

- (b) अपने कथन – “जो कुछ भी है, ईश्वर में है” से स्पिनोज़ा किस प्रकार यह स्थापित करते हैं कि केवल ईश्वर ही निरपेक्ष रूप से यथार्थ है ? समालोचनात्मक विवेचना कीजिए।

How does Spinoza establish that God alone is absolutely real with his statement – “Whatever is, is in God” ? Critically discuss.

15

- (c) ईश्वर की सत्ता के लिए सत्तामूलक युक्ति के विरुद्ध कांट के आक्षेपों का समालोचनात्मक परीक्षण कीजिए।

Critically examine Kant's objections against the ontological argument for the existence of God.

15

- Q3. (a) रसेल की अपूर्ण प्रतीकों की अवधारणा की व्याख्या कीजिए। यह भी समझाइए कि किस प्रकार यह अवधारणा तार्किक परमाणुवाद के सिद्धान्त की ओर ले जाती है।

Explain Russell's notion of incomplete symbols. Also explain how this notion leads to the doctrine of logical atomism.

20

- (b) तार्किक प्रत्यक्षवादियों/भाववादियों के अनुसार क्या वाक्य “सभी वस्तुएँ या तो लाल होती हैं अथवा लाल नहीं होती हैं” उसी प्रकार से अर्थपूर्ण है जिस प्रकार से वाक्य “यह पृष्ठ श्वेत है” अर्थपूर्ण है ? युक्तियों सहित विवेचना कीजिए।

Is the sentence “All objects are either red or not red” meaningful in the same way as “This page is white” is, according to the logical positivists ? Discuss with arguments.

15

- (c) बुद्धिवादियों में किसकी मानस-देह समस्या की व्याख्या मानव स्वातंत्र्य तथा संकल्प स्वातंत्र्य से सुसंगत है ? समालोचनात्मक विवेचना कीजिए।

Among the rationalists, whose account of mind-body problem is compatible with the notion of human freedom and free will ? Critically discuss.

15

- Q4. (a) “अस्तित्व सार का पूर्वगामी है” इस आदर्श-वाक्य से अस्तित्वादी विचारकों का क्या अर्थ है ? उनके अनुसार मानव सत्ता किस प्रकार मानव स्वातंत्र्य से संबंधित है ? विवेचना कीजिए।

What do the existentialist thinkers mean by the slogan “existence precedes essence” ? How is human existence related to human freedom according to them ? Discuss.

10+10

- (b) हुसर्ल ऐसा क्यों सोचते हैं कि सार-तत्त्व, चेतना तथा सत् के बीच एक प्रकार की निरंतरता को प्रदर्शित करते हैं? विवेचना कीजिए।

Why does Husserl think that essences exhibit a kind of continuity between consciousness and being? Discuss.

15

- (c) उन दो मताग्रहों के स्वरूप की व्याख्या कीजिए जिनको क्वाइन अपने लेख 'टू डॉगमास ऑफ एम्पिरिसिज्म' में संदर्भित करते हैं।

Explain the nature of the two dogmas that Quine refers to in his paper 'Two Dogmas of Empiricism'.

15

Existence Precedes Essence

Question 40

Existentialism & Freedom
V. Kash
20/sep/24

@ The IAS Akademie

→ Sartre rejects the prevailing Naturalism and Idealism

→ He rejects Plato's conception of an Ideal Human or humanness as essence which determines what we are

→ Man, according to him is free from any pre-given model or archetype that would shape his destiny.

→ Influence of Heidegger → Dasein & Temporality

Heidegger stated that Man's being is a being-in-the-world, once he comes into being he and others will start defining him. There is no metaphysical model.

first is,

→ Man, Sartre asserts and then he makes his essence through the choices he makes

→ Man is nothing else but what he makes of himself. That is the first principle of Existentialism. And this is what people call its subjectivity using the world as a reproach against us. . . . Man propels himself towards a future and is aware that he is doing so. Before

that projection of the self nothing exists
not even in the heaven of intelligence, man
will only attain existence when he is
what he purposed to be

— Sabe in Existentialism & Humanism

→ Sabe rejects the idea of universal human nature because it would invariably need acceptance of an intelligent universal Being to have created such a principle. But Sabe outrightly rejects the existence of god

✓ According to him example from lay Paley's watch Analogy that the watch has a creator is incorrect for the watch is a Being-in-itself and human beings are different.

