

Decent attempt

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① a) Analyze from Kierkegaard's perspective...

Kierkegaard was a theistic existentialist who focussed on subjectivity, choice, & authentic existence under the lense of religious faith.

Leap of faith

- Kierkegaard was opposed to both Hegelian rationalism and Institutional Christianity which he believed diluted individual responsibility.
- Authenticity involves taking full responsibility of one's self rather than relying on external norms.

Despair arises when there is a "misrelation" in the self & when one attempts to be

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self-sufficient without God.

→ He identified 3 stages in life:

① Aesthetic stage - when one pursues pleasure and avoids responsibility, leading to boredom & meaninglessness.

② Moral stage - one embraces duty and social responsibility, yet remains finite.

③ Religious stage - true selfhood is achieved through a personal relation with God.

⇒ It requires a leap of faith - a non-rational commitment beyond societal norms.

⇒ "Truth is subjectivity" - he says that truth is not objective, but how intensely one relates to his belief - neither science nor metaphysics can create purpose in life.

However, existentialists like Sartre say that existentialism is Incompatible with theism. Leap of faith may promote moral relativism & even justify fanaticism.

① b) "Scott is the author of Waverley"...

Russell as an Ideal language philosopher subscribed to referential theory of meaning — a statement is meaningful only if it refers to (one-to-one relation) an existing reality.

World is composed of atomic facts and atomic propositions refer to them, (e.g.) "cat is on the mat"

Co-referring definite descriptions

→ Russell observed that seemingly meaningful statements at times fail to refer to real entities due to misleading syntax of language, creating logical paradoxes.

→ "Scott is the author of Waverley" is a co-referring definite statement where

Scott = Author of Waverley = Sir Walter Scott

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→ Russell says that "the author of Waverley is a definite description. It may fail to refer to a real person, but it is not meaningless as it is logically analysable : Tautology

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"There exists an entity c such that " x is y "
is true only if $x = c$ "

Integrate with the particular example

Critical estimate

- ① Ordinary language philosopher Strawson says that Russell confuses denoting with referring. Words can't refer to meaning but only mirror it.
- ② Early Wittgenstein treated logical atomism as a purely formal theory.
- ③ Later Wittgenstein argued that such problems arise due to "bewitchment of intellect" due to improper use of language.

Despite shortcomings, Russell's theory of descriptions remained foundational in analytic tradition.

① c) Discuss the logical grounds of dialectical evolution ...

Hegel viewed history as progressive unfolding of the Absolute Spirit.

Hegel's dialectical evolution

→ He identified opposing forces within historical epochs, whose reconciliation propels history forward :

(e.g) slave-master in Greek polis & serf-lord in feudal societies.

→ Both are mutually dependent and yet antagonistic - thus, every stage of reality (thesis) faces an antithesis, leading to a synthesis. The world thus moves towards a higher unity :

(e.g) Being + nonbeing → becoming ; family + society → state

Hegel's absolute idealism

Compare with other philosophers-SPINOZA, PLATO

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Q.1 → This dialectic isn't just historical but also onto-
-logical - all reality is the manifestation of
the Geist becoming progressively self-conscious

→ Thus, Thought = reality, as the Zeitgeist
(spirit of the time) ultimately realizes itself
in the human mind, which embodies reason.

⇒ State is the highest expression of spirit -
representing synthesis of liberty & collective good.

Criticism

→ His glorification of the State paved the way for
totalitarian regimes like Fascism.

→ Marx - Hegel stood dialectics on its head -
material realities shape consciousness & not the
other way around. (Dialectic Materialism)

→ Moore considered Hegel's notion to be highly
speculative & unscientific, and rooted in
Eurocentricism.

→ Kierkegaard criticized him for sacrificing individual
subjectivity & lived experience.

① d) "The limits of my language mean..."

Early Wittgenstein in his work *Tractatus* subscribed to picture theory of meaning - structure of language mirrors the logical structure of reality.

