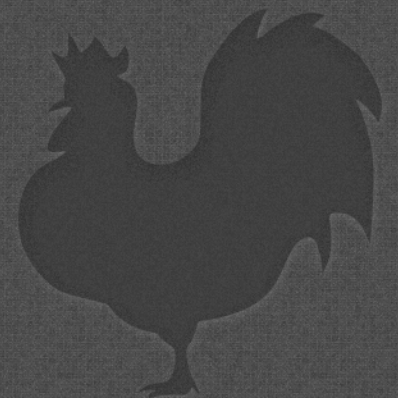


the

HISTORY *of*

PHILOSOPHY

Restoring a field; rebuilding a civilization.



The History of Philosophy

Restoring a field; rebuilding a civilization.

Edited by Mark Derian

These notes are dedicated to my mom and dad, who still love me even though I majored in philosophy.

INTRODUCTION

I began reading philosophy when I was 16-years-old. That's also about when I began to have sex (with myself), which I doubt is a coincidence because there are many similarities between sex and philosophy.

They both make you feel more powerful than you are.

Neither makes any sense yet they're both inexplicably enticing.

They are both the cause of, and solution to, all of life's arguments.

The only difference between sex and philosophy is I'm good at philosophy... ahem.

The first philosophy book I read was *Beyond Good and Evil* by Friedrich Nietzsche. It was also the first time I enjoyed reading anything. Since then I've read more Nietzsche than anyone else I have ever met, including tenured philosophy professors. (I even adapted *Thus Spoke Zarathustra* into a screenplay, which I still consider a good use of my time even though the Nietzsche section in these notes barely fills one page.)

Then I read other philosophers. Some I read to make me smart. Others I read to make me look smart. Either way, I recorded thousands of pages of notes, and I compiled thousands of hours of unemployment.

Sure, philosophy wasted my time, but it also gave me insights into how the world works, insights I never would have learned by going to a dumb job. Maybe these insights will pay off some day, but for now I'm doing the next best thing and passing them on to you.

In addition to teaching you philosophy, I hope these notes will teach you to see philosophy as a force unto itself, shaping and molding the world, more powerful than anything else you will ever encounter—except, of course, for sex.

Mark Derian

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The Branches of Philosophy

Metaphysics: Identifies the nature of the universe; defines laws that are true of everything; most fundamental branch.

Epistemology: Defines nature and means of human knowledge; how to know that you know; thinking about thinking.

Ethics: Defines code of values that guides men in their choice and action; based on metaphysics and epistemology.

Politics: Defines proper nature of society and proper role of government; based on metaphysics, epistemology, and ethics.

Philosophical psychology: Defines what man is as a metaphysical being—what man is by his nature; based primarily on epistemology.

NOTE: Throughout the text I have inserted my commentary in this format. The point of these interjections is to summarize, conceptualize, or elaborate upon the material. Also, they help me feel smart.

THE PRE-SOCRATICS (600-400 BC)

What prevented other civilizations from inventing philosophy before Greece?

- They believed this world was unintelligible; only thing to do is to bow and pray; morality was a series of injunctions by the gods—“philosophy” was supernatural, not natural.
 - Religion is supernatural philosophy—in other words, the thing that differentiates religion from what we would call philosophy, is the basis of religion is supernaturalism.
- This world is not only unintelligible but evil. When you stop asking how good a life you could live, you start asking how good a death you could die. In other words, why bother trying to understand this world and live the best life you can in it if it's inherently evil anyway?

What made Greece an exception?

- By 6th Century BC, Greece had relative political freedom—philosophy doesn't flourish in dictatorships, like Sparta, Babylonia, etc.
- Greece's religion was peculiar—not supernatural or supreme to this existence, no one believed that the gods of Olympus created the universe or were there to guide their lives.
 - As a result, Greeks held that this world was intelligible and it was a good place. To quote Homer: “I would rather be a slave to a poor man in this world than the king of the whole other world.” NOTE: *Similar to Milton's “I would rather reign in Hell than serve in Heaven.” These kind of sentiments are the calling cards of a burgeoning civilization.*

Two phenomenon interested Greek thinkers initially:

1. Change: What's the deal with the change that we see occur all around us? Is it even real?
2. Multiplicity: since there are many different things, what is the relationship between them? What are the commonalities? What makes them a part of one universe? After all, one thing often changes into another thing.

Enter Thales.

THALES

Flourished 585 BC, father of philosophy; from town in Asia Minor called Miletus.

- Founded Milesian School, which is the first instance of natural philosophy; that is, the world wasn't controlled by anthropomorphized gods.
- Contended that everything is made of one stuff, Monism: "One in the Many."
 - If there was one stuff, then we could explain how things were related and we could explain change.
 - This is technically wrong, but his approach was correct—he tried to find commonality, he attempted to seek unity. (This has been the progress of physics and chemistry: explain the same phenomenon with fewer and fewer laws.)
- Contended that water is the commonality, the unity of all, the "one in the many."
 - Water took on solid, liquid, and gas; underground springs—based this idea on rough observation.
- Successors in the Milesian School:
 - Anaximander 610-546—believed reality was eternal and infinite (apeiron).
 - Anaximenes 585-525—believed reality was all air.

NOTE: *Why was it specifically Thales who founded philosophy? To quote Hugo: "A man is not idle because he is absorbed in thought. There is a visible labor and there is an invisible labor. To meditate is to labor; to think is to act. Thales remained motionless for four years—he founded philosophy."*

HERACLITUS

Flourished 500 BC, we have 130 fragments of his writings. His nickname was “The Dark.”

- Held fire to be the ultimate reality; all things are manifestations of fire.
- Implicitly denied the laws of identity—could not have denied laws of logic explicitly because they weren’t defined yet.
 - Aristotle defended these laws as the basis of science, reasoning, philosophy, and sanity.
- Contended that phenomenon of change is incompatible with identity—things are and are not at the same time.
 - A log is the same before and after it’s burned, but it’s also not the same.
 - As humans age, they are both the same and not the same.
 - Everything is water, but after it’s changed, it’s not water; yet if everything is water, then it is still water also.
 - Conclusion: the world is rife with contradiction, “a changing thing is an identity of opposites.”
- The essence of reality, the thing that is common to all, is Change; everything is becoming—this is called “Process Philosophy”
 - Made this metaphysical, so everything changes in every respect at every instance.
 - “You cannot step into the same river twice because fresh waters are always flowing in.”
 - Since water is always flowing, the same river, or what we would call the same river, is never in fact the same.
 - Our senses are defective and so unable to see this.
 - Drew consequence that there are no things, no entities at all since all is changing.
 - “Nothing is, everything is becoming.”
 - “Everything flows, and nothing abides;” everything, in every way, and in every moment is changing.
- Heraclitus was the first philosopher to regard the senses as invalid:
 - Since there is a distinction between reality and appearance, according to Heraclitus, we must follow our reason and our ideas as opposed to the senses—this makes Heraclitus the first Rationalist.
- At least Heraclitus believed change was orderly and comprehensible, as most Rationalists do.
- **Cratylus**, a follower of Heraclitus and teacher of Plato, stopped talking on principle.
 - NOTE: *If reality is incomprehensible, then uttering the phrase “reality is incomprehensible” doesn’t truly communicate anything, since our words, when uttered, are part of reality.*

PARMENIDES (480 BC)

- From Elea.
- Opposed Heraclitus.
- Famous words: “That which is, is; what is not, is not. That which is not can neither be nor be thought about.”
 - Reality exists, and only reality exists.
 - All thought must be in reference to existence, otherwise it is not thought.
- Deductions:
 - Universe always was. NOTE: *No Greek philosophy ever believed the Universe was created out of nothing—this is strictly a Judeo-Christian concept.*
 - Universe must never go out of existence.
 - Vacuums cannot exist.
 - Change is impossible because it involves reference to what is not, only the motionless one—thus, both Parmenides and Heraclitus think that change implies a contradiction, a violation of reality. Given this contradiction, they both take opposite positions:
 - Heraclitus: Change is obvious, the hell with existence;
 - Parmenides: Existence is obvious, the hell with change—that is, we can have either existence or ideas, logic or change, but not both at the same time.

Hence, a schism and rocky start to Western philosophy. Brought on confusion; enter Zeno:

ZENO (490-430 BC)

Devised paradoxes that prove motion and multiplicity are impossible. NOTE: *Aristotle eventually answers these by making sweet points about the nature of infinite.*

- Paradox about motion: impossible to cross a room—you can divide a room to infinite, so how can you cross an infinite number of distances?
- Paradox about multiplicity: The world cannot be a whole comprised of parts. If the Universe is a whole that consists of parts, then we would be able to divide those parts up infinitely, which would require an infinitely large Universe. Therefore, if the Universe consists of parts, it must be infinitely large. But there ultimately has to be something that is indivisible if we are to talk of a Universe consisting of parts, otherwise there wouldn't be parts. But any magnitude is divisible, so the ultimate particles must have zero size. Therefore, the size of the whole Universe must be zero. Thus a contradiction.

PYTHAGOREANS (580 BC)

Indistinguishable from the philosophy of Pythagoras.

- Religious commune, subscribed to Orphic Religion.
- Preached man has two parts, high and low, soul and body, that are in conflict with each other—this is the beginning of mind/body dichotomy in Western thought.
- The soul is working in the body of men, though distinct from the body of men, when all of a man's parts are working well (he's in good health).
- The soul is destined to go through a series of incarnations until, hopefully, the soul can escape from the body and rejoin with god, hence salvation.
 - The way to do this is through purification, asceticism, etc.

A mystery religion of Ancient Greece is any cult with secret initiation rites. We cannot say for sure, but it's believed they were influenced by ideas from China and India.

- Orphism worshipped Dionysius, so rituals included, drinking, merriment.
- Orphic rules: abstain from beans, don't pick up what's fallen, make your bed.
- Orphic was regarded as lunatic fringe by rest of Greece (similar to how we consider Scientology today), but they had a scientific side as well and so made valid and important points—thus mysticism with reason were propagated together as a package deal.
 - First to discover mathematics is everywhere, first to discover serious mathematics.
 - Discovered how math is in music; musical relationships can be expressed numerically.
 - Discovered mathematical law can be applied to astronomy.
 - Discovered math and how it relates to the body and proper health.
 - Like Thales with water, Heraclitus with change, and Parmenides with rigidity, Pythagoreans latched onto math and made it their thing, they made it metaphysical.
 - Thought numbers governed our world—there was a higher, perfect world of numbers that emanated to this lower, less-perfect world (numbers here being the precursor to the Judeo-Christian God).
 - World of numbers was unchanging, our world is constantly changing.
 - A metaphysical dualism.
 - This, they thought, solved the problem posed by Heraclitus because they provided a world for each constant and change.
 - This was picked up from the Pythagoreans by Plato.
 - Though they didn't discover any laws, they discovered that math was important—Kepler discovered laws and so in this he was the start of modern science.

Legacy of Pythagoreans:

- Only mathematics is true knowledge, a number fixation—“a universe of numbers without anything to quantify.”
- Mind-body/soul-body dichotomy—first to declare committing suicide is violating God’s property rights, later picked up by Judeo-Christian philosophy.
- Root of knowledge is that which is common to all men—knowledge unites people, and everyone must align themselves with law and order.
- Three types of men who come to the Olympic games [first instance of man being split into three (Aristotle says we’re vegetable, animal, and human; Freud says we’re id, ego, and superego; evolutionary psychology says we’re reptilian, mammalian, and neo-cortex)]:
 1. Lowest, the man who comes to make money.
 2. Middle, athletes: not in it for the money, but somewhat spiritual like fame, money, glory.
 3. High, spectators: they don’t want money and fame, who simply want to look out and see what’s happening, to acquire knowledge in a disinterested way—preached importance of knowledge, philosophy, and science so long as it was disinterested. This is the earliest division between knowledge and life, as knowledge as an end itself, a concept that won’t be disabused until Francis Bacon’s “knowledge is power.”

NOTE: *The problem with the Pre-Socratics is there were no full, systematic approaches to philosophy. It’s like dissecting the body and only studying the heart and lungs separately, without understanding how they’re connected.*

Three Main Pre-Socratic Philosophical Systems:

1. Materialism: view that reality is matter in motion; mental phenomenon are explained in physical terms; derivative of Thales and Parmenides.
2. Skepticism: view that no objective or certain knowledge about anything is possible, derivative of Heraclitus.
3. Idealism: view that reality is nonmaterial, that the material world is not a primary, but a byproduct of something more fundamental, of something nonmaterial in character; derivative of Pythagoreans and Heraclitus, and later propagated by Plato with help from Socrates.
 - a. What Plato offered, and why he was popular, is that his philosophy of Idealism was an escape from the dead ends of Materialism and Skepticism, as we will see.

PLURALISM

Context for Pluralism: Greece was trying to reconcile Heraclitus and Parmenides, though not by the construction of two worlds, as the Pythagoreans preached.

Agreed with Parmenides that the stuff that makes up reality is eternal, but also agreed with Heraclitus that there is such a thing as change:

- Solution: posit many different stuffs make up world (take Parmenides and smash it into little bits). This allows for locomotion as the only type of change permitted so there's no internal change in each of the stuff's individual quality.

Empedocles (490-435 BC)

There are four basic kinds of stuff: earth, air, water, and fire (the Planeteers!).

- NOTE: *He was the last philosopher to write in verse.*
- NOTE: *Empedocles was a scientist. As were most of these early philosophers. We only split up science and philosophy as two different subjects now because they've become too complex. But ultimately, they're both knowledge.*

Anaxagoras (500BC)

There is more to existence than just earth, wind, fire, air, so there must be many different stuffs, as many as there are things—for instance, tomato stuff, apple stuff, tobacco stuff—

- These are irreducible primaries, and they are actually in everything but our senses are too gross to detect them, so then change is only a rearrangement of these primary stuffs.
- Anaxagoras's Dilemma: This train of thought is a dead end because here we have no unity—does the opposite of what Thales set out to do—hopeless and the end of science, but if we are to be consistent with Parmenides, it must be true; enter Atomism:
- NOTE: *One of first philosophers to note the concept of "Good" and "Bad" were merely social/political conventions—that is, they weren't natural.*
- Men were imbued with an innate sense of justice and right/wrong that was not reflected in the laws.
 - NOTE: *This reflects Thales's approach—as Thales wondered what is common to all reality, Anaxagoras wondered what is common to all men.*

ATOMISM

Materialists; belong to the general approach of Pluralism; Leucippus, and the more famous Atomist, Democritus (460-360BC)

Believed that, in order to solve Anaxagoras's Dilemma, we must distinguish between two different kinds of characteristics that a thing has: qualitative and quantitative.

- Things in physical world only have quantitative characteristics (size shape quantity and state of motion), while qualities are merely the subjective view of human beings.
 - So when wood becomes ash, no real change takes place, just a change in the qualitative characteristics, which aren't in reality, only in our mind.
- Particles are absolutely Parmenidian, since Greek for "not able to be cut" is *Atomos*, they became atoms, hence Atomists
- Must be empty space between atoms in order to tell them apart, so two constituents that make up reality: Atoms and the Void.
 - The Void is a violation of Parmenides
 - All change is nothing more than atomic change of position.
- Atoms operate as a result of physical pressure—billiard ball metaphysics; not only are the billiard balls aimless, but the man hitting the billiard balls is made up of aimless particles, like the billiard balls, so he must therefore be aimless himself. This is called "Mechanistic Materialism"—contrasted with teleology—ie purposeful behavior.
 - Nothing happens for a purpose, end, or goal—hence, the Atomists were first determinists in philosophical history.
- Atomist believed in soul, but only one made of fire atoms.

Metaphysics of Atomist are very common today: especially psychologists are materialists, the view that we can explain human behavior without reference to consciousness—scientifically it's more complex, but philosophically it's identical.

Epistemology: Hold that senses deceive us; senses succumb to the subjective effects of objects because only quantitative characteristics exist in reality, which can only be known by reason (philosophical Rationalists, to be popularized later).

- This idea is picked up by Renaissance philosophers, Locke called them primary and secondary qualities.

Ethics—

- Pleasure excites fiery soul atoms, which Democritus saw as bad; tranquility and freedom from want sooth fiery atoms, which is good.
- Knowledge and friendship also sooth fiery atoms.

NOTE: Many people think Democritus had much more philosophical insight than this, since he is a scientific genius. We only have a fraction of Democritus's writings, since many of his writings are referenced in concomitant works.

SOPHISM (proto-skepticism)

As politics became democratic in Ancient Greece, becoming a political animal and orator were taught by men of science—knowledge needed to be “practical”—enter the Sophists.

The Sophists were not so much a school as they were a professional class; flourished 5th Century BC. They were the “how to win friends and influence people (in order to gain political power)” of Ancient Greece.

- Protagoras, father of Sophism (480-410 BC), and Gorgias.
- First avowed skeptics.

Based skepticism on full attack on senses, attempt to show that every sense perception was wrong

- What we perceive depends on two factors: the object being perceived, and the nature and condition of your sensory apparatus—someone colorblind can't perceive color, for instance
 - We can't take a poll of what everybody sees, so the only fair conclusion is that no one can perceive reality—all you can know is what appears to you—
 - This is the most influential argument against the validity of the senses; basis of Kant's whole philosophy.
- Two things are true: (1) perception is impossible without sensory organs and (2) the types of organs you have affect the type of experience you have

Reason is bad, because reason only depends upon the validity of the senses, which are impotent.

- Argument from Disagreement: Since we all disagree, then humans can't agree otherwise we would have agreed by now, so there is no truth.
- Sophists were followers of Heraclitus: since everything is in flux, if you did happen to arrive at the truth, you wouldn't be at the truth for long.

Sensualism, founded here by Protagoras.

- View that humans are only capable of perception.
 - QED, any knowledge is not knowledge of a thing in itself.
 - QED, everyone's opinion is only true for him.

Protagoras: “man is the measure of all things; if you believe something strong enough then it's true.”

- The manifesto of Subjectivism.

Gorgias's book: *On Nature, or the Non-Existent*, maintained three propositions:

1. Nothing exists.
2. If anything existed, you couldn't know it.
3. If you could know it, you couldn't communicate it.

Sophists were proud to be enlightened, to escape the dogmas of the past and be above everything by proclaiming that they don't know anything.

- NOTE: *The history of philosophy is characterized by a construction phase followed by a deconstruction phase, or in other words, the pursuit of knowledge vs. the pursuit of subjectivism. We figure out ways to build up knowledge, and then we figure out ways to tear it down. This parallels economic environment in countries with mixed economy (boom with exaggerated speculation and then bust).*

Ethics

- Ethics cannot come from reason or God (sophists are agnostics).
- Ethics comes from nowhere—ie there is no objective ethics.
- Virtue is an arbitrary social convention; if you feel that something's right, then it is right.
- Ideal life is to burn with passions and go out and satisfy them by any means necessary.
- Deal with men by brute physical force when his arbitrary passions conflict with your arbitrary passions; the club is the only argument; first instance in philosophy that might makes right—
 - To get away with this rule by force, you put on a façade of virtue—society would be a battle of the ids if we thought we could get away with it, but we don't, so we form a society and limit ourselves in exchange for limiting others.
- Ring of Gyges—discussed by Plato, a mythical ring that made you invisible so you could go around satisfying the urges of your id in a brutal way without fear of being punished
 - Asks the question: would a man need to be moral if he had no fear of being caught?
- This system of morality was called Egoism—it is Egoism that's been accused of relativism and subjectivism ever since. Egoism is tied to whim and brutality, because this is all that's left when you abandon reason, and since Sophists abandon reason, this is what their Egoism is.
 - NOTE: *It was in the interest of Christianity to ignore Aristotle and only present the egoism of Sophists, thus the view of egoism we have today.*
- Sophists, especially Protagoras, were first to see dichotomy between laws of government and laws of nature.
 - As government became more democratic, people began to question validity of laws, and they noticed how following laws doesn't always lead to happiness.

SOCRATES & PLATO (450-350 BC)

Context for Socrates and Plato: These two were out to answer the Sophists and construct a philosophy. Thus begins the first major constructive era in philosophy.

SOCRATES (470-400 BC)

He left no writings; his ideas are known only through Plato—some people think that Socrates is the invention of Plato, which is highly improbable since there is much corroborated evidence on not only Socrates existence but also his deeds and whereabouts. Others think Plato is merely the secretary of Socrates, which is more likely, but still improbable.

- Socrates's first major interest was in ethics—first moralist of the western world—thought ethics was grounded in reality.
- Socrates employed the conversational, question-and-answer method that later became known as the Socratic Method. His mission was to be a philosophical gadfly to get people to think: “the unexamined life was not worth living.”
- Made many rich and powerful enemies in Athens, particularly because he had a band of people who followed him around eating up his subversion of the authority; one member of that band was Plato.
- When asked what his punishment should be, he said that the state should provide him with luxury till the day he dies for the service he has rendered them—so he was sentenced to death, thus becoming the first philosophical martyr.
 - [Apology (the trial); Credo (friend tries to get Socrates to escape); Phaedo (last hours of Socrates, ends with him drinking hemlock)]

What did Socrates discover in his method?

The reason people were so confused is their concepts were unclear.

- For example, if you want to argue about justice, you must first develop a concept of justice (what is common to all instances of justice).
- Thus, Socrates is the father of all definitions. A philosophy is only as good as its definitions.
- NOTE: *Science for Socrates was the formation of concepts, which is true. This is another big-deal point, though Socrates did see cases where knowledge didn't reach, and so where feeling and intuition took over.*

How do you attain a definition?

- The Universal—the set of properties common to every member of a class and is the basis for classification (“-ness” or “-hood” or “essence of”).
 - All words are Universals except for proper nouns.
 - This is what we mean, in essence, when we say “man is a rational being:”
 - He can form Universals, and so he can predict the future, satisfy his desires, control his conscious directly, and control his conscious via controlling his environment.
- The crucial problem of human knowledge is the problem of universals—
 - Do they exist? And if they do, what are they derived from?

PLATO (427-347 BC)

- One of Socrates's disciples, wrote a great deal, but most is lost.
- Wrote in dialogue to carry on the philosophical style of Socrates.
- Founded first university of western world (The Academy), followers were called the Academics.
 - Motto over the entrance read "Let no one who doesn't know geometry enter here." Shows the Pythagorean influence on Plato.
- The first philosopher to put philosophy together into a comprehensive view.
 - NOTE: *Similarly, I am the first psychologist to put psychology together in a comprehensive view. See my ebooks on anxiety, anger, identity, and self-awareness.*
- First true philosophical genius in three ways: (i) Plato formulated an abstract philosophy, not simply "do this, do that" (ii) It was an original philosophy, and (iii) He understood and employed the power of systematic integration (first philosopher to systematize a philosophy, let alone come up with the system for philosophy (metaphysics, epistemology, ethics, politics, aesthetics).