Implications →

The implications of this rejection of essentialism and atheism are existentially significant —

✓ Man is condemned to be free →

Man has absolute freedom so much so that it is a kind of condemnation because he is compelled to ~~make~~ put every man in possession of himself and being.

responsible for his existence equally as
we are shoulders

② Choice, Anguish, Dread & Anxiety 3

choice comes from absolute freedom &
nothingness

→ what we choose determines what we
become

→ However there is facticity as well as
transcendence that is we are not to be
stuck at the present and can always
project in the future, that is choice is not
a static decision but one that keeps
dynamically evolving

→ we are responsible for our choices though
not just for ourselves but for others.
This extended responsibility of mankind leads
to anguish & anxiety. when I know that
I have to act on such a manner that humanity
regulates itself by what I do.

Example of Soldier going to war

Criticism →

① Quietism in Despair

② overly pessimistic & fix concerning or all
that is ignominious in the human condition -
Sartre has forgotten how an infant smiles - Merleau

- Save himself from passion
- Existentialism concentrates so much on the choices of individual that it ignores solidarity of humankind
- Existentialism is a licence to the most heinous crimes in the name of free existential choice

Sartre's Conception of Freedom:

- Being an Existentialist, Sartre was an outright anti-deterministic philosopher supporting absolute human freedom.
- He defends his conception of freedom based on 3 principles:-

(a) Being and Nothingness →

Man's being is in essence defined from his non-being. He is what he is not because

"As that we know we are but not what we are". Hence there is a blank canvas

for man to have complete freedom to shape his destiny and take control of his life.

(b) Nietzsche's God is Dead → Sartre's ABANDON

Sartre drew heavily from Nietzsche's conception to imply that there is no metaphysical divinity to determine essence of human life, no moral compass, we are what we make of ourselves.

(c) Existence precedes essence

Man is not any universal essence

↳ Rejects Naturalism & Idealism

↳ Inspired by Heidegger's Dasein & Temporality

His conception of "Man as being condemned to be free"

↳ Sartre proposes an inexorability of freedom

↳ He proposes it not like Spinoza's metaphysical theory but freedom as an actual feature of lived human experience

→ This inexorability of freedom can't mean we can do whatever we want. It suggests that we have to "make choices" with responsibility

→ Even when we do not make a choice, we are exercising our freedom

↳ Idea of freedom also calls for notion of responsibility - if we are free to

make choices in our life, we are also responsible for these choices

→ Freedom implies that there are no eternal guidelines or norms that have any transcendental validity which would help us while encountering alternatives

Implications -

1. Authentic and Inauthentic life →

Authentic life is one where we embrace the inescapability of freedom and make conscious choices

→ Sartre affirms that, what is important is not what is chosen, but ^{also} in what manner

✓ it is chosen, that is to ^{take} ~~be~~ responsibility

→ Inauthentic life is an attempt to evade responsibility, to put one's situation into the hands of others → Being ~~for~~ ^{for} others

2. Choice & responsibility & Anguish: Sartre's doctrine of ^{existence}

3. Despair

Limitations to Freedom -

→ one can't obviously choose his/her own parents, what Sartre calls as facticity

→ Freedom to choose doesn't mean freedom to succeed. Man has freedom only to act not on the front of that action i.e. he can't choose the result → This brings Anxiety
This view reminds of Hita's

Law of Karma.

→ Death is a limitation

However all these could become hurdle only if we choose to.

Criticism:-

① License to commit the most heinous crimes because no transcendental set of rules to invalidate.

② Question of Despair, philosophy of inaction because even that is a choice

③ Too much of focus on individual's freedom ignores the solidarity of humankind - a criticism by Marxist & Christians alike

Significance - Existentialism, as Sartre claims is

Meaningless

Quote - example of soldier going for battle

Existence precedes Essence →

→ Although Sartre coined the term Existence precedes Essence, it is Kierkegaard who first systematically criticized Descartes' assertion of *Cogito Ergo Sum*

→ Acc to Kierkegaard the truth is just the opposite
↳ we must first exist in order to think 'I' precedes thinking or for an existentialist ontology is far important and prior to epistemology.

Arguments in support of his view! -

① Descartes' Cogito Ergo Sum is tautology →

→ "I think" entails existence in the I itself and hence it is repetitive & superfluous.

② Philosophical ^{Metaphysical error} Mistake committed by Descartes →

Descartes wanted to know 'I' or the self as an object, however a knower cannot be known and knower is always prior to the known, never an object of knowledge

③ Hume's criticism →

The self is not open to doubt, for all doubting originates from the self

DW 6 Theory of Essence
On Theory of Essence → Kant's system & Thomas Aquinas's Essence in traditional sense → Common & universal qualities of a class

After the application of Epoché and Reduction,
pure phenomena is constituted - This is the
culmination of the method

→ Pure Phenomena are the Essence of experienced objects. The essence can be regarded as Platonic 'Ideas' however it is not transcendent
→ However these essences are not independent of consciousness although not purely mental.