In this context, he made a distinction between saying vs. showing :- what one can say through language is limited.

What language can say

→ Language is a totality of atomic propositions that depict atomic facts. A proposition is meaningful only if it mirrors a possible state of affairs, (e.g.) "bat is on the mat", or statements of natural science.

→ Such statements can be verified or falsified.

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What language cannot say

→ Some things cannot be said but only shown :

- The structure of language itself.
- Ethical, aesthetic, emotive statements.

→ Even the picture theory itself cannot be said
↳ thus shows the limits of language :

✓ "Whereof I cannot speak, thereof I must remain silent".

→ Language shows its logical form through its function, and ethical & aesthetic truths are shown through life, action, & silence.

→ Wittgenstein famously said that — "One who truly understands me will find my propositions as nonsensical — he must throw away the ladder"

5 Explain the position of later Wittgenstein

Some analysts argue that this "quasi-mystic" distinction between saying v. showing forms the prelude to "Philosophical Investigations".

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① e) Discuss the position of Bertrand Russell in the context of ...

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Russell was a neutral monist who tried to explain the existence of objects without the substances — mind & matter.

Briefly explain logical
ATOMISM

Classical positions

- Lockean dualism — both mind & matter are real.
- Berkeley's monism — only mind is real, matter is reduced to ideas.

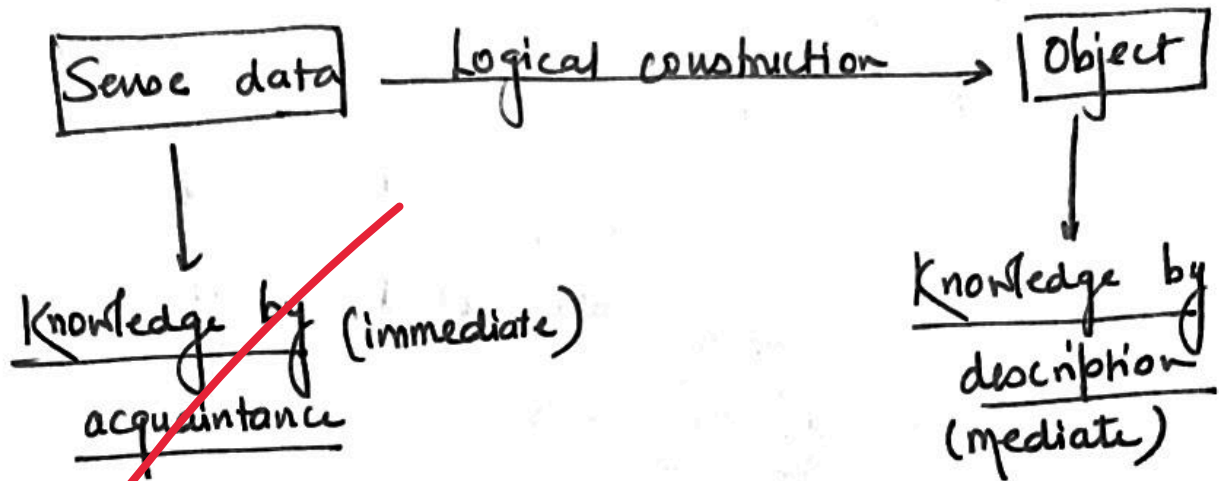
Hume

Russell's neutral monism

- Russell through his logical atomism says that world consists of logical atoms & atomic facts which have a one-to-one correspondence to atomic propositions.
- logical atoms are neither material nor conscious, they are rather consisted of

sense datum, ~~which is~~ which Russell calls as hard data.

→ Objects are soft data, obtained through logical construction of hard data.



Critical estimate

→ Russell fails to properly explain the nature of logical construction — he says it is not an inference, rather an "intuitive belief". This results in an escapism, which is why he himself rejected this notion later.

→ Later Wittgenstein goes on to reject picture theory of meaning & logical atomism as a "myth".

