else Maths won't exist.

$\hookrightarrow$  a-priori concepts

They are inside,

if outside  $\rightarrow$   $\neq$  a-priori

$\hookrightarrow$  empirical  $\Rightarrow$  contingent  
Variable

in table outside  
 $\Rightarrow$  prod./dest.

Leibniz: sKT inherent char. of Monad (patial and temporal)

$\Rightarrow$  diff sKT for diff monad.  $\rightarrow$  law of identity of indivisibles.

Kant reconciled: h + Scientific P.O.V

Subj yet obj

## SPACE AND TIME:

According to Kant, sKT are a-priori forms of sensibility. They are the very condition of any perception.

They are within the human constitution. They are like 2 doors/gateways/glass through which sensations pass.



we are not in S & T but S & T are within us.  
Hence they are subjective forms of sensibility.  
However, they are subjective in the same way  
for all, they are truly objective. — GSN may  
com.

However S & T can yield knowledge of phenomena  
only i.e. vyavaharik Reality (satta). They can't  
give us knowledge of Parmarthik level i.e. Noumenon  
i.e. unknown & unknowable.

He explains S & T in 2 ways

(i) Metaphysical exposition :

S & T are not concepts but they are precepts.

They are not empirical precepts but are a-priori  
precepts.

(ii) Transcendental exposition. Through this  
Kant shows that w/o accepting a-priori  
character of space & time. The universality  
and necessity of mathematical statements  
can't be explained.



⑤ tools → s k T ② : spaces and times

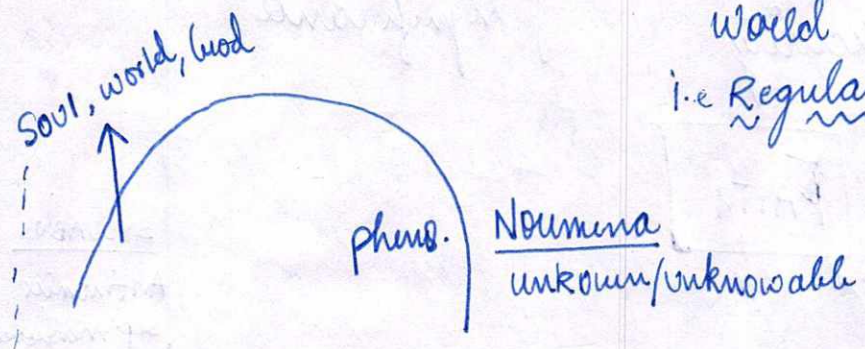
① tools → ⑫ : unifies the concepts

Ⓚ tools → 3 ideas : Regulates the knowledge in order to speculate.

- Ⓞ soul
- Ⓞ world
- Ⓞ God

i.e. venture into Nominal World

i.e. Regulatory function



I can speculate in 4 basis<sup>or</sup> 4 ways (Quantity, Quality, Relation, Modality)

Soul: Paralogism → Transcendental illusion, occurs when we try to surpass knowledge & try to find eternal, ultimate soul  
4 illusory statements acc. to Q, Q, R, M

World: ~~Anti~~ Antinomies → Transcendental illusion related to  
4 illusory

Thesis  
anti-thesis  
⋮  
⋮

God : ideal of pure reason  
4 illusory  
↓  
refers to an individual being



you go proofs in Tml world  $\Rightarrow$  not SAT

They are not a matter of Reason but FAITH.

Some: why we speculate?

K  $\rightarrow$  satisfies my speculative interest  
gives me religious consolation  
" " sense of security

} all these things have pragmatic significance

They clear the way to FAITH

—x —x —

Ideas of Reason: Reason is the faculty which leads human intellect to the whole of <sup>totality of</sup> knowledge.

Just as understanding unifies the sensation in the same way Reason, with the help of 3 ideas unifies the operation of understanding itself.

These 3 ideas are soul world and God.

They have regulatory function but if we consider as constitutive of knowledge then we fall into transcendental illusions.

SYLLABUS

Antinomies  
sep mentioned  
 $\Rightarrow$  they will ask qn



1) Paralogisms: They are the transcendental illusions related to the soul.

They arise because we attempt to know supra-sensible eternal and absolute self.

we get 4 illusory statements according to quantity, quality, Rel<sup>n</sup> and modality.

2) Antinomies: Just as immortal self can't be known

The world as an ultimate reality being supra-sensible is not known.

Any attempt to know this results into illusions known as Antinomies

4 antinomies arise each having thesis, anti thesis

3) Ideal of pure reason: it is not mere idea but refers to an individual known as personal god.

→ ~~Transcendental~~ ideal seeks to prove the existence of god

Transcendental illusions have shown that there is nothing real corresponding to ideas of Reason.