NOTE: *Plato is similar to Democritus in that they both agreed with Protagoras's view on perception, and both agreed they needed to go further and study thought and so figure out an object's true form. Democritus's form was the atom-form. Plato's form was the World of Forms. Hence, we have the official beginning of Rationalism. But Plato's Rationalism won over Democritus's Rationalism in the end because Atomism is a philosophical dead end—that is, it is the opposite of Thales's method.*

Metaphysics: Agreed that knowledge of universals was important, but drew metaphysical conclusions from this that Socrates did not, which is the most crucial part of Plato's philosophy.

- First Premise: Universals must be knowable, so they must exist, so they must be real—ie exist in reality. Raises question of where they exist or how they exist? Hence, the problem of universals.
- Plato argues that Universals and particulars are radically different, so therefore must be radically different kinds of things—cannot simply be names for aspects of particulars; they must therefore be in two worlds...

Plato argues that Universals and Particulars exist in two separate worlds: Argument from the Differences Between Universals and Particulars.

1. Multiplicity: There are many particulars for every one universal, they are the one in the many.
2. Change: Particulars change, but universals are unchanging.
3. Particulars are material, universals are nonmaterial.
4. We know particulars via our senses, we know Universals via our reasoning.
5. Particulars and Universals are so different that they must exist in two separate worlds; therefore, there must be two separate worlds.

Argument from Perfection: Perfection doesn't exist in this world, so the universal triangle doesn't exist in this world, only in some other world. But we must have obtained our concept of triangle from somewhere, we have knowledge of it. We got our triangle concept from some perfect world.

- Laid groundwork for innate ideas and hence the immortality of the soul.

Argument from the Order of Knowledge: Plato says that it's impossible to know particulars and classify them unless we knew universals in advance. If you did not know what justice was in advance, how would you know a particular instance of it? So there must be a realm of universals that we knew before birth—ie innate knowledge.

The Argument from the Possibility of Knowledge: What must reality be like if knowledge is to be possible? If reality is knowable then it must be immutable, but this world is a world of flux as Heraclitus said, so true knowledge—ie universals—must be in another world. Also, since Plato agreed with the Sophists that our senses are invalid, true knowledge, again, must be in another world...

Pythagorean ideas win out in Plato.

Plato therefore creates two worlds: the world of Forms and the world of Particulars

- Universals are independent from this world and our thoughts, so they are to be thought as real, external objects; nonmaterial and non-mental.
- Universals are knowable by thought, particulars are knowable by the senses, but particulars aren't really knowable because down here, all you can have is subjective opinion.
- Many Names: world of Forms, Ideas, Essences.

Plato only regarded the World of Forms as real:

- To be real, a thing must exist, so it must be non-contradictory, so they must be motionless, so particulars in this world therefore can't be real.
- To be real, a think must be knowable, and so knowledge is only of the world of Forms.
- To be real is to be original, while this world is unoriginal, not fundamental.
- To be real, it must be ideal—still exists today: real man, real apple pie—only world of Forms is ideal.

Plato says that this world, therefore, is only a byproduct of true reality, the World of Forms:

- Metaphor: distorted amusement park mirror. You are the world of forms, and the multiple projections of you, all a little different, is this world.

Empty space, according to Plato, is the medium that allows the Forms to be projected into the world of particulars; empty space is the amusement park mirrors.

- If we took out empty space and took out this world, the Forms would continue

How did this world of the Forms begin?

- Myth of the Demiurge: Demiurge saw chaotic matter, so he shaped matter to create order, logic, and symmetry.
 - But there's a certain amount of chaos in this world that no one could deal with it, and that's why there's imperfection—it's imperfect because the whole world is not entirely here.
 - Most influential early version of the argument from design; there were some pre-Socratics with similar theories, but they weren't influential.

Why did Greeks take Rationalist side instead of Empiricist side?

- Because the Greeks were thinkers. If you deny reason, as Empiricists do, you then wipe out intellectual development; man becomes an animal. If you're going to be wrong, it's better to be a Rationalist.

The world of the Forms isn't a random group of Forms; they are logically related to each other, bound together into one integrated system.

- Sciences are therefore an attempt to decipher the structure of the world of Forms.

Each science starts with premises about how the forms in its field are related and then deduces consequences.

This poses a problem unless we can figure out if premises of each scientific field is true. We need some foundation point from which we could deduce the axioms of the various sciences.

Thus, Plato looks for one supreme Form that unites the many Forms.

- Since we live in one integrated universe, there must be one Form that integrates everything.
- Reflects Greek's desire for monism, for looking for the one in the many.
- Analogy: world of forms is an arch, and the one form that unites everything is the keystone.

Plato is a Universal Teleologist:

- Plato disagreed with Atomist because they merely described what happened, not explained why it happened
- Plato views Universal Teleology as the only alternative to mechanistic materialism—
 - He's correct in a sense, though it is an over-generalization.

Plato said ultimate Form is: The Good

- Has two functions: (i) Purpose of universe (makes all things possible) and (ii) Single axiom of all knowledge
- Christianity took over Plato's view, but Plato's view is far from a God because it is only abstract and unconscious—Christians dropped an “O” and added a personality.
- The Good is like a sun: it is the source of everything and allows us to see everything

Plato never wrote about his knowledge of the Good because he kept that close to himself. He did say that the Good was ineffable; that is, it was outside the realm of human understanding and language. If you understand what it is, then you don't need it to be explained, and if you don't understand, no amount of explanation will do any good.

- This is mysticism, the view that knowledge is obtained by means other than reason and the senses—thus, Plato is the father of Western mysticism.

How to attain knowledge of the Good?

- Submit yourself to vigorous mathematical training, becoming progressively more abstract, so that you submerge yourself in the world of forms, then you're at least on the path to the Good.

Overview of Plato's Metaphysics: The world of Forms, presided over by the Form of the Good, is reflected into space thereby generating this half-real reflection that is our physical world, which most people mistake for being reality.

Plato's Epistemology

- Goal was to answer the Sophists, to show that we can know things.
- In order to know forms, we must have been in contact with them preceding this life; we have innate ideas, but birth caused trauma that put all innate ideas into unconscious.
- Acquiring knowledge is merely a process of digging out knowledge that is already there; knowledge as reminiscence (anamnesis).
 - NOTE: *We derive our word educate from the Latin “educō,” which means to draw out, as if education is a process of bringing to your awareness what you already know deep down.*

Physical senses aren't means of getting knowledge of new reality, but to serve as a stimulus to jog our memories:

- eg: A flicker of an old college buddy is enough to cause you to remember him, even after many years.
- This view of knowledge is rationalism: epistemological idea that reason alone can give you knowledge apart from senses.

Proof of innate Ideas: we have knowledge that we could not possibly know unless it was innate, like perfection.

- This becomes a challenge to Aristotle: how man can acquire knowledge if he isn't born with innate ideas?

In Phaedo, Plato gives four proofs for immortality of the soul:

- Essential point in proving immortality of the soul is to prove the soul's independence from the body, which is always the case with Rationalists throughout philosophy.

Four Stages we need to go through to recollect and reawaken our knowledge (Plato's theory of the divided line, every stage explains the preceding stage):

1. Stage of Imagining: wholly ignorant and confused, take all appearances at face value; cave in to impulses (Sophist)—this is the stage that we all begin at as a baby.
2. Stage of Belief: learned to distinguish some facts of physical world; some degree of probability but no true knowledge—all you have is a series of particulars without universals (average man).
3. Stage of Thinking: where science begins; horse and horse shadow analogy, meaning you find out there is a horse even though you have only been studying its shadow; general always explains the particular.
4. Stage of True Knowledge: where we grasp the pinnacle, the form of The Good, and how everything follows deductively from the form of The Good.

NOTE: Plato's epistemology doesn't describe how we acquire concepts, it only moves them back one step. It says that we acquired them in another world but this still doesn't explain how we acquire them. This is true of all answers that revert to the supernatural. For example, if the world came from God, then where did God come from?

Myth of the Cave is an allegory to explain the four stages (The Republic).

- First you're in cave, then in cave with light, then up on surface, then looks upon the sun—man goes back in cave to tell his brethren about the surface, but his brethren don't believe him so kill him, which is what happened to Socrates.
- Takeaways from the Myth of the Cave:
 - Knowledge requires you to leave this world.
 - Until you know the Good, you cannot organize structure of other knowledge.
 - Attaining knowledge is a painful process.
 - Leads to dictatorship.

NOTE: It's possible Plato came up with the World of Forms as a metaphor, or an epistemological tool, to explain a process (the process of gaining knowledge) that he couldn't fully understand. There may not have been a literal World of Forms, according to Plato, though that's how it's been interpreted.

Socrates's Ethics

Believed in a code of ethics, in ethics as science.

- The physical body has a definite nature, so we must take care of the body in a certain way, and same is true of soul. It has a definite nature so we must take care of it in a certain way; that is, live a virtuous life.
 - NOTE: *Socrates here is inspired by the Sophists, but breaks off distinctly. Socrates searched for the objective in man while Sophists only tapped man's subjective feelings and impulses. Therefore, it is knowledge man needs to act correctly and achieve happiness. This is a profound philosophical stance we take for granted today—it is the first big idea of philosophy, comparable to the Copernican Revolution of science.*
- Virtue, therefore, is knowledge of the good, that which is good for your soul.
- Happiness is the result of following a certain course of action.
- Misery is the consequence of a diseased soul.
- No man can really be harmed by anyone else, because the fundamental condition of your soul is entirely up to you; cannot destroy your inner serenity, and consequently no one can make you happy.
- Didn't share in Plato's dichotomy between earthly pursuits and higher pursuits—thought Socrates though earthly wealth was secondary, as a necessary result of virtue, but it wasn't a primary.
 - Also evidence of this is Socrates thought people would be better off with a romantic (sexual) partner than they would be on their own.
 - NOTE: *Socrates was the first philosopher to emphasize knowing thyself in conjunction with knowing the world. But he didn't mean sit alone on the mountaintop and introspect; he also meant to know thyself through other people, even if it is a wife.*

Virtue, according to Socrates, requires knowledge; he meant this on two points:

1. Knowledge is a necessary condition of virtue.
2. Knowledge is a sufficient condition of virtue; people will automatically do the right thing if they know the right thing. This shows the virtue of the Greek society—sin is simply an ignorance without any moralizing attached to it.
 - a. This has led to the idea that we can wipe out distinctions between breeches in morality and error in knowledge.
 - b. Two criticisms: (i) Assumes all men are rational egoists (they want the best for themselves given their values), though in truth rational egoism is an achievement, not an innate endowment—Socrates projected his own goodness and the goodness of the Greeks onto humanity—this is a noble error, but an error nonetheless. (ii) The fact that you know something does not mean that you will automatically apply that knowledge.

NOTE: *Socrates is half correct in this point, but only because he didn't understand nature of subconscious. We can hold correct knowledge but act incorrectly only if the correct knowledge isn't automated deep within our subconscious. As long as the knowledge is automated, then we will act on it. Socrates's quotation "Man is but what he knows" can be modified to "Man is but what he knows deep within his subconscious."*

Plato's Ethics

Goal of moral man is to escape from the cave; how does man escape? Only his soul can go to the world of the Forms, and it can only go there in death. Death is the liberation of the soul. "True philosophers make dying their profession." Suicide is prohibited on the basis that it is a violation of God's property rights, plus it would be difficult to acquire followers if you told them to commit suicide.

- Anti-materialism, turn attention away from the body and toward the soul; hippies do it on the same metaphysical basis as Plato.

Plato's Psychology

Man is a dualistic creature: reason is split from emotions. This only seems true when you don't understand how your subconscious works.

Trichotomy, a psychological division of labor (similar to triune brain theory):

- Low part: appetites.
- Middle: the passions, desire for power, honor, glory—incites us to action.
- High: reason—attains knowledge of the Forms.

Plato's Ethics will tell us how to coordinate these three parts to live in harmony.

- The correct relation of these three parts is called "uprightness."
- The three classes of society correspond to these three parts of man.

Plato's ultimate answer to the Sophists is: must turn away from this world and focus on another world.

- ie Sophists are correct to claim knowledge is impossible in this world

The practical results of Plato's ethics and psychology:

1. Determinism; emotions are independent of your premises and decisions.
2. Emotions are considered weakness, which leads to original sin.
3. Split between reason and emotion; the two are antithetical.
4. Love of money is the root of all evil.
5. Sex is bad for the mind, hence Platonic love.

Plato's Politics

Three parts of soul are not present in equal amounts in each person.

- Dominant reason = philosophers, born with gold
- Dominant passions = soldiers, born with silver.
- Dominant lower = common man, born with iron.

Critic of Democracy, thinks philosophers and their reason must rule state; philosophers must be King, they must have complete control, and since knowledge guarantees virtue, we can trust these philosophers—just to be sure, we'll deprive the philosophers of private property so they have nothing to gain.

- Plato would have objected individual rights because he doesn't think that men can rule their lives for themselves.

NOTE: *This is a recurring theme throughout the history of philosophy: No philosopher supports tyranny outright—first they claim knowledge is mysticism and so man is irrational and so they must be ruled. Mysticism → Irrationalism → Dictatorship.*

Organic Theory of the State: view that the state is a separate organism. If state is an organism, a cell is an individual of the state—philosophical basis for all collectivism.

- We are all reflections of one identity, so the group and the state are important, not the individual.
- The collective is the real, the individual is the illusory.
- As a citizen, your obligation is to recognize your identity with other men and act accordingly—ie live for the welfare of the state.

Plato regards communism as the ideal but impractical when applied to the masses. True philosophers, however, live the commune way.

- First to invoke idea of common good; the group can be happy without happy individual constituents of group.
- Plato defends totalitarian views in *The Laws*.

Plato admired Sparta (though Sparta hated Plato).

- Implication: it's okay to brainwash, to censor, control the masses.

People who admire Plato's ethics and epistemology but don't like totalitarianism are quick to say that it won't work, though it is ideal—when we think, we think in the world of Forms, but we act in this world.

- Metaphysical foundation for the dichotomy between theory and practice.

Plato grew pessimistic about his theory as he grew older, but it was still better than anything else so he never disavowed it.

Fundamental similarity between Plato and Sophists:

- Sophists say we have no standard to deal with men, so we must use force; Platonists say that the mass of men must be dealt with via force.
- Sophists are tyrants in the name of selfishness; Platonists are tyrants in the name of selflessness.

NOTE: *Plato's idealism here leads to communism, in effect. But so does Marx's materialism. Why?*

ARISTOTLE (384-322 BC)

Introduction: Up until now there has been two basic alternatives: Heraclitian world and Pythagorean/Platonist world. Either there is no reality or two realities. Either knowledge is impossible or the only knowledge is of a superior dimension. Either knowledge in sensations alone or knowledge in turning away from life on earth. Both lead to dictatorship.

Aristotle was a genius in the same way as Plato, but: Aristotle was more original, he had a capacity for philosophical abstraction, and he had a greater power for systematic integration. Also, Aristotle's philosophy is *true*. Aristotle is "a master of them that know." Aristotle is also called simply "The Philosopher" by medieval scholars.

Aristotle was first philosopher to look solely at nature for answers—neither up nor in.

NOTE: Will there ever be a reconciliation between Aristotle and Plato? Yes, but only if we take Plato on metaphor. If we take Plato on metaphor, then he may have been describing something he felt and projected it out as the World of Forms and the Good. This could be the nature of the mind, in which case the World of Forms is a feeling of perfection Plato had within himself.

Biography

Born in 384 BC in Stagira.

Studied under Plato at the Academy at the age of 18.

Aristotle was Platonist at first.

Gradually questioned and rejected Plato's views.

Aristotle's university was called the Lyceum, founded in 335 BC, only after Plato died (Oedipal?).

- Taught students by pacing back and forth, Parapatos; "The Parapatetic Philosopher."

NOTE: Many of Aristotle's manuscripts are spotty at best, yet we know Aristotle was a brilliant playwright, so it's commonly assumed that his manuscripts are the notes of his students, not his own. This makes Aristotle extremely difficult to read. Unless you're planning to take a vow of celibacy, I wouldn't even try. Only read what people have written about Aristotle.

Aristotle's Metaphysics

- There is one reality, this reality, and it is objective, independent of consciousness.
- Reality is naturalistic, as opposed to Plato's one true reality, which was supernaturalistic.
- Aristotle argues against Plato's forms:
 - Forms are useless. They do not explain this world—how do we explain this world by reference to another world?
 - How does this world reflect the forms? All Plato uses is empty metaphors. It's unclear what is the connection between this world and the world of the forms.
 - Third man objection—Plato says that whenever you have two or more things similar, then their common denominator exists separately. Aristotle says: theory of forms leads to an infinite regress (Plato raised this objection first but admitted he had no answer).
 - Plato uses universals as particulars, which is self-contradictory. Particulars exist in themselves; Universals do not exist in themselves. Reification: making a thing out of an abstraction.

Aristotle's Universals (Aristotelian Realism):

- Universals are the object of thought (Plato was right), Universals are distinguishable from particulars (Plato was again right)—but, only particulars exist, which is Aristotle's essential principle.
- Each thing that exists is a metaphysical compound.
 - Each is an individual (this) MATTER, what is unique about each particular—an Aristotelian usage of the term, now how we use it today.
 - Each is a certain kind of thing (such) FORM, shared with other things.
 - Plato has form without matter, and Heraclitus has matter without form.
 - Aristotle: no form without matter and no matter without form.
- Fundamental constituent is the thing, actions are the result of things—actions and quantities are derivative of existence (relationships, qualities, quantities, actions)
 - Cannot have running without something running.
 - Cannot have a room of quantities, need a quantity of what.

This sets up the first Primacy of Existence vs the Primacy of Consciousness debate:

- Primacy of Consciousness—implied by every act of evasion (sophists).
 - Plato's method—Forms are entities that shape and control this world; consciousness needs something, therefore reality must have such and such a nature.
- According to Aristotle, the method is what is reality, and by what process are we able to acquire knowledge of it? This method implies primacy of existence.
 - Aristotle refuses any dichotomy between reality and appearance, between primary and secondary qualities.

Everything has a “this” and a “such”—separable in thought but not reality.

- What makes a thing a particular? What is the element responsible for universality and element responsible for particularity?
 - Universality comes from structure, and Particularity comes from stuff.
- Formal logic comes from Aristotle—the form of the argument gives way to a certain conclusion, whether it’s true or false.
- Form/Matter; Structure/Stuff distinction is basis of Aristotle’s Metaphysics.

Aristotle’s metaphysics applied to the problem of change:

- Heraclitus—says change implies a contradiction.
- Parmenides—change involves miraculous appearance into nothing and or out of nothing/
- Aristotle agrees, but in two different respects
 - a. Change:
 - i. When the log burns, the structure is the same but the form is not the same, hence no contradiction.
 - ii. Change is the same matter taking on different forms.
 - iii. Changing world is intelligible and understandable. Change presupposes the law of identity. Change from something to something—if there was no identity, then you couldn’t have change in the first place.
 - b. Potentiality and actuality:
 - i. Bricks are potentially a house, a house is actually a house.
 - ii. Acorn is potentially an oak, oak is actuality of the acorn.
 - iii. Change is passage from potentiality to actuality.
 - iv. It is not true that anything can have potentiality.
 - v. Potentiality is determined by actuality—basis for formal proof of cause and effect—anything else implies a contradiction, or an entity acting in contradiction to its nature.

Four factors (ie causes) of change (what we mean when we ask “why?”):

1. Material cause—what is made of.
2. Formal cause—the form of the result of the change.
3. Efficient cause—actual source of motion, cause that makes transition.
4. Final cause—the purpose of the change that took place.

Is Aristotle's view of change and causes universal? Can it be applied to all instances?

- Aristotle thinks the actions of organs or living entities aim at a goal, a purpose, a final cause. Living things are goal-oriented.
- Aristotle is a universal Teleologist—everything that exists has a final cause.
- Accidental factors can interfere and breach universality of causation.
 - Leads to Aristotle's acceptance of necessary/contingent dichotomy.
 - Aristotle couldn't reconcile free will with universal cause and effect.
- Immanent—each thing is striving to achieve its own potentiality, to realize itself.
 - Metaphysics of self-realization.
 - Metaphysical basis of Aristotle's ethics.
 - Contrasted with Christian doctrine in which things are out to achieve God's will.
- What is the cause of motion?
 - Motion always existed—any particular motion is caused by an earlier motion.
 - What is the cause of motion? The Prime Mover.
 - Must be eternal.
 - Must not be moving (otherwise we'd be begging the question).
 - Must have no potentialities, since it's immovable.
 - Must be pure actuality, must be pure form.
 - It must be perfect. If everything is driving to achieve actuality... Prime Mover must have no unrealized potentialities.
 - The Mover must be a mind conscious only of himself—pure self-consciousness (strong element of Platonism here).
 - Regarded as Aristotle's god—
 - didn't create the universe
 - cannot hear your prayers
 - has no knowledge or power
 - Results from primacy of consciousness.
 - Aristotle doesn't take any of this seriously, so we must infer that, according to him, motion must be regarded as an irreducible primary.

NOTE: *When the ancient Greeks used the word god, they didn't mean it like we use the capital "G" God today. Their gods were at most thought of as forces that barely had an indirect effect on human life, and at least they were thought of as washed-up celebrities to be laughed at.*

Aristotle's concepts of potentiality and actuality as applied to Zeno's Paradox.

- Nothing can actually be infinite—the infinite is greater than any quantity, so it is no quantity in particular, so it has no identity and is a contradiction to the law of identity. In other words, it would be impossible to split up a room an infinite amount of times. Infinity is only a potentiality, not actuality.

Aristotle's Psychology (ie the theory of the soul)

- Plato thought there a basic metaphysical conflict between soul and body.
 - Concluded asceticism from this.
- Aristotle wants to give a naturalistic account for the soul—the soul, for Aristotle, is that which makes a living thing living. It's not a thing, but merely an aspect of a living entity.
- Man-ness is the essence of man, but a soul makes man a living thing—man-ness is the form of a man, soul is the form of a living thing, and body is the matter of a living thing.
 - Soul is the actuality of a body having life, potentiality of life in it.
 - Life is to body as form is to matter as actuality is to potentiality.
 - Like a wax stamp—the wax is the body, and the stamp that makes an impression is the soul.
 - The soul is the cause of corporeal phenomena.
- If the eye were a complete organism, its soul would be its power to see, an ax's soul would be its cutting.
- So, according to Aristotle, there can be no soul without a body, QED
reincarnation is bizarre, and there is no such thing as personal immortality.

Three Types of Soul (in the De Anima) (similar to the Triune Brain Theory and superego, ego, id):

1. Vegetative Soul: Nourish, reproduce; (ie r-complex, id).
2. Sensitive Soul: Desire, locomotion; actualization of the potentialities of the Vegetative Soul (ie limbic system, ego).
3. Rational Soul: thinking, reasoning, logic; actualization of the potentialities of the Sensitive Soul (ie neo-cortex, superego).