② a) On what grounds Sartre reject...

Unlike his precursor Kierkegaard who viewed authentic existence from the lens of religious faith, Sartre subscribes to atheistic existentialism rooted in individual freedom & responsibility.

Kierkegaard's Theistic existentialism

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→ Though opposed to institutional religion, Kierkegaard defined authenticity based on the intensity of one's faith and personal relation with God.

→ He said that one must take a "leap of faith" — a non-rational commitment to God beyond societal norms, resulting in shedding of despair and a life of meaning & subjective truth.

Sartre's rejection of theism

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- Sartre argued that "man is condemned to be free" — one must take responsibility for not only for oneself but for all of humanity.
- Religion & faith form one's facticity — in order to attain authenticity, one must transcend & surpass such notions through conscious choice.
- Religion often leads to bad faith ("mauvaise foi")
 - ⇒ tendency to escape freedom and hiding behind external validation.
- ⇒ Gaze of others creates a man that is "Being-in-itself" (en-soi) — inert like a rock.
- Sartre's man is "being-for-itself" (pour-soi)
 - ⇒ he is self-creating and negates his current state ("néant") to become what he chooses.

Thus, an element of humanism is evident in Sartre's philosophy.

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② b) Discuss Strawson's theory of persons...

Strawson, as an ordinary language philosopher, gave the notion of descriptive metaphysics and theory of persons in his book "Individuals".

Hume's view of self

→ Hume regarded self as a bundle of changeable impressions, much like Buddhist notion of Nairatmyavada and Panchskandha.

"When I look deep inside me, I find neither an idea nor an impression of self."

→ No ownership theory - mental states like pain, feelings exist but don't belong to an enduring entity.

Strawson's Critique

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→ Hume's notion destroys the unity of the subject
- there must be a bearer of all experiences,
otherwise statements like "I'm in pain" become
meaningless.

→ He gave the concept of a person as a basic
particular which can't be reduced further.

→ It has both conscious ("P-predicates" - thinking,
feeling, desiring) and material ("M-predicates"
- occupy space, walks, etc.) attributes.

→ P-predicates are directly ascribable of oneself K
for others, known through public criteria like
facial expressions. We understand mental
states in others via shared language.

However, critics argue that Strawson contradicts
himself when he reduces a person to M-K
P-predicates. Also, he uses circularity to explain
the concept of persons. Hence, it is not a
serious attempt to solve the mind-body problem.

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② c) The modern AI language tools...

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Ideal language theory subscribes to picture theory of meaning, i.e. language mirrors reality and there is a one-to-one relation between the structure of language & logical form of the world.

Ordinary language theory subscribes to use theory of meaning, i.e. meaning is derived through shared use of language, dependent on the context.

Modern AI tools like ChatGPT prove the relevance of use theory of language, as they are trained through large amounts of data that mimics the human use of language.

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Also, when interacting with humans, they essentially participate in "language games", and also self-correct and update their understanding of language through shared use.

Also, AI Tools ^{show} ~~have~~ multifaceted use of language not limited to describing facts - they can narrate stories, tell jokes, make aesthetic & emotive judgements, etc.

5.5 Large language models essentially are trained through human language, which is a public phenomenon. Unlike mathematical or programming languages, which LLMs have no fixed meanings embedded in them.

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② d) Discuss why the awareness of mortality...

~~Heidegger~~ in his "Being & Time" tried to address the question of being through the notions of mortality & temporality.

Significance of awareness of mortality

- Heidegger calls man as "Dasein" — only man can question his existence, be aware of his mortality, & then find solutions to it.
- Dasein's existence entails the awareness that it will end — it gives him a sense of finitude & urgency and forces him to live a life that is self-determined and self-revising.
- "Being towards death" — Dasein doesn't ignore death but lives in constant anticipation of it — this doesn't imply despair, but

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authenticity & courage to live by one's choices.

