

Meaning and Scope of Philosophy, Metaphysics, Epistemology, Axiology, Concept of Applied Philosophy

Q.1. What is the meaning of the word 'philosophy'?

Ans. The word 'philosophy' literally means 'love of wisdom' or pursuit of knowledge.

Q.2. From which words the term 'philosophy' is derived?

Ans. The term 'philosophy' is derived from two Greek words 'philos' and 'sophia'.

Q.3. What is the meaning of the words 'philos' and 'sophia'?

Ans. The word 'philos' means love and 'sophia' means wisdom.

Q.4. What is the Indian term for philosophy?

Ans. The Indian term for philosophy is 'Darshana'.

Q.5. "Philosophy aims at the knowledge of the eternal, of the essential nature of things." - Who said this?

Ans. Plato.

Q.6. "Philosophy is completely unified knowledge the generalizations of philosophy comprehending and consolidating the widest generalizations of science." - Who said this?

Ans. Herbert Spencer.

Q.7. "Philosophy is the science and criticism of cognition." - Who said this?

Ans. Immanuel Kant.

Q.8. What are the main branches of philosophy?

Ans. There are mainly three branches of philosophy - (1) Epistemology, (2) Metaphysics and (3) Axiology.

Q.9. From which words the term 'Epistemology' is derived?

Ans. The term 'Epistemology' is derived from two words, 'episteme' and 'logos'..

Q.10. What is the meaning of the term 'Epistemology'?

Ans. The term 'Epistemology' literally means 'theory or science of knowledge'.

Q.11. From which words the term Metaphysics is derived?

Ans. The term 'Metaphysics' is derived from two Greek words 'meta' meaning 'after' and 'physica' meaning nature.

Q.12. Which school of philosophy defines philosophy as the 'logical analysis of the propositions of science'?

Ans. Logical Positivists.

Q.13. Who defined philosophy as the "knowledge of reality, of being as such, of that which is"?

Ans. Plato.

Q.14. "Philosophy is the metaphysic of experience." – Who said this?

Ans. Immanuel Kant.

Q.15. What is the method of Philosophy?

Ans. The method of philosophy is rational reflection.

Q.16. What is said to be the origin of philosophy?

Ans. Wonder is said to be the origin of philosophy.

Q.17. From which words term 'Ontology' is derived?

Ans. The term 'Ontology' is derived from two Greek words 'Ontos' and 'Logos'.

Q.18. What is the meaning of the words 'Ontos' and 'Logos'?

Ans. The word 'Ontos' means 'Being' or 'Reality' and 'Logos' means 'science'.

Q.19. What does 'Ontology' mean?

Ans. Ontology literally means the science of Being or Reality.

Q.20. What is Axiology?

Ans. Axiology is an important branch of philosophy which deals with the problem of value.

21. What is philosophy?

Ans. The word 'philosophy' is derived from the Greek words 'philos' meaning 'love and 'sophia' meaning 'wisdom'. Thus etymologically philosophy is love of wisdom. In this sense any pursuit of knowledge may be termed as philosophy. Philosophy is an attempt to give a rational explanation of life and universe as a whole.

22. What is Epistemology?

Ans. The word 'Epistemology' is derived from the Greek words 'episteme' meaning knowledge and 'logos' meaning science. Hence, 'Epistemology' literally means the science of knowledge. It is a branch of philosophy which enquires into the origin, nature, validity and extent of knowledge.

23. What is Metaphysics?

Ans. The word 'Metaphysics' is derived from two Greek words, 'meta' meaning 'after' and 'physica' meaning 'nature' or 'physics'. So metaphysics literally means what comes after physics. The subject matter what lies beyond the natural or physical phenomena is being studied by metaphysics. It discusses the nature of world, life, soul, God etc. It studies Reality or Being in general. Metaphysics is also known as Ontology.

24. What is Axiology?

Ans. Axiology is the theory of value. It is through this branch that philosophy evaluates life and world around us. Axiology enquires into the nature of intellectual, moral, aesthetic and religious values. It investigates the relation of values to reality. It is a very important branch of philosophy.

25. What is applied philosophy?

Ans. Applied philosophy may be defined as the application of those principles and concepts derived from and based on to a study of our practical affairs and activities. Applied philosophy is considered as third-order philosophical knowledge. In recent years there developed several disciplines under applied philosophy such as philosophy of education, philosophy of history, philosophy of law, philosophy of science and so forth.

26. Elucidate the statement - "Philosophy is the synthesis of the sciences".

Ans. This is a widely prevalent conception of philosophy. According to this conception philosophy is a universal science which interprets and unites the results of the different special sciences into a system.

27. "Philosophy is the logical study of the foundations of sciences". Elucidate.

Ans. According to this definition of philosophy, all the special sciences are based on certain basic concepts which are more or less assumed to be true without any examination. These concepts are space, time, substance, causality etc. The task of philosophy is to examine critically the validity of these concepts by the method of logical analysis.

28. "Philosophy is the metaphysic of experience". Explain the statement very briefly.

Ans. This definition of philosophy is offered by Kant. He maintains that philosophy should give up the futile attempt to know ultimate reality like God, soul etc. and should confine itself to the domain of experience. According to Kant, the function of philosophy is confined to logical analysis of the universal forms of sense- intuition and categories of understanding.

29. Write two points of difference between Philosophy and Metaphysics.

Ans. Though the intimate relation between philosophy and metaphysics, yet there are certain points of differences among them.

(i) The scope of philosophy is wider than that of metaphysics. Metaphysics studies the nature of reality but philosophy studies not only the knowledge of reality as a whole but it also deals with epistemology, axiology etc.

(ii) Metaphysics primarily deals with the ultimate reality and tries to estimate the real nature of things. Philosophy, on the other hand, comprehends both reality and its manifestations.

30. Mention two points of difference between Epistemology and Metaphysics.

Ans. There are two points are-

- (i) Epistemology is the study of knowledge, while metaphysics is the study of reality.
- (ii) Epistemology investigates into the nature, conditions and limits or the validity of knowledge, while metaphysics seeks to understand the nature of reality and existence.

31. Explain the nature and scope of Philosophy.

Ans. The word 'philosophy' is derived from two Greek words 'philos' meaning 'love' and 'sophia' meaning 'wisdom'. Philosophy, thus, literally means 'love of wisdom'. It is an attempt to arrive at a rational conception of the reality as a whole. Philosophy enquires into the nature of the universe in which we live, the nature of soul, God, destiny etc. It enquires into the nature of matter, time, space, causality, evolution, mind etc., and their relation to one another. Philosophy is the critical analysis of the popular and scientific concepts, and the discovery of their relations to one another. It is a rational attempt to integrate our knowledge and interpret and unify our experiences. It systematizes our scientific, moral, aesthetic and religious experiences. Philosophy gives a synoptic view of the universe which comprehends

all, but excludes none. For the philosopher genuine or philosophical knowledge is always knowledge of the 'whole', the organised totality of reality and value. Such knowledge is not confined within the bounds of reason alone but may extend beyond it to other elements of experience to include the elements of faith, feeling or emotional intuition.

By the scope of philosophy we mean the province or domain within which it confines its enquires. Philosophy is generally defined as an explanation and appreciation of life and universe as a whole. From this definition it becomes clear that philosophy is the most comprehensive of all enquiries and has the widest scope of all. It includes within its scope every branch of human enquiry and excludes none. Philosophy studies the universe as a whole. Now the universe appears as a realm of phenomena which the philosopher cannot ignore. But phenomena form the subject-matter of science. Philosophy must include phenomena or scientific study of the universe. But behind phenomena there must be reality from which phenomena spring. Now the reality is the subject-matter of enquiry of Ontology or Metaphysics. Philosophy thus includes within its scope science and metaphysics, phenomenology and ontology.

Philosophy will not only know the universe but also show that it knows it correctly. Now, the science which investigates into the nature and condition of correct knowledge is known as Epistemology. Philosophy thus includes within its scope Epistemology.

Philosophy enquires into the nature of the highest ideal or value of life. Some philosophers maintain that values to be real and ultimate framework of the universe. Hence philosophy must include within its scope the problem of value. And value is associated with reality by some philosophers. The theory of value is known as Axiology. Hence, the scope of philosophy includes Science and Metaphysics, Epistemology and Axiology.

32. How philosophy is related to Metaphysics and Epistemology?

Ans. There is difference of opinion with regard to the relation between philosophy and metaphysics. According to Plato, philosophy and metaphysics are identical. Metaphysics deals with the transcendental reality. The Logical Positivists deny the existence of any transcendental reality. Hence the Logical Positivists deny the possibility of metaphysics. Agnostics also believe that metaphysics is impossible. But in truth, there is an intimate relation philosophy and metaphysics. Metaphysics is an indispensable part of philosophy. But the scope of philosophy is wider than that of metaphysics. Metaphysics, primarily deals with the ultimate Reality. It tries to estimate the real nature of things. Philosophy, on the other hand, comprehends both reality and its manifestations. Phenomena and noumena are two aspects of one and same concrete Reality. Therefore, reality is known through

manifestations. Philosophy, thus, comprehends phenomenology of science and metaphysics or the theory of Reality.