Aristotle's View of the Senses:

- First one to classify the five senses.
- Answer to Sophists argument that quality is a function of human perception.
 - The process of sensation is a process, so it must be a process from potentiality to actuality: dual process, one in the sense organ and one in the object.
 - When you perceive the appropriate sense organ possesses the quality being sensed.
 - The object in reality has a potentiality of being perceived in a certain way by a human perceiver.
 - For instance, red doesn't actually exist, it's only a potential in the object; but when we do perceive the object then the red does actually exist.

Aristotle's View on the Process of Reason and Thought (existing manuscripts are contradictory, but below is the standard interpretation of Aristotle's thoughts on this issue):

- Just as in sensation, the sense organ sucks in the object being perceived, you suck into your mind the form of things—thinking is a process of becoming “informed,” get it?
- The human mind has no actuality before it starts to think; it has no identity—only if the mind has no form can it receive all forms (taken from Plato's empty space; form cosmology to psychology).

NOTE: Aristotle's basic error regarding universals is to erect universals and particulars into two distinct elements within things in the world, which leads him to conclude that when we employ a concept, we are only focusing on the universal of something and not the particular. Proper universals are not part of metaphysics but rather epistemology. Aristotle never distinguished this because, from best we can tell, he never distinguished between metaphysics and epistemology.

Aristotle's Epistemology

First Question: What do we begin with at birth? Nothing—we have no innate ideas, we are a blank tablet “Tabula Rasa.”

- Empiricism—all knowledge is based on evidence of the senses.
 - *NOTE: Empiricism later (by David Hume) became synonymous with subjectivism—ie we can only gain knowledge through the senses, and there are no other faculties for acquiring knowledge—therefore, there is no reason. So Aristotle is only an Empiricist in the pre-Humean sense of what that means—all knowledge is based on evidence of the senses.*
 - Senses cannot deceive, the error comes from your own confusion of your mind. Senses are only the beginning of knowledge.
- Concepts are grasped through abstraction of particulars. Here is the process of abstraction:
 - Start with sense experience. Sometimes creatures don't have capabilities of holding sense experience, in which case they cannot proceed. But man of course can.
 - We hold similarities between particulars and ignore the differences, this is abstraction. We don't need to know concepts in advance. “The soul is so constituted to be capable of this process.” Facts are facts and there is no reason to make it mythology. No more questions are necessary.
 - We can, of course, also abstract from abstractions. Categories are widest universals. From here we can classify facts we observe.
 - Things act as they do because of what they are—there is no mystical explanation for the world—to explain any particular thing, we must determine the class to which it belongs.

Theory of Definition—definition is a statement of the essence of a class—statement of those fundamental characteristics that makes a class what it is and distinguish it from all others.

- It's urgent to discover correct definitions, because it permits you to understand why a thing behaves in the way it does.
- How to form definition? All definitions much have a certain structure:
 - a. What kind of thing is it? Genus (from which we get “general”).
 - b. How does the thing we define different from everything else within the genus? Differentia (from which we get “differentiate”).
 - c. Also, definition must be commensurate with the class we are defining.
 - i. Must be true with only the members of the class and all the members of the class—your definition might be too wide or too narrow (two ways to go wrong).
 - d. Definition must state fundamental characteristics of a class to be defined.
 - i. There are such things as commensurate but not fundamental characteristics—not basic, but the result of something basic.
 - ii. Derivative characteristics are called properties, commensurate characteristics that are not fundamental.
 - iii. A thing of a certain nature has certain properties (behaviors).

Explanation: consists in seeing the particular events we observe as instances of a general principle. A principle that relates the nature of a class to its mode of operation.

Induction: the process of passing in thought from particulars to a general principle.

Ultimate source of all of our general principles.

- Aristotle has little knowledge of induction. Best you could do with induction is the implication of a general principle, which had to be validated by some other means—after all, it could only be a coincidence or have a hidden explanation.
- All Greeks had primitive concept of induction; modernity has scientific method.

Deduction: starting with a general principle and applying it to a particular case.

Knowledge for Aristotle, therefore, is the employment of both induction and deduction; induction to arrive at general laws and deduction do demonstrate said laws, going progressively deeper into the laws of reality.

Aristotle is first to ask: What is structure of human reasoning when we engage in deduction?

- Man is mortal, Socrates is a man, therefore Socrates is mortal. There is a middle term (man) linking mortal and Socrates. Linking term is able to ground the argument. This type of argument is a syllogism.
 - Syllogism—a deductive argument containing two premises. Containing only three terms, two of which are linked in the conclusion as a result of linking them with a middle term.
 - Reasoning, explanation, and ultimately science, is a quest for the correct middle term, and middle terms don't always function correctly.

Epistemological triumph of Aristotle: We don't need a proof of everything.

- There cannot be infinite regress of premises, or starting points will be arbitrary.
- Archai (Greek for beginning)—foundation of human knowledge. Of these, it is improper to ask for a proof.
 - To demand a proof of everything argues want of education. But we must specify what we are entitled to regard as a self-evident axiom.
 - Law of contradiction and law of excluded middle (everything is either A or non A)—law of identity is implicit in Aristotle, even though it wasn't explicitly stated until 1200 AD.
- How do we arrive at axioms? Book Gamma in Metaphysics: reaffirmation through denial—through denying axioms you reaffirm them.
 - If you say existence doesn't exist, you are employing the concept of existence to deny the existence. QED, existence is archai.

Other Epistemological Triumphs of Aristotle.

- Correspondence theory of truth: truth is a relationship between a statement and reality when the statement corresponds to reality.
- Defined epistemological fallacies: begging the question, over-simplification.
- First to define principles of definition.
- First to grasp deduction and induction.
- First to grasp concept of a specific science.
- First to grasp axioms and laws of logic.
- First to grasp validity of the senses and their role in reason.

Aristotle's Ethics

He thought you could only generate rough truths, but no exact principles, so his ethics is not systemic. The best he does is observe the wise men of Athens and generates some rules based on their behavior.

Aristotle thought that values were hierarchical, so there must be an ultimate goal:

- Must be an end in itself, must be possible, attainable by man on earth; must therefore accept the nature of man as given.
 - Cannot condemn man for anything that is his nature—it's like saying a dog must understand the theory of relativity in order to be good.
- Happiness is the end in itself, "eudemonia."

How is Happiness achieved? Acquired by living a certain way, by realizing man's distinctive potentialities:

- An acorn will never be happy if it tries to grow up to be a willow.
- Virtuous behavior will be the Golden Mean between the too much and the too little—Aristotle, however, did not originate the temperance doctrine; "nothing in excess" went back to the pre-Socratic Greeks.
 - Too little fear and too much fear are both bad.
 - Abstaining from sex is just as much a vice as promiscuity.
 - Vice of sulkiness; misanthrope and people pleasing are both vices; the virtue of friendliness is the right amount.
 - Vice of humility and the vice of vanity; the Golden Mean is the virtue of pride.
 - The man with pride is the ideal man; pride is the "crown of the virtues."

NOTE: *Except the difference between virtue and vice is not just a difference in degree, but rather a difference in kind—for example, a people pleaser has completely different motives than the friendly man.*

Aristotle mistakenly thinks knowledge is an end in itself, why?

- No Greek saw the link between reason and life, and no one did until the Enlightenment and the beginnings of the Industrial Revolution because it was difficult to see how thinking made life better because work in Greece was mostly manual labor.

Aristotle is a thorough Egoist—man is to be primarily concerned with the attainment of his own happiness, and he believes that man is rational, so he is the first champion of rational egoism.

NOTE: *Nicomachean Ethics is named after Aristotle's son, Nicomachus. Aristotle is saying, "here is how I would want my son to live." Consequently, Nicomachean Ethics is Aristotle's most readable work.*

The deficiency in Aristotle's ethics is the major reason why his works did not influence history and men in a stronger way, because men's primary connection with a philosophy is through ethics (and to a lesser extent, politics); after all, it is the primary purpose of philosophy to teach men how to live.

- Like having a powerful engine but with no way to put it to use, and your only alternative is a horse and buggy that at least gets you to where you want to go—and to say nothing of a mystic flying carpet.
- As such, shortly after his death, Aristotle's philosophy went into eclipse until Aquinas

Aristotle's view on friendship:

- Friendship of Utility: business relationships, don't love the person for himself, but you want certain things from the relationship.
- Friendship of Pleasure: social relationships, don't love person for himself, but for the amusement of the thing.
- Friendship of the Good: love the person for himself, because of his character and values—but gaining pleasure or utility from this kind of friendship does not corrupt it (as it would for Kant).
 - Cannot expect to have many friends like this.
 - You owe more to your friends than you do strangers.

Aristotle's Politics

- Nothing original in Aristotle's politics.
- Not a collectivist like Plato, but wasn't an individualist either.
- Essentially followed his Golden Mean in politics—concedes that Plato's politics is ideal but impractical.
- Believes there needs to be a constitution that governs a country's laws.
- Who should hold power? Again, a Golden Mean is employed—a cross between the rule of the rich and the rule of the poor: the rule, therefore, of the middle class.
- No concept of inalienable rights, so he advocated slavery, like all other Greeks—they were, in effect, living tools; it's better for the slaves and better for the owner because slaves weren't truly rational.
 - A flaw in Aristotle's and the Greek's anthropology; never really thought that all men were metaphysically equal.

All men are metaphysically equal in the same respect: they are all members of the same species, the same defining attributes, and therefore, the same moral code is applicable to them all, and therefore they are all capable of moral nobility.
 - Also thought that women were metaphysically inferior (can you blame the guy?). Plato, however, thought women were equal.

In Sum: There are inadequacies in Aristotle, but he laid down the principles of a scientific epistemology, a worldly metaphysics, a worldly ethics. Aristotle did not have the last word, but he had the first word.

THE DECLINE OF ANCIENT PHILOSOPHY (300 BC-800 AD)

Around six hundred years after Aristotle, Christianity gained power. How and why did philosophy pass from Aristotle to Christianity?

Hellenistic Era comprises four schools: Epicureans, Stoics, Skeptics, and neo-Platonists:

- Unoriginal, derivatives of early schools.
- Main concern was ethics and how to live because Greece was in a turbulent time.
 - Athens lost autonomy in 200 BC, becoming a province of Rome.
 - Only used metaphysics and epistemology as a way to rationalize ethics. If they needed to invoke God to make a point, then they would; if they didn't, then they didn't.
- The rise of salvation philosophy: Goal is not how to achieve a full life, but how to escape being hurt in a chaotic universe.
- Combined pieces of Oriental thought with Greek thought.
- In general, emphasized form and technique over substance and content.

EPICURUS (342-270 BC)

Derivative of Atomism of Democritus.

- Goal was to achieve happiness for the individual.
- Two main fears: gods (religion) and death.
- As a basis, he looks back and sees what's the best philosophy for his purpose—the atomism of Democritus.
 - NOTE: *This is the opposite of the proper approach for gaining knowledge; it is the essence of confirmation bias.*
- So, if we adopt atomism, the gods can have no real effect on us—Epicurus, therefore, was effectively an atheist.
- Therefore, we shouldn't fear death—death concerns no one, dead or alive. If you're alive, you're not dead, and if you're dead you're already dead so who cares? We will never know death, so there's no reason to fear something we'll never know.
 - NOTE: *This is a good reason to not fear death.*
- Dispelling these two fears brings up another fear: determinism.
 - Tries to defend free will by attacking cause and effect—free will = causeless action.
 - Atoms go on “Epicurean Swerves,” so we are not pawns of inexorable laws, so then we are free to act in defiance of causal law.
 - Indeterminism: causality is not universal, and free will requires a breach of causality.

Epistemology

- Claim to truth: some perceptions simply “clear and vivid,” which foreshadows Descartes's famous “clear and distinct” epistemology.
 - Before Descartes, however, Cicero transformed this argument to say people “just know” what's right and wrong.

NOTE: *It's interesting how the new atheists like Richard Dawkins use the “people just know the difference between right and wrong” argument to argue that morality doesn't need God. Yet this “just know” argument is rationalism, the same rationalism people use to defend the existence of God.*

Ethics

- All men want only pleasure, or the avoidance of pain (christened, many centuries later, as psychological hedonism).
 - If this is the way man is by nature, then we must build a code on this fact; Epicurus subscribes to psychological hedonism and ethical hedonism (hedonism vs eudemonia vs life).
 - This is how we predominantly know of Epicureanism today, as synonymous with “foodie.”
 - If you want something from the world, then you are only opening yourself up to pain, so we must only value those things that we control ourselves—this is how you don't let the world affect you.
 - NOTE: *The “I Am a Rock” of ethical theories.*

The History of Philosophy – The Decline of Ancient Philosophy – Epicurus

- A life of withdrawal and indifference is a life of not doing anything and no achievement.
 - Happiness, here, is a negative, a state of not being hurt.
 - “nothing ventured, nothing lost”—“better be safe than sorry”

NOTE: All philosophies that predominantly promote hedonism and the gratification of senses do it because they don't believe any deeper satisfaction can be achieved in life. Man is unfit or unable to be happy. As such, the rise in hedonistic philosophies mark the decline of civilization.

STOICISM

Founder was Zeno of Citium (340-265 BC), not the same Zeno who couldn't walk across the room; lectured from a painted porch ("Stoa Poikile")—Stoics were derivative of Platonists; Christians were derivative of Stoics.

- Main follower of Zeno was Chrysippus, who is credited with forming the philosophy of Stoicism. (Before Christianity, the name "Zeno" was as popular as "Chris" is now.)
- Goal of Stoics: salvation, serenity, and peace of mind of an individual in a torn world.
 - What counts is an internal state.
 - Be indifferent to external state, your possessions; scorn worldly possessions, go back to nature—in effect, the Stoics were the first hippies.
 - Always remain calm, no matter what's happening—react the same to getting a new toothbrush as you would if you met a beautiful girl.
 - Preached apathy, the denial of passions; seek boring yet "refined" pursuits that are not intellectually stimulating.
- Developed from **Cynics**, who focused solely on ethics: attempted to define what is universally good in all men, but came up with nothing, thus they viewed men as inherently rotten.
 - Cynicism isn't important as a philosophy in itself, but it was a major influence on Stoics, and it's a sign of the declining Athens.
 - Diogenes (of Sinope) held a lamp up during the daytime at the agora to look for an honest man.
 - The name means "dog men," because Cynics would pee on the streets of Athens to show their contempt for man.

Metaphysics

Argument from Design (goes back to Anaxagoras, implied by Plato, usually called the teleological argument for the existence of God): since the universe is so complex and harmonious and purposeful, it must therefore be designed; hence, a God exists.

- NOTE: *This assumes that existence, left to its own devices, is chaos—which fails to recognize the essence of order is cause and effect, which is corollary of law of identity, which is inherent in existence. QED: metaphysically, existence is orderly.*
- Explicit pantheism; God is everywhere and in every thing.
 - The pantheism of stoicism is the result of reconciling Aristotle's prime mover with naturalism, though Aristotle's prime mover was effectively natural.
 - Teleological throughout—everything happens for the best, for the purpose or goal of God.
 - Rigid determinism—cause and effect means determinism.

Epistemology

- Emphasized innate ideas.
- Doctrine of irresistibility—in the process of seeking an answer, we are to raise doubts until we will see that there can be no answer;
 - Only way to knowledge is to have irresistible insight: “clear and distinct.”
- Believe everything is for the best—there’s a reason for everything, also called metaphysical optimism, ascribed to by Leibniz and ridiculed in *Candide* via Pangloss, who was parody of Leibniz.

Ethics

- Man is only a piece of God since God is all that is.
- Introduce the concept of duty to the Western world; separate action from reward—Stoics saw ethics as a deeper obedience to the laws of nature, and insofar as they believed in God, they saw virtue as obedience to him. (Huge influence on Christianity here).
- Advocated altruism, but Stoics were still egoists in the sense that they’re altruist to satisfy a sense of their own virtue.

Stoic Duty #1: Duty of Acceptance: accept whatever happens to you; don’t burn with passion; do not lead events, but follow. A protest would be rebellion against god, and everything is for the best. Plus everything is inevitable, so it’s senseless to get upset about it.

- In essence, cut yourself off from your emotions.
 - NOTE: *This is opposite of Animus view, which is to use emotions as guides to action. Emotion is storehouse of who you are, so to cut off your emotions is to cut off parts of yourself. This would only be justified if you saw man as being metaphysically unfit to live on earth.*
- Grand Canyon Argument: universe is so big and vast that your life matters little in comparison.

Stoic Duty #2: Duty of Passivity: emphasized inner motive rather than actual achievement; reverses order of priorities, primacy of motive over action (when in reality it’s action that creates motive).

- Overall, the Stoics preached ascetic morality, based on dualism of mind and body.

NOTE: *The Stoics were the hippies of their day, and so had profound effect on Christianity. Also, there are many explicit followers of Stoicism today, especially in the lifehacking and tech communities. Overall, Stoicism is bankrupt—it preaches cutting yourself off from your emotions (as if that were possible), and so the world. The best you can say about the Stoics is you can pull a few quotations from them about the importance of taking responsibility for yourself. This is like becoming a Nazi because you like the uniforms.*

Politics

Thought all men were metaphysically equal, so each is entitled to equality before the law; slavery of any kind is wrong (broken clock, and so forth).

- Stoics were first to advocate rights, but they did it on supernatural grounds, which is ultimately self-defeating.
 - All men are offspring of God, and because of this, they are equal.
 - All men are brothers, so you shouldn't enslave them, but live for them.
 - Mistaken mixture: the basis that came to be an individual politics with supernatural influence, like today's conservatives—altruism became tied to individual rights.

Although the Epicureans and the Stoics didn't grasp reason, they at least believed in the efficacy of the human mind, but if this was to go, it would end the natural philosophy of the Greeks. We will see that this is exactly what happened.

Enter Sceptics:

SKEPTICISM

Derivatives of Sophists, founded by Pyrrho.

- Believed no knowledge to be possible; we never perceive things as they are.
- Developed at great length Protagoras's primary argument, on the invalidity of the senses; reality is unknowable, and what makes you think that there even is a reality if no one can perceive it?
- Use, once again, the Argument from Disagreement: we all disagree and so this is proof that we all perceive and think differently, thus proves man's ineffectiveness
- Attacked the Syllogism.
- Attack on Universals, whether Platonist or Aristotelian.
- Delighted in paradox:
 - Liar paradox: A cretin comes up to you and says, "I am a liar." You're wrong if you say that it's true, and you're wrong if you say it's false.
- Take middle ground between ignorance and certainty—probability.

NOTE: It's a fallacy that certainty is impossible but probability is possible. Probability means a state in which there is some evidence, so it presupposes the possibility of knowledge—each piece of evidence is a piece of certainty.

Ethics

Since there is no knowledge there can be no ethics.

- Skepticism primes man for religion.
 - No way to know anything, the world is hell, we are strangers and afraid in a world we never made, so progressively the goal became salvation in a true, perfect reality.
 - *NOTE: Throughout history, men only seek an afterlife when they live in an unknowable, harsh world.*
 - Happiness becomes an escape from life on earth, and an escape from the body.
 - We have seen this before in Plato, and most philosophers of this time are influenced by Plato—the Greek, pro-reason sides are progressively repressed.

PLOTINUS (204-270 AD)

Leader of neo-Platonism—major influence on Augustine.

The main trend from 200-600 AD is that of Skepticism to Christianity, which was brought on by the **neo-Platonists**.

- Geographical center of neo-Platonism was Alexandria.
- Trend shifted toward religion due to the inadequacies of skepticism and impracticality of Stoicism (though Stoics did invoke God's decree in ethics, they didn't do so fully).
- This religious trend in philosophy is essentially the further development of Platonism.
 - During the overlap of the Hellenistic Period and Christianity, there were no philosophers, only librarians, to paraphrase Windelband.
 - Marcus Aurelius Antoninus represents the pinnacle of this period—both religious and Stoic. Rarely original.
- In the long run, the Hellenistic Period only created the conceptions—or lack thereof—upon which neo-Platonists created dogmatism.

NOTE: It's crucial to understand that skepticism always leads to dogmatism. Skepticism is cute and it's fun to play their paradoxical games, but ultimately, people need something to hang their hat on, philosophically and psychologically. If they cannot get it from natural philosophy, then they will inevitably turn to religion. This it's why it's the pinnacle of naïveté for the new atheists to only offer doubt instead of religion. But there is another kind of certainty instead of religion—its root is Aristotelian philosophy. You cannot build thought based on what not to think (atheism), only what to think.

Metaphysics

- There is only a true reality beyond this one, because this one is inherently imperfect, and a true reality must be perfect, or the Platonic version of the perfect.
- The one reality is ineffable, which later gave rise to negative theology—can't say what god is, can only say what he isn't.
- Four levels of reality:
 - First, the One Reality.
 - Second, the Divine Mind: contains Plato's Forms (becomes thoughts of God in later Christianity).
 - Created through emanation: the process in which one reality gives rise to the next—if we think of the One as a brilliant light, and the farther you get from this brilliant light, the less bright and therefore less perfect are the emanated worlds
 - Third, the World Soul, the Soul of the whole world: it thinks, but more discursively, step by step, like humanity—we're getting farther from the sun here.
 - Fourth, the Material World, emanated from the World Soul
 - Primacy of Consciousness is conspicuous here: soul creates our bodies.

NOTE: *Later neo-Platonists fabricated more echelons between humans and the One Being, and they developed stories of many demi-gods to fill those echelons. So the details of neo-Platonism degenerated into mythology while the thrust of it became the thrust of Christianity.*

NOTE: *Plotinus is Plato on steroids. Where Plato had some regard for reason and this world, Plotinus has none.*

NOTE: *As if to parody their own fallacy of infinite regress, later neo-Platonists posited an even greater, more ineffable Being from which even God emanates.*

The Problem of Evil: if the universe is ruled by an all-powerful God, why does he permit evil to happen?

- Christians think that only evil exists from our base, human perspective.
- Plotinus, from his emanation scheme, has a better answer to this problem:
 - Evil is associated with matter (the physical), so the problem of evil is really the problem of matter. But matter isn't the One's problem. It is emanation's fourth and last step; it is the absence of the One—where the One's rays run out. So, there is evil, but the One is not responsible for it. Similarly, darkness is merely the absence of light, or cold is the absence of heat.

Epistemology (or, how the hell did Plotinus know all this?)

- To know the One, you must undergo a special process: asceticism, ritual (similar to Plato and knowledge of the Good); became known as “ecstasy” (the state of jumping outside of the world and yourself).
 - This is the mark of Alexandria philosophy—divine revelation became the highest means of knowledge, a communion between man and God.
 - NOTE: *Psychological explanation is this would make you feel important too in the midst of a dying civilization.*
 - The appellation to authority began with appealing to great thinkers of the past (mostly Hellenistic thinkers), then it became supernatural.
 - Since neo-Platonists were influenced by the neo-Pythagoreans—who were themselves influenced by Eastern mystics—they also cited Eastern mystics as verification of their way to truth.