→ It forces him to stop depending on external validation & take ownership of life, avoid distractions & live meaningfully.

→ Also, Dasein doesn't live by clock time or public time which is infinite, but by subjective time which is finite.

⇒ Dasein lives by projecting himself into future possibilities ("Dread").

⇒ Thus, what matters is the lived & felt time of Dasein, (eg) time flies when one is absorbed in meaningful activities.

→ This awareness unifies Dasein's past (facticity), present (facticity) and future (projection).

Hence, for Heidegger, authentic existence entails self-responsibility, mortality & temporality.

Compare with other existentialists

② c) Are necessary propositions...

Logical positivists were neo-empiricists originating in the Vienna circle of 1920s. They aimed at logical analysis of language and elimination of metaphysics.

They subscribed to verification theory of meaning — meaning of a proposition is identical with the way we determine its truth or falsity.

Necessary propositions

- Necessary or analytic propositions are those whose validation is independent of sense experience, (e.g.): " $2+2=4$ " or "red rose is red".
- They are true through inherent logic or their linguistic content.
- Hume considered such statements to be universal

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and certain, but lacking factuality, and hence outside the ambit of knowledge proper.

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→ But logical positivists consider them meaningful. Carnap categorizes them further into tautologies and (e.g. " $2+2=4$ ") and contradictions (e.g. "red rose is white").

→ Along with synthetic or contingent statements, which depend on sense experience for validation (e.g. board is white), necessary propositions form the scope of verification theory.

→ Metaphysical, ethical, religious statements belong to none of these categories and are thus nonsensical.

However, thinkers like Quine regarded analytic statements as not immune from revision. Also, he considered them as circular as they are based on synonymy.

Kant gave the concept of synthetic a priori propositions to define knowledge proper.

③ a) Critical estimator of Quine's essay...

Quine questioned the foundational distinction between analytic & synthetic statements, and the dogma of reductionism, blurring the boundaries between philosophy & empirical science.

Dogma 1 - analytic-synthetic dichotomy

→ Traditional empiricists differentiated between two types of knowledge:

- Hume - knowledge of relation of ideas ("2+2=4" - maths & logic) and matter of fact ("rose is red"). The former is apriori & the latter is aposteriori)

- Kant - synthetic apriori truths are possible ("7+5=12")

- Logical positivists :

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⇒ Analytic statements — tautologies / contradiction
— validation by logic / language.

⇒ Synthetic statements — validation by sense experience.

→ Quine argued that there is no categorical difference between them, only a quantitative one. Thus, they form a continuum.

⇒ In analytic statements, linguistic content is more, and in synthetic statements, factual content is more.

→ Analytic statements are not fully secure from revision:

⇒ $A \times B \neq B \times A$ in vector multiplication

⇒ Law of excluded middle not upheld in quantum science (e.g. Schrodinger's Cat)

→ Also, there is circularity in defining analyticity:



Dogma 2 — Reductionism

- Traditional empiricists like Hume & Russell reduce every meaningful statement to sense data and an atomic proposition which is true or false.
- But Quine argues the verification should be of the entire web of belief and not of isolated sentences.
- ⇒ Quine rejects the atomic approach in favour of epistemological holism, and favours coherence within a system of beliefs.

Criticism of Quine

- Strawson argued that Quine set a very high standard to define analyticity & the dichotomy is essential for both thought & knowledge.

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- ⇒ (e.g.) 1) "The 3-year-old child of my neighbour understands Russell's theory of types".
2) "My neighbour's 3-year-old daughter is an adult."

⇒ 1) can be empirically invalidated, while 2) can be logically invalidated.

→ Also, Quine fails to distinguish pure & practical maths. Pure math doesn't demand sense experience (" $2+2=4$ "), while practical math does ("2 drops merge & become 1 big drop").

However, Quine remained rooted in core empiricist tenets and accepted probable knowledge as valid within a scientific paradigm.