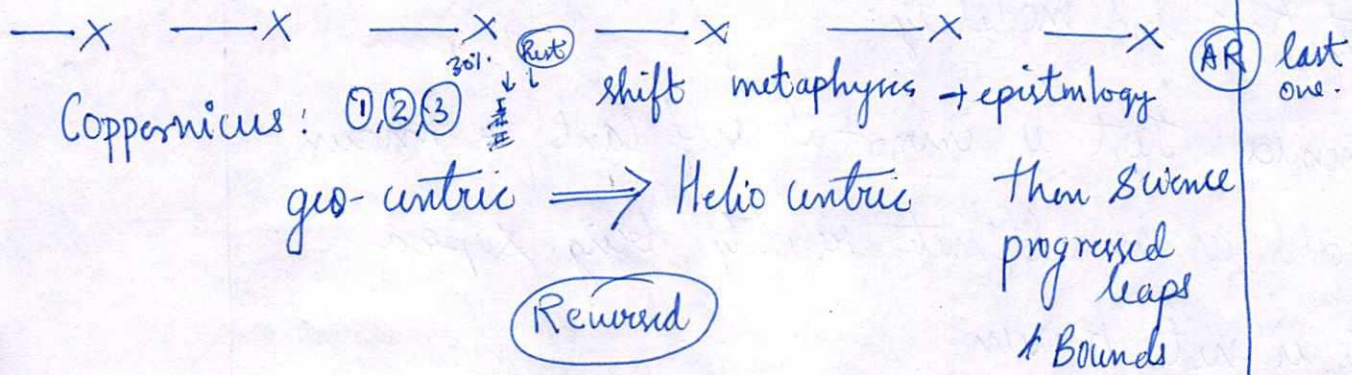
Yet they serve certain purposes such as

- 1) They sustain & further practical & speculative interest
- 2) They offer psychological comfort & consolation
- 3) They are limiting concepts. However, they guide understanding to wider knowledge.

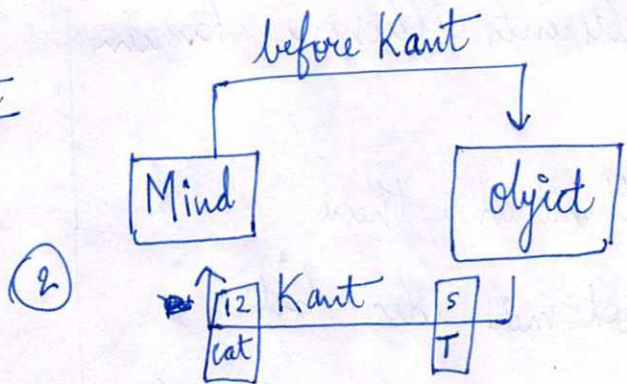


4) sensibility and understanding can guarantee the actual  
 "what is" however reason points to  
 "what ought to be"

5) Finally they pave the way for faith.



Kant



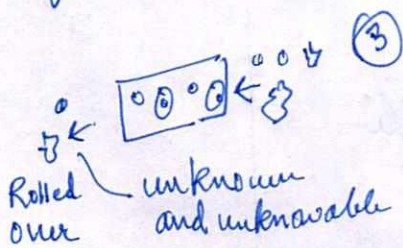
Object has to approach my mind, in order to be known & later

it has to satisfy some conditions.

Yes - known  
 No - you're blown.

① understanding make Nature. not vice versa.  
 12 categories.

eg marble, table, holes



Kant - Agnostic it is there but I don't know what they are  
 Home - my Radar but if I exp - emit => skeptic  
 Radar not fit

11 - Buddha agnostic



nehābhikrama - nāso sti  
pratyanyas na vidyate  
sv-alpam apy anyā dharmanya  
trāyēti mahat bhayāt

BG  
2.40

In this endeavour there is no loss or diminution,  
and a little advancement on this path can  
protect on from the most dangerous types of fear.

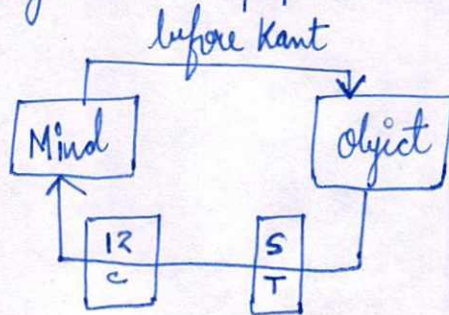
⇒ chant Hare Krishna and Be Happy 😊

—x —x —x —x —x —  
Recap

Kant:

- ) Reconciliator / synthesiser
- ) his philo known as: Critique
- ) Copernicus Revolution - 10/15/20<sup>th</sup> centrie Kantian philosophy
  - understanding makes the nature - not vice versa
  - Reason → object not as pupil but as a judge
  - Reversal

AR



metaphysics → epistemology  
speculation → critical evaluation



\* transcendental idealism: - if gm comes entire K philo.

AR idealism

AR v. imp

Kant → phenomena and noumena  
Both exist

We can never know a thing which is beyond the limitations imposed by the mind.

World is not dependent on mind.

\*



Noumena:

Epistemological skepticism

But only with respect to Noumena

Locke: I know not what

seeds of skepticism

Kant: Noumena there but unknown and unknowable

wrt noumena specify this

\* Agnosticism:

neither acceptance nor denial

They are but what they are we don't know

skeptic: hume

ex: Buddhist: neither theist nor atheist

Jaina: atheist

Kant:

1, 2 gm  
emp. any gm  
↓  
conclude with Kant



## Transcendental idealism

Kant's philosophy is also known as TI.

However, his idealism is different from the traditional notion of idealism.

∴ Kant doesn't deny the existence of an external reality and doesn't even think that ideas are more fundamental than things.

But he argues that we can't ever transcend the limitations imposed by our mind. Hence it implies that only reality we will ever know is the reality of phenomena.

## Agnostic

It is the branch of philosophy which claims that human beings have no faculty for knowing certain ultimate realities.

We know that they are but we don't know what they are.

Hence, things in themselves are unknown and unknowable such doctrine logically follows from his transcendental philosophy.

if  
qm on 12 catg.  
fact 307  
Ref: significant  
SAT, Fok,  
Tull illusions  
Ref of hume



Though in western philosophy he is better known as  
agnostic. However with respect to Naamena it can  
be said that his philosophy ends in epistemological  
scepticism.