NOTE: *Eastern mystics appealed to Hellenism for verification. It's like when two articles about a similar subject both cite each other as a resource, which happens in academia. All. The. Time.*

Still, the most common authority the neo-Platonists appealed to was the Old Testament.

Ethics

- Asceticism, self-abnegation, physical hardship for the sake of your soul.
 - NOTE: *You can begin to tell by a philosopher's first three words on metaphysics what his ethics and politics are going to be.*

Plotinus's major shift in thought: Ancient philosophers and even contemporary Gnostics thought of soul as side-by-side with matter; good as side-by-side with evil. But now the soul, the good, is something over and above man, only to be reached in death. My favorite example of this: the Aramaic definition for sin was to "miss the mark," without moralizing. Now we see the full metaphysics and epistemology behind the "slave morality," as Nietzsche talks about.

Mystery Cults, like the Orphics, penetrated the West at this time—a competition of Cults took over:

- Shared many ideologies with Christianity's mythologies.

One of these cults was a group of Jews...

- Christianity was similar to other sects of the time, and it was unpopular to boot, even in the 3rd Century AD, so why did it win out eventually? Five reasons:
 1. Catholic, which means universal—was open to all people: blacks, slaves, the deformed, and even women.
 2. Wouldn't permit its members to join other cults.
 3. The attraction of sacred texts, which were written by Jews during height of Babylonian empire (~1700 BC). Gave off an air of mystery, of establishment.
 4. Aligned their holidays with pagan holidays—for instance, the early Christians originally celebrated Jesus's birth in April, but to make it more popular, they celebrated it along with the Winter solstice, and then co-opted the imagery and symbolism to suit their story.
 5. They did engage in intellectual arguments, which made the system of beliefs seem more legitimate, intellectually respectable, and less like a weirdo cult (the most prominent of these philosophers was Plotinus).

JESUS (4 BC-29 AD)

- Essence of morality is love, first and foremost the love of God, and then the love of your neighbor.
- Teachings were congenial to the age in which he lived (seeking solace during a difficult time).
- Followers thought he was going to liberate Jews.

Paul was responsible for Christianity's emergence as a prominent mystery cult.

Paul's Tenets:

1. Importance of salvation, to be achieved with union of Jesus (like Plato's one with the Good and Plotinus's ecstasy).
2. Stressed man's dependence on God's grace.
3. Sin was disobedience to the will of God.
4. Importance of faith.
5. Importance of leading an ascetic life; sex becomes evil as opposed something to eschew.

Three main elements contributing to Christianity:

1. Jesus was Jewish, so large influence of Judaism on Christianity.
2. Acquired new tenets.
3. Expressed Christian ideas with terms from Greek philosophers, so borrowed from Plato and Plotinus.

Patristic Period of Christianity, 0-600:

- Christianity saw need for a sacred text because of all the branches of Christianity needed standard to distinguish true from the false. So decree an orthodoxy and stamp out everything else, which gave rise to the New Testament. One of the most influential fathers of this period was Augustine.
- The philosophers that did this were the Apologists; they apologized (re explained) their mystic philosophy of Christianity citing texts and coming up with new ones.
 - This is when Christianity became dogmatic—they began to think the only reason philosophers hadn't figured everything out is because they hadn't taken the necessary step of seeking God.

Enter Augustine:

AUGUSTINE (354-430)

First philosopher of Christianity; synthesized all doctrines of Christianity into one doctrine.

Epistemology—

- Cannot truly know this world; our senses only give us practical knowledge; God must communicate the truth to man; fundamentally this is Plato's epistemology; only once one has taken doctrine on faith may he go on and try to understand it.
 - "One must first believe in order that one may know."
- All knowledge comes through illumination, dependent on God's act, which made Augustine's philosophy much more helpless; demands acceptance on faith, as opposed to Plato's individualistic insight; though Augustine is the more consistent of the two on the given premises.
- Philosophy is becoming the handmaiden of theology, like a student with a math book that has the answers in the back. (Handmaiden = something that serves a useful but subordinate purpose; a rationalization.)
- Faith is superior, then reason, then experience.
 - Experience completely subjugated.
- Ideas of God.
 - Plato's World of Forms made religious.

NOTE: *This new way of looking at knowledge even gave birth to irrationality for the sake of irrationality. The philosopher Tertullian famously stated: "I believe it because it is absurd."*

Two Arguments for Ecstasy (the attainment of knowledge through revelation, expansion of conscious outside of yourself):

1. Argument from the sixth sense—just like a blind man can't criticize a seeing man's ability, we can't criticize someone's sixth sense.
 - a. Though there is no identifiable physical basis for the sixth sense.
2. Argument from Unanimity—all mystics have had the same mystic experiences, so they must be correct.
 - a. But how do you know they have the same experiences?

NOTE: *The main difference between the God of neo-Platonism and the God of Christianity is the Christian God provided men with free will, and it is only through man's wrongdoing that evil came into the world—evil is no longer the absence of God, but rather the perverted act of free will.*

Metaphysics

- God is a mixture of many elements: he's fully real, immutable, perfect, just like the form of the Good. But God must have a personality also.
- Problem: how to conceive the Trinity? Christianity is committed to monotheism, so how can there be three Gods, each distinct from the other two. According to the church, no one can conceive this problem; it is beyond human understanding.
 - This explanation is still used today for Trinity.
- God created the universe ex nihilo; religious determinist; man is helplessly evil by birth (if man could achieve virtue on his own then he wouldn't need God).
 - The kingdom of God is not of this world, which is why we need the church.
- The Problem of Evil (how can evil exist if God is good?):
 - Man is inherently evil by birth. Pelagius (a monk), however, denied any inherent sin in man.
- The problem: if man was free he wouldn't need a church for redemption. This is solved by original sin, so even with free will we cannot help but be sinners.
 - At times, Augustine also answers this by limiting free will to Adam. This was then inherited by his descendents.

NOTE: *Many contradictions here: God is cause of all Good and everything, yet he isn't responsible for evil. Man is inherently evil, yet responsible for his sins and to be condemned by God for them.*

NOTE: *Revelation and dualism are inseparable—propitiated by ethical dualism, the belief that inner life and outer life are at odds (inherited from Stoics).*

Ethics

- Not a matter of correct living, but correct loving; inner state matters more than actions; it's not what you do or achieve that matters, but the content of your inner state, which is an example of soul/body dichotomy; renounce self and pleasures and live on earth, then turn toward God.
 - Derivation of Stoicism's ethics.
 - Man is a soul that uses a body—matter is the absence of God, thus evil.
 - This kind of ethic is the natural outcrop of the soul/body dichotomy, in which there's always the primacy of the soul over the body, which inevitably leads to the primacy of the inner over the outer state.
- Since man is a wretch, the goal is union with God in Heaven.
- What are the correct actions? None, man is entirely dependent upon God. On his own right, man would go straight to hell, but God is a good guy, so he lets some go to Heaven.
- So why have any ethics at all, why take any action?
 - Because God commanded them (the Ten Commandments). Actions are always split from reward.
- Thanks to the Greeks, there is still a semblance of egoism in Christianity, but these were extirpated by Kant.

Extreme Asceticism: Treat food and drink as medicine, sex is condemned if pursued for pleasure.

- Nothing wrong with sex so much as there was feeling good about sex.

How to Achieve Humility: fear God, turn toward the Lord, be content with whatever you have, believe in heart that you are the lowest, speak softly, no private property

- Science is “gratification of the eye” (due to denigration of senses and experience)
- Problem with Humility: If the top virtue is to become no good, then achieving it is to become good; hence a contradiction

The Christian Theory of History:

- Where the Greeks and Romans only focused on the individual man and what he is to do in his own time, the Christians began to see a purpose to history. Even neo-Platonists only concerned themselves with the individual man and his return to the One. Since fall and redemption were major Christian themes, they extrapolated that out to a redemption of our material world—that is, the end of the material world.

Overall, man is a sinner, this world is a sin, renounce life, renounce mind, renounce science, abnegate your mind.

NOTE: Nobody who preached another world philosophy ever said that this world was good as or better than the other world—that is, man is prone to mysticism only because he doesn't understand this world, they don't like this world, and they only want what they can't have.

THE DARK AGES (5th-9th Centuries)

- Urban life disappeared, nothing intellectual occurred.
- Roman Empire disintegrated.
- West lost all philosophical and literary works of the Pagans, though Aristotle flourished with the pre-Islamic Arabs.

NOTE: *To understand what the Dark Ages were like, look at sub-Saharan Africa now. As the Dark Ages in Europe was brought on by Christianity, the Dark Ages of Africa were brought on by Islam.*

John Scotus Erigena (815-877)

- Mystical neo-Platonist; only Dark Ages philosopher of note.
- Logical pantheist:
 - The world is created out of God via logical steps of diminishing order
 - God > Angels > Universals > Particulars
 - Particulars were, in fact, not real. Only God, Angels, and Universals were real.
- A heretic because he thought, like Pelagius, man could save himself.
 - So the first thinker in 400 years was condemned by the church.

THE MIDDLE AGES (800-1400 AD)

Philosophers were called the Scholastics, because they were all connected through the schools.

- Attempt to rationalize dogmas of appropriate authorities.

Three main positions with regard to universals:

- Nominalism—there are no universals, only particulars exist; makes all conceptual thought arbitrary and detached from reality—universals are only a subjective convenience, a “breathing of the noise.” Universals were not even subjective, let alone absolute or objective.
- Neo-Platonist—universals are real, but in another world
 - Criticized on theological grounds—Why? If God, the highest universal, is included in everything, then this implies Pantheism, which is heresy
- Moderate Realism—worked out view similar to Aristotle’s regarding universals—that is, universals exist, but they are not part of reality

NOTE: Let’s clear something up about Nominalism before proceeding, since this will come up often, especially when we get into Renaissance and Enlightenment. Nominalism is the metaphysical view that reality is nothing more than particulars. Sensualism, which works in accordance with Nominalism, is the epistemology view that we can only see reality as particulars.

The relation between reason and faith was a big issue pre-13th century:

- One view said that reason was a strong opponent of Christianity, and even scholastic philosophy was the tool of the devil.
- Augustinian attitude: you must first believe in order that you may understand. Took the same attitude toward faith that Aristotle did toward sense experience: reason cannot contradict sense experience.

Ontological Argument for God: simply granting that you have an idea of God, from that idea alone God’s existence is proven, because God is the being from which nothing greater can be conceived.

- This was originally put forth by Anselm of Canterbury.
- Problem: you can use this line of reasoning to prove anything, as long as enough people had the same idea—ie enough people could confirm the same idea. This is textbook confirmation bias.

The West rediscovered Aristotle via the crusades.

PETER ABELARD (1079-1142)

- Perhaps the most advanced philosopher ever, given the culture in which he was raised.
- French, Scholastic.

Undermined both Nominalism and Realism:

- Attack on Nominalism: in order to use words, we must first be able to think conceptually, because words are concepts, so universals must exist.
- Attack on Realism: we need to look at particulars to get a universal. In other words, we must induce from particulars to arrive at universals. So universals must be related to reality.

As opposed to Augustine, who thought the purpose of epistemology was to know God, Abelard knew the purpose of epistemology was to know this world.

Nominalists and Realists couldn't figure out how universals form in mind. Nominalists had no idea, so they claimed universals don't exist, and Realists had no idea, so they claimed God put them there.

- Abelard was first to plot the sequence of knowledge:
 - Sensation → Perception → Conception → Intuition

Abelard's only mistake is to believe God created universals in our minds to make it then possible for humans to understand them. Yet with these simple yet powerful (re elegant) observations, Abelard is miles ahead of his time, and of today.

Ethics

- Good and Evil aren't about outward cause but inner effects.
- Conscience could only be awakened through Christian moral teaching, so Good became God's will.

NOTE: The ethics of intention will always be the natural consequence of Rationalism, a school Abelard eschews better than everyone else of his time, but he still succumbs to it in the end.

NOTE: I love Abelard. He's a demonstration that even in dark times, there were still guys who knew what was going on.

Brief Survey of Arabic and Jewish Philosophy of Middle Ages:

- Arabs were advanced, philosophically precocious, because their philosophers were physicians, not clergymen (as in the West), so their ideas didn't need to conform to faith.
 - They read the Greeks, especially Aristotle, unencumbered.
- Arabia was quite advanced until Islam.
 - The collapse of the Arabic Empire was much faster and more extreme than the collapse of the West. The decline of the West was more drawn-out, and our bottom was higher than the Arabic bottom.
- Averroes, a prominent Arabic thinker, worshipped Aristotle. He had to flee Muslim persecution, even though he himself was Muslim.
- Jews were in step with the Arabs at this time; quite advanced, didn't kowtow to religion.
 - Jews also had benefit of Oriental philosophy, which they reached through their mercantilism (hey, stereotypes exist for a reason).
- However, neither Arabs nor Jews contributed much new philosophically. Like the Romans, they were mere librarians of the Greeks.

THOMAS AQUINAS (1225-1274)

- Opened door to the Renaissance.
- Culmination of Medieval philosophy was that of one wrapped around faith (sweet chocolate of philosophy on the outside, but still the bitter nougat of faith on the inside), which reached its completion with Aquinas.
- Thomism was officially adopted as the church's stance in 1879, and remains so until this day.
- Attempted synthesis of Aristotle and Augustine.

Epistemology

Reconcile reason and faith by distinguishing two fundamentally different studies:

1. Philosophy—process of looking at outside world to develop inner truths.
2. Theology—process of looking inside (within soul, mind) to develop outside truths.
 - NOTE: *Here we see the rudiments of Rationalism-Empiricism dichotomy.*
 - Natural theology = part of theology that can be proved by reason.
 - Revealed theology = part of theology that must be taken on faith; Aquinas believed revealed theology cannot conflict with reason, only fill in the holes left by reason.
 - NOTE: *This is a big deal because now faith is on the defensive—faith's only place is where reason is silent.*

Metaphysics

The central problem for Aquinas is, how to reconcile God and this world?

- There is only one reality but it is hierarchical in nature, rises in ascending levels of actuality to reach God as the highest level of actuality; (similar to Scotus).
 - This neo-Platonic idea of God emanating through many realities gave way to Pantheism, though this didn't occur right away. Neo-Platonism took hold because it rationalized the Church, which had the final say.
- Nature is just one part of the one reality, it's not corrupt, just not as perfect as God
 - grace perfects nature : Aquinas :: grace destroys nature : Augustine
- There are no degrees of reality, just levels of complexity—Aquinas agrees with Aristotle, who agrees with Parmenides, on this point.
- Man is the highest of the natural beings and the lowest of the spiritual ones.
- Man is link that unites God and nature into one, he's the metaphysical glue that keeps the universe together.

Aquinas's Angels—

- Angels, because they don't have senses, contact forms directly. So they grasp abstraction, every particular of an abstraction, in one step. But humans must abstract through senses, and you don't need to know all instances of an abstraction to understand the abstraction. So if you understand that the mind and body are integrated, do not condemn yourself for failing to know every instance of that abstraction. After all, humans are not Aquinas's Angels.

NOTE: Ideas take a long time to take effect and change the direction of a civilization for the same reason we're not Aquinas's Angels. Also, it takes a few years to get over a neuroses for the same reason—we must automate new ideas in our subconscious, thus replacing old emotions with new ones.

Five Arguments for Existence of God (to this day, the Catholic Church's official position on God):

1. Argument from Motion—motion implies a prime mover (Aristotle's prime mover argument).
2. Argument from Efficient Causation—restates above except now it's in causes instead of motion, must be an uncaused cause, a first cause.
3. Argument from Necessity and Contingency—some entities are contingent (don't have to exist), but it's not possible for all entities to be contingent, so something must be necessary by its very nature (a Greek would ask, why not have the necessity be a world stuff?).
4. Argument from Degrees—there are degrees of various qualities (heat, size) and when there are degrees of that quality there must also be a maximum of that quality that causes the existence in lesser degrees.
5. Argument from Design—there is order, but order implies teleology, which implies a God, the cosmic designer (order does not require a final cause)—if you grant final causation, then the only way to make sense if it is divine consciousness, so he makes sense of Aristotle's error.

The Nature of God: how do we know God is a Christian God?

- Reason can prove the existence of God, but the real essence of God depends on faith.

Intellectualism—primacy of the intellect over will

- Good comes from what is good, not God's blind will (Voluntarism).
- Revelation is directly associated with the intellect.

Ethics

- His ethics has a dual nature like his view of man, part for nature and part for God;
 - These two sets of virtues do not conflict because the natural virtues fulfill our religious virtues—TA's natural virtues are similar to Aristotle's virtues—
- “erring reason binds:” your reason must guide you even if it is opposite dogma, even if you are mistaken.
- Charity used to mean loving God, only became to be known as giving to the poor until after the 18th Century

Politics

As God perfects nature, the church perfects the state.

In Sum: Aquinas takes focus from heaven and places it on this world; he made philosophy valid again—ie philosophy and theology were two separate spheres and the subsequent birth of modern philosophy and theology.

NOTE: This attempt to reconcile natural and religious philosophy was the only way to see, clearly, there's no way to reconcile the two. And the more you try to reconcile the two, the more hopeless it is. Aquinas's attempts here may have been foolish and led him to conclusions much dumber than his intelligence was capable of, but it is what gave birth to the Renaissance.

During the Renaissance, religion didn't stop, but the focus shifted to the secular areas of life. It was still there, but it wasn't as important. Kind of like a good way to get over a girl is to start dating a more attractive girl.

Transition from Aquinas to the Renaissance:

- The Crusades brought together the Big Three religions for the first time, which got Scholars thinking: “Hey, let's use neo-Platonism and science to build a common religion.” Of course, Muslims never thought this.

JOHN DUNS SCOTUS (1270-1310)

“Dunce” came from the mentality of making subtle, hair-splitting distinctions.

- Scotus is the natural outcrop of Aquinas—he developed philosophy to the point where it began to split from faith.
- Shrunk realm of natural theology, or you cannot apply reason to religious questions.
- To be a true Christian, God comes above reason—so reason and God can never be reconciled.
- Voluntarism (aka Indeterminism)—the will exercises itself over reason; first comes will, then comes knowledge, whereas Aquinas believed knowledge of the good determines the will.
 - When it comes to ethics, this means Good is what comes from God’s blind will.
 - Elevates love beyond contemplation.

NOTE: The question of what comes first, ideas or decisions, is a chicken-and-egg problem. Decisions put ideas in the subconscious, and from the subconscious comes decisions. The answer doesn’t matter—the only thing that matters is to understand the nature of focus, and how it controls and directs this processes of the subconscious.

WILLIAM OF OCCAM (1280-1350)

Part Aristotelian, part Augustine, part skeptic—the arch-Nominalist of the Middle Ages.

- If God is all-powerful, then he could be deceiving us of the external world.
- Occam’s razor—do not bring up arbitrary entities and then start appealing to them as reasons for an explanation—ie the simplest explanation is often the correct one.
 - However, if you start getting rid of entities right and left, you “cut your throat with Occam’s Razor.”
- Again, accepted Theology, but said that it is completely beyond reason.
- God isn’t limited by identity, so again, is outside the realm of nature and reason.
- This kind of nonsense mysticism drew people to reason and science and away from theology. This led to Nominalism
 - Nominalism (only particulars exist) is incorrect, as Abelard points out, but it did lay the foundations for modern science that would lead to the Renaissance.

Doctrine of the Two-Fold Truth—

- Faith and reason were inherently in conflict, so there are two orders of truth.
- Thinkers could, therefore, postulate ridiculous theories that contradict the church while at the same time not going against the church.

THE RENAISSANCE (1400-1600 AD)

Main cause of Renaissance is that people began to see more and more that there was no reconciliation between faith and reason. Other causes include:

- Decentralization of governments naturally led people to begin thinking for themselves, which is also why philosophy flourished in Athens but not Sparta.
- Philosophy came out from under the church, so it concerned itself more with man, rather than God, and man's place in the cosmos.
 - Pre 1600, philosophy concerned itself with man.
 - Post 1600, philosophy concerned itself with natural science, which is inevitable step in the process—humanism leads to natural science.
- Scientific inquiry gave philosophy new life—knowledge became more concerned with reality, hence technology, hence the market economy. Knowledge became power, as Bacon would realize.
- The printing press.
- The dissolution of Latin as main language of the educated, because only Scholastics (men associated with the Church) knew Latin.

This clash between faith and reason had to develop—

- Aquinas said that faith merely fills in the gaps of reason, but reason is never silent. Where reason doesn't know, the onus of proof is on the man of faith who postulates absurdity. If there's no evidence for the positive, your rational obligation is to accept the negative. And so, given your context of knowledge, you must say that thing based on faith doesn't exist. To have faith in the positive is to violate the method of reason at its root; in other words, it is to violate the commitment of going by evidence. In short, faith and reason are essentially at odds.
 - Must either revert to Tertullian or turn towards this world.

NOTE: Faith, in the sense of blind faith, is unheard of in the western world today. There is always some evidence people point to for their faith, or faith is used as a synonym of confidence. Faith is an atavistic element from our cultural past that is slowly being eliminated.

Renaissance era is essentially the 15th and 16th centuries. 17th Century begins the Enlightenment and Modern Philosophy.

- Picked up right were the ancients left off. There were Aristotelians, and Platonists and Sophists, etc
- Nothing new philosophically was produced during Renaissance.
- Much philosophy, actually, was Platonism. Why? Aristotle was identified as the philosopher of the church, so rebellion against the church ended up being a rebellion against Aristotle; a package deal that was fostered by the church.
 - Many of the deaths at the Inquisition were in the name of Aristotle.

Three Fundamental Tenets of Renaissance:

1. Metaphysics = this worldly;
2. Epistemology = reason and sense experience;
3. Ethics = goal of life is happiness through developing personal capacities.

The Renaissance Split: Humanism vs Scholasticism

Aristotle was falsely associated with the church—his philosophical ideas were distorted. For example, Aristotle's axioms were taken by the church to mean that they could start with any premises they wanted without rhyme or reason, so there were two rebellions against Aristotle:

1. Rebellion of the Platonists, who slowly transformed into skeptics throughout the modern period.
2. Rebellion of the scientists—wanted to scrap everything and found philosophy and science from scratch.