Thus, he was a pragmatic fallibilist who even accepted metaphysics as "science generalized".

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③ b) Elucidate the grounds on which Moore is refuting idealism.

Moore defended commonsense and refuted idealism which according to him led to logical absurdities.

He refuted "Esse Est Percipi" of Berkeley as foundational to Idealism. He argued that idealism reduces world to ideas, resulting in problematic conclusions:

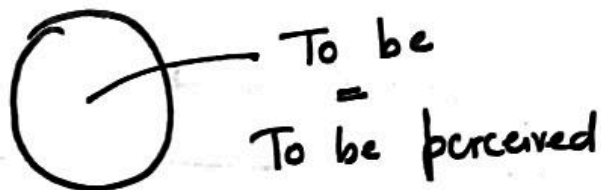
→ Berkeley - denied existence of matter ⇒ absurd implications like "4 cat ideas".

→ Hume - denied matter & self ⇒ leads to scepticism.

Moore's analytic critique of idealism

→ Moore analyzed the copula "is" in Berkeley's "to be is to be perceived":

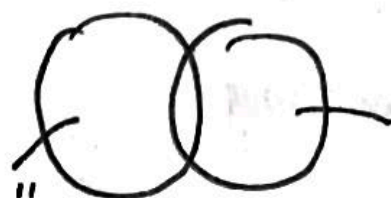
① Complete Identity



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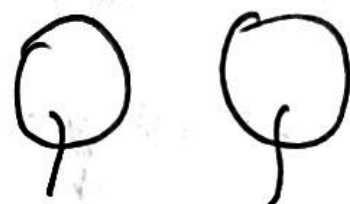
→ If "being" = "being perceived", it becomes a tautology, lacking factual content. Hence, it cannot be the ground to prove existence.

② Partial identity



→ This implies "To be" "To be perceived".
that existence can be established independently of perception, contradictory to Berkeley's claim.

③ Separation yet necessary relation



→ If there If "being perceived" "To be" "To be perceived".
is not contained in "being", it
becomes a synthetic statement which can't be
necessarily true.

→ If it is contained, it becomes an analytic statement, which again becomes a tautology.

Moore's metaphysical critique

Q.1

→ Moore says that existence is independent of perception. The existence of relation between entities (like blue & green) is real & external, not merely a mental construct.

Critical estimate

→ Moore mistakes Berkeley for a subjective idealist but he was an objective idealist who accepted God as eternal perceiver.

→ Hegel & Plato are also idealist who don't depend on "Ese est percipi".

8.5 → NT Stace argued that just as idealism is unproven, realism is also unproven - one can never establish existence of object as it would require transcending our consciousness.

Thus, both realists & idealists are successful in refuting each other's position but fail to establish their own.

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Q.1 ③) Analyze why there is a radical shift ...

Early Wittgenstein in his "Tractatus" subscribed to picture theory of meaning, while later Wittgenstein in his "Philosophical Investigations" shifted to use theory.

Early v. later Wittgenstein

Early

→ Picture theory - a proposition is meaningful only if it depicts possible state of affairs

⇒ there is one-to-one correspondence between reality & language.

Later

→ Use theory - meaning of a word lies in its shared use in a specific language game.

"Don't look for meaning, look for use".

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→ Function of language is only to describe facts.

→ Words have fixed meaning.

→ Language must map logical form of the world & thus solve philosophical problems.

→ Meaning assignment is a mental act.

→ Metaphysics, ethics, aesthetics are nonsensical & can only be shown

→ Multifaceted functions - commanding, joking, storytelling, praying, etc.

→ No fixed meaning of words - meaning is context-driven and fluid.

→ Analogy of family resemblance.

→ Philosophical problems arise due to linguistic confusions. Philosophy should clarify the misuse of language.

→ Meaning arises through public use.

→ Metaphysics & ethics have a context-specific meaning.