# HEGEL

Objective idealism

SI Berkeley  
TI Kant  
OI Hegel

Kant: Noumena → unknown and unknowable

Hegel: All unthinkable could be alone " " "

all thinkable could not be " " "

since you are able to think about it the " " "

become known and knowable.

Its knowability is not dep. on any Human Mind

" " " " on infinite mind

Infinite Mind  
Absolute idea

↓  
for it nothing is  
unknown and unknowable.

Pure consc., Reason, spirit

for it

No distinction between: knower, known, knowledge

Hence Removed  
scepticism of  
Kant

∴ Everything which exists in this  
world is a manifestation of that

IM, AI, PC/RS

Hence, ~~Ideas~~

Everything is idea  
Idea is everything

no matter  
everything dep.  
on AI

OB Jective  
Idealism

Consciousness - in - and -  
for itself

everything is idea / consc. / Reason / spirit

everyth  
in mind  
of AI



Absolute idea: One

Absolute / Independent / ultimate  
Reality

Concrete reality

(not abstract)

- why he is explaining  
Unity in diversity.

Others were  
not able to  
give concrete  
⇒ 1st he will  
revisit

# SPINOZA:

abstract monism

Blank whole parts X

- Overemphasis on oneness at  
the cost of manyness.

- wauus X  
Night: all cows appear black  
Den:

Reality  $\neq$  by swallowing  
(including)

↓  
including

Unity in diversity  
Con-Reality

i am diff but i  
have int. only  
wrt that totality

# Liberty

started with pluralism

- Overemphasis on manyness at  
the cost of oneness.

Movels: windowless, substance  
but Abs " should be 1

Basic premises  
by Spinoza  
evryth  
come fro 1



# # Plato:

system of ideas

AR

↓  
Abstract, static

no logical relation

how diff. white things coming from 1 whiteness.

hierarchical problem

lower idea copy of upper one

⇒ copy in Tndtl world also the

which is.  
X

spinoza  
Oneness

heibnitz  
diversity

Plato  
system

Reconcille

system: interrelated organic whole

ex: Bicycle, Body

organic whole of chain, seat  
tyre

Bicycle = {C, T, S}

C, T, S no indep. existence

is chain = tyre = Bicycle?

But

[SPINOZA  
Nature = substance = God]



# Absolute idea : DYNAMIC

Subjected to / Cont. becoming  
unfolding (∴ everything comes from it)

Dialectical evolution

(Dwandatmak)

This absolute idea is evolving due to this dialecticism

⇒ two opp and different forces

trying to subdue each other.

due to this conflict a new thing comes

and that new thing also has a opp thing.

Principle of negation / contradiction

↓ holds a very significant place

Basis of growth, development, dynamism

Basis of universe / Life.

↳ all philo: basic problem to explain div / dyn.

Hegel: via dialecticism

day - Night  
fight

↓  
new thing  
day, night

36<sup>th</sup>

Everything a manifestation of AI.