Renaissance thought carried with it the seeds of its own destruction:

- Renaissance accepted religion and then put it aside to focus on secular matters. This led, however, to a defunct code of ethics that ended up simply rebelling against the doctrines of the church without a rational ethical code. This led to the absence of values, which allowed the church to say, "see, I told you this would happen when you turn away from the church."
- In other words: "these church rules aren't working, therefore let's not have any rules." Which harkens back to Athens: either rigidity exists or nothing exists.
- Plato was less-known, new, cooler, and therefore better; the "I bet you haven't even heard their old stuff" of the day.
 - Platonism was introduced via Byzantine tradition, which was neo-Platonism.
- Humanists thought syllogism of Scholastics (Aristotelians) was incapable of telling us anything new, therefore they thought all logic was incapable of telling us anything new. This gives an extra meaning to "throwing out the baby with the bathwater" because the baby represents new hope for western civilization.
 - Philosophy split into two: Church absolutism, Humanistic skepticism, and a dash of neo-Platonism to fill in the gaps left by skepticism.
- The Church couldn't integrate Humanism, so it stagnated. As a result of this stagnation, we get the protestant reformation.

The Religion of Humanism

- Humanists latched on to neo-Platonists view that there's a beautiful plan emanating from a spiritual dimension.
- **Giordano Bruno** and **Jacob Boehme** are worth mentioning in regard to this thought, but they're not worth elaborating.
- Universalistic Optimism became popular: the idea that the world is going to God, so those who complain about how things are (or how they appear) cannot see the one, true reality of God.
- Metaphysical anthropology—man must know himself before he can know the world.
 - This idea is extended by Bruno to mean man creates his own reality through his mind.
 - Bruno conceptualized the monad from this, which is an infinite substance making up everything. This is another variation of the corpuscular theory, which can be traced back to the pre-Socratics.

The spiritualism of nature: humanists embraced spiritualism, but they also embraced science, so magic took hold along with science.

- Hence astrology, necromancy.
- Even physicians had propensity for magic—they sought to cure disease through aligning the body.
 - NOTE: *There is some truth to this, but not in the way the Humanists of the Renaissance thought.*

In turning away from the Church toward skepticism, Humanists found their own kind of religion in Platonic mysticism. This always happens when you turn toward skepticism.

- NOTE: *Why? Everyone needs a way to make sense of the world. If you cannot do it through knowledge, then you do it through magic. Think Sedona.*

MARTIN LUTHER (1483-1546)

Not the free thinker that we were taught.

- Only wanted to end the ritual and elitism of the Catholic Church, not the mysticism.

Philosophy of Protestantism: right of man to read the bible in his own way without an intermediary—Protestantism separated religion from life to such a great extent that you could not live by it, so you lived your life six days a week.

- Aquinas tried to reconcile religion and reason, but Protestantism is so irrational that it became ridiculous. This makes Catholic thinkers of today more bearable because at least they follow Aquinas.
- Epistemology: “Aristotle is to theology as darkness is to Light.”
- Reason is “the devil’s harlot.”
- Metaphysics: complete determinism, voluntarism, man is evil.
- Anti-Semite (thought Jews were greedy), statist, German Nationalist.
 - Hitler made Luther’s birthday an official Nazi Holiday.

While Aquinas/Aristotle backed the Catholic Church, Augustine was the clear backer of the Protestants. Either way, thanks to Duns Scotus, philosophy was becoming ever more separated from theology.

And the protestant reformation did divided secularism and theology even more. As such, protestant countries are typically more advanced than Catholic countries.

NOTE: Luther is the product of German Mysticism, which is similar to Aquinas’s Intellectualism, but unencumbered by the church (re Aristotle), so they draw wild conclusions. It’s essentially neo-Platonism gone wild. German Mysticism also lays the foundation for German philosophy, which, as we will see, ends up being bonkers.

NOTE: The Catholic Church has always had a vein of reason throughout its history thanks to Aristotle.

MODERN SCIENCE

The advances in natural science, both method and content, helped to make philosophy better. Philosophy sought more practical answers.

In addition to factors that contributed to Renaissance, science developed during this time because, without church as authority, people needed their own method for figuring things out.

NOTE: *First Athens, then Western Europe, then America. A population only begins to think for itself when you decrease the role of governments and churches.*

COPERNICUS (1473-1543)

Did not invent heliocentric theory, but made it popular (it was known in antiquity).

- Invention unlocks the secrets of nature, exploration unlocks the service of the earth, research unlocks antiquity, while Copernicus unlocked the astronomical Universe.
- Man began to see that there was nothing special about our solar system.
 - The feeble response is to say this had the effect of man seeing himself as unimportance, but this is not true because man discovered it. It did, however, stab religion in the back. Only other comparable stab in the back of religion was Darwin.
- The Copernican Revolution gave credence to the idea that all parts of the universe are homogenous, which began to disabuse the Platonic view that there are different layers of reality.

NOTE: *As important as Copernicus was, you cannot refute religion on scientific grounds. Religion is philosophy, which is more fundamental than science. Science always was, and always will be, the handmaiden of philosophy.*

JOHANNES KEPLER (1571-1630)

Discovered planets move around sun in ellipses—significance of this discovery:

- People became amazed at what you could discover by simply looking at the facts—ie people were amazed that there could be mathematical laws that correspond with physical world.
- Kepler discovered many mathematical relationships and connections; a planet's speed of revolution is a function of the area they sweep out, for instance.
- Discovered first crucial mathematical laws.

NOTE: *In Ancient Greece, math was seen as important but impractical. Now we're beginning to see it's practical as well.*

Enter Bacon:

FRANCIS BACON (1561-1626)

Philosopher of science, so not an originator, but rather a formulator of existing key ideas.

- “Knowledge is power”—nature is something to be used and exploited to achieve man’s goals; man is to be active and not passive; if we study progress, there can be forever progress. Knowledge, Bacon said, was not an end in itself, which contradicted Plato and Aristotle.
 - Bacon saw scientific advancement bringing such a level of wealth to society that there would be no more need, and therefore no more crime.
- “Nature, to be commanded, must be obeyed”—we must be more conscious of epistemology, the theory of knowledge, whereas the ancients were more focused on Metaphysics.
 - Before you go into the universe and nature, you must have the right methodology, so epistemology comes first. Instead of centering on metaphysics, people began to center on epistemology, which continues to today. The Ancients barely even distinguished between metaphysics and epistemology.
- The “Idols,” or fallacies, humans were committing (precursors to what we now know as cognitive biases):
 - Idols of the tribe, men naturally congregate to men of similar race, religion, and economic background.
 - Idols of the cave, personal prejudices.
 - Idols of the marketplace, men associate with other men incorrectly because of errors in communication.
 - Idols of the theater, men blindly accept theories that others have accepted without subjecting them to their own judgment.
- Bacon vs. Aristotle—aside from package deals and misinterpretations of Aristotle, Bacon didn’t think Syllogisms taught us anything new so it was worthless.
 - This is, of course, a syllogism that refutes a syllogism (as all opponents of syllogism do).
 - Bacon thought induction, as opposed to syllogism, was better—though Aristotle was the first to actively define induction. This demonstrates the bias against Aristotle at the time.
- Bacon did make progress in the field of induction—originally, all we had was induction by enumeration; that is, by noting instances to make generalizations (the stereotyping of the day)—Bacon introduced induction by experimentation;
 - Control of variables, or the alteration of only one factor of interest.
 - Problem with enumeration: could get coincidences, plus leaves men passive.
 - Good science—ie just science—separates correlation and causality.
- Though Bacon did attack deduction, and he had an ambivalence toward the senses, he was overall a good guy.

GALILEO (1564-1642)

He died the same year Newton was born (in case anyone's keeping track).

- Discovered basic laws of motion: 9.8 m/s^2 .
- Grasps the crucial connection between physics and mathematics—physics required mathematics.
 - Until Galileo, these two were two separate fields, so he's considered in this sense the father of modern science.

Modern Science vs. Medievalism

- MS de-spiritualized nature—no final cause in nature; only efficient causes.
- MS said that the universe is homogeneous throughout.
- Atomism of Democritus won and became the material of MS because of its mechanistic materialism, but MS implemented Aristotle's broader theories.
- Pythagoras supplied idea that the key to nature is mathematics, but MS applied the mathematics instead of relegating it to thought.

Modern Scientists began to ask: why can't man be subjected to same laws as everything else?

- Mind can be explained mechanistically (which leads to Hobbesian materialism).

Four Influences on Modern Science:

1. Aristotelian at its philosophical base.
2. Democritus in specific content.
3. Pythagoras combined with Democritus was key factor to grasp laws.
4. Man as an active being—experimentation and knowledge is power.

How Galileo Undercut Modern Science:

- Believed that a crucial distinction could be made between two kinds of sensory qualities (à la Democritus), which was the foundation of the dichotomy between primary and secondary qualities—perceiver independent vs perceiver dependent.
 - You can think of matter without certain qualities, but some qualities are required by matter—the necessary qualities are primary, the unnecessary qualities are secondary.

Necessary vs Contingent Facts:

- Two kinds of facts: (1) certain facts must be part of what thing is, they are in the nature of reality (necessary) and (2) other facts happen to be part of what a thing is, they do not happen to be part of reality, or we could imagine a world in which they were not the case.
 - Example, reason is a necessary fact of man because it is an attribute that is part of the definition of what man is, but "two eyes" is contingent because we could imagine a man without two eyes.
- Error: there can be no such thing as a contingent fact. Every fact is necessary. Given entities and circumstances, a fact that could have been otherwise would be a fact in defiance of nature.

Effect of Modern Science on Value Theory:

- Machiavelli (1469-1527)—modern scientific attitude toward values: purpose of science is description, not prescription, so ethics is only descriptive and not prescriptive; it doesn't tell people what to do, just what they already do; (the Good is what men want, not what they ought to want).
- Ethics is about facts, not value.
- Perpetuated false dichotomy of intrinsic and subjective values and science aligned itself with subjective values.
 - Combined this realist approach with secular original sin—since men are base, stupid, and wicked, then we must rule them harshly with force and fraud.

Platonists of this era preached intrinsic theory of value represented by Thomas More—must have rule by the learned—

- You see, both intrinsic and subjective theory of values lead to totalitarianism (we're back to Plato vs the Sophists).
- Thomas Moore's "Utopia" is essentially socialism or the rule of law and structure of government in The Simpsons episode, *They Saved Lisa's Brain*.
 - The only way to end crime is to stop it at its source—end economic equality, end classes.

Achievements of Renaissance:

- Ideal man was to be a self-sufficient entity, fully developed; represented by da Vinci
 - Pride, culture, achievement, reason.
 - Da Vinci is to the Renaissance what St. Francis is to the Medieval period.
 - Strong, handsome, skilled, charming, magnetic, universal genius.
- World Exploration—first impression of a wide-open, intelligible world.
- Picnics—commune with nature and lay on grass as an end in itself, not to commune with God.
- Fall of Church led to Rise of the Nation-States and National languages, break up of feudal systems, profits were made; still monarchy, but guild feudalism was dissolving.
- The biggest contribution of Renaissance was preparing the soil for the Enlightenment.
- The despiritualization of nature.

By the end of the Renaissance, there was a crucial need for value in a world of fact, and fact in a world of value. Hobbes and Descartes became fathers of Enlightenment philosophy from this.

Two Founders of the Enlightenment:

1. Hobbes—derivative of materialists—denies consciousness.
 - a. An atheists though never avowed it from fear of persecution.
2. Descartes—derivative of Plato and Augustine—denies physical reality.

THE ENLIGHTENMENT (1600-1800 AD)

Ancient Greece went from religious philosophy to anthropological philosophy to worldly philosophy—and so it was for Europe, replicating this natural progression of thought.

- The Enlightenment is akin to the Greek Aristotelians and Sophists. Both periods were concerned with science, the permeation of philosophy throughout culture (not just with the elites), and a fusion of literature and science (of philosophy and science).
- Enlightenment men were more concerned with the life of the individual man, his nature, what makes him tick, more than anything else.
 - However, the individual's goals seemed to be at odds with society, so Enlightenment tried to reconcile this (and they succeeded to some extent with Locke and Smith).
 - NOTE: *the more advanced the civilization, the more likely they are to think of men as individuals. And the less likely they are to think of men in terms of groups. In fact, there is no better indicator of how healthy a culture is than the extent it views its members as individuals.*
- The Enlightenment began in England and Netherlands, then went to France, then Germany. It came to an end with German poetry ie Goethe.
- The first time philosophy threads literature.

THOMAS HOBBS (1588-1679)

First British philosopher to construct a philosophy on the basis of the Modern Science. Believed philosophy must follow mathematics, specifically geometry, and be completely deductive.

Metaphysics

Materialist, everything happens by efficient causation, but no goal-directed behavior, or final causation.

- Man is mechanistic so free will is a myth and he is completely determined; there is no mind, consciousness, spirit, or soul or anything else immaterial about man that's real
- Doesn't reject Platonic basis that the mind is supernatural, simply rejects supernaturalism.

Epistemology

Ancestor of logical positivism.

- Senses cannot tell us what the world is really like because of idea of primary and secondary quality dichotomy.
- Thoughts can correct senses, but if senses are basis of thought, how can that work out? Hobbes comes to the conclusion that reality is unknowable.
- We don't perceive reality, only the way reality appears to us; perception, therefore, is only introspection.
- Causal Theory of Perception = reality is a cause but not the object of our perception.
- Representative Theory of Perception = some of our perceptions do represent reality, as in primary qualities, and some do not, as in secondary qualities.
- Hobbes subscribes to Causal and Representative Theory of Perception at the same time (hence primary and secondary dichotomy) → by this route, reality will quickly be rationalized out of existence.

Hobbes equates thought with image:

- Sensualism/Sensationalism—all cognitive elements really are sense perceptions; empiricism is broader because it's not empiricism in the Aristotelian sense, but rather he's an empiricist in the pessimistic sense—that is, the sense that man has no capacity for abstraction—knowledge begins and ends with perceptions.

Nominalism never became dominant until Hobbes:

- Denial of universals, they're a myth, a subjective human creation.
- Three arguments for Nominalism:
 1. "I Can't Find It"—you can't experience universals so they don't exist; there is no such process of abstraction like Aristotle's—there is nothing the same among particulars—same dichotomy in universals as there are in values.
 2. Borderline Case Argument—a borderline case is a concrete that overlaps two conceptual categories; where do you draw the line between red and orange? There is no place to draw the line objectively.
 3. Problem with Individuation—once a universal becomes real, then you must add an individuating element—or something distinct in the universal—which is impossible.

Nominalism vs Sensualism:

- Nominalism is metaphysical while Sensualism is epistemological—if you start with one, however, you'll end up at the other.
 - Nominalist→Universals don't exist in reality→deny abstraction (reason scientists are sensualists).
 - Sensualist→man only has the power of sense perception→deny universals.

Epistemological consequences of Nominalism:

- Definitions are arbitrary if classification is arbitrary; classes and essences are both dictated by names—Hobbes says that reasoning is conditions; reasoning can never give you knowledge of facts—"reasoning is only reckoning with names" = "relation of names as opposed to matters of facts."
 - Anything you believe from the result of reasoning becomes merely linguistic.
 - Only direct sense perception isn't a linguistic convention.
 - Those statements that are directly related to our experience are not conventional—any truths that depend on human definitions are conventional and non-factual.
- Basis for necessary vs. contingent truths and the analytic-synthetic dichotomy:
 - On the one hand we have brute, contingent, sensory facts.
 - On the other hand we have logical, necessary, conventional conceptual facts.

So what can give us knowledge of reality? "Nothing," says Hobbes.

When men disagree, how can they decide? By what standard? "The King."

Ethics—Hobbes is a subjectivist, which has three roots:

1. Metaphysically, comes from his materialism—if man acts in a certain way, he acts as he must.
2. Epistemologically, comes from his Nominalism—reason is impotent.
3. Consigned to description.

Philosophical Psychology

- Views man as depraved because they were only capable of satisfying their impulses. Result of Sensualism. Because men couldn't know what was good for them long-term, they needed to be controlled by a state. Someone like Spinoza, for instance, who has a more positive view of man, preaches a freer politics.
 - All men want fame and glory.
 - Man's life is "solitary, poor, nasty, brutish, and short."

Politics

- Men must contract with each other to turn over their power to one sovereign so they will be deprived of the means of creating strife.
 - Here we see one of the first instances of the social contract, which would later be popularized by Rousseau.
- Society as one Leviathan, with the sovereign as the head leading the organism (implicit in everyone who thinks laissez-faire capitalism would run amok).

NOTE: *Hobbes's opposition in metaphysics and epistemology with Plato leads to the same political conclusions.*

RENE DESCARTES (1596-1650)

More influential than Hobbes; acknowledged as the father of modern philosophy—devout Catholic—he set out to question everything so that there are no errors, but his distinctive contribution was to institutionalize the primacy of consciousness—so how did he do it?

- Method of thought, not content of thought, is most important at this time, and so it is for Descartes.
- Must model philosophy on mathematics so we can achieve a philosophy that is absolutely certain, not up to opinion—how do we get axioms? We must find an idea or ideas that cannot be doubted even in the slightest.
- Cartesian Doubt = method of establishing a fundamental certainty by doubting everything that you can conceive of any grounds for doubting.
 - The very act of doubting your consciousness is establishing your consciousness, which ends up being disastrous, as we will see.

There are many possible sources of error for Descartes, represented by the Demon. So the real problem is: how can man achieve certainty if he is a fallible being?

In order to make these errors, Descartes must at least exist in order to make the errors. Therefore, “cogito ergo sum.”

- The very act of doubting consciousness presupposes the fact that the consciousness exists. This is Aristotle’s reaffirmation through denial test.
- The cogito argument actually originated with Augustine; Descartes just gives it a different form and makes it much more prominent—Descartes is fundamentally a Platonist.

Problem of the External World: We must therefore assert the existence of existence by first knowing the existence of our own consciousness (which is impossible to do).

Argument from the Cause of Idea of God: Descartes has an idea of a perfect, infinite, Christian God. And since the cause of something must be at least as perfect as the effect, Descartes says the idea of this God must not have originated from him.

- This, according to Descartes, is “clear and distinct.”
- Follows of Plato’s degrees of reality or Plotinus’s emanation.
- This is the consideration of Platonic metaphysics as self-evident.

A material world must exist, otherwise God would be deceiving us, which he would never do because he is perfect, good, and infinite.

Why Descartes' approach is incorrect—

- Cannot validate human mind through this method because there could be a demon that manipulated the whole thing.
- There can be no such thing as an argument to prove the mind is reliable, because then what do you use to prove the argument? The mind. Either the validity of the mind is an axiom or all is lost.
- Even the cogito doesn't stand on Descartes' premises. But it's no clearer or more distinct than $2+2=4$.

Overall, Descartes tried to create philosophy through his Platonism, but only deepened modern skepticism. Platonism/Idealism/Rationalism always leads to skepticism.

Epistemology

- Descartes accepts primary/secondary quality distinction.
- Extension is the only thing about reality that we perceive.
- We must introspect to get our basic premises. There are ideas in the mind, innate ideas, that teaches us about reality. Only certain fundamentals are innate. Serve the idea that consciousness needs something independent of reality.
- How do we know what ideas are innate?
 - Certain ideas are just "clear and distinct."
- Total method of knowledge: look inward, find clear and distinct ideas, and then deduce from there. This is the model of rationalism.

NOTE: *This primacy of consciousness metaphysically implies the breach of consciousness from reality. And that breach in turn reinforces the primacy of consciousness. Which creates a cycle of dumbness, only broken once we say that existence exists as an axiom, to be validated by reaffirmation through denial.*

NOTE: *Whenever a philosopher says the idea of God, or any idea, is clear and distinct, it screams of confirmation bias. They are uncomfortable with the anxiety that comes from atheism, so they come up with whatever reason they can think of to believe in God.*

Mind-Body Dichotomy:

Descartes believes there are two kinds of reality, consciousness and matter. They're both substances, or things that exist in such a way that they don't need anything else to exist. So we have two completely different, self-sustaining substances.

- Descartes thought this was good because he retained thought, purpose, and free will in world in which matter was determined by physical laws. He preserved science while escaping catastrophe of Hobbes.

Philosophical Psychology

In man, mind and matter interact. How? This is known as the Problem of Interaction.

- Interaction is only possible, according to Descartes, because of God's divine intervention.
- Descartes's view of man is a "ghost in a machine."
- Descartes thought he found a gland in the body where matter met soul:
 - Occasionalism—on the occasion of will in the mind, God causes the body to move, and on the occasion of the senses, God causes the mind to perceive. God also is the cause of qualities.

In Sum: Descartes is the father of Modern Philosophy, and so the father of idealism *and* materialism. How so? If man has no consciousness, then he is cut off from reality; if man cannot know existence directly, then the result is the same. This is the breach between mind and reality.

Enter Spinoza, Leibniz, Locke. These three men form bridge between Rationalism of Descartes and the skepticism of Hume and Berkeley later on.

BARUCH SPINOZA (1632-1677)

Tried to reconcile his religious beliefs with his scientific beliefs, so of course he's going to be a Rationalist/neo-Platonist/Idealist.

Epistemology—Proper method of acquiring knowledge is the mathematical method (geometry): "Ethics demonstrated in geometric fashion."

- Sense perception is inadequate, only good for practical purpose—subscribes to primary/secondary quality distinction—this is typical Cartesian rationalism.
- Focus on clear and distinct ideas and then deduce the consequences, like Descartes, but his methodology was to be more rigorous.

Excommunicated from Jewish church for three ideas:

1. The universe doesn't have a plan.
2. God is not supernatural.
3. There are no miracles.

NOTE: *Spinoza's life demonstrates how dangerous it still was in his day to question the authoritative conception of God, even if you were still a theist. It was even dangerous to say the universe was logical and understandable.*

Metaphysics—Starts with proof of the existence of God: has idea of God, a concept of the God, therefore God exists → Spinoza takes the idea of God as infinite seriously.

- If God is infinite, he must therefore be everything because nothing else could exist.
- Spinoza is atheist in that he believes God is nature (pantheism = everything is an all-encompassing immanent abstraction of God).
 - Spinoza is correct to some degree, though he was still using religious terminology.
- Mind and matter are not substances, rather attributes of God—the whole of reality, the whole of God is completely expressed by mind and matter, and therefore, mind and matter are ultimately the same—they are two different expressions of the same reality, like a conversation in French and a conversation in English that express the same ideas.
- Psychophysical Parallelism: there is a point for point correspondence between mental and physical events because ultimately the two sets of events are really the same, though they don't interact at all
 - This avoids the problem of interaction.
- Spinoza would say all ideas are true and defends by reference to his psychophysical parallelism; error is just thought that gets attached to the wrong object. (Developed by Hegel into the Coherence Theory of Truth, to be discussed later.)

So then, what is this reality apart from its expressions of mind and matter? According to Spinoza: Nothing.

- This idea is similar to the school of negative theology, that you can't ascribe any attributes to God, otherwise that would limit him.
- Individual minds and bodies do not actually exist. Your thought of an object and the object are really the same thing, and your mind is really all of your ideas, so your mind is nothing apart from the Universe or anyone else's mind as they think about the same things.