Philosophy deals also with the ultimate reality or Being. It is natural for us to enquire if knowledge of ultimate reality is possible. If we are constituted in such a way that we cannot know the reality, if knowledge is impossible, it would be quite useless to investigate the nature of reality. It is, therefore, evident that before we can successfully investigate into the nature of reality, we must justify our claim to do so by a proper criticism of the faculty of knowledge. Philosophy should, thus, be preceded by epistemology. Epistemology is important and it is an indispensable preliminary to philosophy but it cannot be identified with philosophy. As a matter of fact, epistemology and philosophy are intimately related to each other. One cannot stand without the other. Every philosopher must justify his claim to know the nature of Reality by a proper criticism of the faculty of knowledge.

33. What is philosophy? How is philosophy related to Metaphysics?

Ans. The word 'Philosophy' is derived from two Greek words 'Philos' and 'Sophia'. The word 'philos' means 'love' and 'sophia' means 'wisdom'. In this sense any pursuit for knowledge is philosophy. Philosophy is a comprehensive study of the universe as a whole. In general, our rational enquiry about the ultimate reality behind the phenomenal world, as well as to find out the universal meaning and significance of life and the world is called philosophy.

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35. What is Philosophy? Explain the relation between Epistemology and Metaphysics or Ontology. 2+6=8

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Epistemology enquires into the nature, conditions, the limits and validity of knowledge. Metaphysics or Ontology investigates into the ultimate nature of reality. It is argued that before we begin journey to know the ultimate reality, we must be sure that human knowledge is competent to know it. This can be known by a searching enquiry into the nature, condition and limit of knowledge. Thus, Epistemology is the fundamental basis and ground of Metaphysics. Though epistemology is the indispensable preliminary to Metaphysics, it must not be identified with metaphysics. As a matter of fact, epistemology and metaphysics are so intimately related to each other that one cannot stand without the other. Metaphysics is dependent on epistemology in so far as epistemology ascertains whether reality can be known at all. Metaphysics or Ontology, again, ascertains the nature of reality. Without a prior knowledge of the nature of reality, it is not possible to ascertain whether this reality can be apprehended by knowledge. Hence, epistemology is dependent on metaphysics. "The question of the nature and validity of our knowledge and the question of the ultimate nature of what we know are, in reality, two sides of the same enquiry - two aspects of the same study."

36. What is applied philosophy? Explain its nature and scope.

Ans. Applied philosophy is a recent development in the field of philosophy. It discusses matters of practical concerns. It is often identified with applied ethics, but this forms a large part of the area of applied philosophy, the broader term includes discussion of philosophical problems, some metaphysical, some epistemological, in the fields such as law, education or art, which are not strictly ethical.

Applied philosophy represents the claim that it is possible to build bridges between theory and practice and, in particular, that philosophy is not only an internal movement in philosophy but it can play a role in public debate. As philosophy involves a prior commitment to the values of rationality, impartiality and equality of respect for individuals, and these provide foundation for the moral values and range of rights that are fundamental to applied ethics. Applied philosophy then, is a part of whole view of human condition and takes a broad view of ethical decision making. It can, therefore, accept as part of its task the identification and discussion of values capable of securing widespread acceptance in the contemporary world.

Applied philosophy is concerned with problems relating to global issues of peace and war, product of new technologies, new weapons of indiscriminate destruction, and unprecedented increase in the impact of humans on their environment. Applied philosophy and especially applied ethics yield scope and space for discussion of these issues of public policy. To all these debates, it can bring clarity, openness, critical analysis, and respect for careful evaluation of arguments. At the same time, it represents a shift from the view that philosophy can only analyse and clarify problems but is not able to take on the task of seeking answer to them.

Unit II

Plato: The Socratic Influence, Theory of Knowledge and Ideas

Aristotle: Critique of Plato, Form and Matter, Causation

Q.1. Who is considered to be the founder of Greek philosophy?

Ans. Thales is considered to be the founder of Greek philosophy.

Q.2. Name one dialogue of Plato.

Ans. The Republic.

Q.3. Which Greek philosopher advocated that knowledge is perception?

Ans. Protagoras.

Q.4. In which dialogue Plato refuted Protagoras' theory of knowledge.

Ans. The Theaetetus.

Q.5. Is opinion knowledge according to Plato?

Ans. No, opinion is not knowledge according to Plato.

Q.6. What is the source of knowledge according to Plato?

Ans. According to Plato, reason is the source of knowledge.

Q.7. How can the 'ideas' be known according to Plato?

Ans. According to Plato, 'ideas' can be known by rational insight.

Q.8. Does the Platonic idea exist in space and time? Ans. No, Platonic idea is non-temporal and non-spatial.

Q.9. Are the ideas of Plato material in nature?

Ans. No, the ideas of Plato are immaterial in nature.

Q.10. Is Plato a realist?

Ans. Yes, Plato is a realist because his theory of idea is based on realism.

Q.11. How many realities are there according to Aristotle?

Ans. There are two realities according to Aristotle.

Q.12. What are the fundamental categories of Aristotle?

Ans. Form and Matter.

Q.13. How matter is related to form?

Ans. Matter and form are inseparably related.

Q.14. Fill up the gaps with appropriate words 'Form is _____ and matter is _____'.

Ans. Universal, Particular.

Q.15. Give one example which is both matter and form.

Ans. 'Wood' for example is matter in relation to chair and form in relation to the growing tree.

Q.16. How many causes are there according to Aristotle?

Ans. According to Aristotle, there are four causes.

Q.17. Give an example of material cause.

Ans. The block of marble is the material cause of the statue.

Q.18. What is Efficient cause?

Ans. The energy or skill of the sculptor is the Efficient cause of the statue.

Q.19. What is Formal cause?

Ans. When effect is produced, it has some new form. That form is the Formal cause of this effect.

Q.20. What is Final cause?

Ans. While an effect is produced, there is some purpose or objective. This purpose or objective is the Final cause.

21. Name two dialogues of Plato which contained his theory of knowledge.

Ans. Dialogues which contained Plato's theory of knowledge are the Republic and the Theaetetus.

22. Write two points in support of Plato's rejection of Protagoras' theory of knowledge as perception.

Ans. There are two points are-

(i) According to Plato, perception yields contradictory impressions. What tastes sour to a sick man is sweet to the healthy. Thus the same thing becomes sour and sweet, which is opposed to each other.

(ii) If we accept the Protagoras' theory that knowledge is perception it will result in the impossibility of all discussion, discourse, proof or disproof.

23. Write two points on Plato's refutation that knowledge is opinion.

Ans. There are two points are-

(i) Plato rejected opinion as knowledge on the ground that it is based on faith and not on reason. Knowledge can only be grounded on reason.

(ii) Again, Plato rejected opinion as knowledge because it may be true or false but knowledge can only be true.

24. How many types of knowledge are there according to Plato?

Ans. Plato in his dialogue 'Republic' has mentioned four types of knowledge. These are - (1) Conjectural knowledge, (2) Sensuous knowledge, (3) Hypothetical knowledge and (4) Rational knowledge.

25. What is conjectural knowledge?

Ans. Conjectural knowledge is the lowest type of knowledge. In fact, it is not knowledge but mere appearance of it. It includes illusions, hallucinations, dreams etc. Conjectural knowledge deals with illusory experience and ideas. It is always erroneous.

26. What is Practical or Sensuous knowledge?

Ans. Practical or sensuous knowledge is obtained through five sense- organs. It gives us knowledge of the external world. This knowledge, though considered to be final by man of common sense, has been demonstrated as only a possible knowledge by the philosophers.

27. Why Plato's theory of ideas is called conceptual realism?

Ans. Plato holds the view that the reality of the sensuous objects is directly proportionate to their being faithful copies of the transcendental objects. As Plato believed in the ontological reality of the transcendent world which consists of ideas or forms or concepts, his theory of ideas is known as conceptual realism.

28. How many causes are there according to Aristotle? Name them.

Ans. According to Aristotle, there are four causes. These are (1) Material cause, (2) Formal cause, (3) Efficient cause and (4) Final cause.

29. What is Material cause?

Ans. The material cause of a thing is the matter or stuff out of which an effect is produced. That means, in order that an effect is to be produced, some material is required. That material out of which the effect is produced is called the 'Material cause' of the effect. Marble, for example, is the material cause of the statue.

30. What is efficient cause?

Ans. The efficient cause of a thing is the labour, skill, instruments used in making the thing. In the process of producing the effect some energy is being transmitted from one thing to another which other thing did not have it earlier. Thus the energy or skill which the sculptor applies to the material in making the statue is the efficient cause of the statue.

31. Give a brief account of Plato's theory of knowledge. Or, Explain briefly Plato's theory of knowledge.

Ans. The epistemology of Plato has two aspects - positive and negative. In his dialogue 'The Republic' he has presented the positive aspect of his theory wherein he has stated the nature of knowledge. In his dialogue 'Theatetus' he has presented the negative aspect of his theory. There he has rejected the Protagoras' theory that knowledge is perception and also the theory that opinion is knowledge.

Plato has rejected the Protagoras' theory that knowledge is perception. Plato argues that what appears to each individual true is true for that individual. But this is at any rate false in its application to our judgment of future events. It may appear to me that I shall be Chief Minister next year. But instead of that I find myself, may be in prison. In general, what appears to each to be the truth about the future frequently does not turn out so in the event. Perception yields contradictory impressions. What tastes bitter to a sick man is sweet to the healthy. Thus, the same thing becomes bitter and sweet, which is opposed to each other. If we accept the Protagoras' theory that knowledge is perception it will result in the impossibility of all discussion, discourse, proof or disproof.