↓  
dynamic

⇒  
↓  
dynamic

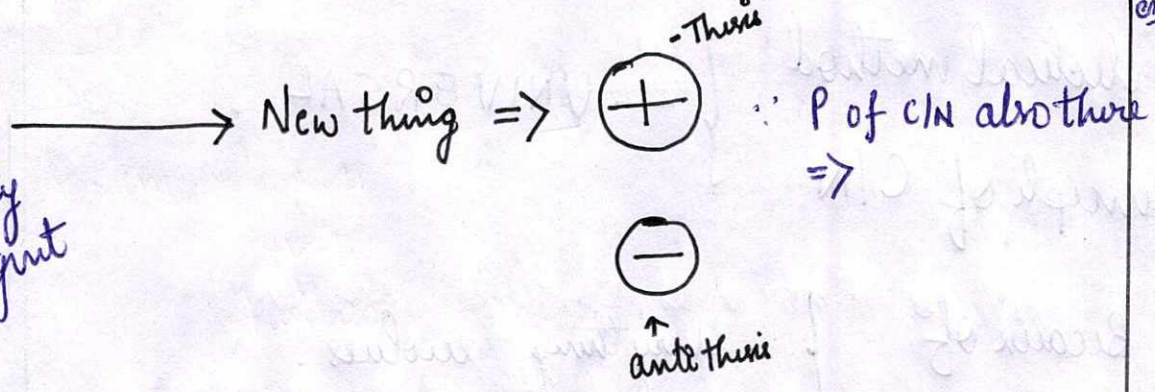
↓  
everything has P. of. C/N

↓  
Rule of universe

No. C/N ⇒ No unfolding

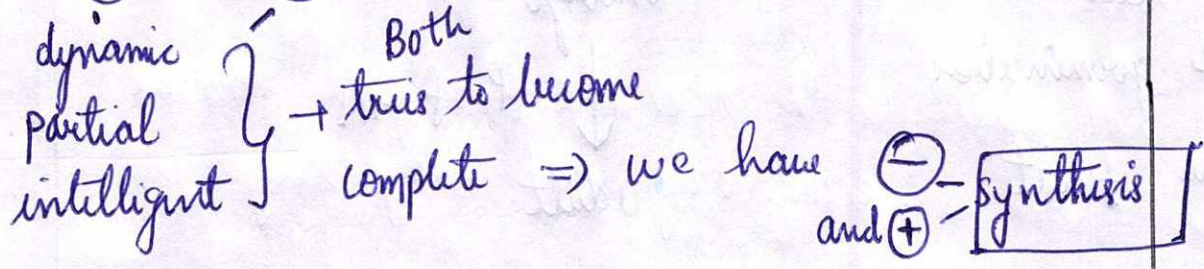


Since AI  
supremely  
intelligent

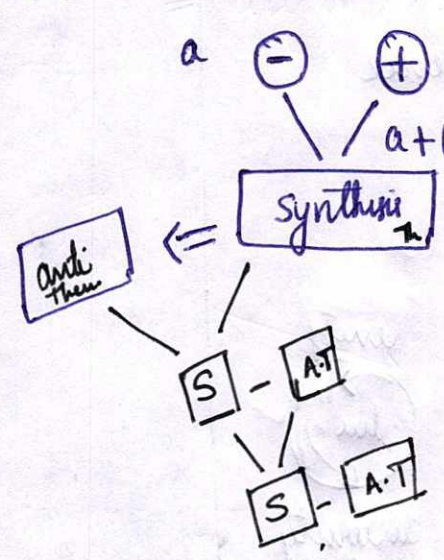


cm logically  
 $\Rightarrow$  non-co.

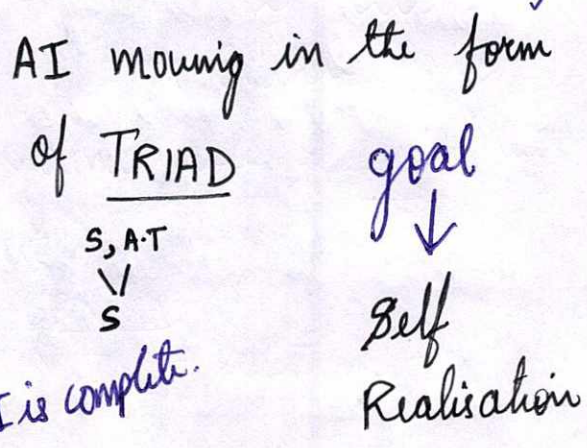
now P. of C/N between  
 $\oplus$  and  $\ominus$



not sup. inti.



At higher stage than a, b but still incomplete.  $\therefore$  it is D I also P I



AI

moving towards AI.  $\therefore$  want to become complete and only AI is complete.

Dialectical method:

AR

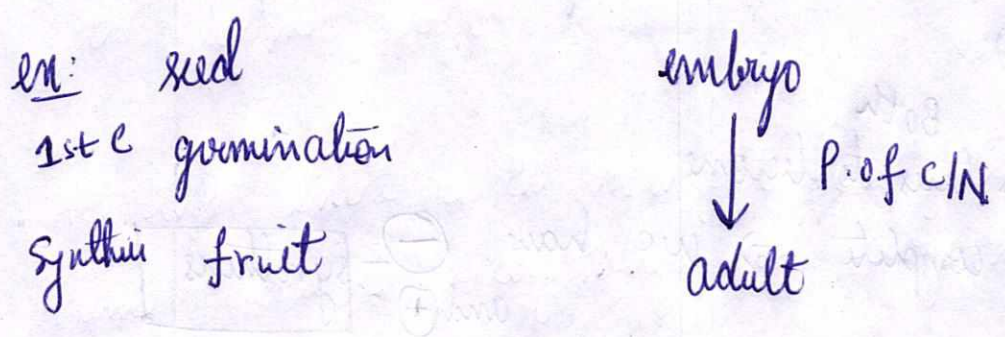
Philo. method. : dynamic world  
Better than deductive ~~world~~ method  
 $\downarrow$  Math. method.  
static world (Des, spinoza)

we all are unfolding  
with Dial. method.  
with P of C/N  
 $\downarrow$   
heart & Soul.



→ dialectical method } — UNIVERSAL  
 → Principle of C/N

only because of } everything evolves.



C came, we ~~begin~~ tried to overcome hence higher stage. hence growth.

Highest stage: AI



☺ en

AR



Self realization : universal

everything is Rational

char & necessary

hume

TRIAD: Necessary

everything is moving due to inherent necessity.



directed toward

AI

↳ No dualism

No distinction

- known, knowler, know
- Phenomena noumena
- material immaterial

ultimate teleology

Ex embryos - cell - multiplying - eyes - nose - heart

dynamism: inherent

Hegel : climax of W/P

AR:



AI

we are only a part



# SYNOPSIS

beg. contain end in  
implicit for  
emb  
impl. tra  
via vers

## Hegel

Hegel's philo. is known as absolute idealism i.e. ultimate reality is the abs., the pure consciousness the supreme spirit.

All that exist is the manifestation of the reason  
Hence idea is everything and everything is idea.

Also known as objective idealism. <sup>8.54</sup>

Absolute idea is one, ultimate, all-inclusive and concrete reality. He says concrete reality is not reached by excluding but by including parts. Ex: cycle is a mechanical whole of parts.

Hence he criticises the earlier philosophers

1) Spinoza: has given abstract monism i.e. parts variety vanished.

He overemphasised on oneness at the cost of manyness.

Further he couldn't explain dynamism



2) Leibniz overemphasised on manyness at the cost of oneness.

3) Plato implicitly hinted about the absolute reality as the system of ideas. However, his ideas were abstract, static and couldn't establish logical Relation among ideas and between ideas & things.

-x  
Thus in Hegel's view the ultimate Reality is the absolute idea, the Supreme spirit, all-inclusive infinite and one and it is the concrete reality.

This supreme reason is dynamic and is continuously unfolding itself.