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Reasons for radical shift

→ Later analysts argue that the "quasi-mystical" distinction of saying vs. showing in early Wittgenstein formed a prelude to his Philo-sophical investigations.

→ His admission that picture theory itself cannot be said but only be shown and that it forms the limits of language hints towards this.

→ He famously quoted that :

"One who truly understands me will find my statements to be nonsensical - he must, so to speak, throw away the ladder".

Thus, picture theory of meaning failed to explain public use of language & restricted philosophy to a narrow domain detached from lived realities, which forced Wittgenstein to shift to use theory.

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Criticism

Private language

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④a) Discuss the necessity for accepting different types of verification...

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Logical positivists were neo-empiricists originating in the Vienna circle of 1920s. Their twofold aim was the logical analysis of language and elimination of metaphysics.

Verification theory

→ logical positivists considered only those statements as meaningful whose truth value can be empirically or logically verified:

1) Analytic statements - validity is independent of sense experience.

⇒ Tautologies - (e.g.) " $2 + 2 = 4$ "

⇒ Contradictions - (e.g.) "Red rose is white".

2) Synthetic statements - validity depends on sense experience, (e.g.) "board is white".

Types of verification

→ AJ Ayer in his "Language, Truth, Logic" classified verification into 3 groups:

① Direct & indirect — direct verification when an observation is directly verifiable via senses,

(e.g.) "it is raining".

⇒ Camap argued that in science we are also bound to accept indirect verification based on deductions from experiments.

(e.g.) "when it rains, pot gets filled with water".

→ Hence, indirect verification is accepted to make room for inferential knowledge in science.

② Practical & theoretical — practical verification when a proposition can be immediately verified by sense experience, (e.g.) "water is hot".

Theoretical verification is when there is a

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possibility of verification in the future.

(e.g.) "There is water on mars".

→ Thus, Ayer accepts theoretical verification to make room for future scientific discoveries.

③ Strong & weak - strong verification when the truth or falsity can be conclusively determined, (e.g.) "there is a table in the room".

Weak verification is when the proposition can be verified in a probable sense, (e.g.)

"All metals expand on heating".

→ Schillick only accepted strong verification, but Ayer accepted weak verification to make room for universal laws of science.

Critical estimate

① Self-refuting - verification theory itself is neither analytic nor synthetic and thus

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meaningless by its own standard.

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② Karl Popper proposed falsifiability as a more scientific criterion than verification.

③ Thomas Kuhn argued that not all scientific truths are verifiable in isolation. Science progresses through "paradigm shifts".

④ Russell claimed that some scientific statements are neither analytic nor empirically verifiable.

(e.g.) "Explosion of Hydrogen bomb will destroy all of humanity".

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⑤ Verification theory disregards pragmatic & emotive value of aesthetic & ethical statements.

⑥ Passmore - if you allow physics through the front door of verification, metaphysics creeps in through back door.

Thus, verification theory fails to eliminate metaphysics.

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(4) b) Comparative study of essential views of Russell's...

While both Russell & early Wittgenstein shared a common concern to relate logical structure of language and reality, their approaches differed significantly.

Logical atomism of Russell

→ World is composed of discrete atomic facts, which are mirrored in atomic propositions.

Thus, Logical structure of language = logical structure of reality

(e.g.) Bat (particular) is (relation) on the mat.

Picture theory of meaning (Tractatus)

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→ World is a totality of atomic facts & language that of elementary propositions.

→ ~~But~~ unlike Russell, Wittgenstein doesn't rely on direct reference or acquaintance.

Universal facts

→ Russell accepts them for proper validation of universal propositions.

⇒ (e.g.) "All men are mortal" cannot be reduced to a series of atomic facts like "A is mortal", "B is mortal"...

Shorten explanation of each points

⇒ Without universal facts, scientific & logical knowledge becomes impossible.

→ But Wittgenstein rejects universal facts.

Universal propositions are molecular propositions & truth functions of atomic facts.