Plato has rejected the theory that knowledge is opinion. He argues that if knowledge is not same as perception, then opinion also cannot be knowledge. According to him, wrong opinion is not knowledge. But even right opinion cannot be called knowledge. If I say without stating any reason, that there will be thunderstorm next Sunday, it may by chance turns out to be correct. But it cannot be said that, in making this blind guess, I had any knowledge, although as it turned out to be true, I had right opinion. Right opinion may also be grounded, not on mere guess-work, but on something which, though better, is still not true understanding.

Plato in his dialogue 'Republic' has presented his view of epistemology. There he has discussed four types of knowledge, namely, conjectural, sensuous, hypothetical and rational. Conjectural knowledge is the lowest type of knowledge. It deals with illusory experience and ideas. Sensuous knowledge is attained through five sense-organs. It gives us knowledge of the things of the external world. Hypothetical knowledge is neither sensory nor practical. It includes knowledge of numbers and forms as found in different branches of mathematics. In Platonic epistemology rational insight or reason is the highest form of knowledge. It gives a knowledge of forms, concepts or ideas. It is achieved through a dialectical process unhindered by sensory perceptions. Plato maintains that concepts are real entities and transcendental. Therefore, knowledge of concepts or ideas alone can be called knowledge.

32. How does Plato reject perception and opinion as knowledge?

Ans. Plato in his dialogue 'Theatetus' has rejected perception and opinion as knowledge. He rejected the Protagoras' theory that knowledge is perception. Plato argues that what appears to each individual true is true for that individual. It may prove to be false in its application to our judgment of future events. It may appear to me that I shall be Chief Minister next year. But instead of that I find myself, may be in prison. In general, what appears to each to be the truth about future frequently does not turn out so in the event. Perception yields contradictory impressions. What tastes bitter to a sick man is sweet to the healthy person. Thus, the same thing becomes bitter and sweet, which is opposed to each other. If we accept the Protagoras' theory that knowledge is perception it will result in the impossibility of all discussions, discourse, proof or disproof. If perception is truth, man is the measure of all things, in his character as a percipient being. But since animals are also percipient beings, the lowest brute must be, equally with man, the measure of all things. Hence, Plato rejected Protagoras' theory that knowledge is perception.

Plato has rejected the theory that knowledge is opinion. He opines that if knowledge is not same as perception, then opinion also cannot be knowledge. According to Plato, wrong opinion is not knowledge. But even right opinion cannot be called knowledge. If I say without any reason, that there will be a thunder storm next Sunday, it may by chance turn out to be correct. But it cannot be said that in making this blind guess, I had any knowledge, although as it turned out to be true, I had right opinion. Right opinion may also be grounded, not on mere guess-work, but on something which though better, is still not true understanding. We often feel intuitively or instinctively that something is true, though we cannot give any definite grounds for our belief. The belief may be quite correct but it is not knowledge. It is only right opinion. Knowledge must be full and complete understanding, rational comprehension, and not mere instinctive belief. It must be grounded on faith. Knowledge can only be produced by reason.

33. Explain briefly Plato's theory of Ideas. Or, Explain briefly Plato's theory of Reality.

Ans. Plato's theory of ideas is based on the reflection of the world of sense-perception. In the practical world of sense-perception there is nothing which is absolute and immutable. Everything undergoes changes. The order of practical world is temporal and exhibits contradictory characters. A square shape object may appear rectangular from a particular angle. A straight stick looks bent under water. From these reflections on the nature of practical reality, Plato concluded that there could be no definite knowledge on sense-perception. Accordingly, the world of sense-perception cannot be the object of knowledge. Plato believes that there must be another world other than the sensuous world which is the object of knowledge. This world must be transcendental, ideal and apprehensible by reason. The sensuous world is derivative of the transcendental world. Therefore, whereas the world

of ideas is ontologically real, the sensuous world lacks the originality and is dependent upon the transcendental world for its reality. As Plato believed in the ontological reality of the transcendent which consists of ideas or forms or concepts, the philosophical theory of Plato is also known as 'Conceptual Realism'.

Plato's theory of ideas is based on realism. Plato acknowledged the existence of sense-world but denied permanent reality to it. He believed that all objects of the world are expressions of concepts or forms. We can have knowledge of 'form' or 'idea' which is the underlying principle in different classes of sensible objects. According to Plato, 'forms' or 'ideas' are fixed in the nature of things while things are made in their image or likeness. Things or particulars are the replica of the eternal, indestructible forms or ideas. Since the particular things are copies of the concepts or ideas, the concepts are ultimately real, while particular things have only temporary existence and reality. As objects of sense- perception is in space and time, they cannot be permanent and invariable. But concept or idea is non-temporal and non-spatial. It is a single substance existing timelessly and independently of any of its manifestations but particulars logically depend on concepts or ideas for their existence. Thus, it can be said that platonic ideas are absolutely different from particulars which are subject to change. The ideas or concepts which exist independently of space and time can be apprehended not by sense but by reason.

34. Explain characteristics of Plato's Ideas.

Ans. The philosophy of Plato is best known for his theory of ideas. According to Plato, over and above the world of sense perception, there is a transcendent world of ideas. He tried to explain the characteristics of 'ideas'. The following are the principal characteristics of Plato's ideas:

(i) Ideas are substances: According to Plato, ideas are substances. Substance in philosophy is defined as a substratum which persists through changes, and is immutable and eternal. Ideas possess these qualities and thus ideas are substances, according to Plato.

(ii) Ideas are general and universal: Ideas are general and universal. An idea is not any particular thing. The idea of the horse is not this or that horse. It is the general concept of all horses. It is the universal horse.

(iii) Ideas are beyond space and time: Ideas are outside space and time. Since the universal concepts or forms are found nowhere in the sensuous world and since whatever is in space and time is subject to decay and change, the ideas which are indestructible must be beyond space and time.

(iv) Ideas are not material objects: In as much as 'the idea' or 'concept' or 'form' is something universal and unbounded by space and time, it is not to be discovered anywhere in the world of sensuous objects. Therefore, ideas must be immaterial.

(v) Idea is a unity: Each idea is a unity. It is the one-amid the many. The idea of man is one, although individual man are many. There cannot be more than one idea for each class of objects. If there were several ideas of justice, we should have to seek for the common element among them, and thus common element would itself be one idea of justice.

(vi) Ideas are indestructible: In as much as the ideas are immaterial and non-composite, these cannot be destroyed. They are not subject to destruction and decay. They are eternal and immutable substances. They are pure and simple.

(vii) Ideas are essences of all things: The ideas are essences of all things. The definition gives us what is essential to a thing. If we define man as a rational animal, this means that reason is of the essence of man.

(viii) Ideas are rational: Ideas are apprehended through reason. The finding of the common element in the manifold is the work of inductive reason, and through this alone is knowledge of the ideas possible.

35. How many realities are there according to Aristotle? Name them. Explain briefly Aristotle's theory of reality. Or, Explain briefly Aristotle's theory of Form and Matter.

Ans. There are two realities according to Aristotle. They are Form and Matter. According to Aristotle, every object has two aspects - material and formal. A thing is made of some matter and also has certain form or shape. An object cannot exist without matter and similarly it cannot exist without having some form. Therefore, an object according to Aristotle is a mixture or blend of matter and form.

Forms are, according to Aristotle universal whereas matter is particular. A sugar cube for example, is a particular but cubeness is found not only in sugar but in innumerable other objects as dice, toys etc. Therefore, the form of cubeness is something general and universal, whereas when it comes into contact with sugar, wood, marble etc. it becomes particular. Thus matter is a principle of individuation or admixture of form and matter. By form, Aristotle implies the universal aspect of a thing, the feature common to all things of the same type. Matter, on the contrary is that which confers uniqueness and particularity to the substance. There is no substance without either form or matter.

Matter and form are relative terms. What is matter in one relation becomes form in another relation. For example, 'wood' is matter in relation to the chair, which is the form. But 'wood' is again form in relation to the growing plant. From another standpoint one can say that

matter is bare possibility of becoming its 'various form'. Thus 'wood' is the possibility which can be actualised into chair, table, door or windows. In the same manner, form may mean physical shape, for example, shaping the wood into planks. Again, it may mean thought or even an object of thought as distinct from sense. It also at times mean merely the efficient and final cause together, for example, the final cause in the production of an art. Thus the concepts of matter and form are fluid and relative.

The conclusion of Aristotle is that all three causes - efficient, formal and final are really one and Aristotle calls this as the 'form' of the thing. But the material cause cannot be reduced to any kind of cause. So, ultimately there are two things namely, 'form' and 'matter' which can explain all moments, becoming and development in the whole world, in men, organism and nature.

36. How many causes are there according to Aristotle? Name them. Explain them with example.

Ans. According to Aristotle, there are four causes. These are - (i) Material cause, (ii) Efficient cause, (iii) Formal cause, (iv) Final cause.

(i) Material Cause: The material cause of a thing is the matter or stuff out of which an effect is produced. Whenever a change is brought or effect is produced, it is produced out of some substance and the effect will depend on the nature of this material or substance. Therefore, the material in which the changes are produced must be counted as an element in the causation of changes. For example, marble or stone out of which a sculptor makes a statue is the material cause of the statue.