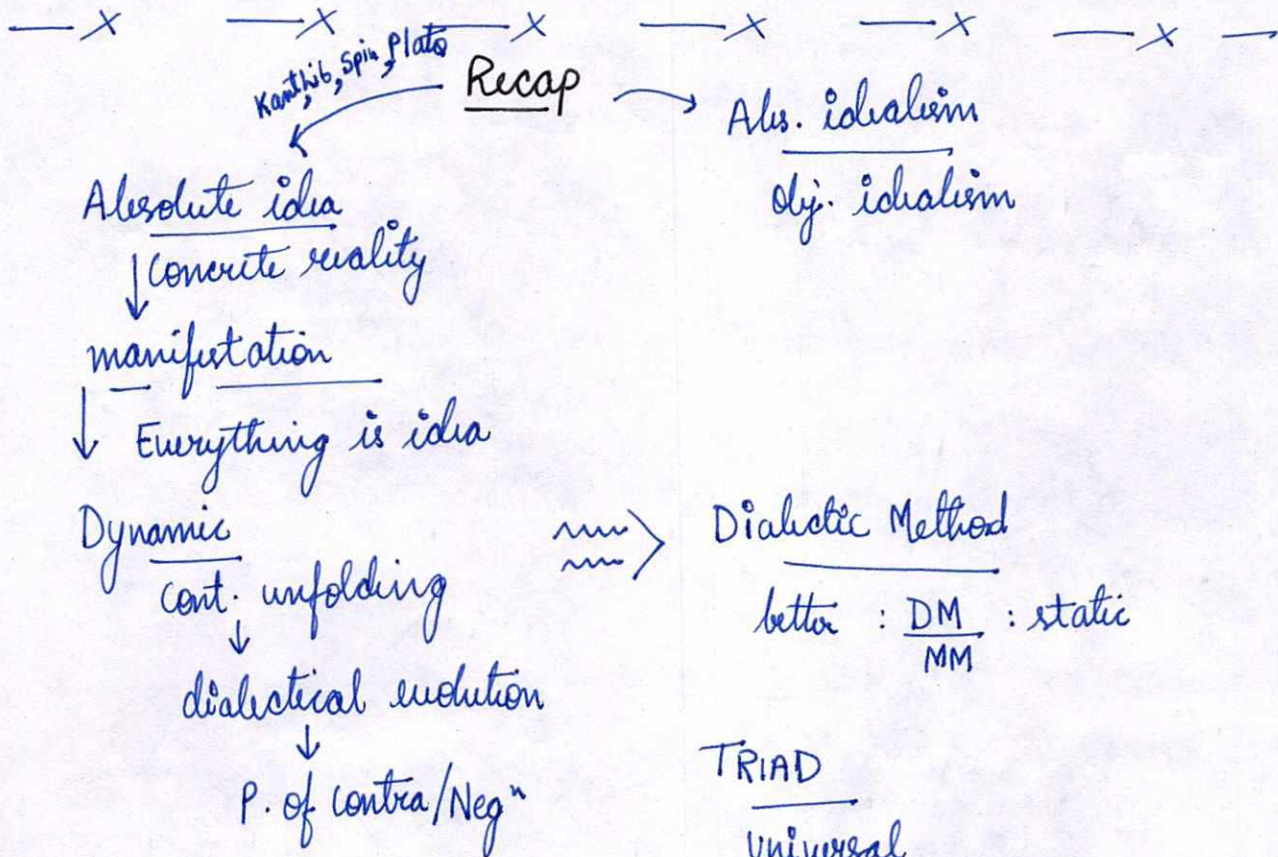
However absolute idea is subject to dialectical evolution where principle of negation or contradiction plays the significant role.

Negation or contradiction is the very life of this universe ✓



“Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus the intelligence of those who are irresolute is many branched”

B64  
2.41



Karl Marx  
(Dia. method)

Remember this → “Everything is rational”

Rxn: Post Hegelian Philo.  
Necessity  
Nothing is lost  
No contingency  
self-realization  
Ultimate goal



It is a philosophical method to explain dynamic and evolving world according to some rational plan.

Hegel says that it is more appropriate than Deduction / Cartesian method because it can explain the dynamic world i.e. earlier method couldn't explain the evolving world.

Dialectical method has certain features such as

- 1) Dialectical evolution of AI is in the form of Triadic Thesis, anti Thesis and synthesis
- 2) P. of C/N is the very basis of this method.
- 3) Dialectical process in the form of Triad keeps on going to achieve higher and higher stage till reason realises itself as an absolute idea. It implies that self-realisation of reason is the ultimate goal.
- 4) It is a rational process
- 5) Hence it is necessary i.e. there is no place of contingency ✓



There is not ext. factor influencing the process.  
since it is merely unfolding, nothing is lost  
in the process.

Dynamic stage of evolution i.e. categories deduce  
themselves by the inherent necessity.

It is universal i.e. it is present in all the  
aspects of universe.

-  
\* It appears that in Hegelian philo. that AI  
is the final step in all the evolution and  
hence it is not subject to any further  
development.

In AI all dualism b/w knower and known.  
being and matter, Subj & Obj, Phenomena &  
Noumena are resolved in final synthesis.

AI is living and dynamic, comprehending all  
motion within itself, hence it is w/o motion  
itself. (RR)



In this dialectical method Hegel got substantial hint from Kant.