Three Kinds of Knowledge:

1. Sensation.
2. Rational Knowledge: only gives general knowledge.
3. Intuitive Knowledge: a mystical vision.
 - NOTE: *Most rationalists end in mystic visions (Plato, form of the Good; Plotinus, ecstasy) since they don't derive their concepts from their percepts, they cannot derive their percepts from their concepts. And then the empiricist comeback is to say reality is illogical.*

Ethics

Part Platonism and part this-worldly egoism.

- Psychological egoist, and thought it was good to be selfish.
- Virtue is, therefore, self-fulfillment.
- Insisted that pleasure was not bad, but good.
- The wise man doesn't care about death, only life.
- In *Of Human Bondage*, Spinoza tells us how to escape the slavery of our emotions, which involves developing a high tolerance for them.
 - NOTE: *This is only one half of emotional literacy, according to Animus. Yes, it's important to be able to experience your anger without letting it control you, but it's even more important to be able to use it to create value.*
- The crowning virtue for Spinoza is the intellectual love of God, ie the intellectual love of nature.

Politics

Spinoza was individualist (first of many throughout the Enlightenment).

NOTE: *Spinoza though religious texts were subject to historical critique and review like any other text would be. This demonstrates how the church was losing power toward the end of the Renaissance and through the Enlightenment.*

GOTTFRIED WILHELM LEIBNIZ (1646-1716)

- A rationalist, had an influence on Kant and Freud.
- Agrees with innate ideas, we introspect to know them, and then deduce particulars from there.

Ethics

Believes, like Voltaire, ethical truths are innate, but we still need experience to learn and employ them.

Metaphysics

- Compound substances break down into simple substances, or monads—the atoms of nature—monads cannot be material or extended in space, or else they could be divisible—monads must ultimately be “mind” and perceives every other monad in the universe.
 - What distinguishes monads? In how they perceive: some clearly and distinctly, some obscurely—monads are on continuum from foggiest monad to clearest monad, which is God.
- Idealism—existence is a collection of consciousnesses, which is the ultimate result of primacy of consciousness.
- Monads “perceive” each other only through God’s help; he’s worked it all out in advance—pre-established harmony solves the problem of interaction, according to Leibniz; for example, whenever a pin pricks our skin, god has arranged it that we feel pain (The pre-established harmony implies Determinism)
- Spinoza couldn’t deduce the precepts of this would from concrete principles, so here Leibniz must abandon Rationalism and ask: Why did God create the world as it is? God made the world as it is, therefore it is the best of all possible worlds, or metaphysical optimism, or “everything happens for a reason” (Dr. Pangloss represents Leibniz in *Candide* because the Lisbon earthquake occurred in 1755).
- Matter, on the other hand, perceives unconsciously (earliest mentions in history of unconscious awareness).

NOTE: *Leibniz’s metaphysics doesn’t make any sense so if you’re lost don’t worry about it.*

Truths of two classes:

1. Truths of reason; could not have been different—a priori.
 2. Truths of God’s decision; could have been different—a posteriori.
- (This dichotomy is like Hobbes’, even though the two are at opposite ends of the metaphysical spectrum.)

In the end, we have concepts cut off from sense experiences.

18th Century is dominated by Empiricists—

- Appeal to concrete facts, don’t believe in innate ideas, and pride themselves on being men of common sense.
 - NOTE: *Foreshadow: the result of Empiricism will not be common sense.*

JOHN LOCKE (1632-1704)

- Emphasized method of thought over content (like everybody since the Renaissance).
- Strong advocate of reality; everyone can know the facts, we must be objective.
- Locke is a deeply religious Christian, and wrote much about his faith.

Metaphysics

- Rebukes innate ideas; only gain knowledge through experience.
 - Calling an idea innate is a way to protect it from criticism.
 - Even if we were born with innate ideas, they would be useless—they're too broad and encompassing to mean anything, like "what is, is."
 - NOTE: *Locke left out the single crucial argument against innate ideas: it is a contradiction in terms because an idea is an awareness of reality.*
- The mind is self-evident primary that serves as the basis of philosophy.
- We don't directly perceive the material world, only ideas in our own minds → mind only contemplates its own experiences → how do we know that there is an external world, then? → external world is the cause of our experiences.
 - This is the Causal Theory of Perception and Representative Theory of Perception.
 - NOTE: *Here is an empiricist accepting all the tenets that banish the external world from philosophy, which is a bad sign.*
- Necessary/contingent dichotomy:
 - We have propositions that are self-evident and so necessary.
 - We have propositions that we establish by observation (brute facts) and so are contingent.

British Common Sense: ascribes to ideas from philosophical systems that are diametrically opposed to each other and use all of them.

Overall: Locke is not any one thing consistently.

Three philosophical Trends in Locke:

1. Rationalism (Cartesian).
2. Aristotelian.
3. Hobbes's Nominalism.

First to go was Aristotelian trend because it couldn't survive in a world of Descartes and Hobbes.

Epistemology

Two different kinds of ideas: simple and complex. The former makes up the latter. We can only get these from two sources:

1. Sensation (outer awareness).
2. Reflection (introspection).

Simple ideas come from experience from which we can form complex ideas.

- We cannot invent simple ideas—what we get from experience are irreducible building blocks; white + circle = white circle.
- Four mental operations that we use to make complex ideas out of simple
 1. Repetition.
 2. Compare.
 3. Combine.
 4. Abstract—separation of one idea from all others that come with it (Locke's theory of universals is a very confused mixture of schools, like Aristotle and Nominalism, but it's a huge leap forward from the Renaissance).

What keeps the qualities of a thing together? Entity is something over and above its qualities—must be a “Substratum” to which all the various qualities are stuck and keeps them all together (like a pincushion; pins are the qualities).

- Substratum is: “something, I know not what.”

Locke is a dualist: believes in material and spiritual.

Ethics

An eclectic array of different philosophers and schools.

- Locke's a Psychological Hedonist and Ethical Hedonist.
- Ethical hedonist—view that morality must conform to human nature, otherwise we wouldn't obey morality—that is, good moral principles regulate themselves because it feels good to do those actions that obey moral principles.
 - NOTE: *This is a good reconciliation of individualism and society—ultimately, the goals of the individual and the goals of society are the same.*

Politics

Most influential aspect of his philosophy—he's out to refute Hobbes.

- First to give inalienable rights its first comprehensive statement along with limited government.
- Objective Law is a commandment of God but graspable by human reason.
 - Even before government exists, all men exist as free, metaphysically equal beings; that is, all possess certain inalienable rights endowed by their creator.
 - So man should make a social contract with one another to establish a government that protects these rights—government isn't the ruler of man; it's man's agent.
- Why have a government at all?
 - Allows us to live by code of objective law that we can turn to in case of disputes.
 - Provides impartial judges.
 - Can enforce laws.
- Errors in Locke's politics: his metaphysics and epistemology invariably infiltrate and adulterate his theory of inalienable rights.
 - As in the reference to God as the source of man's rights.

NOTE: *Locke's view of man was inherently good and rational, so of course he would want him to be free and live his life as he saw fit.*

As philosophy became more and more irrational, Locke's politics became stamped out more and more.

- Because Locke presented his politics in the philosophical framework that he did, it meant that his ideas never had a solid base and so never stood a chance.

The end of the Enlightenment: Berkeley and Hume. They're both derivatives of Locke. Reason comes to an end with these two philosophers. They both advocate reason, but it's ill-conceived—ie Platonic. This is why later philosophers will say "reason had its chance."

The downfall of reason really came about because of religion: specifically, all these philosophers were deeply religious and set out to prove their religious beliefs on the base of reason. Even Locke, who criticized everyone else for invoking their religious beliefs, ended up using his religion in his philosophy in ways he didn't even know.

Locke, and previous Enlightenment philosophy, set the stage for Berkeley and Hume by placing importance of inner self, of inner knowledge over and above the external world. This is similar to the Stoics during the downfall of Rome and the rise of the Dark Ages.

BISHOP GEORGE BERKELEY (1685-1753)

- Believed material reality was always a thorn in the side of religion.
- An empiricist yet an idealist—senses are valid to give you info of reality, except the only reality that exists is the one in your mind.
- Accepts Locke's premises and then uses them to disabuse the existence of the material world
 - Locke wavered on the idea of an external world; so Berkeley took these premises and ran with them, thus destroying the external world.

Metaphysics

The reality of a toothache only exists in the person perceiving the toothache; a toothache without a mouth in pain would not exist, it would be nothing—esse est percipi = to be is to be perceived.

Many people and schools disagreed with Berkeley, but no one could refute him.

Arguments Against the Existence of the Material World:

- If Causal Theory of Perception is correct, then material world must be unknowable; because, ultimately, there's no way we can know reality if we only come in contact with it a little bit.
- Idea of an unperceivable material object is a contradiction in terms; because by material we mean something that can be seen, touched, tasted, etc.
- Argument from Primary/Secondary Quality Distinction—I cannot conceive matter without primary qualities but I can conceive it without secondary qualities; and secondary qualities fluctuate from observer to observer but primary qualities do not.
 - Berkeley says that if you strip a primary quality of all secondary qualities, then you cannot conceive it—that is, we only see primary qualities through secondary qualities, so they must be on the same metaphysical plane.
 - Berkeley equivocates abstract concepts with images in the brain because he is a Nominalist.

Cannot refute Berkeley by experience; must refute him by exposing his premises for what they are.

What about the back of my head when no one is looking at it, does it exist?

- Yes, says Berkeley, because there is always some mind somewhere that is perceiving everything; that is, God.
- Followers of Berkeley later abandoned God and said that, yes, when no one looks at something, it definitely isn't there.

DAVID HUME (1711-1776)

British empiricist—final epistemology offered by the Enlightenment—the arch-skeptic; so consistent on the premises of Berkeley and Locke that he is a philosophical dead end, hence the Enlightenment is a dead end.

- Attacked reason in the name of reason—first to do this, because other attackers of reason did so by means of faith, mysticism, and insanity for the sake of insanity.
- Tabula rasa, experience is the source of all cognition knowledge—experience is simple, un-analyzable. and self-contained.
- Impressions = simple ideas.
- To be an Empiricist you must be a Nominalist:
 - Rebel against universals—the only universal is the word that denotes a group of things, so there's no such thing as abstractions or percepts; concepts are ultimately percepts.
- Empiricist Theory of Meaning: Every meaningful word or phrase must be such that one can either directly perceive its referent or form an image of its referent.
 - Represents final outcome of Nominalism and pivotal to Hume's scheme; that is, Hume picks on a key term in an argument that you cannot form an image of or ostend its referent, so then declares the argument as noise.
 - It's much more demeaning to dismiss an idea as meaningless than false.
 - For example, does "external world" have any meaning according to Hume? "No."
 - External world is distinct from our experience and goes on existing whether we are here, so it has no referents, and we can form no image of it, so it doesn't exist.

Being an empiricist doesn't mean you're against reason, it just means reason is only valid apart from experience—ie that reason is hopeless.

Do we have any evidence of material entities or substances? "No."

- We never perceive enduring entities, only many different representations of the same qualities.
- If we go by sensory data alone, there is only a Heraclitean flux of sense data.

NOTE: *Locke confuses two different levels of consciousness: Locke equates perceptual with sensory; Nominalists equate conceptual with perceptual; Hume thinks that all three levels are one:*

- *As babies, we start at the sensory level.*
- *Reach perceptual level when we learn to integrate the sensations.*
- *Reach conceptual level when we integrate our percepts.*
- *Grown men do not start at sensory state, just perception state.*

Hume's view on spiritual entities: they do not exist—there is no self, soul, or spirit.

- Bundle Theory of the Self: we are all merely fluxes of ever-changing experiences, a bundle of experiences.
 - NOTE: *This makes sense, according to Hume's view, since we must reach conceptual level to identify the Self. The Self is your consciousness, and we cannot perceive it without content, so of course Hume fails in his attempt to find a Self.*

So, according to Hume, we have a world of impressions of nothing by nobody. But skepticism goes further...

Hume on Cause and Effect:

Spatial and temporal continuity are necessary conditions to prove cause and effect, but they aren't the only ones. A coincidence could have these two characteristics, so the cause must necessitate the effect.

- But there is no percept of necessity, so it must not be real.
- Causality is just a subjective expectation on our part.
- Since there is no cause and effect, Hume becomes a total skeptic—leads to problem of induction.
 - Our idea of cause and effect is the result of humanity's overactive imagination, our irrational expectation because two events have been associated in our minds.
 - NOTE: *This view is a natural result of the schism between mind and reality, which begins with the distinction between primary and secondary qualities.*

Problem of Induction: Just because something happened repeatedly a certain way in the past does not mean that it will happen that way in the future.

- We cannot even have a degree of probability about the future.

Factual statements (matters of fact) are contingent, relations of ideas are necessary.

- Empiricism is contingent, Rationalism is necessary
- Experience vs Reason.
- Existence vs Language/Logical.
- Analytic vs Synthetic.

Hume's ideas are correct insofar as they all rest on Nominalism and Sensualism, so debunking Hume requires debunking his premises.

Hume's premises demolish God.

- The religious (supernatural) concept of God is anti-reason and anti-reality, so when reason and reality get thrown out with the concept of God, it creates a bad philosophical mixture.
 - NOTE: *This is why defining yourself as an atheist is unfounded, a philosophical dead end.*

Ethics

Subjectivist:

- How can you ever defend an ethical or evaluative proposition?
- Ethics is a matter of feeling, reason is the slave of the passions, so we have nothing new: the Sophist view on morality.
- Emphasis is always placed on feeling when reason is undermined—what else is there to go on?

Hume agrees that you cannot live by his philosophy. He wants to throw it out but he cannot find anything wrong with it. “Skepticism is a disease that comes by using reason.”

MODERN PHILOSOPHY (1800-1900 AD)

One of two things needs to happen at this point in philosophy:

1. Defend of reason.
2. Remove reason.

Until now, there have been two types of philosophers:

1. Man can know reality;
2. Man cannot know reality:
 - a. Mystics.
 - b. Sceptics.

Mysticism and Scepticism are unacceptable, so after a wave of these, a new, pro-reason movement began.

Now, imagine a new mindset: if it doesn't matter if we know reality, then who needs reality?

Complacent Scepticism: we don't know reality, and it doesn't make any difference if we don't know it:

- Redefine what reason is, and then go by that.
- Knowledge of reality is not required to live.

Enter Kant.

IMMANUEL KANT (1724-1804)

- Known as the Critical Philosophy; primary concern was to answer Hume.
- Kant’s ingenuity, genius, and comprehensiveness rivaled Plato and Aristotle.
- The production of philosophy in Germany from 1780-1820 rivaled that of Ancient Greece from Socrates to Aristotle.

Problem that Hume bequeathed to Kant: the universe is in shambles that we cannot link together. So Kant must synthesize qualities into entities.

Kant accepts Hume’s “matters of fact vs relation of ideas” dichotomy:

- Relation of ideas can be established by logic and language; these are necessary; a priori; say nothing about the actual world.
- Matters of fact are established by referencing reality; these are contingent; a posteriori.

Analytic Statement: a proposition whose truth can be established simply by analyzing the meaning and definition of the subject: “brothers are male.”

- Predicate adds nothing new to the subject.
- Established strictly by logic.
- Represents Hume’s relation of ideas.
- Say nothing about the actual world.

Synthetic Statement: a proposition in which the predicate adds something to the subject. “brothers are jealous.”

- Established by experience.
- Contingent.
- Represent Hume’s matter of fact statement.

Kant aims to establish Synthetic, a priori truths.

	Analytic	Synthetic
A Posteriori	Determine nothing that’s true.	Can’t make a statement about reality that’s necessary.
A Priori	Determine nothing about reality.	This is where the future of philosophy lies.

Kant rejects Rationalism because even if we do have innate ideas, we have no way of knowing they give us info about reality. Kant also rejects Empiricism because that road only leads to contingent truths.

Problem: getting atoms of experience into a certain relation with each other. We have the matter of knowledge, but not the form.

Analogy of the Problem: We have pellets of experience that we notice are orderly for whatever reason. Maybe it's their color, or maybe it's their shape. Empiricists say orderly pellets don't mean they're orderly. Rationalists say they don't even need to look at the pellets to create order out of them, thanks to God imbuing us with ideas. Kant understands we need to group these pellets well because that is philosophy, but grouping well rests on more than experience. To this extent, the Rationalists are right. But we also know our minds cannot give us innate information about reality because this would be begging the question—how did that thing that gave us information about reality get there?

Kant's Theory: The mind does make necessary synthesis possible, not by knowing innately without experience, but by performing the synthesis itself. The mind brings synthesis into reality by its own activities.

- Our pre conscious mind processes data it gets from reality in many different ways before that reality reaches our conscious minds. Our minds synthesize what needs to be synthesized, and then sends the information up to us. Minds don't discover law and order; they create law and order.

Kant agrees with Rationalists that experience isn't sufficient for human knowledge. However, Kant doesn't think that the mind has innate content, rather an innate structure. Kant agrees with Empiricists in that all knowledge begins with experience, but all knowledge doesn't arise out of experience due to synthesizing machinery that puts it together.

14 Different Types of Synthesizing Activities:

- Causality synthesizer
- Entity synthesizing
- Spatial synthesizer
- Time
- Existence
- Quantity
- There are more but who cares?

We cannot know a thing in itself. We can only know things after they go through this synthesizing device.

Phenomenal: World as it appears to us.

Noumenal: World as it is in itself.

NOTE: Why not just make the Noumenal world the Phenomenal world? We couldn't possibly know the difference, and it wouldn't make any difference.

Copernican Revolution in Philosophy: Kant acknowledges he completely changed the direction of philosophy, that now matter must conform to our minds. Mind sets the term and the world obeys. Our thought constructs the world. Knowledge becomes no longer the recognition of existence.

According to Kant, he could make the distinction between subjectivity and objectivity. Objective is anything derived through the inexorable nature of the human mind. Objective = the collective subjective. Collective human consciousness takes over the role that once belonged to God.

How can you prove this pre-conscious, innate activity is actually real?

- Cannot introspect, because, by nature of Kant's theory, before data reaches awareness, even introspection, the data from the outside world has already been distorted.

Two Basic Levels of Awareness:

1. Perception = sensibility.
2. Conception = understanding.

What the mind contributes independently of all experience:

- Are there any a priori synthesizing activities contributed by the sensibility?
- Are there any a priori synthesizing activities contributed by the understanding?

Apart from the mind, there is no necessity. So are there any necessary ways of conceiving, and any necessary ways of perceiving? (We're not looking for content, but rather we're looking for Form.)

Two kinds sensory experience: outer and inner. The necessary form for each is **space** and **time**, respectively.

Space: everything that comes to us via our five senses, comes to us through space.

- Space is necessary, according to Kant.
- Reality is inconceivable without space.
 - NOTE: In arguing space is necessary, Kant was trying to save geometry.

Time: could not extract time from experience if we did not have an built in time filter.

Fundamental Problem with Kant: He shifted locale of Hume's problem, but didn't answer the problem.

- Hume would say that the fire may not be hot tomorrow, but Kant says the mind is so structured the fire will be hot tomorrow, but then Hume would ask, how do you know that the mind will so be structured tomorrow?
 - NOTE: *Problem of infinite regress similar to Hellenistic and Medieval philosophers: if God created the universe, then who created God?*

Transcendental Deduction of the Categories: proof there must be some categories built into our mind, but won't tell us what the categories are.

- Human experience is always whole even though we get a series of fleeting fragments.
- We can hear three knocks as three, separate knocks.
 - Salmons do not hear a series of knocks; they hear one knock, and by the time they hear the second one, the first knock is wiped from memory.
- So how can we conceptualize a whole when all we get are different fragments?
- Solution: we need a mind that synthesizes elements of a face in the correct orientation to give us a face—only a concept of the thing we're synthesizing can give us what we need to create a face or three knocks in succession.
- Concept = a rule that guides us in putting fragments into a unified whole.
 - We need concepts before we can use our percepts, according to Kant.
- QED: we must have categories built into our mind for special awareness and time.

Metaphysical Deduction of the Categories: Specifies what the categories are.

First three revolve around the type of judgment

The Categories:

- Quantity: unity, plurality, totality.
- Quality: reality, negation, and limitation.
- Relation: substance, attribute, cause and effect, and reciprocity.
- Modality: possibility and impossibility, existence and nonexistence, necessity and contingency.

NOTE: The actual steps of these deductions are available in the Critique of Pure Reason to anybody who has something in their life that needs some serious avoiding. But even these don't get you in touch with the Noumenal world.

The one way to get in touch with the Noumenal world is through Ethics.

Ethics

Prior to Kant, there were two philosophical approaches to Ethics:

1. Absolutists, who were anti-empirical:
 - a. God gave commandments to us, we learned them from our sojourn in our pre-life.
2. Empiricists, who said you cannot get an ought from an is:
 - a. But they don't know what ultimate goal of life is, so their ethics always tended toward subjectivism.

Kant thinks that ethics needs to be empirical and objective. But so far, empirical ethics have failed to tell man what end he is to achieve because all they did is observe that man chose goals and then went out to achieve them. So, for ethical laws to be empirical and objective, they must be of Categorical Imperatives. We must abandon the idea that morality is a means to an end. Morality will be an end. It's not about attaining some result or achieving some end. Morality is about doing things because they are right in themselves. Period.

Kant wants the Ten Commandments, but he cannot get them from God. And he cannot get them from experience. So it must be that our minds issue us certain moral commandments. This approach will give us Categorical Imperatives.

Categorical Imperative must be something that is applicable to all men, that all men must do:

“Act only on that maxim whereby you can at the same time will that it should become a universal law.”

- Kant is not concerned with the consequences of behavior. He's only concerned that your action could be universal. That is, if you were to do something, everyone would have to do that same thing and the world would still be okay.

Other Categorical Imperatives: develop talent, help others, don't kill, don't lie.

We must obey the Categorical Imperative because it is our duty. Because it says so by the inherent structure of our mind. Ethics is not to achieve human happiness. It is to do your duty. Reason and happiness are at odds. If nature wanted us to be happy, then she would have never given us reason. Reason must have some higher, nobler end. People who use their reason to be happy become unhappy. Reason's end is obedience to the categorical imperative.

The moral man is the man who does his duty because it's his duty; without any ulterior motives.

Acting from Inclination: doing something because you want to do it.

Acting from Duty: doing something without any other motive beyond your duty.

If your inclination and duty are one, then that's less moral because duty must be your only motive. Either you can be good or you can enjoy yourself, according to Kant.

- The only man who gets moral desires is the man who fights his evil desires and overcomes them. Where there is no struggle, there is no morality.
- The implication, which Kant makes explicit, is that human nature is a sewer.

From the Categorical Imperative, we must be able to know the Noumenal world:

- Morality cannot be in the Phenomenal world because there's cause and effect there, so it must be in the Noumenal world.
- Bank Robbery example: if there's a bank robbery, it didn't have to happen because it was chosen by our real selves in the Noumenal world.
- Man is not a being unto himself in the world as it is. We only appear to be distinct in the Phenomenal world.