(ii) Efficient Cause: The efficient cause of a thing is the labour, skill or energy spent in making the thing. In the process of production of the effect, it seems as if some energy is being transmitted from one thing to another which other thing did not possess it earlier. Thus the energy or skill which the sculptor applies to the material in making the statue is the efficient cause of the statue.

(iii) Formal Cause: The formal cause of a thing is the new form or shape is imposed on the subject produced. Every object possesses some form and is made up of some matter. Now, when an effect is produced there is not only some material or substance but there is also some change in the form of the object. Thus, a sculptor takes a block of marble and impresses on it the form of a particular hero of ancient time.

(IV) Final Cause: The final cause of a thing is the end or purpose for which the change is brought into existence. This end lies latent in the mind of the creator or producer in the form of an idea. Thus the purpose for which a statue is made to commemorate the heroic contributions of a national hero is the final cause.

Unit III

Theories of Knowledge: Rationalism, Empiricism, Kant's Critical Theory, Intuitionism.

Q.1. Which theory holds that experience is the source of knowledge?

Ans. Empiricism.

Q.2. Name two empiricist philosophers.

Ans. John Locke and David Hume.

Q.3. According to which theory is reason the source of knowledge?

Ans. Rationalism.

Q.4. Name two Greek rationalist philosophers.

Ans. Socrates and Plato.

Q.5. Name two modern rationalist philosophers.

Ans. Descartes and Spinoza.

Q.6. Who advocated the Critical theory of knowledge?

Ans. Immanuel Kant.

Q.7. "There is nothing in the intellect which was not previously in the senses." - Who said this?

Ans. John Locke.

Q.8. "There is nothing in the intellect which was not previously in the senses except the intellect itself." - Who said this?

Ans. Leibnitz.

Q.9. According to which theory can true knowledge of reality be obtained only through intuition?

Ans. Intuitionism.

Q.10. Who advocated the theory of intuitionism?

Ans. Bergson.

Q.11. How many ideas are there according to Descartes?

Ans. There are three ideas according to Descartes.

Q.12. Who said that all our ideas are innate?

Ans. Leibnitz.

Q.13. What method did Descartes apply in his philosophy?

Ans. Mathematical method.

Q.14. What does 'Cogito ergo sum' mean?

Ans. 'Cogito ergo sum' means 'I think, therefore, I exist'.

Q.15. Who refuted the theory of innate ideas?

Ans. John Locke.

Q.16. Who is the author of the book "Essay Concerning Human Understanding"?

Ans. John Locke.

Q.17. "Mind at birth is a tabula rasa". - Who said this?

Ans. John Locke.

18. What are the sources of perception according to Locke?

Ans. Sensation and reflection.

Q.19. What are the sources of knowledge according to Hume?

Ans. Impressions and ideas.

Q.20. Who is the author of the book 'Critique of Pure Reason'?

Ans. Immanuel Kant.

Q.21. What did Kant do in his theory of criticism?

Ans. In his theory of Criticism Kant sought to reconcile the opposite theories of empiricism and rationalism.

Q.22. What are the forms of sensibility according to Kant?

Ans. Space and time are forms of sensibility according to Kant.

Q.23. "Percepts without concepts are blind and concepts without percepts are empty." - Who said this?

Ans. Immanuel Kant.

Q.24. "The understanding makes nature". - Who said this?

Ans. Immanuel Kant.

Q.25. What kind of revolution did Kant bring in philosophy?

Ans. Kant has brought a Copernican revolution in philosophy.

26. How many theories of the origin of knowledge are there? Name them.

Ans. There are four main theories of the origin of knowledge. These are (i) Rationalism, (ii) Empiricism, (iii) Criticism and (iv) Intuitionism.

27. Write two basic features of rationalism.

Ans. (i) According to rationalism, reason or intellect is the source of knowledge. The self-evident innate ideas can be obtained through the intellect.

(ii) Knowledge is formed out of these self-evident innate ideas. Knowledge obtained in this way is universal and necessary.

28. Write a note on innate ideas.

Ans. Innate ideas are those ideas which are imprinted on the mind by God at the time of birth. Innate ideas are self-evident. They are clear and distinct. The idea of causality, infinity, eternity, perfect being or God and the like are innate ideas.

29. Write two points on reputation of innate ideas by Locke.

Ans. First, if there are innate ideas, they must be equally present in all minds. But Locke contends that there are no such ideas which are universally present in all minds. Secondly, if there were innate ideas in the mind, they must be the same in all minds. But the so-called innate ideas of God, morality and the like differ in different societies and in different ages.

30. What are the faculties of knowing according to Kant?

Ans. Kant divides the faculty of knowing into three subordinate faculties - the sensibility by which objects are perceived in space and time; the understanding by which they are known; and the reason by which the mind attempts to form Ideas or Noumena.

31. Why is it said that Kant brought copernican revolution in philosophy?

Ans. Philosophers before Kant assumed that our perceptions correspond to characteristics in the external world. But Kant, on the contrary, maintains that all objects in order to be known by us must conform to the constitution of our minds. Kant's famous saying "The understanding makes nature" has brought in a Copernican revolution in philosophy. In knowledge, instead of mind conforming to an independent nature, it is nature, that conforms to mind.

32. Write two points of distinction between Rationalism and Empiricism.

Ans: (i) According to rationalism, reason or intellect is the main source of knowledge. But according to empiricism, sense-experience is the only source of knowledge.

(i) The rationalists believe in the existence of innate ideas which are imprinted on our mind by God at the time of birth. But the empiricists do not acknowledge the existence of ideas in our mind prior to any sense-experience. According to empiricists, mind is a clean slate at the time of birth.

33. Why Hume is called a sceptic?

Ans. Hume as a thorough-going empirist rejects the idea of material substance, soul and God as we have no evidence for their existence in our experience. Hume rejects all metaphysical entities. He admits only particular and contingent truths which are given by experience. Thus, Hume has landed himself in scepticism.

34. Write a brief note on Bergson's intuitionism.

Ans. Bergson holds that knowledge obtained either through experience or reason is knowledge of appearance. True knowledge of reality, which lies beyond appearance, can be obtained only through intuition. Bergson maintains that empiricism cannot establish general truths, as empiricism is limited within the confines of space and time. Rationalism also is not a true theory of knowledge. Reason breaks the reality into isolated parts, into subject and predicate, and cannot, therefore, give us the true nature of reality. Bergson, therefore, maintains that intuition is the only organ of grasping reality which is dynamic.

35. Write two points on Bergson's rejection of intellect.

Ans. (i) Intellectual knowledge is conceptual knowledge. Concepts are abstract and partial. Concepts do not give a complete knowledge of particular things. It is intuition which can give us a complete knowledge of things.

(ii) Intellectual knowledge gives an external view of reality. It cannot reveal the inner nature of reality. It is intuition which can give us knowledge of the inner nature of things.

36. Explain briefly empiricism as a theory of knowledge. Or Critically explain Locke's theory of knowledge.

Ans. Empiricism regards sense-experience as the source of true knowledge. Locke and Hume are the typical exponents of empiricism. John Locke in his book "Essay Concerning Human Understanding" criticised Descartes' doctrine of innate ideas, and expounded the doctrine of Empiricism.

According to Locke, no man is born with innate ideas. If there were innate ideas, they would be equally present in all minds. But Locke contends that there are no such ideas which are universally present in the minds. Children, savages, idiots and illiterate persons are quite unconscious of the so-called innate ideas. Locke maintains that mind at birth is a *tabula rasa* upon which experience writes. Mind is like a clean slate in the beginning. It has no innate ideas. Mind receives ideas from experience. Experience is of two fold: sensation and reflection. Sensation is external perception. Reflection is internal perception. Sensation is the source of our knowledge of external objects. Reflection is the source of our knowledge of the internal states of mind like thinking, feeling, willing etc.

According to Locke, thought depends on sensations. The mind is passive in receiving these sensations. After passively receiving the sensations, the mind actively compares them with one another, combines them into complex ideas, and forms general ideas out of particular ideas. "There is nothing in the intellect which was not previously in the sense." This is the dictum of Locke. All knowledge is derived from experience; it is posterior to or after experience.

Hume developed Locke's empiricism to its logical extreme. According to Hume, all knowledge comes from impressions and ideas. Impressions are lively perceptions. Ideas are faint and indistinct copies of impressions. Hume as a thorough-going empiricist denies the role of reason or intellect in knowledge.

Criticism: Locke has denied the existence of innate ideas. There may not be any innate idea but there are certainly inborn abilities and predisposition in the new born child. Hence Locke is wrong in saying that mind in the beginning a '*tabula rasa*'.

Locke declares sense-experience as the only source of knowledge. They do not accept the role of reason in this context. Thus, it has over- emphasised sense-experience and underestimated reason when it has tried to explain knowledge.

37. Explain briefly rationalism as a theory of knowledge. Or, Explain Descartes' theory of rationalism.

Ans. Rationalism is a theory according to which reason or intellect is the source of knowledge. Socrates and Plato were the earliest rationalistic philosophers. According to them, true knowledge originates in reason. Rationalism formulated by Socrates and Plato increasingly articulated in the philosophies of Descartes, Spinoza and Leibnitz.