→ → →

AR pinnacle: Everything is Rational

Hegel: Transition between Unit 2 and Unit 3  
Let's see the common thread again. (chart)



PLATO

ARISTOTLE

HEGEL : Abs. idealism

Everything is Rational

Being and Reasoning  
Teleological

Rationalism

Empiricism

Analytic

Continental

Reaction

Climax

Descartes: <sup>with</sup> <sup>of</sup> <sup>the</sup> <sup>idea</sup> <sup>of</sup> <sup>God</sup> <sup>and</sup> <sup>truth</sup>  
Cartesian

Locke: <sup>of</sup> <sup>the</sup> <sup>understanding</sup>  
Tabula Rasa  
Senses: seeds of sleep

Spinoza: <sup>of</sup> <sup>the</sup> <sup>essence</sup>

Berkeley: <sup>of</sup> <sup>the</sup> <sup>idea</sup>  
Sulji: idealism

Hobbes: <sup>of</sup> <sup>the</sup> <sup>state</sup>  
Pluralism

Hume: <sup>of</sup> <sup>the</sup> <sup>causes</sup>  
Skepticism

Buddha: <sup>of</sup> <sup>the</sup> <sup>self</sup>  
Causality: anat

Wunderbares  
- Tr. of immanence

Skepticism  
Dogmatism

DOGMATISM

KANT

: synth (R) + (E)

1) definite knowledge

2) formation

Transzendental  
idealism

Noumena: <sup>of</sup> <sup>the</sup> <sup>epist.</sup>  
scepticism

Russell: Logical  
atomism

Wittgenstein  
Reality = I am living

Isomorphie  
Lang. → Reality

Linguistic philo  
-if  
(scientific, much-way)  
Verification

No. spec. stories  
Moore: <sup>of</sup> <sup>the</sup> <sup>common</sup> <sup>sense</sup>

Radical: <sup>of</sup> <sup>the</sup> <sup>idealism</sup>  
(neg. <sup>of</sup> <sup>the</sup> <sup>analytic</sup>)

Sankhya  
Nyayana  
Shankara

NIRVIKALP  
samadhi  
SAVIKALP  
samadhi



Hegel: Abs. idealism  
Everything is Rational

analytical  
philosophy

Linguistic philo.

Moore

Realist: Right  
idealism

Common sense

Russell: logical Atomism

Wittgenstein

Isomorphis

Logical positivism: eliminate metaphysics

Early  
Wittgenstein

Other linguistic philo.

\* Quine  
Radical implicit

\* Strawson  
Th. of Person  
(connect with  
Descartes dualism)

Continental

Later  
Wittgenstein

Shift

Continental

Phenomenology  
E. Husserl

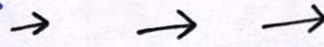
Existentialism

"Existence"

irrational

(critic of Hegel)

choice, freedom





Hare Krishna

23<sup>rd</sup> Aug 2017

Bhogaisuarya - prasaktanam  
layapaheta - cetasam  
vyauasayatmika buddhik  
samadhau na vidhiyate

BG 2.44

In the mind of those who are too attached to sense enjoyment and material opulence, ~~and~~ <sup>and</sup> who are bewildered by such things, the resolute determination of devotional service to the supreme Lord does not take place.

=> chant Hare Krishna and be happy:

