

Introduction to Philosophy.

A. Idea and Object of Philosophy.

Philosophy gives us a scientific reflection of the world.

i. what is a science?

- | | | |
|---|------------------------|--|
| } | arrangement of method. | a) <u>Systematic</u> not detached & isolated as empirical knowledge. |
| | basis | b) <u>rests upon reasonable suppositions & evident truths</u> , not on fiction & arbitrary ground, like mythology. |
| | the character. | c) has the character of <u>universality and necessity</u> , not that of random facts or phenomena which are regarded as such in empirical knowledge & mythology. |
| | means | d) treated with careful experience and methodical observations |

ii. What is the Science of Philosophy

finds out the universal principles corresponding to the totality of Reality and applicable to all phenomena in the Reality, not like those of the individual sciences valid ^{only} in their own provinces. (The world being not a patch work, the sum total of their principles can not explain it)

∞ the world is unity. Individual sciences divide it with arbitrary line of demarcation.

c) examines critically special principles + advises them to a still higher one, if possible to an absolute one.

B. System of Philosophy.

Three factors { I Three factors of Reality.
 1) absolute principles - their unities + consistency.
 2) facts - the data of experience
 3) Values - aesthetic + moral

Independence of factors { II No more factors, no less.
 i) our opponents can not disprove our view.
 ii) a) Principle cannot produce
 { (i) Facts { cannot create them
 cannot determine them
 (ii) Values { cannot create them
 choose them
 b) Facts cannot produce
 { (i) Principles { the universality forbid it
 truth and cognition
 (ii) Values { qualitative
 quantitative
 absolute authority
 c) Values can not produce:
 (i) Principles
 (ii) Facts

Three
Disciplines
of P.

- 1) Metaphysic (must, necessary)
- 2) Philosophy ^{is} ^{applied metaphysic}
 - (a) Philosophy of Nature (material, external) its object.
 - (b) " " Mind (spiritual, internal)
 - (c) " "
 - Philosophy of History
 - " Law
 - " Sociology
 - " Psychology { Empirical
speculative
(why Empirical psychology blossomed among
Philosophy?)
- 3) Philosophy of Values (desirable)
 - Aesthetics { Empirical
speculative
 - Ethics { " "

- 4) Ground of the three Factors
1. supported by intellect
 - harmonious relations bet. them.
 2. supported by feeling
 - obligatory characters
of moral commandments.

To start from the absolute ground is impossible;
we must conclude from the effects back to the cause.

4.) Philosophy of Religion { negative (1.) Criticism on popular religion, views by means of Reason.
 - revelation { supernatural
 - contradiction

positive (2.) Investigation of the nature of the Absolute its relation to the world

{ a) to show the assumption is reasonable

{ b) to give it its scientific form - Personality of God

5.) Theory of Cognition

1) Logic ascertain + analyzes laws of thought

2) objections against the certainty of cognition:

{ (a) Scepticism - objective cognition is imp. (self-contradiction)

{ (b) Criticism - examination of objective validity of laws of understanding, preclude Metaphysics etc.

The knowledge of objects { superfluous
 contradictory
 doubtful

Criteria { experience { superfluous
 reflection { doubtful
 self-doubtful

3) Intellect our highest authority; immediate confidence in the objective trustworthiness of the fundamental laws of our intellect is the indispensable basis of all scientific cognition.

C. Exegetical Part.

1. Metaphysic (ontology)

- 1. Establish fundamental necessary suppositions
- 2. To remove contradictions & ambiguities

a) Common conception of thing { Boundary lines
compact, cohesive etc

{ First order of things - original thing - in composite simple
Second order of things - compound - impossible
extended things are divisible therefore no
things - in material

b) Interaction of things

- a) contact of A + B impossible { simple
compound
- b) action things & distance

- i) A's force cannot decrease
- ii) A cannot be a real stuff { A is unextended
A's quantum does not decrease.
- iii) If emanation possible, ~~total~~ interaction ^{impossible}
- iv) B must have spiritual life

Interaction Mind + Body.

- (i) Occasionalism, - heterogeneity - indirect action
God works - no clocks
(presupposes the action upon, & nature of God.)
- (ii) Preestablished Harmony - no influence
between Monads (ground of 15 mil. Leibniz)
(why God makes such arrangement)

(ii)

Monism - Pluralism

Immanent action - Transcendent action

 $M = F(a, b, c, \dots)$ Specific nature of M

its Laws, specific nature of units, their specific values are unknown.