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Negative facts

Need more points -intentionality

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→ Russell accepts them to explain negative propositions, (e.g) "Socrates is not alive". They cannot be justified using positive facts alone. ⇒ they uphold the law of excluded middle.

→ But Wittgenstein rejects them & treats negation as a logical operation, not an ontological entity. He criticized Russell for violating the Ockham's Razor.

Similarities-ideal language philosophers

Russell's position is thus comparable to Kumarila who accepted Abhava & Samanya as distinct categories, while Wittgenstein's position is comparable to Prabhakara.

Q.1

④) Analyze how neo-empiricist position is rooted in Hume's scepticism.

Neoempiricists like Logical Positivists, Russell, Early Wittgenstein, etc. built their philosophies based on Hume's rejection of knowledge proper, and also Humean atomism.

Hume's scepticism

→ Hume classified knowledge into 2 categories:

1) Knowledge of relation of ideas - ^{validated} known a priori, and found in maths & logic.

⇒ It is universal & certain but not factual.

2) Knowledge of matter of fact - it is a posteriori and found through sense experience.

(e.g.) "board is white".

⇒ It is factual but not universal & certain.

→ One can never find knowledge proper which is

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universal, certain & factual at the same time.

→ He also reduced all sense experience to ideas & impressions, denying the existence of matter, self, God.

Influence on neo-empiricist position

→ The analytic-synthetic dichotomy is inspired by Hume's categorization:

⇒ Analytic knowledge is whose origin is through sense experience but validation is independent of sense experience, (e.g.) " $2+2=4$ ".

⇒ Synthetic knowledge is whose origin & validation both are via sense experience, (e.g.) "board is white".

⇒ Only analytic & synthetic propositions are meaningful — religious, ethical, aesthetic statements are nonsensical.

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→ Russell's neutral monism is also inspired by Humean atomism - Russell reduces all experience to sense data which is hard data.

⇒ Object, self are logical constructions of hard data, and are called soft data.

However, other neoempiricists like Moore who are direct realists accept matter & self based on commonsense. Rejection of metaphysics

Also, Quine rejected the analytic - synthetic dichotomy & also the Humean atomism or reductionism. He treated analytic & synthetic knowledge as a part of same continuum, with varying degrees of linguistic & factual content.

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Deviation from Hume's

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⑤ a) Relevance of Existentialist thoughts ...

Existentialism was a 20th century movement originating in continental Europe, centered around themes of subjectivity, freedom, responsibility, and authenticity.

Core ideas of existentialism

① Kierkegaard

↳ "Truth is subjectivity" — one must create his own values based on lived experience and individual choice, transcending external norms.

↳ "Leap of faith" — a non-rational commitment to the Absolute (God), beyond societal morality.

↳ "Objectivity is untruth" — excessive reliance on reason alienates us from authentic existence.

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and mass society dilutes individuality.

② Sartre

↳ "Man is condemned to be free" — freedom is both a privilege & a burden — it is inescapable. One must take responsibility for oneself & whole of humanity, which creates angst.

↳ "Being-for-itself" (pour soi) — Sartre's man is self-creating and transcends one's facticity (birth, religion), becoming who he chooses.

↳ Bad Faith — arises when one flees from responsibility, seeking external validation, living under the "gaze of others".

③ Heidegger

↳ "Temporality" — Heidegger's man is Dasein (being there), living by his own choice.

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and by his own "felt time". He lives by projecting himself in the future (Dread).

↳ Mortality - Dasein is aware of his mortality & lives in constant anticipation of it, taking ownership of his choices.

Relevance today

- ① Rise of mass consumer society dilutes individuality and subjectivity, and creates an inauthentic existence filled with existential despair.
- ② Post-industrial material comfort has induced a "forgetfulness of being" - people often forget that they are mortal, procrastinating their choices & dreams, and end up living a life full of regrets.
- ③ Spiritual & meaning crisis - rising depression, suicides, anxiety despite technological progress resonates with Kierkegaard's caution that

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~~Science~~ science can never create purpose - one must build an intense personal relation with the Absolute (God).