Varudena  
sarvam  
iti, sa  
mahatma  
su  
durlabha

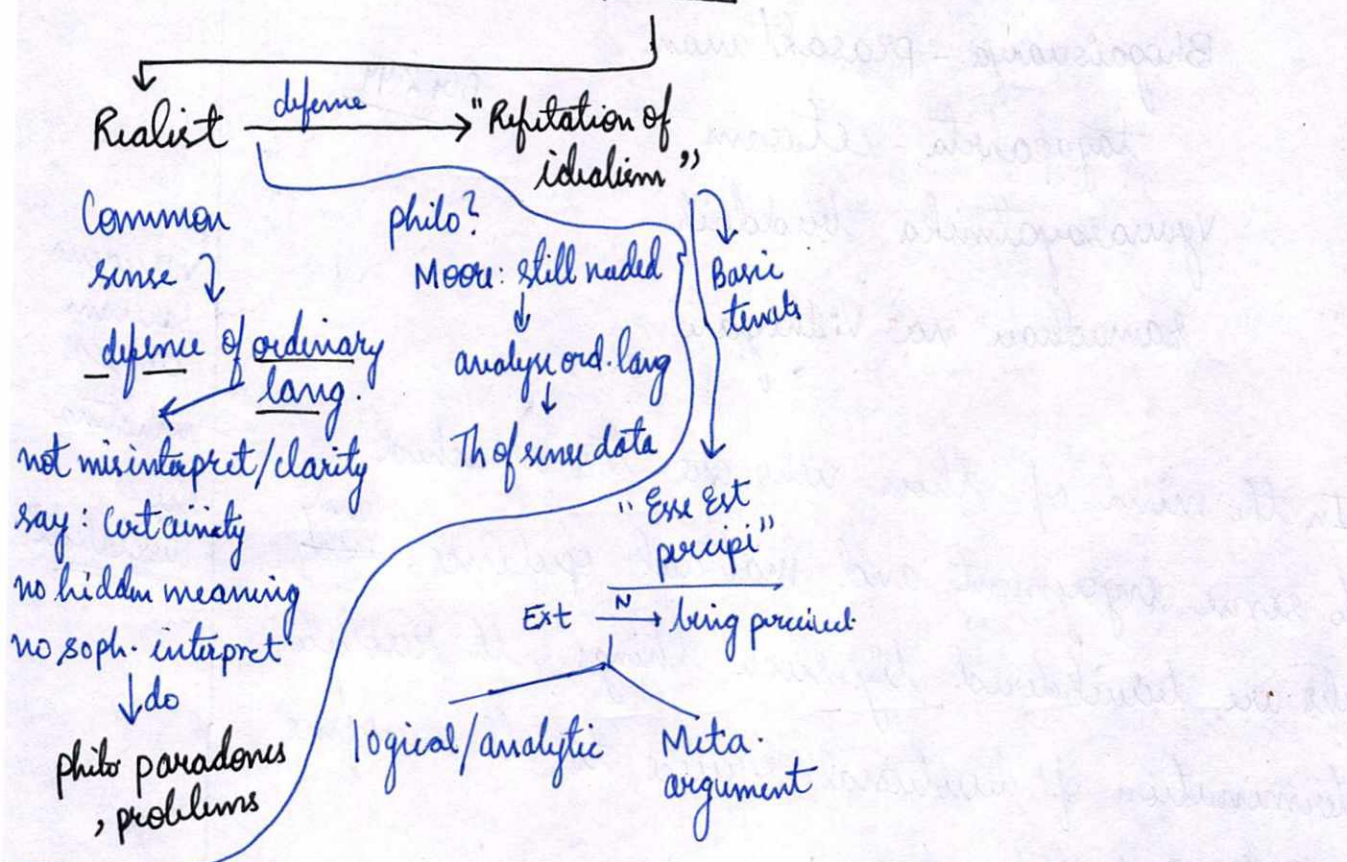
- x - x - x - x - x - x -

Hegel : if you want to understand a thing then see it w.r.t  
wholism AI  
Heart → w.r.t Brain, teeth etc.

analytic  
philos. : a thing can only be understood in separation  
Rely on language i.e. independently  
study heart, lungs  
etc.  
problem is not in language  
but in our understanding of it.



# Moore



AR  
Plato: everything changing  $\xrightarrow{CS}$  mould

(A) : it can't exist in Tndlt world

Descartes:

Berkely: everything exist in my mind (agreement philo-common man)

$\Rightarrow$  CS present in WP.

Moore  $\rightarrow$  puts forward CS in Modern times

its my CS belief that Earth is existing = ags, internality of object can't be denied, this door is used to come and go.

i am not talking about maj. opinion. but they are commonly sense. They may also be false.



Common sense belief: they are so basic that i don't feel like defining them.

∴ they are universally accepted in: Sun rises in East.

They have Compulsive acceptance ✓

Their denial leads to inconsistency.

They are self evident, you can do inspection.

5  
Victoria

∴ as belief should be accepted, They are true but not necessarily true, they may go wrong also.

defence of common sense → defence of ordinary language

↓  
not misrepresent

say: certainty

no hidden meaning

philosophical paradoxes  
problems

if you do  
so

← not any sophisticated interpretation

Then why philosophers needed?

Moore: still needed

↓  
analyse ordinary language

∴ Th. of sense data

language =  $\sum$  sense data

we take a little part  
and then infer (ICU)



## Moore

### Defence of CS

The role of CS in philosophical enquiry has been debatable since ancient times. However, A was truly the 1st CS philosopher.

In modern philo. also various philosophers appeal to common sense e.g.: Descartes, Locke, Berkeley

However in contemporary philo. Moore an ordinary language philo. is the strongest advocate of CS philosophy.

He defended in an article "A defence of common sense"

He says that philosophers have asserted many things which are not justifiable. In fact, he says that it is so amusing to see their speculative metaphysics.

Doubt on common sense expresses the doubt on persons mental health. In fact there is no need to give logic to prove them.

There are many truisms which no philosopher can refute without absurdity such as

Ex Earth has existed for several years

There are no. of human bodies existing which are like my Body.



- In no way, entirety of objects could be denied.

→ Moore defends common sense on the basis of

- 1) They are universally accepted
- 2) There is compulsive acceptance
- 3) Their denial leads to inconsistencies
- 4) To say that it is CS is to say that it is true
- 5) One can check by inspection that they are self evident

Moore's defense is in fact, defense of ordinary language.

- 1) Ordinary language is the correct language
- 2) It doesn't misrepresent facts
- 3) In ordinary language, knowing means knowing with certainty

1) There is no sophisticated meaning behind ordinary meaning.

2) Any attempt to find some hidden or SM behind simple meaning of statements result into philosophical paradoxes.

However Moore thinks that philosophy is still needed. The task of philosophers consist in analysing the meaning of the ordinary language statements.

To explain, explicate the meaning. He comes out with his Th. of sense data i.e. what we immediately see is the part of the surface of the object, <sup>the</sup> rest we infer.

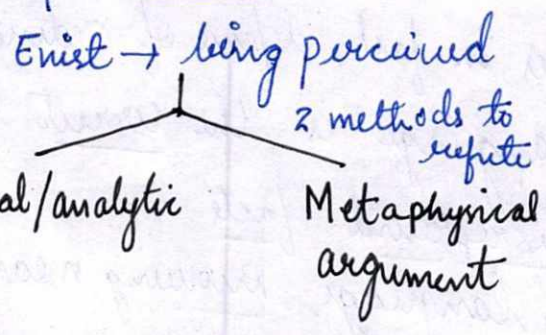
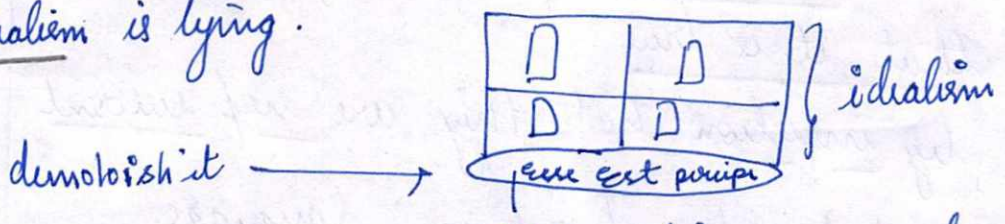
If analysis is philosophical task then Moore is committing same error for which he condemns the philosophers.