2. Philosophy of Nature

=

Its Task

1.) Collection of the Data of experience
(furnished by natural sciences)

2.) Critical examination of them

a) Common View

extended, corporeal things
space, time, light, heat etc

b) Scientific View

indivisible mechanical
atoms, having the quality of
attraction & repulsion
motion, probably oscillation
space, time

c) Philosophical View

1) all reality is spirituality

2) Ideality of space

Space cannot be extended things

" quality

" nothing

" Relation between things

3) Ideality of Time

a) void time impossible

- indeterminate -

Subjective apprehension

b) Totally subjective

- condition of mental activity

3) { Comparison between the subjectivity of
Space + time (reality of time)
reality time { 1. activity occurs in time
2. Even subjective, real changes of mind in one
3. Apparent transitions + successions
4. numberless instances of timeless quality

Idealistic
Mechanical
View { Absolute substance = Absolute mind
= Universe
Spiritual monads = extended bodies (soul excepted)
plan = natural laws

3 Psychology

Problem of Psy. { a. Description { data of consciousness
occurs, change,
causes
b. Speculative-interpretation

a { Ideation
Will
Feeling

b { The nature of the subject
Special meaning of the life of its soul in the
totality of its world

Various Views: —

{ A) Materialism — nerves system + brain
(Vogt, Moleschott)
B) The Impersonal View. — compound of
various associated spiritual functions, corresponding
to associated nervous functions. (Spencer,
Comte)

c) The personal (individualistic) view

- immaterial, indivisible essence, a part by itself separate from the other part - body. (Descartes, Leibnitz, Herbart, Lotze.)

a) is false, because unmetaphysical

- 1) absolute incomparability of conscious states with physical events - a second principle in accordance with metaphysic.
- 2) Unity of consciousness

(consciousness presupposes a subject, a subject always identical when conscious)
 What is unity of consciousness

{ not persistent referring of mental phenomena to things
 one bringing sufficient.
 may, our appearing as plurality is sufficient.

- 1. (a, b, c, d, ... - 2, α, β, γ - w)
 = unification is impossible
- 2. (a, b, c, d, ... - 2, α, β, γ - w)
 = comparison impossible
- 3. Resultant of various elementary states (impossible)

Relation between the soul & body.

x variety in the unity

should be explained by metaphysical differentiation

4 Theory of Cognition

=

Cognition (as the reaction of mind influence from other things) depends { 1. upon the nature of its own things
2. ... things

Subjective { 1. Dogmatism (abstract notions)
2. Scepticism

{ α) Cognition of things Principles
(immediate & limited confidence)

β) Cognition of objects
(impossible by discursive reflection or sensation intuition)

{ only in ego, experience affords us a direct
β) Cognition of reality { feelings, motions
ideas, thoughts
Anthropomorphism { man - real
animal - animal life
plant - dream
stone - energy

Anthropomorphical representation is right
because all reality is spirituality.

β { (a) Horizontal limitation { Friends, strangers
Barbarians, Gyps
animals, slaves etc
(b) Vertical limitation

the source of { feelings,
volitions,
ideas
existence of ego. manifest
how things look when they do not
+ how one may make.

↳ Lament of (a) is folly - arises from the being
of the real existence of physical world
- leads to the impossibility of the cog. of the mind.

Process of Ideation - Cognitive Principles
is much more important.

Historical Standpoint of art physical one.

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Aesthetics.

Its object - to discover conditions on which beauty depends.
and to interpret them psychologically.

Beautiful no objective quality, but impressions

Difference between aesthetic feelings and

{ pathological feelings (absence of egoistic element)

{ Moral .. (" obligatory character)

Conditions of the Beautiful:

- 1. Pleasurableness (physical condition)
 - Thing - bodily states { P. feelings, unsp. feelings }
 - texture
 - movement
 - color
 - position
- 2. Agreeableness (psychological)
 - Unity (consciousness, classification, organization)
 - Variety (boundless succession + consistent function)

(Unity - one-sidedness - monotonous, variety - confusion - subordination + bewildering.)
- 3. High Idea (harmony of Idea, form, stuff.)
- 4. Interpretation { harmony of factors can not be proved theoretically, realized in practice, contradiction of form + pleas. They are only harmonious in art

Ethics.

its objects { a) compilation of m. principl approved by conscience
b) { + interpret them
+ combine them with theory

its criterion conscience

Various Systems of Ethics

1. ^(a) Metaphysical Ethics
(Descartes, Spinoza) etc

to act in accordance with the essential plan of the world (uncertain)

(b) Theological Ethics.