NOTE: Kant's entire philosophy is overblown confirmation bias—by his own words his aim was to limit reason to make room for [his] faith.

NOTE: Kant says that we get concepts from experience while saying that we get a priori concepts (12 categories). How can we get concepts from experience while at the same time our experience is just a fraction of wholes that our mind puts together? Fuzzy.

Criticisms of Kant:

Kant's basic conclusions are fundamentally contradictory:

- According to Kant, the fact that consciousness has identity limits it; this means it cannot perceive reality. If it were nothing in particular, it would have no identity and not exist.
- Reality as it really is = redundancy.
- Impossible to solve problems via appeal to the unknowable.

Aristotle on Cause and Effect:

- Actions, first of all, are actions of entities: there can be no action without entities, and the kind of action an entity can form is determined by the kind of entity that it is.
- Each entity, therefore, has an identity and attributes subsumed without contradictory capacities. If it had capacities that contradicted each other, then it would derive from contradictory attributes.
- QED, given any entity and circumstances, the entity must act in accordance with its nature. There is no such thing as contingency: to be is to be necessary

Sum: Kant destroys the three crucial concepts at the base of any sane philosophy: existence (no reality); identity (not true of facts, simply analytical and empty); consciousness (man is technically unconscious).

GWF HEGEL (1770-1831)

- Ruling philosopher of the 19th Century, represents the final conclusions of the Kantian approach to philosophy.
- Believed there was no reality, whereas Kant did (just that we couldn't perceive it).
- Explicitly denies the law of identity.
- No real distinction between existence and consciousness.
- Idealism naturally develops from Kant because if noumenal world is problematic and we never have access to it anyway, let's just get rid of it.
 - "philosophy without a surname:" neither the object nor subject are knowable, only the consciousness that connects the two.

Hegel's attack on Kant's Noumenal world—

- Attacks concept of unknowable as a contradiction in terms.
- If something is truly unknowable, then there's no reason this unknowable thing needs to be brought up in the first place—how can we know about something that's unknowable?
 - NOTE: *Hegel thought entire universe was knowable, an approach that made him popular during the technological and scientific advancement of the 19th Century.*
- Hegel's solution to Kant's Noumenal world was to drop the whole idea of the Noumenal world, or the idea of an independent reality. There is no world but the world of consciousness.

Hegel is an Absolute Idealist—ie there is only one supreme, absolute consciousness that creates the world.

- There is no difference between subject and object; no distinction between thoughts and things; no distinction between mind and matter.
- One, supreme consciousness that creates our world. Its goal is to become fully self-aware.
- Hegel's philosophy is the Copernican Revolution carried to its logical end.

Development of the Absolute: Not like the Christian God; rather an impersonal mind, a system of thoughts and ideas that give rise to the physical world. Here, Hegel is influenced by Plato and his world of Forms.

- We must deduce this world from the Absolute Consciousness.

Non X is inherent in $X = X$. Therefore $X = X$ contains its own contradictory element: therefore, all concepts contain their own contradiction. QED, reality is contradictory

For Hegel, Being is the most fundamental category. So, how do we get the contradictory being via the deduction out of it:

We reconcile this contradiction with a third concept that fuses the being and non-being. This third category is becoming, or changing. Being (thesis), non-Being (antithesis), and Changing (synthesis) form the first of the Dialectic Triads. The process of going from the first to the second to the third is called the Dialectic Process.

- Both the contradiction and the synthesis of the triad remain in the Triad, which is incoherent until we remember that Hegel's philosophy is not bound by the law of identity. It's an identity of opposites, which is exactly what Heraclitus said.
- The Synthesis becomes the Thesis for the new Triad.

How do we account for the physical world?

Because everything produces its opposite, the categories must give rise to the physical world. In a sense, the categories and the physical world are identical, even though they aren't, but they are. Nature isn't independent of the Absolute; it is the Absolute.

The human mind is the Synthesis of Universals and the Physical World. Minds are the culmination of reality; the final Synthesis.

As nature must develop dialectically, so too must the human mind. The Absolute doesn't realize that it is all human minds, but it will come to see this.

Politics

On this epistemology and metaphysics, individuality isn't real. Everyone is merged into one; distinctions are obliterated. The state, according to Hegel, is the true individual.

- Organic Theory of the State = the state is akin to an organism. An individual is only as good as his place in society.

To Hegel, to be free meant that you were able to obey what the government tells you to do. The monarch of the state is the synthesis.

Hegel's idea of the Hero is similar to what everyone thinks of Nietzsche's *Übermensch*—man who steps on and over others to get what he wants. This was an invitation for a furor to step forward and wreak havoc.

Hegel's philosophy is the culmination of view in which reality and consciousness blend into one.

Historical Determinism—History has a process of its own, built into history itself.

Hegel claims his philosophy is true, but what does this mean?

- Originally, philosophers ascribed to the correspondence theory of truth, the idea that an idea is true if it corresponds to reality.
- To Hegel, an idea's truth is judged by its relation to other ideas, the **coherence theory of truth**. An idea is coherent if it fits into a system of ideas.
- Only when we become omniscient can we say that an idea is completely true.

MODERN PHILOSOPHERS OF IRRATIONALISM

Hegel didn't define himself as an irrationalist—ie his irrationalism is concealed. But because of Kant and Hegel, there was a wave of open irrationalism. They said Kant was right, reason cannot know reality, but that doesn't mean reality is unknowable, so man has an irrational cognitive faculty that can know reality.

This type of approach was suggested by Kant, but he didn't run with it. The 19th Century philosophers that did run with it were called Romanticists.

Romantic Credo: there is something in man that is deeper, and more important than reason. Reason is okay, but it doesn't penetrate to true reality.

- They don't, however, appeal to God to do this as philosophers have done. God has been on the defensive since the Renaissance.
- Instead, they appealed to passion, feeling, etc.
- Often discuss the intellect vs the will. Intellect was rational, cool, quiet, and detached. The Will was feelings and actions.
- Spoke of man's will as being more basic than man's intellect.
- Voluntarism: view that will has primacy in man, at the expense of the intellect.

NOTE: *As Enlightenment philosophy is distinct from Enlightenment art and literature, Romantic philosophy is distinct from Romantic art and literature.*

Enter Schopenhauer:

ARTHUR SCHOPENHAUER (1788-1860)

Agrees with Kant that our senses and reason are inferior. Though reason does have some practical value, but it's not our concern if we want to know true reality.

Intuition represents a direct, non-rational insight into reality.

- Don't know how it works, but you just know it's correct.
- We must look inside ourselves, and realize our essence is will. To those who understand, no explanation is necessary, and to those who don't understand, no explanation is possible.
 - NOTE: *This explanation of will echoes the neo-Platonist and early Christian explanation of God and ecstasy.*

True reality is also Will; it is the essence of reality at a metaphysical level. Opposed to distinctions, true reality is ultimately a one, unitary phenomenon.

- Will is irrational and insane. As a result, the earth is a miserable place where happiness is impossible (Metaphysical Pessimism).
- Each man must work to break his own Will. His obligation is to sacrifice and renounce personal desires to reach a state in which he is overcome by the misery of life. NOTE: *Which can be done by reading Schopenhauer.*
- "Chastity is the first step in the denial of the Will to live."
- The end is Nirvana: no more will, no more reality, nothingness will reign supreme.
 - Influence of ideas from India, which were penetrating the West at this time.

If this doesn't make sense, then good—Schopenhauer is explicit irrationalism without the religious elements.

NOTE: *Schopenhauer was first philosopher to openly oppose procreation, for purpose of ending human existence. First but not last.*

FRIEDRICH NIETZSCHE (1844-1900)

Because he's vague, he's been championed as an individualist, as the father of Nazism, as pro-reason, as an irrationalist, as everything else under the sun.

Epistemology

Large elements of voluntarism and romanticism:

Distinguishes between two cores of human nature, Apollo and Dionysus. Nietzsche worships Dionysus as well as Apollo.

- Socrates, Plato, and Aristotle destroyed Greece because they destroyed the wildness of Dionysus.

Metaphysics

Without proof, asserts that reality is essentially Will. But reality is not one Will, but many Wills. Each Will is in conflict with all other Wills. Each are striving to dominate the others.

Philosophical Psychology

- All human behavior is the Will to Power (influenced by Darwin).
- How to affirm the Will to Power: Power is used in brute, physical terms, in psychological power, and he uses Power in the sense of metaphysical efficacy.

Two types of Men: (1) those who say yes to life and reality, the "yaysayers, and (2) those who say no to life and reality, those who don't accept life and reality for what it is and so go to church, "the naysayers."

Superman—

- Independent, strong, self-sufficient, aristocratic, aloof, haughty, daring, an individual, man of passion, cultured and creative, and above all, he is an egoist.
- NOTE: *The Nietzschean Superman is often misrepresented as a tyrant brute who steps on others for his own glory, but this is only how Nietzsche portrayed him in his early work, The Birth of Tragedy. After this, Nietzsche portrayed the Superman as a man who lifts up civilization by existing.*

Naysayers—

- Weak, frightened, huddle in groups, join clubs, conformists, apathetic, humble, engage and preach self-denial, preach pity, begging for people to love and forgive him, slave mentality, broken, spiritless, apathetic.
- They hate and resent the strong, and so they want to keep him down. So they preach Christian ideals, which is a reversal of morality; they turn morality against the Supermen. They pretend vice is a virtue. So, according to Nietzsche, we must transvaluate values.
- They're frightened of life, so they denounce it. They're frightened of the bodily passions, so they preach asceticism. They're frightened of goals, so they preach altruism.

NOTE: *Nietzsche was first philosopher to put exclamation marks in his writing.*

Ethics

- Preached a new code of morality, his aim is to remove good and evil in the Christian sense of those terms.
- Misconception about Nietzsche is he's an amoralist, but in truth he only wanted Superman to transcend Christian morality, or transvaluate values. His book entitled *Beyond Good and Evil* doesn't mean beyond morality, it means beyond morality as we know it, or as we've come to know it in the West.

KARL MARX (1818-1883)

Doesn't originate new ideas in metaphysics and epistemology. But borrows from other philosophers to push his political agenda.

Metaphysics (Dialectical Materialism)

Materialism: view that reality is essentially material, or physical in nature, and that's all it is. Three Characteristics of Materialists:

- Atheism.
- Rejection of free will, your mind is only matter in motion hence no mind.
- Denial of the causal efficacy of thought; they hold man's ideas have no influence on his behavior. So, according to Marx, your environment and only your environment change your mind.

Why be Materialist:

- Because of the impact of Hegel's rampant idealism, we will have an upshot in rampant materialism.
- Marx was striving to be scientific. Saw how far science came in the Renaissance by de-spiritualizing nature. So he sought to do the same with man by de-spiritualizing him.

Dialectical

Mechanistic materialism says reality is merely small particles that bombard each other like billiard balls. Dialectical Materialism says matter evolves and develops in dialectic, triad patterns. This forms the basis of Marx's view of human history.

- Materialism says that human history is determined since everything is determined. Human history must be dialectical also.
- Thoughts and philosophy can't influence history, because of Materialism.
- So economic forces are what drive history: tools of production, modes of production (Jared Diamond), economic trade, property relations, etc. This is called Economic Determinism, which is a secularized version of God's Will shaping history and serving as a deterministic factor.
- "Mode of production of the material means of existence determines man's consciousness." It's not the consciousness of man that determines his existence, but it is the terms of his existence that determine his consciousness.

Humans are incapable of objective reason. Thinking, for Marx, is rationalizing your economic condition.

Polylogism: view that there isn't one set of principles of logic; it is determined your social class; your way of thinking is determined by your environment.

NOTE: What about Marxism? Isn't then Marxism the result of a thinking based only on social class and has nothing to do with reality? Marx's reply to this is that it is a bourgeois question. This is fallacy of ad hominem.

In every society, there have been two essential groups (thesis and antithesis):

- The haves.
- The have-nots.

Societies rise and fall by the struggle of these two classes. Proletariat overthrows Bourgeoisie.

By this theory, capitalism will inevitably perish because it contains the seeds of its own destruction.

Proletariat Revolution must be violent: open warfare must overthrow a capitalist regime. Marx didn't distinguish between socialism and communism. But dictatorship of the proletariat is not the end of communism; it's only the first stage of communism. Purpose of the state is to extinguish the capitalist mindset, which is achieved via abolishing all private property. Then, after about a generation, this economic condition will take hold (because Marxists believe that economic conditions shape thought). So in about 25 years, all selfishness will disappear; there is no such thing as fixed human nature. The final stage of communism is a classless society. Goes back to Hegel's state as organism.

NOTE: *Communism is political application of Sermon on the Mount.*

By law of dialectical process, communism must generate its antithesis. But Marx couldn't imagine what it would be.

MODERN PHILOSOPHERS OF SCIENCE

AUGUSTE COMTE (1798-1857)

Opposed to Kant and Hegel. Thought that all knowledge was based on experience. The last great Empiricist was David Hume, so Comte's philosophy is a continuation of Hume:

- Nominalist.
- Sensualist.

Comte is upset because he never perceives pure consciousness; he wants to perceive consciousness without consciousness.

NOTE: *Except a consciousness that is conscious of nothing is a contradiction in terms. To recognize consciousness, we must arise at an abstraction, abstracted away from what it is conscious of. So if you are a Nominalist, you will of course come to the conclusion that there is no consciousness, hence no self, soul, or mind.*

We cannot understand the nature of the universe, all we can do is observe general, brute facts.

Coined the term "altruism:" should place others and humanity above yourself, and sacrifice yourself to others.

Comte called for the "vagabond liberty of individual minds."

- Similar to Plato's philosopher kings.

JEREMY BENTHAM (1748-1832) and JOHN STUART MILL (1806-1873)

These philosophers are often presented together. Both are Empiricists and Nominalists, and a strong streak of positivism in Mill, so they are skeptical of finding metaphysical answers to major questions of philosophy.

Matter = the permanent possibility of sensation.

Both agnostic.

Ethics

Must appeal to desire because fact is divorced from value, thanks to Hume. And they can avoid subjectivism by finding one desire that all humans have.

Psychological Hedonism = doctrine that holds every human being in every one of his actions is motivated by his desire to achieve only one goal: as much pleasure and/or as little pain as possible for himself.

- Implicit notion is that man has no free will, which undercuts ethics from the beginning.
- What about medieval ascetics? What about cases of explicit self-sacrifice?

NOTE: *Psychological hedonism commits the fallacy of begging the question, which is using the thing that you want to prove in the process of proving it. Using the same method, you can argue for psychological breathism: humans are motivated only to get as many breaths of air as they can.*

NOTE: *Fallacy of begging the question is not the same as a proposition that's incomplete so it compels you to ask a deeper question, which is how the phrase "begging the question" is typically used.*

Psychological Hedonism is incompatible with free will. There is no fundamental motive built into human nature. Can only have a choice about your actions if you can have a choice about your values. You can't have a choice about your value if your fundamental value is thrust upon you.

Ethical Hedonism = pleasure alone is good in itself and pain is bad in itself. This goes back to followers of Socrates. Is derivation of psychological hedonism.

- Since this is the Christian age, you should produce the good not for yourself, but to produce the greatest possible quantity of pleasure that we can for mankind as a whole. This is Universal Ethical Hedonism = Utilitarianism. "The greatest happiness is the only proper human end in every situation."

Would be impossible for everyone to consistently be altruistic. Before you have sacrificing, you must have someone collecting the sacrifices. There is no giving without receiving. So altruism divides men into castes, the givers and the receivers.

Hedonism has no content:

- Gives no concrete advice because it gives an emotion as the standard of value.

Which leads Bentham to Hedonic Calculus: how to tell which action will lead to the greatest pleasure to the greatest number.

Anyway, ethical theory of Utilitarianism leads to socialism; Mill ended his life as a socialist. Why?

1. Capitalism depends on egoism.
2. Capitalism depends on principle of individual rights.
3. Capitalism is a system in which justice rules, in which you must earn the satisfaction of your needs.

HERBERT SPENCER (1820-1903)

- Spencer is Hegel with a better application of practical science, which was developed throughout 19th Century.

Metaphysics

Agrees with Kant, reality is unknowable, we have an instinctive feeling that behind the phenomenon there is a reality.

Evolution is the basic law of the universe (influenced by Darwin, of course).

- Coined the term “survival of the fittest,” which Darwin took over from Spencer
- NOTE: *According to Windelband, Spencer posited the theory of evolution before Darwin. Unsure if this is correct.*

Used Theory of Evolution to defend Capitalism, which is Social Darwinism:

- Government intervention in the economy interferes with the process of evolution. The weak should be eliminated so progressively a stronger man will flourish.
- This is a disaster:
 - The standard of value is the welfare of mankind, the welfare of the race (same as the Utilitarians’s standard of value).
 - Being driven by evolution is what separates man from the animals. Animals must consume goods, but man is the productive animal.
 - Only under capitalism do the weak have a chance to survive.

NOTE: *Every socialist philosopher agrees the weak members of society must be sacrificed (killed off) so the strong can live on. They also all preach ethnic uniformity.*

VICTOR HUGO (1802-1885)

- The voice of Romantic literature, which is much different than Romantic art.

Signs of Romantic literature:

- Hero struggles against a society out to hurt him; society as inherently corrupt, but the individual as inherently good.
- Hero overcomes society eventually.
- Hero has mind of his own, asserts his will over and above society.
- Hero with an intense devotion to a value over and above society.

Romantic literature is the total culmination of the Enlightenment, the greatest philosophic and cultural movement of any civilization, even greater than the Ancient Greeks.

Definition of Romanticism (according to Rand): Depiction of man as a being with free will. This subsumes:

- Man's mind matters.
- Man has ability to choose his own conscious and his own actions.
- Neither metaphysical optimism nor metaphysical pessimism; rather man's life can be good if he so chooses.

Hugo, and the art he represents, is the culmination of The Enlightenment into Modernism, which involves a Hero and a Truth. The Hero plunges into the depths to uncover the Great Truth. Then he brings it up to the surface for everyone to understand. There is efficacy, objectivity, and so heroism.

NOTE: Romantic literature is much different than Romantic philosophy because art follows philosophy. Whatever the dominant art movement of the day reflects the philosophy of 100 years ago. So Romantic literature is the child of the Enlightenment. Enlightenment literature is the child of the Renaissance. Our modern literature is the child of 19th Century philosophy.

PRAGMATISM (20th Century)

Charles Peirce coined the term “pragmatism.” Claimed that philosophy has not been practical, so let’s dispense with the theories and just try to be practical. Never caught on in Europe to the extent that it did in America.

- Pretty much dead among philosophers now.
- Other pragmatists: William James, John Dewey, FCS Schiller.

We can conclude pragmatism via Descartes, Hegel, and Kant:

Descartes—

- Established Cartesian Doubt: method of establishing certainty by doubting everything that you can conceivably doubt.
- How can a fallible being be certain?
- We can use Cartesian doubt to deny cogito ergo sum, which leads to skepticism. But we do know that some ideas work better than others. Whether it’s true doesn’t really matter.

Hegel—

- Abandoned distinction between consciousness and existence, mind and matter, subject and object; so truth to them was no longer an idea’s correspondence to reality, rather it was an idea’s coherence.
- Man is fallible, so long as he is finite, his code will need to change.
- Dewey was Hegelian early in life, but then wondered: what use is the Absolute? There is no use, of course.

Kant—

- Pragmatism is Kant without the Noumenal world.
- Kant was the destroyer of the correspondence theory of truth.
- The Noumenal world has no application, so they then throw it out.

Evolution’s influence on Pragmatism:

- Man’s mind has developed via the evolutionary struggle, so its goal is not to contemplate or obtain abstract truth for intellectual means—rather, the mind’s goal is to survive and reproduce.

Sum of Pragmatism:

- Thought is a practical, not a theoretical function. Ideas are practical instruments that tell us how to behave. An idea is a plan of action that tells you how to achieve practical goals. Most importantly: the fact that an idea works indicates its truth.
- Metaphysics of consciousness and existence are swept aside.
- Truth is inherently subjective: it serves our needs, goals, or problems; no such thing as something that’s correct for all.
- Large dose of Heraclitus in pragmatism.

NOTE: *The pragmatists have it backwards: ideas work because they are true, not the other way around.*

Doubt vs Dubitable:

- First is being doubted, the second is capable of being doubted. Some things are doubtful, but everything is dubitable.
- Doubt is natural because the world is doubtful. There is no subject-object distinction.

Concepts—

- Pragmatists are Nominalists, concepts are merely convenient ways of organizing perceptual data.
- If certain classifications work for a time, then they're valid.
- And of course, pragmatists are sensualists.

Pragmatist Theory of Meaning—

- If there's no pragmatic difference between two ideas, then there is no difference between the two ideas.
- Cause and Effect: expect that experiences in the future will behave in orderly ways and so act accordingly. If induction works, then it's true and valid.

Two different schools of Pragmatists:

1. Open/Subjective: William James, Schiller.
 - a. God doesn't exist because it doesn't matter if god exists. The meaning of a phrase is the cash value, nothing more.
 - b. Something will be true if you believe it strongly enough
2. Scientific: Dewey, Peirce
 - c. What's true is what works for most men
 - d. Truth is public, it is social, it is what works for society and culture

Meaning vs Truth:

- Meaning is the wider term, if what is said is able to be grasped.
- Elephant on the table = meaningful, even though it's false.
- Meaningful is a precondition to truth.

In what way must a pragmatist smuggle in the correspondence theory of truth in his pragmatic theory of truth?

- If something is true because it works, you first must determine if something works, and to do so you must correspond whether something works to reality.

Occam's Razor: do not multiply entities beyond necessity: if you have two theories, and they both explain the same phenomenon, but one is more complex, then the more simple theory is correct.

Pragmatism on Logic—

- Logical rules are fine as long as they work; laws of logic are instruments created by man, he doesn't identify and discover their antecedent validity, their fundamental validity.

Ethics

- Claims to be opposed to subjectivism in ethics.
- Wants to apply science to ethics. But the meme was that science can only give you what is, not what ought to be.
- The good is that which works, that which produces desirable consequences.
- Feeds off other codes of values, ethical pragmatism is parasitic.
- Openly admit that they cannot formulate a code of values from scratch.
- NOTE: *The result is essentially subjectivism.*

Politics

Not concerned with traditional political questions: proper role of state etc. Regard it as too theoretical and abstract. Only concerned with what to do here and now with today's problems. Pragmatists are narrow-minded on principle, and most pragmatists on the street advocate a mixed economy.

- NOTE: *Giveaway you're talking to a pragmatist: he will advocate democracy, but be vague when using this term.*

Criticism of Pragmatism—

- A version of the primacy of consciousness, and so open to all their errors. That which works is that which satisfies consciousness.
- Parasitic in epistemology, you must rely on the correspondence theory of truth. In saying that a proposition has certain consequences, you are saying that it must lead to consequences = rely on correspondence theory of truth.
- False alternative: either you're concerned with reality or you are able to take action.