-x to defend Realist → 'Reputation of idealism'

why? because he thinks that idealism is not supported by CS.

i need not to go to the basic tenets. i will demolish their pivot on which whole superstructure of idealism is lying.



I Logical/analytic method:

→ analyse different alternative meanings of it and then i will refute them.

"percipi": sense perception  
↳ Wider: "thought"

Esse: instance

"est": "is" → 3 meanings ⇒ Esse est percipi → 3 meanings

1) identity: ⇒ esse identical percipi (Both are same)

Bachelor is unmarried male → no new knowledge we are getting

'that instance of a thing is its sense perception'

analytic statement → tautology (Recall Kant)

Pen = duster

2) Partial identity: pen ≠ writing ≠ pen but connotation same.

in a Broad way you can say pen = writing = pen



Bachelor is male

percipi is esse



Bachelor  $\xrightarrow{\text{necessity}}$  male

male  $\not\rightarrow$  Bachelor

$\therefore$  it can be married also.

heat and fire  
Hume,  
Kant

MISTAKE

3) Inference: That existence of a thing is inferred from perception.

They are diff but one is inferred from another.  
ex fire and smoke.

smoke  $\rightarrow$  fire

$\downarrow$   
synthetic

$\downarrow$   
emp

$\rightarrow$  contingent / varying

"All crows are black"

doubt  
Vg?

$\Rightarrow$  Sometimes T/F  $\Rightarrow$  it's not a DICTUM, as told by you.

$\rightarrow$  Necessary  $\rightarrow$  Tautology  
Synth:  $\rightarrow$  Contingent

Syn? Analy?

Both?

$\Rightarrow$  it's not a DICTUM

is  $\frac{\text{same}}{\text{part}}$  x analytic

Ident x

inf

Synthetic



## Refutation of idealism

Moore was realist and common sense philo. Hence in an article 'refutation of idealism' he proves that external world doesn't depend in any way upon perception.

He doesn't examine the basic tenets of idealism. Rather, he attempts to show that their fundamental dictum is not self evident.

Their fundamental thesis is Esse est percipi. If it is shown as falsehood then the whole superstructure of idealism built on it automatically collapses.

He employed 2 methods to refute

1) logical / analytic method: in this he examines various alt. meanings of Esse est percipi and shows that it is not true in any of these.

2) He understands percipi in wider sense i.e. thought so that whole of idealist are included.

3) Est has atleast 3 meanings i.e. identity, partial identity and inference.

In the first two sense Esse and percipi are co-existent and they get reduced to more or less synonyms. Thus Esse est percipi becomes sterile and non productive from knowledge P.O.V.

In 3rd alt. esse is inferred from percipi hence some distinction between two can be maintained.

However they are so related as smoke and fire

In that case they are synthetic proposition hence contingent.

Just as single instance of white crow will invalidate the proposition 'All crows are black'. Similarly a single instance in which esse is not percipi would invalidate the idealist pos<sup>n</sup>.



-> Hence Moore on logical analysis says that externality of objects is not disproved.

### Metaphysical argument:

⇒ Black  
Blue

Visual mech. same  
content diff. ⇒ exp. changing

- 1) Awareness  
→ content of awareness  
idealist confused among them.

(outside  
⇒ externality of things not  
disproved ⇒ no idealism  
only Realism

They are diff.

2) Idealist say: distinguishable but not separable  
(happening in my awareness / consciousness)

3) Moore is consc./awareness becoming Red / Blue. Not appealing my CS.

when i see Red Rose. Cons - Red or Rose - Red ✓

⇒ externality of things exist

⇓  
Rose exist outside.

4) <sup>m</sup> diff of reaction  
└─ mental image  
└─ actual things ✓

dining hall  
tea - tiger

mind  
Real

Metaphysical arg. Apart from analytic arguments. Moore supports himself with more arguments such as, he says that idealist are confused between awareness and content of awareness. They have taken them as identical.



I didn't say that they are distinguishable but not separable.

- but Moore rejects such arguments and says that when we see Red or Blue things our awareness doesn't become Red or blue.

- if knowledge is wholly mental then how this fact can be known, it would imply that Mind knows mind but this is impossible.

- There is significant difference between mental images and obj facts. if all reality is mental projection then why there is difference in our reaction. (Lion)

QSM How Moore defends Realism?

Refuting idealism, defending common sense. also ordinary lang.

write both 2 in any qsm.

Reaction to logical Holism.  
↓  
Hegel  
heart - writ  
Brain etc.

LOGICAL ATOMISM

philosophical method to discover fundamental elements

↓ and thereby explain  
Reality

By applying a technique of Logical analysis of LANGUAGE

different from Humes, psychological analysis

Moore  
Breaking down the things  
see sit percipi  
↓ ↓ ↓

till we reach to the IRREDUCIBLE ELEMENT  
neither physical/spiritual atom ← logical atom  
science Leibniz

but it is a LINGUISTIC ATOM