The will of God - rests upon the cond.:

presupposes the knowledge of good
Religion rests upon ethics, source of conscience.

2. ^(a) The Ethics of Evolution (biological)
(Comte, Spencer, Darwin)

Experience, Biology. good = happiness = to act according to Biological = healthy, increase

vital power = to act according to biological principles

(a) our knowledge of Biology is incomplete
(b) It also rests upon moral the knowledge of moral goodness.
Problematic Category.

(6) Anthropological Ethics.

Nature of Man - by analysis of function, + faculties of psycho-physical nature.

conclusion rests on metaphysic suppositions at variance with empirical knowledge of Auth.

- 1. Why nature gave us those faculties to see the developed
- 2. If so, why should we be obliged to do so - asceticism.
- 3. What is good faculty in anthropologist's eyes.

3. Utilitarian Ethics.

(Bentham, Mill)

Greatest happiness for greatest number - sequence. Happiness = good.

- 1. Want of actual knowledge about the sequence { some times contrary to well being, prevent higher happiness.
- 2. Ambiguity, indefiniteness of the term "greatest happiness"
- 3. Injustice of merely taking consequences (into account). (falsity of good = useful)
- 4. Altruistic becomes Egoistic (not always & only in comparison) This reciprocity is impossible, without the surety of death
- 5. The so called Utilitarian Pleasure is general does not exist: neglects qualitative { 1. moral (little) may be bad, 2. neutral, 3. immoral (great) may be good

obj. 1-3

x 4 to motion action determine its moral character, quality of character of the individual, kind of interest, power

4 The Intuitionism :-

introspective action, Conscience, motive not consequence, free
nature of a action determines its value.

(a) The Ethics of Common Sense
(Price, Reid, Herbart)

Collection of M. Principles only

(b) The Philosophical Intuitionism
(Schopenhauer, Lotze)

Interpretation { is significance
= show the direction of world's course
(an end of absolute value)

absolute source, absolute end :-

absolute obligatory character.

World's end is ^{universal} moral perfection

the sequence of which is universal blessedness, the interpretation necessarily introduces "pleasure" - "moral pleasure"

Kant's fall = elimination of pleasure from

Ethics: theoretical
the same faculty { the cognition of Logical T.
the practical c. of moral T.

1. 2 have the character of universality and necessity which the criteria of good and bad: i.e. quality of will
the maxim

Kant's fall

God: metaphysical conclusion { Unique substance
Spiritual

induced moral conviction induce us
to impell^{to} it all that is ^{good} grand + sublime,
otherwise moral ideas are meaningless

Necessary Postulation of Practical Reason.

b.) Relation of God to the world.

{ a) creation of the world. - Unknowable

{ b) world preserving activity
- blessedness of his creation if God is God.
Good - final purpose

1. Deism (Transcendence of God)

2. Theism (Omnipotence " ")
(Transcendent + immanent)

3. Pantheism (immanency of God)

{ naturalistic P (hylozoism)

{ Idealistic P.

4. Atheism

5. Mono -

6. Poly -

no absolute good, only good will

action is good when a good will, in conformity with the maxim,
not with sympathy, love etc.

no respect to consequence - categorical imperative

Kant's disregard to effects of an action

never attempt to make its maxim the sole criterion.

a) Consciousness self-examination before acting

b) Benevolence or Love fundamental of m. conduct.

- altruistic

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Philosophy of Religion

its object { Existence of God
 { its relation to God

a) The existence of God.

{ α) Ontological Proof { two objections (false)

{ β) Cosmological Proof. { two objections
(principle of causality)

{ γ) Physico-theological Proof
(theological)

(Supplements Cosmological Proof)

order, symmetry, design.

{ two objections not creator
monotheism?