According to Descartes, reason is the source of true knowledge. Knowledge is given by the clear vision of the intellect or reason alone, Descartes calls this intuition. Intuition is the undoubting conception of an attentive mind, and springs from the light of reason alone. It is undoubted, immediate apprehension of a self-evident truth by reason. God imprints certain

innate ideas on the mind at the time of birth. They are clear and distinct. Clearness and distinctness of ideas are the test of their truth.

Descartes divided ideas into three kinds adventitious ideas, factitious ideas and innate ideas. The ideas imposed on the mind from without or sensations are adventitious; they are not clear and distinct, The ideas created by the mind by the conjunction of ideas are factitious; they are the ideas created by the imagination; they are also not clear and distinct. Innate ideas are implanted in the mind by God at the time of our birth. They are self-evident. All true knowledge is deduced from these self-evident innate ideas. Thus, Descartes applies mathematical method in philosophy. Descartes starts with universal doubt. To doubt is to think. To think is to exist. "Cogito ergo sum", "I think, therefore, I exist". Descartes starts with the certainty of the self, which is known intuitively. Like Descartes, Spinoza also says that knowledge originates from intellect or reason. He starts with the innate idea of God or substance which is self-existent and conceived by itself. He deduces the finite minds and finite physical objects from the innate idea of God or substance. Leibnitz maintained that all our ideas are innate. Innate ideas, according to Leibnitz at first exist implicitly in the mind and made explicit later on by the mental activity. Necessary truths derived from reason are universal and self-evident.

Criticism: Rationalism denies sense-experience as the source of knowledge. But this view cannot be accepted. Reason alone without sense experience cannot make knowledge possible and cannot give us direct and exact knowledge of this universe.

Rationalism is dogmatic when it says that reason is the only source of valid knowledge and condemns sense-experience as the source of knowledge. The knowledge of the world that is obtained by logical deduction from certain self-evident innate principle must agree with the knowledge of our concrete world which is obtained by experience.

38. What does 'Cogito ergo sum' mean according to Descartes? Explain briefly the rationalism of Descartes.

Ans. 'Cogito ergo sum' means, I think, therefore, I exist. Descartes starts with the certainty of the self, which is known intuitively. Descartes arrives at his first tangible and useful elements of truth that it is necessarily true that he exists. From the certainty of self Descartes deduces the existence of God and the existence of the external world.

According to Descartes, reason is the source of valid knowledge. Knowledge is given by the clear vision of the intellect or reason alone. He calls this intuition. Intuition according to Descartes is the undoubting conception of an attentive mind, and springs from the light of reason alone. It is undoubted, immédiate apprehension of a self-evident truth by reason. God imprints certain innate ideas on the mind at the time of birth. They are clear and distinct.

Clearness and distinctness of ideas are the test of their truth. The development of true knowledge consists in the deduction of other truths from these self-evident innate ideas, as propositions are deduced from axioms and definitions in Geometry. Thus Descartes applies the mathematical method to philosophy. His rationalism is called by Paulsen as mathematical rationalism. Descartes's mathematical method consists in intuition and deduction. Descartes started with universal doubt. To doubt is to think; to think is to exist. 'Cogito ergo sum', 'I think, therefore I exist'. Descartes starts with the certainty of self, which is known intuitively. He deduces the existence of God from the innate idea of God. The idea of God is the idea of an Infinite Being. The finite beings cannot produce the idea of an Infinite Being. The cause must contain as much reality as is contained in the effect. So God or the Infinite Being is the cause of the innate idea of God. We have a conviction that external things exist; so they must exist. Descartes deduces the existence of the external world from the veracity of God. Thus Descartes deduces the existence of God and the world from the innate ideas in the self, which are distinct, clear and self-evident.

39. What is meant by innate ideas? How does Locke refute the doctrine of innate ideas? Discuss.

Ans. According to some rationalist philosophers, certain knowledge can be derived from some innate or a priori ideas. It is Descartes who first mentioned innate ideas. These innate ideas, according to Descartes are implanted in the human mind by God at the time of birth. They are self-evident. They are clear and distinct. Clearness and distinctness of ideas are the test of their truth. The idea of causality, infinity, perfect being or God and the like are innate ideas.

Locke has severely criticised Descartes' doctrine of innate ideas. He has put forward the following arguments in favour of his view:

(a) If there were innate ideas, then they would be equally present in all minds. But there are so such ideas which are universally present in all minds. Children, idiots and insane persons are not aware of any such ideas.

(b) If there were really innate ideas in the mind, they would be the same in all minds. But the so-called innate ideas of God, morality and the like differ in different societies and in different ages.

(c) Even if there were the same ideas in all minds, it would not make them innate on that account. Universality of an idea does not prove its innateness.

(d) The so-called innate ideas are general truths which are generalisations from particular facts of experience. The so-called a priori rational principles of the rationalists are really derived from experience. The reason of man is not provided with any innate idea.

(e) If the only way to acquire knowledge were to derive conclusions from self-evident, innate and general principles, then no progress of knowledge would be possible, because stock of knowledge we possess will not be enriched by new information.

Thus, Locke concludes that no ideas are innate, for no ideas are universal. Locke says that those who think that at the beginning innate ideas remain implicit and then become explicit, then they would agree that it will be true of all our ideas.

40. Compare and contrast rationalism and empiricism as a theory of knowledge. Which of these theories is acceptable according to you?

Ans. Rationalism maintains that reason is the only source of true knowledge. Descartes, Spinoza and Leibnitz are the main exponents of rationalism in modern western philosophy. Empiricism, on the other hand, believes that sense-experience is only source of valid knowledge. Locke, Berkeley and Hume are the main exponents of empiricism in modern western philosophy. We may point out the main differences between the two theories in the following way:

(i) According to rationalism, reason or intellect is the only source of true knowledge. Empiricist philosophers on the other hand, maintain that sense-experience is the only source of valid knowledge.

(ii) The rationalists regard mind as essentially active and consider reason or intellect to be its natural attributes. Empiricist contends that mind at birth is tabula rasa or a clean state upon which experience writes.

(iii) The rationalists think that men are born with certain innate ideas which are self-evident. In their view such ideas are not derived from experience. But the empiricists do not acknowledge the existence of any such innate ideas in human mind prior to any sense-experience.

(iv) Rationalism holds the view that true knowledge can be obtained through mathematical deduction and analysis from innate ideas and principles. The empiricists, on the other hand, hold that observation, experiment and inductive methods are necessary for obtaining knowledge.

The rationalists believe that it is possible for us to obtain eternal, necessary and universally valid knowledge and reason alone can give us such knowledge. But the empiricists believe that it is not possible for mind to obtain necessary universally valid knowledge.

(vi) According to rationalism, mathematical or scientific knowledge alone can give us necessary and universally valid knowledge. The empiricists do not give any separate importance to mathematical and scientific knowledge.

None of the above theories can be accepted on the ground that both are one-sided. The rationalists over-emphasised the role of reason in obtaining knowledge while the empiricists over-emphasised the role of sense-experience. But neither sense experience nor reason alone can give us genuine knowledge. Senses give us the materials of knowledge, and reason gives the form. Form and matter of knowledge always go together. In order to obtain universally valid knowledge both sense- experience and reason are required.

41. Explain briefly Kant's critical theory of knowledge. Or, How does Kant reconcile empiricism and rationalism?

Ans. Immanuel Kant has propounded his critical theory of knowledge in his famous book 'Critique of Pure Reason'. He seeks to reconcile the two opposite theories of empiricism and rationalism. The former puts emphasis only on sense-experience and the latter on reason alone for acquirement of true knowledge. Kant distinguishes between the matter and forms of knowledge. The matter of knowledge is supplied by experience. The forms of knowledge are supplied by reason.

According to Kant, human mind receives sensations from without through the senses. These sensations are discrete and isolated from one another. They are called by Kant the 'manifold of intuitions'. They are the matter of knowledge. They cannot give us any knowledge unless they are connected with one another by the synthetic activity of the mind. It applies its own forms, categories and ideas to them and builds up a system of knowledge out of them. The form of knowledge comprises the forms of sensibility. Sensibility applies its forms of perception, viz. space and time to the disconnected sensations produced in our mind by the things-in-themselves, and converts them into intelligible objects. Space and time are called forms of sensibility or intuition. The understanding applies its categories viz., substance, causality, unity, plurality etc. to the sensations arranged in space and time by sensibility. The forms of sensibility and the categories of understanding do not apply in things-in-themselves or noumena. They apply to phenomena or appearance only. Both sensibility and understanding are inseparably present in every experience, and neither can operate in isolation from the other. Percepts without concepts are blind and concepts without percepts are empty. Sensations arranged in space and time by sensibility and subsumed under the categories of understanding are co-ordinated by reason. When reason applies these a priori forms of knowledge to the discrete sensations supplied by experience and organises and interprets them, we have knowledge. In this way Kant points out that in the origin of knowledge there are contributions of both sense-experience and reason.