Sum of Pragmatism:

- Logic a function of subjective whims.
- Denies facts.
- Denies law of identity.
- Obliterates distinction between consciousness and existence.
- With all their emphasis on the practical, it does not work.

ANALYTIC PHILOSOPHY (20th Century)

Comprises logical positivists and linguistic analysis.

Views philosophy as a function of analysis.

LOGICAL POSITIVISM

- Name taken from Comte.
- Believed that we must abolish Metaphysics (positivism) by the nature of logic, hence the name. Also called Logical Empiricism.

Morris Schlick, in 1922, created the Vienna Circle. Others include Wittgenstein, AJ Ayer.

Two fundamental principles (both are Humean in essence; neo-Humean):

- I. Acceptance in full of analytic/synthetic distinction.
 - a. Distinction between necessary and contingent truths. Definitions are necessary, empirical statements are contingent.
 - b. Linguistic conventions give rise to necessary truths.
 - c. Matters of fact cannot refute experience because they are not based on experience.
 - d. Logic is simply of matter of our linguistic uses, but as this subjectivity percolated through the movement, the mostly came to accept pragmatism.
 - e. The result is logic has nothing to do with facts. If you prove something in logic, that makes it arbitrary, it completely removes it from reality.
- II. Acceptance of the **verifiability theory of meaning** (applicable only to synthetic propositions because only they have meaning:
 - a. Ultimate meaningful statement is a statement of description of sense data.
 - b. An empirical proposition is meaningful if it is possible to specify a set of sense data that would verify the proposition if they occurred; and the meaning of the proposition is the sum of these verifying sensory experiences—in other words, the meaning of a statement is the sense data that would verify it.
 - i. Obviously a sensualist, Humean formulation.
 - c. So long as some observations are relevant, then it is weakly verifiable—problem is they try to boil down a concept to sense experiences—ie on a sensualist epistemology.

Positivists think that philosophers have been duped by language. So what is the function of philosophy for the Logical Positivist?

- Philosophers can only analyze and clarify other people's concepts, especially concepts used by scientists; philosophy is the handmaiden of science, or philosophy is the attendant of science, but philosophy is not a field unto itself.

GE MOORE (1873-1972)

His approach to philosophy was precursor to today's analysts. He noticed philosophers would live their life contradictory to the philosophy they advocated; so he stressed common sense. But Moore never offered a clear and consistent definition of common sense. But here's an example of it:

- Holds up his two hands to prove two human hands exist.

Ethics

Believes the Good was a feeling we had inside all of us, nothing that could be described.

NOTE: Moore's ethics is important because it had huge influence of John Maynard Keynes, who rationalized his own feeling of the Good, which he took at reducing income inequality, through his economic policies.

BERTRAND RUSSELL (1872-1970)

Began as Hegelian, later became a realist. Believes philosophers should emulate scientists, who study one isolated question at a time. In *Principia Mathematica*, he showed that all math can be traced back to a principles of logic.

Russell disagreed with Moore's appeal to ordinary language usage. Holds that ordinary language is vague and confusing.

Example of ambiguity in ordinary language: theory of definite descriptions—

- Definite descriptions begin with "the," though an indefinite description begins with "a."
- Definite descriptions must refer to something, although in some cases they don't refer to anything.
- Russell says that definite descriptions are therefore misleading.
- "The author of Waverly was Scotch" = At least one person wrote Waverly. At most one person wrote Waverly. Whoever wrote Waverly was Scotch.

Theory of Material Implication:

- Language that states only ultimate, irreducible sense data. These are called atomic statements. More complex statements are called molecular statements.
- One statement implies another. Socrates is a man implies Socrates is mortal. Traditionally, "P implies Q" means "if P is the case, then Q must be the case." It would never be the case in which P is true and Q is false.
- According to Russell, since all statements are atomic, he has logic without necessity. So "P implies Q" means: it is not in fact the case that P is true and Q is false. P is said to materially imply whenever P is true and Q is false.
 - Here, any false statement implies any false statement.
 - And any false statement implies a true statement.
 - The only time you cannot say implies is when the first is true and the second is false.

LUDWIG WITTGENSTEIN (1889-1951)

- Linguistic analyst.
- Solution to logical atomism was that it was based on the assumption that language was for the purpose of referring and describing facts and reality. Language, he says, is not primarily for describing reality.

What is common to all language? Nothing at all.

What pragmatists did to truth, Wittgenstein did to language.

Philosophy is the study of the concepts that we employ, but not the study of how we come to use concepts. It's like Plato's World of Forms, but with a world of linguistic usage.

Ethics

- Ethical statements say nothing about reality, they are neither true nor false.
- Emotive theory of ethics: function of ethics is to express certain feelings and have those feelings reciprocated.

NOTE: Language does refer to reality, though. Each word is a concept that is formed by two or more referents/concretes in reality.

NOTE: Pragmatists, positivists, and analysts have completely severed mind from reality, a process that began with Kant. A new school wanted to deal with real life—they wanted to deal with existence.

Enter Existentialism.

EXISTENTIALISM (19th and 20th Centuries)

Since the mind has been destroyed, we can only get in touch with reality, with existence, through irrational means.

19th Century existentialists:

Dostoyevsky, Notes from the Underground
Kierkegaard, Danish
Nietzsche

20th Century existentialists:

Jean-Paul Sartre
Martin Heidegger
Albert Camus, Simone De Beauvoir

General Characteristics of Existentialism: Strongly opposed to system building, though there are some resemblances among them:

- Existence cannot be grasped by reason; existence is *absurd*:
 - Existentialists are Neo-Kantians who chose existence as opposed to reason because the stage was set for the dichotomy between the two, therefore reason is no good—we must choose between reason, science, inquiry, logic or existence, so Existentialists are the ones who claim to be in favor of existence.
- Existentialist theory of Universals: If reason is cut off from reality then concepts are cut off from reality; they don't grasp particulars so they don't grasp existence because particulars are part of existence.
- How to deal with existence, then?—Plunge yourself into existence and let truth come into being, through emotion, body, blood, love, hate, lust. Of course, these are subjective, and Existentialists are the first to avow this.
- Pro Free Will, though they are not happy about this freedom of choice; they regard it as terrifying: how will we know what to do? We cannot consult reason, we have no source of guidance, the world is unintelligible.
 - Produces Existential Emotions: bad feelings about man's inherent existential nightmare—anxiety, anguish, guilt, fear, dread, sickness, trembling, disgust, nausea, terror, shame, self-contempt, bad conscience.

FYODOR DOSTOYEVSKY (1821-1881)

- Notes from the Underground (1864) expresses many themes of Existentialism: “twice two makes four without my will as if free will meant that” = free will can be nothing but whim.
 - Considered the first work of Existentialism.
- The enemy of free will is that which stands in the way of what you want—ie the laws of reality obstructs free will.
- In a rational society, man would go berserk because he is only bent on satisfying his primal needs.
- If God does not exist then anything is permitted.

NOTE: *Philosophically, Dostoyevsky was out to lunch, but psychologically he is an unparalleled genius—perhaps the greatest psychologist to ever live.*

- *The depth and accuracy of his introspection is unrivaled.*
- *Crime and Punishment is must-read for anyone who wants to understand psychology. It planted the seed in my mind that would later become Man’s Guide to Anger.*

SOREN KIERKEGAARD (1813-1855)

Danish; ardent Protestant; virtually unknown until the mid 20th Century.

- Philosophical inspiration was Tertullian because he embraces absurdity and embraces ideas on the basis of their absurdity. If we try to prove religion on scientific basis, we destroy the need for faith and the foundation of religion.
- To believe in God and the Bible is to have doubt, if you didn’t have doubt, then you wouldn’t have faith—otherwise, you would be credulous: “Doubt is conquered by faith, just as faith has brought doubt into the world.”
- What’s the point of religion if it’s going to make sense?
- “Faith is belief in the absurd.” He insists in his absurd religious beliefs and therein is their merit.
- Believes that man has choice but it is a dreadful thing; we are encountered by too many possible choices to make a rational choice = there is no rational ethics—every choice slashes off other possible choices, which is troubling, because “God only knows” what you’re missing.
 - “The ‘either-or’ slashes through our lives.”
- Man is foul.
- Attacked Christianity as a State Entity during his later years:
 - Thought congregations keep individuals from seeking a personal relationship with God.
 - Christianity as a state religion would seek to increase members as a means to increase power, which is of course bad.
 - State church would seek quantity over quality, fostering a herd mentality of unbelieving church members—keeps people from becoming “Knight of Faith.”

MARTIN HEIDEGGER (1889-1976)

Made Existentialism acceptable by academia, obscured writing so people think it's deep, which is why positivists love to quote Heidegger to make existentialism seem stupid.

There are two aspects of existence: things and Being, Heidegger's version of God, a mystical dimension that transcends this world.

- Being or existence is not a primary, but there is something and that is a mystery.
- We should renounce this world and resign ourselves to Being—Being as opposed to being.
 - Reason only gives us being.
- Boredom is a cognitive instrument—when you're not attached to anything, you're open to Being in general
- Man is a hunk of being, a being there, a "dasein," a mere magnetic field—this avoids the assumption we are dealing with a definite object with a fixed nature:
 - Dasein is not happy, his fundamental mood is angst, because we're going to die and we know it—this reveals a dark power in the universe, and this dark power is Nothing or Nothingness.
- Nothingness is everywhere. Any significant phrase with "not" in it is vital:
 - Whenever we choose, we can "not" have other choices.
 - When we die, we can "not" continue living.
 - "Das Nicht."

JEAN-PAUL SARTRE (1905-1980)

Main progenitor of Existentialism; atheist; advocate of free will.

Metaphysics

- Muddy, opaque; man cannot know a thing-in-itself.
- We are limited by the consciousness of others because they can never know us, thus: “Hell is other people.”
 - NOTE: *Sartre admits that he flirts with solipsism, but believes that this is inevitable of the human condition.*
- Man has no essence because he has no Creator. Only a creator would think of an essence of a thing before creating said thing.
- Free Will: man is not the product of his environment or parents or anything else; man is responsible for himself.
 - To existentialists, free will means man is free from reality.
 - If man has any nature or identity, man would not be free because it would only limit him—confinement to reality restricts man’s freedom as well, for the same reason—free will and the law of identity are opposed to each other.
 - Sartre equivocates man creating his identity with his own metaphysical entity—uses plausibility of the first to convince readers of the second, which is his real point.
 - “Man is condemned to be free.” Condemned because he did not create himself.

A system of philosophy or religion is escapism. If you think you have the answers, you don’t, but if you think you do, this is called Bad Faith.

- Instead, throw yourself into a path of action, knowing it is absurd, but you do it anyway.
- Examples of a waiter acting like a waiter and a young woman on a date who receives compliments.

Politics

Communists, though never officially joined the communist party. He tried to reconcile his thoughts on free will with communism, which taught humans did not have free will, that we are shaped by our socio-economic condition.

- Visited Cuba in the 60’s and met with Castro and Guevara;
 - Described Castro as the “Existentialist man of action par excellence,” said that Che Guevara was “not only an intellectual, but the most complete being of our age.” “Che lived his words and spoke his actions.”

Literature:

- In later life, denounced literature as a form of escapism for the bourgeois.
- NOTE: *Sartre was awarded the Nobel Prize for Literature in 1964 but declined it, was the first person to decline one—later, however, Sartre said he changed his mind about the prize in regards to the money, but his plea was declined.*

NOTE: *Existentialism is often portrayed as Individualistic, though this is not true—man's only means to individuality is the judgment of his own mind, which Existentialism repudiates. Kierkegaard preached authoritarianism of all kinds. Heidegger endorsed Nazism. Sartre favored communist Cuba.*

ZEN BUDDHISM

- Developed in 5th century BC in India, brought to China in 6th Century AD, then to Japan in 8th Century AD.
- Shares many similarities with Existentialism
 - Worships nothingness.
 - Reality is emptiness.
 - Incredibly open; too open. Opposes system building, opposes logic.
 - Goal is to achieve Satori, a blending with reality and become one with the universe—only achieved once you abdicate your mind.
 - “All is one” comes from the Buddha and Hindu teachings.
 - Must provide disciple with an irrational environment until he abdicates his mind and achieves Satori.
- More openly irrational than Western mysticism, and doesn't even construct metaphysics or epistemology.

OBJECTIVISM (20th Century)

Every philosophy starts somewhere, so the first question is: where do you start? Which concepts are fundamental and which are derivatives.

Objectivism begins by naming its primaries whereas most philosophers plunge in where the preceding philosopher ended.

Disaster strikes when you start from the wrong place:

- Descartes begins by doubting. Pragmatists take this and declare that knowledge of reality is impossible, which dissolves the subject-object distinction.
 - But before you can have a concept of error, you must first start with knowledge, with a faculty of awareness, with the knowledge that something, in this case error, exists. Many points are presupposed by the concept of error. This is reaffirmation through denial. Or the fallacy of the stolen concept = using a concept on which the refutation depends.

Objectivism starts at the same point where babies start: something exists.

- Existence, which implies identity.
- Consciousness: a consciousness that is conscious of nothing is a contradiction in terms.
- Identity: everything that exists is something in particular.

There is no proof for these primaries and there can never be any proof—they are self-evident so they can only be validated. To affirm they are true, we must use them in order to deny them—that is, reaffirmation through denial.

- Primacy of consciousness is inherently compatible with identity, because identity is only a corollary of existence.

Three Versions of the Primacy of Consciousness in philosophy:

1. Supernaturalism: Dominated philosophy from Plato to Kant. The foundation of existence is a cosmic consciousness, which is usually God.
2. Kant's social version: the universal consciousness.
3. Personal primacy of consciousness: each individual's personal consciousness controls existence.

Parmenides was the first author of the primacy of existence, but said that we couldn't know change, which created a breach between consciousness and existence.

How primacy of existence permeates Objectivism:

- Without primacy of existence, there will be no need for epistemology. There can be no means of standards to which thinking must conform if your thinking forms existence.

Primacy of Existence vs Primacy of Consciousness throughout philosophy:

- Mind-Body Dichotomy—this is really a clash between consciousness and existence, which is impossible on the primacy of existence metaphysics. The fact that existence exists goes against the desire of the mind to be omnipotent.
- Theory-Practice Dichotomy—there’s a metaphysical impossibility of a theory that is no good. If a theory is a collection of facts about the world, then it must work if you act upon it.
- Cause and Effect vs Free Will—variant of the battle between consciousness and existence. If existence has primacy, then we must abandon free will because free will is defined as something that breaks the laws of existence; free will must be able to violate causality. But free will is the choice to think or not to think; not to change reality.

Law of Identity and how it permeates Objectivism:

- Cause and Effect: entities have identity and can therefore only act in accordance with their identity. The universe is orderly because it exists. It has laws and so adheres to those laws, entities act in accordance to their identity, which is rigid.
- Epistemological roles of law of identity:
 - Law of identity is the basic law of existence and so it must be the basic principle of epistemology if we wish to know the world.
 - Specifies what consciousness can hope to acquire: “existence is identity; consciousness is identification.”
 - Logic is the process of non-contradictory identification of existence.
 - Epistemology and metaphysics start simultaneously because the basic law of existence is the basic law of epistemology.
- Law of Identity and consciousness: it is something. Philosophers who disagree with this say that since consciousness is something, it can’t perceive something as it really is. Others, like Aristotle, say that consciousness has no identity and so doesn’t distort reality. Both of these theories constitute an attack on the existence of consciousness. So they both agree that because consciousness has perception, it cannot perceive. Because we have eyes, we cannot see. Because we have ears, we cannot hear.
 - Objectivism: Consciousness is conscious of reality because there is nothing else. An invalid sense perception would be a contradiction because then it wouldn’t be perceiving reality.
 - All forms of sense perception are necessarily valid, and all perceivers, regardless of their differences, perceive reality correctly.
 - Primary vs Secondary Qualities:
 - Naïve Realism: all qualities are out there (intrinsic)
 - Idealism: all qualities are in our minds (subjectivism)
 - And there was a mixed bag, as in Descartes and Locke
 - Objectivism: a phenomenon arises from a consciousness’s form of perceiving existence. When something results from a consciousness of a certain kind with a form inherent in that consciousness. A product of a consciousness of a certain sort perceiving existence. “Out there” as perceived by “in here.”

Use of reason involves three factors:

1. Senses—perceive reality.
2. Logic—identify reality for what it is.
3. Concepts—form abstractions based on identification.

Objectivism Theory of Concepts

Concepts are neither intrinsic nor subjective, but objective.

Role of concepts in human knowledge:

- To enable humans to gain a knowledge of reality beyond the perceptual level. Concepts organize our perceptual material.
- We form concepts by isolation, differentiation, and separation of concretes based on their similarities.
- Concepts broaden the range and scope of material that we are dealing with—conceptualization integrates a concrete. Consciousness is limited, which means there are only so many units it can focus on and retain. So concepts allow us to condense into one unit of awareness a multiplicity of concretes.
 - Allows us to acquire a scale of knowledge on which the perceptual level would be too vast.
- How do we group percepts that are different into one category or concept: concepts are concretes with their measurements omitted.
- We distinguish two aspect in a concrete that will be integrated into a concept. We don't specify the measurements.
- Concept = mental integration of two or more units possessing their distinguishing characteristics with their measurements omitted.

Realist's Universals = Universals are intrinsic in reality:

- Plato: concepts exist in the physical world
- Aristotle: concepts exist as part of the concrete—each concrete consists of a such and a this.

Objective Universals are neither intrinsic nor subjective:

- Product of a relationship between a consciousness of a certain kind and reality.
- Concepts don't stand for metaphysical universals.
- Not subjective: there is a metaphysical basis for concepts.
 - Concretes have the same attributes, what differs is only the degree of said attributes:
- Where do concepts exist: concretes and their attributes exist in reality, how we demarcate concepts exist in our minds.
- This validates the human method of cognition—ie reason.

Objectivism on Certainty

- Knowledge is contextual: at each stage of man's cognitive development, he has a context of knowledge.
- If a viewpoint integrates with all context of knowledge, then that man's viewpoint is certain.
- We cannot demand omniscience from human beings: epistemology is the study of how man attains knowledge; it is not the study of how God attains knowledge. There is no way (or purpose) to acquire knowledge if you're already omniscient.
- New discoveries don't contradict early knowledge, they simply clarify and enhance knowledge.
- Both intrinsic and subjective theory of concepts accept omniscience as the standard: realists claim omniscience and so become dogmatic and subjectivists admit that they don't have omniscience and so have no ability to be certain.

Ethics

How foundation of Objectivist Ethics are derived:

- How do you get values from facts? The "ought" from the "is"? This is the most important question of an ethical system.
- A value is something you must act to gain or keep. Value is possible because action is necessary. A value presupposes a person who values and an alternative.
- Life must be the fundamental standard of value. In the case of plants and animals, this occurs automatically.
- If you detach reason from reality, you rule out the possibility of having a rational morality based on facts of reality.
 - The good isn't the good for someone until that someone honestly sees it for himself.

As it relates to the primacy of existence—

- Objectivism doesn't try to create arbitrary values and then demand that man lives up to them. You cannot equate the good, therefore, to infallibility, chastity, and stoicism.
- Rationality is a virtue, rationality is focusing on reality.

As it relates to the objective—

- Up until now, philosophers claimed that values were intrinsic (religion) and subjective (hippies).

Politics

- Government's function is to bar the use of physical force.
- Intrinsicism and Subjectivism invariably lead to the initiation of physical force in politics; men are too stupid to know what's good ergo we must have philosopher kings vs might makes right, respectively.
- Only with primacy of existence can you defend rights. If rights are from god then they're mystical and so indefensibly. If rights are from society then society can usurp rights whenever it's deemed necessary to do so.

GLOSSARY

abstraction the process of holding similarities—the same distinguishing characteristic—between two or more particulars and ignoring the differences

coherence theory of truth an idea is true if it fits into a system of other ideas

concept grasped through abstraction, or conception, of particulars or concretes;

correspondence theory of truth an idea is true if it corresponds to reality

deduction the process of beginning with a general principle and applying it to a particular case

empiricism reality without reason

epistemology branch of philosophy that defines nature and means of human knowledge; how to know that you know; thinking about thinking

ethical hedonism pleasure alone is good in itself and pain is bad in itself

ethics branch of philosophy that defines code of values that guides men in their choice and action; based on metaphysics and epistemology

idealism only our ideas exist; metaphysical view of Rationalism

induction process of abstracting particulars to a general principle; the opposite of deduction

intellectualism the primacy of the intellect over the will, reason over emotions; opposite of voluntarism

irrationalism view of epistemology that says man has no consistent or verifiable means of attaining knowledge

materialism only physical matter exists; metaphysical view of Empiricism

metaphysical pessimism the universe and by extension the earth is a miserable place, unfriendly

metaphysical optimism the universe and by extension the earth has a will of its own and is always progressing toward God or the Good

metaphysics branch of philosophy that identifies the nature of the universe; defines laws that are true of everything; most fundamental branch

nominalism the metaphysical view the world is only made up of particulars; often but not always concomitant with sensualism

particular in Ancient Greek parlance, a specific entity in the natural world; eg a specific tree, chair, door; what we now call a concrete

perception a group of sensations automatically retained to create awareness of entities; bridge between sensation and conception

philosophical psychology branch of philosophy that defines what man is as a metaphysical being; ie what man is by his nature; based primarily on epistemology

philosophy study of man's relationship to reality; a process of looking outside to develop inner truths

politics branch of philosophy that defines proper nature of society and proper role of government; based on metaphysics, epistemology, and ethics

primacy of consciousness reality is dependent of consciousness

primacy of existence reality is independent of consciousness; reality sets the terms; consciousness is metaphysically passive, though not epistemologically passive

psychological hedonism doctrine that holds every human being in every one of his actions is motivated by his desire to achieve only one goal: as much pleasure and/or as little pain as possible for himself

rational the ability man has to form universals, which is required to predict the future, satisfy desires, control consciousness, and control the environment; not to be confused with rationalism

rationalism reason without reality; mind without matter; ideas without experience

realism metaphysical view that only universals exist; Greek precursor to Idealism

sensation awareness produced by stimulus on a sense organ; most basic form of awareness, irreducible

sensualism the epistemological view that man is only capable of grasping particulars; though universals may exist to the sensualist, they don't think man is capable of grasping them

terminism the Medieval ancestor of idealism; there is a world over and above the material world

theology a philosophy constructed on the process of looking either inward to innate ideas or upward to God for truths, as opposed to looking outward to existence.

universal the set of properties common to every member of a class and is the basis for classification; Ancient Greek word for conception or abstraction

verifiability theory of meaning a statement is only meaningful if sense data can verify it; sensualist, neo-Humean idea

voluntarism (aka indeterminism) the will comes before the intellect, as opposed to intellectualism, which is the intellect before the will; a precursor of irrationalism