They are not result of pure reason as well as they are derived from Direct sense experience

→ Essence are both immanent & Transcendent, Immanent because they are given in consciousness and transcendent because they are not caused by consciousness → Here he comes close to KANT

→ In essences there are meanings not existing objects, even when the existing object is destroyed the meaning persists

→ These meanings are given in pure consciousness Hence Husserl takes them to be primordial

→ They are not influenced by anything, internal or external hence they become the

→ After eidetic intuition one can
essence because eidetic, greek idos means
to elevate the essence

→ Here Husserl also criticizes John Locke's
Representational Theory in which he talks
about abstracting essence from the
observed object. Husserl says Essence is
directly given in object.

→ Essences are neither real nor unreal
rather ideal.

Remark:-

Theory of Essence can be easily ascertained
as Husserl's Theory of knowledge

On Theory of Intentionality →

→ Intentionality of consciousness is a
central feature of phenomenology

→ Consciousness is always about
something ✓

→ knowing is always about knowing
something, thinking always requires, thinking
about something

→ It is a modification over Descartes' Ego cogito
Cogito which adds up to it. Ego cogito

Quine! Critique of Empiricism → Question 4(2) 2 Degrade

P. K. K.
2014/2015 @ The IAS
AKADEMIA

Aim → To refute 2 Degrades of Modern Empiricism
because these are not based on Empirical Evidence
→ To propound Radical Empiricism

1st Degrade → Distinction between analytic and synthetic statements →

Empiricists make a distinction b/w the two propositions

Analytic

Bachelor is unmarried male
→ Based on meaning of words
→ No role for experience

Synthetic

Material objects are heavy
→ Require experience for validation/invalidation

However Quine rejects this view that Analytic statements do not have any demand for experiential evidence. It is because, modern empiricists have not analyzed analytic statements properly; Quine gives two views and rejects both of them! —

① Analyticity is definition (Linguistic theory of necessary propositions) →

Bachelor is unmarried male can be understood only by meaning of words because bachelor is described as unmarried male. ∴ Tautology/Contradiction

However Quine rejects this view. According to him, this requires experience of linguistic behaviour. As behaviour changes, relation b/w words and meaning will also change.

∴ Analytic statements can't be explained on the basis of definition.

(b) Analyticity is ^{cognitive} synonymy →

Empiricists maintain that bachelor and unmarried male are synonyms.

Quine rejects this and says that cognitive synonymy is based on facts and hence will be contingent and not necessary. We have to see the social setup to know empirically whether bachelor and unmarried indicates towards the same state of man.

∴ Analytic statements can't be explained by cognitive synonymy.

Hence it is established that no analytic statement can be analytic in strict sense, experience has a role to play.

Compassion →

D.F. Mill was also to the view that experience can sufficiently explain analytic statements.

② Kant also makes a distinction based on Subject-Practical relationship.

Criticism →
Ayer had criticised Mill's view, there is a difference b/w origin of knowledge and validation of knowledge. In so far as origin is concerned, all knowledge originates in experience, however for validation, statements can be analytic or synthetic.

1st dogma → Reductionism : A critique of Russell and like empiricists try to reduce complex statements into simple and facts and simple facts are verified by experience

of Russell → Molecular propositions are logical constructions of atomic propositions

Wittgenstein → The truth function of molecular propositions are atomic propositions.
No corresponding atomic fact

Quine rejects this view and states that "knowledge functions as an integrated whole". It is not possible to verify atomic facts in isolation. Such a verification is not empirical and unless no fact can be verified unless all facts are verified by experience.

Conclusion ① By rejecting both dogmas, Quine propounds his own theory of verification in the form of Radical Empiricism that is any verification not verified by sense-experience is meaningless.

② He makes a new distinction b/w analytic and synthetic and of degree and not form →

Analytic statements are limiting case of synthetic propositions. Synthetic statements can be verified in each & every case while analytic statements are verified unless verified proposition are meaningless

③ utilizes a distinction made by Quine that every statement has two kinds of elements: fact & value

∴ Both Analytic & Synthetic propositions can be explained in the limit of Empiricism.

Criticism - Against ordinary language philosophy

- Theme in new form
- Ayer's criticism of Mill
- His verification theory similar to Carnap

"Perception is the only premise"

Importance - Exalting natural science and a fight against Dogmatism, superstition and irrational beliefs. Only evaluating on such grounds can this philosophy be justified.

✓

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