42. Who is the advocate of Intuitionism? How does Bergson reject intellect as a source of knowledge?

Ans. The French philosopher Henri Bergson is the advocate of intuitionism. Bergson condemns intellect and regards intuition as the organ of true knowledge. Intellect gives us a distorted view of reality, whereas in intuition we feel at one with the reality. Bergson has rejected intellect on the following grounds:

- (i) Intellectual knowledge is conceptual knowledge. It is aided by concepts which are abstract and partial. Concepts represent only the common feature of particular things. They do not give a complete knowledge of particular things.
- (ii) Intellectual knowledge is static. Things are constantly changing and growing, but concepts are static and unchanging. They cannot represent the essential element of change and development in things, but picture them as dead and static. Thus conceptual knowledge falsifies reality.
- (iii) Intellectual knowledge is analytical. The intellect breaks the reality into isolated parts, and cannot combine them into the organic whole. The intellect can dismember the whole, but cannot restore it from the parts. Intellect gives us a fragmentary and analytical view of reality. It cannot grasp the reality as a synthetic whole.
- (iv) Intellectual knowledge is relative. It does not give us knowledge of things as they are in themselves. Intellectual knowledge is relative in another sense. It is determined by our selective interests and purpose. It gives us knowledge of an object from a particular point of view. Intellect is a means to action and subordinate to the will. The will is guided by a particular end or purpose. Therefore, intellectual knowledge is vitiated by subjective interest or purpose. But intuitive knowledge is free from these defects.

Unit IV

Realism: Naïve Realism, Representationalism, Neo-Critical Realism

Idealism: Subjective Idealism of Berkeley, Objective Idealism of Hegel

Q.1. According to which theory the existence of external world is independent of the mind?

Ans. Realism.

Q.2. According to which theory the existence of the external world is mind-dependent.

Ans. Idealism.

Q.3. Can Naïve realism explain illusion, hallucination, dream?

Ans. No, Naïve realism cannot explain these phenomena.

Q.4. Who is the advocate of Scientific realism?

Ans. John Locke.

Q.5. What are the two types of qualities according to Locke?

Ans. Primary qualities and Secondary qualities.

Q.6. 'Locke regards primary qualities as objective and secondary qualities as subjective' - Do you agree?

Ans. Yes, I agree.

Q.7. "The relation between the primary qualities and the object is the relation of resemblance." - Who said this?

Ans. John Locke.

Q.8. Who is the advocate of Subjective Idealism?

Ans. Berkeley.

Q.9. Who said that all qualities are secondary?

Ans. Berkeley.

Q.10. 'To be or to exist is to be perceived.' - Who said this?

Ans. Berkeley.

Q.11. What does 'esse-est-percipii' mean?

Ans. 'Esse-est-percipii' means existence is perception..

Q.12. What does 'solipsism' mean?

Ans. Solipsism means I and my mental ideas alone exist..

Q.13. Do you think that Berkeley is a solipsist?.

Ans. Yes, Berkeley is a solipsist because he believes that he and his mental states alone exist.

Q.14. Who is the advocate of Neo-critical Realism?

Ans. Patrick.

Q.15. Who is the advocate of Objective Idealism?

Ans. Hegel is the advocate of Objective Idealism.

Q.16. What are the different types of idealism?

Ans. There are three types of idealism. These are (1) Subjective Idealism, (2) Objective Idealism and (3) Phenomenalistic Idealism.

Q.17. "Whatever is rational is real and whatever is real is rational." - Who said this?

Ans. Hegel..

Q.18. What are the stages of dialectical method?

Ans. There are three stages of dialectical method. These are thesis, antithesis and synthesis..

Q.19. What are character-complexes?

Ans. Character-complexes are something intermediate between the perceiving mind and the physical object.

Q.20. What is the ultimate reality according to Hegel?

Ans. According to Hegel, the ultimate reality is the Absolute Spirit.

21. What are the different forms of Realism?

Ans. Realism has different forms. These are (1) Naïve Realism, (2) Scientific Realism, (3) Neo-Realism, (4) Neo-Critical Realism.

22. Write two basic features of Naïve Realism.

Ans.(i) According to Naïve Realism, there is an independent external world outside the human, which consists of trees, rivers, houses etc.

(ii) Naïve Realism holds that our ideas are exact copies of external real things and their qualities.

23. Why Locke's theory of realism is called Representat- ionalism?

Ans. Lock's realism is called Representationalism because this theory maintains that mind does not know external things directly, but only through their representations or copies which are ideas in our mind. Our consciousness is like a screen on which are represented the images of the external world.

24. Why Locke's realism is called Scientific Realism?

Ans. Realism of Locke is based on the distinction between primary and secondary qualities of objects. This distinction is very much consistent with scientific outlook. This distinction was also admitted by scientists of his time. That is why Locke's realism is called Scientific Realism.

25. Write two points of distinction between primary qualities and secondary qualities.

Ans. (i) Primary qualities belong to the objects. Qualities like extension, impenetrability, divisibility, motion etc. are examples of primary qualities. Secondary qualities belong to the individual mind. Qualities like colour, taste, smell, temperature etc. are examples of secondary qualities.

(ii) Primary qualities do not depend on our mind for their existence and are, therefore objective. Secondary qualities, on the other hand, are mere sensations or ideas and are, therefore subjective.

26. Write two points of difference between realism and idealism. Ans.

(i) Realism admits that the existence and nature of objects do not depend on the knowing individual mind. Idealism, on the contrary, holds that the existence or nature of all objects of knowledge depends on the knowing mind.

(ii) Realists maintain that the relation between an object and its knowledge is external, whereas for idealists this relation is an internal relation.

27. How does Berkeley's try to refute Locke's distinction between primary qualities and secondary qualities?

Ans. Berkeley put forward the following arguments to refute the distinction between primary qualities and secondary qualities:

(i) If the secondary qualities like colour, smell etc. cannot exist apart from our sensibility, and hence merely subjective modes of our consciousness, the so-called primary qualities of extension, weight etc. cannot exist except in relation to our sensibility, and hence are subjective.

(ii) The primary qualities like the secondary qualities vary from individual to individual. An object appears big from a short distance, but appears small from a long distance. Again, what is heavy to one person is light to another. Thus, primary qualities are not objective but ideas in our mind like the secondary qualities.

28. Why is Berkeley's idealism called subjective idealism?

Ans. Berkeley's idealism is called subjective idealism because his theory denies the reality of the external objects and reduces them to the subjective ideas of the finite minds. He holds that the existence of objects depends on the perception of individual knowing mind.

29. What is the distinction between subjective idealism and objective idealism?

Ans. According to subjective idealism, the existence of the external objects depends on the perception of knowing mind. Objective idealism, on the other hand, holds that the world and its objects have existence independently of knowing mind. Berkeley is the advocate of subjective idealism. Hegel and some other later philosophers like Bradley, Green and others are known as objective idealists.

30. What are entities involved in knowledge situation according to Neo-Critical Realism?

Ans. In the knowledge situation three kinds of entities are involved. These are-

- (i) the perceiving mind or the conscious, organism;
- (ii) the outer physical thing with primary qualities not immediately known; the sense data, character-complexes or essences, which are something intermediate between the perceiving mind and the physically existent thing.

31. What is realism? What are its different forms? Mention four characteristics of realism.

Ans. Realism holds that the object of knowledge is not dependent for its existence upon the mind which knows or perceives. In other words the objects of knowledge exist independently of the knowing mind. According to realism, the existence of external objects do not depend on their being known by any mind -finite or infinite. Realism assumes different forms. These are: (i) Naïve realism, (ii) Scientific realism, (iii) Neo realism, (iv) Neo-critical realism.

(i) Realism holds that the object of knowledge lies beyond knowledge or the mind that knows. Realism believes in the existence of a world independent of the perceiving or knowing mind.

(ii) The object of knowledge is not dependent for its existence on the knowing mind. When we know an object, it is known because it has real and independent existence outside my mind. It is not a fact that object exists because it is known.

(iii) Realism contends that there can be no knowledge without the existence of object. Knowledge is determined by its objects. But the existence of objects is not determined by knowledge. In brief, objects exist even if they are not known or if they do not enter into knowledge relation.

(iv) According to realism, the relation between knowledge and its object is external and internal. When an object cannot exist independently of another object, their relation is said to be internal. Realists contend that an object exists in its own right without being an object of knowledge.

32. What is Naïve Realism? What are the basic features of Naïve Realism?

Ans. According to Naïve Realism, it is taken for granted that there is a world external to and independent of mind. It holds that this world is full of independent objects possessing qualities. The mind exactly knows the things of the world and its qualities as they are in themselves.

The basic features of Naïve Realism can be enumerated in the following way:

- (i) There is an independent external world outside the human mind having physical objects.
- (ii) The existence of these objects does not depend on the knowing mind or its knowledge of them.
- (iii) The knowledge of the external objects can directly be known through sense-perception.
- (iv) The things of the world are presented to our sense-experience directly and not through any images or copies of them. It means perception of a thing is caused by the thing itself.
- (v) We perceive the external objects and their qualities as they are in themselves.
- (vi) Whatever we perceive and as we perceive them constitute true knowledge.

33. What is representationalism? Explain representationalism as a theory of reality. Or, Explain Locke's theory of scientific realism.

Ans. Representationalism admits the reality of the external world and maintains that the existence of this external world is no way dependent upon being known by a mind. But this theory holds that we obtain the knowledge of the external things only through their representations or copies which are ideas in our minds. John Locke is the advocate of representationalism.