④ Democracies also often lead to crowd tendencies, restricting individual choice & freedom. One must ~~thus~~ constantly self-create & self-revise one's choices.

⑤ Rise of religious fundamentalism & institutionalism leads to bad faith. One must conform to these institutions in order to survive and "wear a mask" everyday, resulting in inauthentic existence. Integrate with theory

Thus, existentialism as a stream of humanist thought remains relevant in this post-modern neo-liberal world filled with angst & despair. Criticism

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⑤ b) Is Husserl's phenomenology more of a meditation...

Husserl in his theory of phenomenology deals with the intentionality or "aboutness" of consciousness and says that every act of consciousness is directed towards an intentional object.

More of a meditation than a philosophy

- Russell says that every thought implies an object, (e.g.) "desire of water" or "fear of darkness".
- In this context he differentiates:
 - Noesis - the act of consciousness (desiring, feeling)
 - Noema - the object of consciousness.
- Bracketing - Husserl used bracketing to

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understand the essence of things in their purest form without any presuppositions, known through intuition.

⇒ This is comparable to the "Sākshibhāva" in Indian Upanishadic tradition, wherein one observes one's conscious act as a "neutral witness".

→ Husserl says that consciousness is polluted by naturalistic & psychological pollutants, which are removed through:

- Epoché - getting rid of external pollutions & detachment of self from things.

- Reduction - getting rid of internal psychological attitudes

↳ It is of 3 types

- Phenomenological - freeing consciousness from mental states
- Transcendental - transforming subjective consciousness into objective nature
- Eidetic - understanding universality

~~Q.1~~ of consciousness.

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→ This process is comparable to Cittavirtirrodha and removal of Klehas in the Yogic meditative tradition.

→ After bracketing, pure phenomena is constituted.

~~Husserl's~~ phenomenology had a great influence on Heidegger's "Being & Time" & Sartre's notion of authenticity and "Being-for-itself".

Why not a mediation

Criticism

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Q.1 ⑤ c) Critically examine Hegel's God.

Hegel envisioned God as the Absolute Spirit, whose progressive unfolding propels history forward.

Hegel identified opposing forces in history, whose contradictions lead to reconciliation into a higher unity.

e.g. Master-slave in Greek polis or Lord-serf in feudal societies.

⇒ These are antagonistic & yet mutually dependent.

⇒ Thus, each stage of reality (thesis) has a contradicting antithesis, which are reconciled in a synthesis.

e.g. Being + Nonbeing → Becoming

Law	+ →	<u>Ethics</u>
Morals		

Hegel's God — "Real is rational & rational is real"

- Hegel argued that the spirit progressively unfolds into higher & more self-conscious states.
- The Zeitgeist (spirit of the time) reflects the degree of self-consciousness the Absolute Spirit has achieved. This dialectic is not only historical, but also ontological, as [thought = reality].
- Hegel's absolute is not static, but a dynamic process evolving teleologically towards self-realization.
- ⇒ This is comparable to Sri Aurobindo's teleological evolution of spirit or Ramaniya's concrete monism (Saguna Brahman),

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→ The State is the highest manifestation of the spirit for Hegel, representing the synthesis of liberty & collective good.

Critical estimate

- Hegel's glorification of the State influenced totalitarian regimes like Nazism.
 - Moore considers it speculative metaphysics lacking scientific rigour.
 - Hegel's dialectic is also very Eurocentric, ignoring Eastern or indigenous traditions.
 - Marx argued that Hegel stood dialectics on its "head". - it is the material reality that shapes consciousness & not the other way around.
 - Kierkegaard argued that Hegel's rationalism sacrifices individual subjectivity.
- However, Hegel made a commendable attempt to unify history, philosophy, theology & sociology.

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