Locke's theory of representative realism is based upon his distinction of qualities of things into primary and secondary. Primary qualities, according to Locke, belong to the external physical things and entirely independent of the mind that perceives them. Primary qualities are real and objective qualities. Solidity, extension, motion etc. are examples of primary qualities. Secondary qualities do not belong to things. They exist only in the consciousness of the subject as sensations and ideas. Secondary qualities are subjective. Colour, smell, taste etc. are examples of secondary qualities.

Locke's theory is known as representationalism because according to his theory, mind never perceives anything external to itself. Mind can perceive only its own ideas, its own states and processes. Our consciousness is like a screen on which the copies of the

external objects are reflected as ideas. The ideas are representations or images of the qualities of real things which are external to the mind. External objects exist independent of the ways of our knowing but we know them indirectly through ideas. We know external objects through the ideas which they produce in our mind. Ideas are the direct objects of knowledge. When ideas in the mind agree with the original objects, we have real knowledge, and when there is no such agreement, our knowledge is unreal.

Locke's theory is called Scientific Realism, because he was influenced by the scientific thoughts of his time. His classification of primary and secondary qualities was also admitted by scientific views of his time. Since Locke's realism is based on a critical analysis, it is also called 'Critical Realism'.

34. Critically examine the theory of neo-critical realism.

Ans. Santayana, Strong, Rogers, Drake and others wrote a book Essays in Critical Realism in 1920. The doctrine is called as New Critical Realism by Patrick as distinguished from Locke's old critical realism. Neo-Realism rejected epistemological dualism of material things and mental states and advocated neutral monism. But Critical Realism reinstates the epistemological dualism of Descartes and Locke. The following are the some of the basic tenets of Neo-Critical or new Critical Realism:

According to Neo-Critical Realism, material things are known mediately from the sense data or sense presented by them. They are known by inference from the sense which are presented by them to the mind. The Critical Realists regard perception as a result of the inter- relation of three factors, (1) a physical object, (2) a physical state and (3) sense data. We know directly the sense data, the content of the perceiving mind, - which mediate between the mind and the physical object.

Neo-Realist has no rational theory of error. It cannot account for illusions and hallucinations. The New Critical Realism regards error as disagreement between sense data and physical objects.

The New Critical Realism admits the existence of things external to the mind by 'faith', rather than by knowledge. New Critical Realism like Neo-Realism rejects subjectivism and absolute idealism.

Sense data presented to the mind are 'complexes' which reveal the character of an object. The sense data or character-complexes are something immediate between the perceiving mind and the physical object. The sense data do not belong to the mind; nor do they belong to the outer object; they are intermediate 'logical entities'.

Criticism:

The doctrine of sense, essences or character complexes floating between physical things and mind seem to be mysterious and fanciful. Sensa are neither physical nor mental. They are intermediate between. They thus remind us of the so-called neutral entities of the neo-realists. We directly know only the sense and infer the existence of physical things from them, we can, then doubt the existence of these physical things.

The New Critical Realism unconsciously move towards idealism, since they admit the contribution of mind to the perception of physical things. Thus in knowledge, object must depend upon perceiving mind. Solution of the problem of knowledge cannot but be idealistic.

35. What is idealism? What are its different forms? Explain briefly Berkeley's subjective idealism.

Ans. Idealism is a theory which denies the reality of external objects independent of the knowing mind. The knowledge of objects depends on our mind. They are mind-dependent.

There are different forms of idealism. These are - (1) Subjective Idealism, (2) Phenomenalistic Idealism, (3) Objective Idealism.

Berkeley may be said to be founder of idealism in modern period. (His idealism arose as a logical consequence of the unpsychological distinction of qualities into primary and secondary qualities by Locke. Berkeley developed the empiricism of Locke to its logical consequence in idealism. He does not admit the existence of Locke's substance and considers matters as a cluster of qualities. All qualities of matter, both primary and secondary are nothing but subjective states of ideas of our minds Berkeley argues that the existence of a thing consists in its being perceived, 'esse est percipi'. If all knowledge comes from experience as Locke holds, we know nothing but the ideas of our minds, since what we perceive is an idea of the mind. What we call an external object is nothing but the idea or experience of our mind. (Objects have no existence apart from their relation to our sensibility. They have no existence apart from the mind that knows them) There can be no object without a subject to know it, - no existence without a consciousness of it. To be or to exist is to be perceived or known. (In Berkeley's word - esse est percipi, i.e., existence is equal to perception)

Now, if Berkeley is right in saying that a thing cannot exist unless perceived or known, then the question arises how can we assert the existence of a thing when it is not being perceived by any mind? To solve this problem (Berkeley has introduced God or the Infinite Mind. Berkeley said that when we are not perceiving an object lying on the world it is sustained by God's perception. So when no one perceives an object it continues to exist

as idea in the Infinite Mind.) In this way Berkeley accounts for the continued existence of objects by introducing the concept of God. If we are not ready to accept such introduction of God, the world will be reduced to the mental states of an individual mind and then it will be logically reduced to solipsism. For criticism see page no.73-74

36. Is Berkeley's idealism subjective or objective? Discuss.

Ans. Subjective idealism holds the view that our minds and their ideas are the only realities and there is no world outside. What we call an external object is nothing but idea or experience of our mind. Objects have no existence apart from the mind that knows them. Objective idealism, on the other hand, maintains that the existence of the world is not dependent on the individual mind. The world is the expression of the Absolute which is Thought or Mind. The world is the object of the Absolute Mind.

From the above distinction between subjective idealism and objective idealism, it may be said that Berkeley's idealism lacks that fuller connotation which Hegel's objective idealism has acquired. Berkeley has held that only individual mind and its ideas exist. There is no extra-mental reality existing independently of the knowing mind. This position of Berkeley reduces him to subjective idealism. The world and its qualities are nothing but perceptions or ideas of our minds. It cannot be said that objects may exist as ideas in the minds of other persons when they are not being perceived by me. The existence of other finite minds must also be an idea of my mind. So from the earlier writings of Berkeley it appears that the logical conclusions of his theory should be-I and my mental ideas alone exist. The world becomes reduced to the mental states of an individual mind, and this is subjective idealism. But in the latter form of his idealism, Berkeley has made all objects ideas of God's mind for solving the problem of their permanence and extra-mental reality. Objects continue to exist as ideas of God's mind when no one perceives them. We perceive only the ideas of God. This second phase of Berkeley's idealism may be regarded as objective.

In the history of Western philosophy Berkeley's idealism is known as subjective idealism. Objective idealism of Hegel consists in regarding reality as Absolute Idea or Thought or Mind. This absolute idea by its self-differentiation and self-objectification makes itself into the world of things and minds. The relation between the Absolute idea and the world of things and mind is such that one cannot exist without the other. If these be the fundamental points in the conception of objective idealism, we cannot call Berkeley's idealism objective because he did not make God the beginning and end of the universe. He did not hold the universe to be self-differentiation of God. Berkeley was fundamentally a subjective idealist.

37. Briefly explain Hegel's objective Idealism.

Ans. According to Hegel, the ultimate reality is the Absolute Spirit or Reason. This Absolute Spirit is not an ego or mind limited by the non-ego, nor a transcendental principle beyond the ego and the non-ego. The Absolute Spirit is immanent in nature and mind as universal reason. The Absolute Spirit lives in the human mind and nature as the Universal Reason, not passively but through its manifestations in matter, life and mind.

According to Hegel, the Absolute Spirit is an active dynamic spiritual principle. Its consciousness is revealed through human mind and its non-conscious aspect is revealed through nature. There is a dialectic movement of the Absolute or universal reason in nature and finite reason in man. The dialectical movement is a process or evolution through thesis, antithesis and synthesis. In the thesis, a certain aspect of reality is revealed; in the antithesis a contradictory aspect is revealed and in synthesis the two are reconciled. This synthesis again gives rise to new triad of thesis, antithesis and synthesis. The categories move from the lower to the higher until they reach Absolute self-consciousness, which is the highest and most comprehensive category. Hegel says, "The reality is the universal, which goes out of itself, particularises itself, opposes itself, that it may reach the deepest and most comprehensive unity with itself". The Absolute is the highest unity of self-consciousness which manifested in the distinction of subject and object, self and not-self, ego and non-ego, finite minds and nature, and in their inter-relation and harmony. Nature is the externalisation of the Absolute or Universal reason. It is rational. The finite minds are reproductions of the Absolute. Nature is akin to spirit. It is intelligible to finite minds. Hegel says, "Whatever is rational is real and whatever is real is rational."

Hegel has removed the opposition of thought and reality, and regards them as correlative and inseparable moments in the Absolute Spirit, which evolves the objective world according to the same forms as are applied by the finite minds in knowing the world. This Absolute Spirit is objectively real. That is why Hegel's Idealism is called Objective Idealism.

Unit V

Substance, Space, Time, Universals, Causality (Hume)

Q.1. What is the common sense view of substance?

Ans. According to common sense view, a substance is a thing possessing certain qualities which remains permanent in the midst of changes.

Q.2. How does Descartes define substance?

Ans. Descartes defines substance as what exists in itself and is conceived by itself. It is being or 'thing-hood' without qualities.

Q.3. What are the different substances according to Descartes?

Ans. According to Descartes, there three substances, namely, mind, matter and God.

Q.4. What is the substance, according to Spinoza?

Ans. According to Spinoza, God is the only substance.

Q.5. According to whom substance is unknown and unknowable?

Ans. John Locke.

Q.6. Does Hume believe in substance?

Ans. No, Hume neither believes in material substance nor in spiritual substance.

Q.7. What is substance according to Kant?

Ans. According to Kant, substance is an a priori category of understanding.

Q.8. How many dimensions does space have?

Ans. Space has three dimensions - length, breadth and depth.

Q.9. How many dimensions does time have?

Ans. Time has only one dimension, i.e., succession.

Q.10. "Space and time are empirically real and transcendently ideal." - Who said this?

Ans. Immanuel Kant.

Q.11. What are the a priori forms of perception according to Kant?

Ans. According to Kant, space and time are the a priori forms of perception.

Q.12. "Space is itself a thing ideal, like time." – Who said this?

Ans. Leibnitz.

Q.13. "The idea of cause and effect is derived from experience." - Who said this?

Ans. Hume.

Q.14. Who defined cause as 'an unconditional, invariable antecedent of an event.'?

Ans. J.S. Mill.

Q.15. What according to Hume, are two types of relation in causality?

Ans. Contiguity and succession.

16. What is substance?

Ans. A substance or thing is that fundamental reality which manifests and realizes itself in and through successive changes commonly called attributes, but remains essentially identical through them all.

17. What is substance according to Kant?

Ans. A substance is neither an objective entity nor merely a cluster of sensations and ideas, but it is an a priori category of the understanding, which is involved and presupposed in our experience of change.

18. What is perceptual space?

Ans. Our sensibility reveals that the objects visualised are extended or exist in space. The space we actually perceive through our senses is always terminated by a horizon. This is known as perceptual space or empirical space.

19. What is conceptual space?

Ans. Conceptual space is constructed out of the data of perceptual space. Conceptual space is idealised extension. It is an abstract idea from which particular things of perception are eliminated. The conceptions of point, line etc., of geometry are concepts about space.

20. What is perceptual time?

Ans. In the external world one object changes and makes for the appearance of another object. In the mental world also thoughts are constantly changing. From the experience of these changes we become conscious of the relation of succession obtaining among the events. In this way we experience finite bits of time. This is perceptual time.

21. What is conceptual time?

Ans. Conceptual time is constructed out of the data of perceptual time. The conceptual time is an abstract general idea generalised from the perceived successions of impressions and ideas. This conceptual time is not finite. It is infinite and eternal.

22. Why Kant says that space and time are empirically real but transcendently ideal?

Ans. Space and time, according to Kant are a priori forms of perception through which we arrange the manifold of impressions produced by things-in-themselves in our mind into a spatial and temporal world. The a priori forms of space and time apply to phenomena. In this sense they are empirically real. They are transcendently ideal because they cannot be applied to things-in-themselves or noumena.

23. What is space-time relativity theory?

Ans. This theory is advocated by Albert Einstein. According to this theory, space and time are not two distinct and separate realities. They have no existence apart from each other. They are two sides of the same reality viz., motion. The theory of relativity holds that space and time are wholly relative to the motion of the observer and the measuring standards he employs.

24. What is the popular view of causality?

Ans. Common people believe that a cause is a power or force which produces the effect. In the external world when a particular event happens due to some other event then the first even or the event that precedes is called the cause, which by virtue of its inherent power produces the second event, which is called the effect. So, causality implies force or power according to this view.

25. How does Hume criticise the idea of necessary connection between cause and effect?

Ans. Hume points out that neither a priori reasoning nor experience can provide us any idea of necessary connection between cause and effect. A priori reasoning can help us to discover a necessary connection between two things if they are identical. But the cause and effect are different. In our experience we find relation of contiguity and succession among our impressions of sensations but no relation of necessary connection is observed between cause and effect.

26. What is substance? Explain briefly different views on substance. Or Explain briefly the concept of substance.

Ans. A substance or thing is that which is permanent in the midst of changes. It remains essentially the same throughout its changing states and qualities. A substance is that fundamental reality which manifests itself in and through successive changes called qualities.

According to rationalists, substance is that which exists by itself without depending on anything else. Descartes defines substance as what exists in itself and conceived by itself. Descartes regards God as the absolute substance. But he regards mind and matter created by God as relative substances. Spinoza accepts the Cartesian definition of substance and logically concludes that God is the only substance. Mind and matter or thought and extension are not substances but parallel attributes of God. According to Leibnitz, monads or spiritual atoms are substances.

According to Locke, the only source of knowledge is experience. We know the different attributes of matter through sense-experience but these attributes exist by themselves. Thus, Locke admits that there is an unknown and unknowable substratum underlying and

supporting the attributes revealed in sensations. Berkeley rejects the Locke's concept of substratum as a meaningless abstraction. For him, a substance is nothing but a cluster of sensations. However, Berkeley admits spiritual substance. Hume rejects both material and spiritual substance. If matter is denied on the ground that it is not given in experience, spiritual substance is also non-existent for the same reason. Thus, according to Hume, there is no such thing as substance either material or spiritual.

Kant holds that a substance is neither an objective entity or a cluster of sensations and ideas. According to him, a substance is an apriori category of understanding, by which the mind interprets sensations and ideas. According to Hegel, a substance is both subjective and objective, ideal and real; ideal as an apriori category of human mind and real as already existing in nature, being a category of the Divine Mind.

27. Explain the concept of space.

Ans. Space is generally conceived as a container or receptacle in which all things are contained. The relation between space and physical things is that of a container to the contained. This is the view of Newton and of commonsense realism. Physical things exist in empty space. They co-exist in it side by side. Empty space is a great void.

It is generally believed that space to be extended in all directions and having no limit. Space is infinite. If we think that space has a limit, we may reasonably ask as to what exists beyond that limit. There is either something or nothing but void beyond the limit. If there is something, it must be in space, and if there is no object, it must be empty space. In any case, we cannot conceive of any limit to space. Space is infinite.

Space is infinitely divisible. Any portion of extension can be divided into two halves and so on for ever. We can draw various geometrical figures because space is divisible. We try to view space as divisible parts to serve for practical purpose. But still space is not built up of parts. Space is not a sum of finite parts because finite quantities, however indefinitely added, give only finite quantity. It is, therefore, a single whole, out of which particular, spaces are drawn by limitation. Space is generally regarded as the relation of co-existence. All the points, lines, figures and things in space co-exist with one another.

Space has three dimensions-length, breadth and depth or distance. Space seems to lie in three dimensions, right and left, up and down, and forward and backward.

28. Explain the concept of time.

Ans. The physical order as it is presented to our senses seems to consist of objects having positions not only in space but also in time. The facts of time makes it possible for us to take note of changes and movement in objects. Time is the condition of events in the order of

succession. The relation such as precedence, succession, duration and the like obtaining between events is known as temporal relation. Time is the ground of the order of succession among events. The category of time, therefore, is basic to all things and beings.

Time is infinitely divisible, for otherwise there would have been no parts or moments of time. Moments are the indivisible units of time, which cannot co-exist with one another.

Time is continuous; if there were a gap between one part of time and another part of it, it would be filled with time.

Time has only one dimension, i.e., succession. Time continues from the past to the present, and from the present to the future. It is irreversible. The flow of time cannot be reversed,

Time is filled with events. They occur in time. They are perceived to occur in time. If there were no time, events would not occur. We cannot think of time apart from succession of events, outer or inner.

The realists hold the time as an objective reality, independent of mind, which contains the successive events of nature. It is an empty receptacle of events.

The empiricists hold that time is not an independent objective reality, but an abstract concept of the mind generalised from the idea of succession of events. It is only a subjective idea of the mind.

29. Critically examine Hume's theory causation.

Ans. Common people believe that a cause is a power or force which produces the effect. Hume as a thorough going empiricist criticises the popular view of cause. Hume says that we have no experience of power in sense perception. We know nothing of production and necessary connection between cause and effect. Experience gives us merely succession of events. If in our experience one event is uniformly or invariably followed by another, the ideas of them becomes associated in our minds. Later, when we think of the former, we cannot but expect the latter. Thus causality is nothing more than uniformity of succession among events, and cause is nothing but the invariable antecedent of an event.

According to Hume, in our experience we find relation of contiguity and succession among our impressions of sensations, but no relation of necessary connection is observed among them. What we experience is merely succession of events one event following another, fire following burning; we do not observe any necessary connection. Hume says that it is the mental habit of expectation that creates the belief of necessary connection in our mind. To explain this he said that we repeatedly experience that rain being always followed by wetness of the ground. As a result, idea of rain leads the mind to the idea of wet ground. The repetition of two events begets in us the habit of expectation due to which we think that since one event

follows another in time, it must always do so in future. So, according to Hume, Causal relation means nothing else but invariable sequence of mental phenomena.

Criticism: Hume's theory is not free from defects. It suffers from the following defects:

(1) Regular sequence between two events does not imply that the two events are causally connected. For example, there is regular sequence between flash of lightning and sound of thunder, but we cannot say that two events are causally connected.

(2) Hume makes mistake in thinking that the sensation are atomic and discrete. Because of this initial mistake, he was compelled to regard causality as only subjective. But the idea of causality is an a priori form of human understanding.

(3) Kant holds that experience does not give us the idea of causality. Causality is an a priori category of understanding which it applies to experience to interpret it.