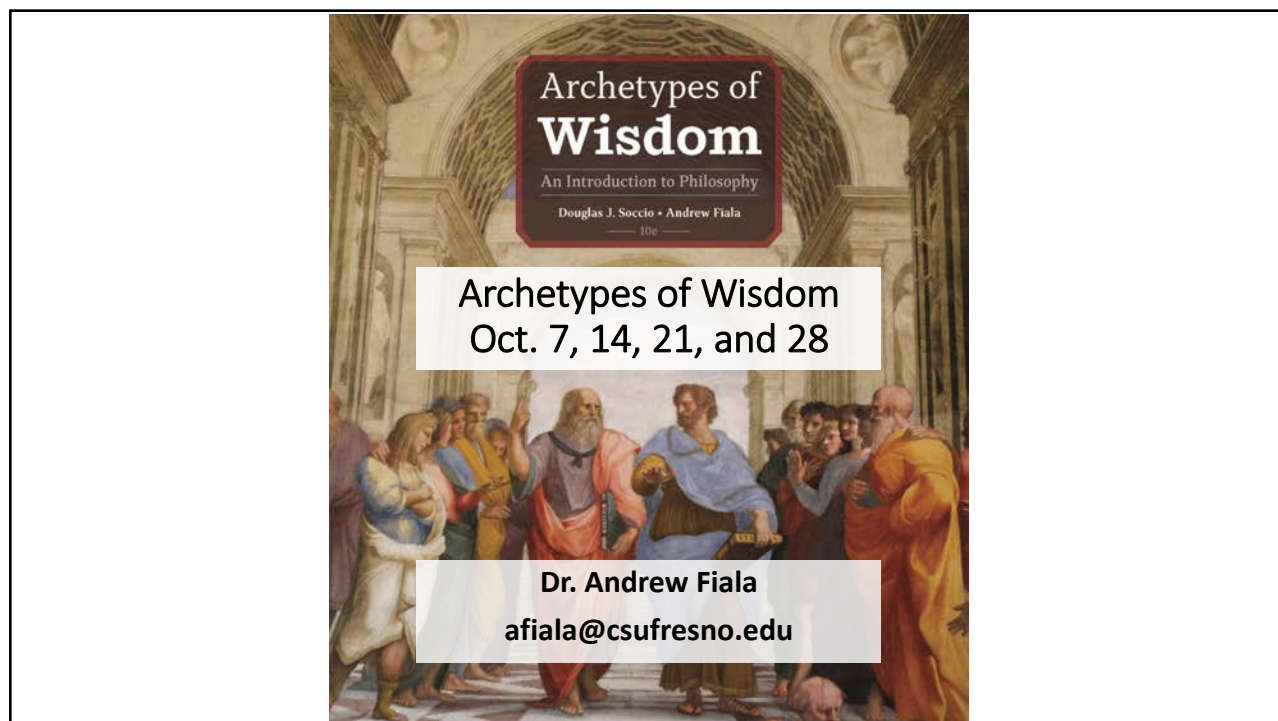
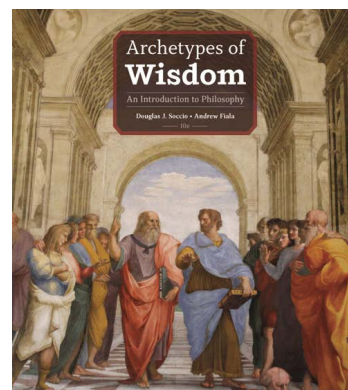




1

Course Plan

- October 7
 - Classical Archetypes
- October 14
 - Stoicism, Medieval, Modern Archetypes
- October 21
 - Existential and Post-Modern Archetypes
- October 28
 - Philosophy as a way of life



2

Part 1: Classical Archetypes

1. Asian Sages: Lao-tzu, Confucius, and Buddha
2. The Presocratic: Sophos
3. The Sophist: Protagoras
4. The Wise Man: Socrates
5. The Philosopher-King: Plato
6. The Naturalist: Aristotle
7. The Stoics: Epictetus and Marcus
8. The Scholar: Thomas Aquinas

Part 2: Modern Archetypes

9. The Rationalist: Descartes

10. The Skeptic: Hume

11. The Formalist: Kant

12. The Utilitarian: Mill

13. The Materialist: Marx

Part 3: Existential and Postmodern Archetypes

14. The Existentialist: Kierkegaard

15. The Pragmatist: James

16. The Anti-Philosopher: Nietzsche

17. The Interpreters: Wittgenstein and Heidegger

18. Philosophy as a Way of Life

3

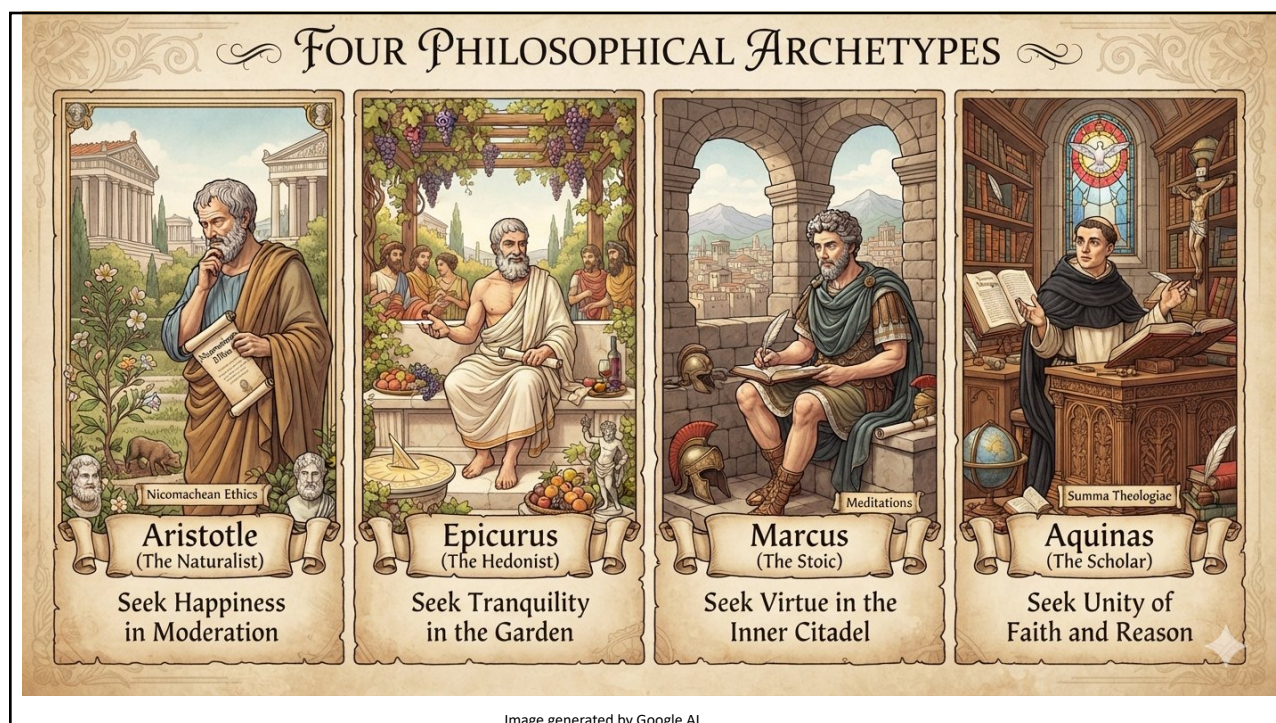


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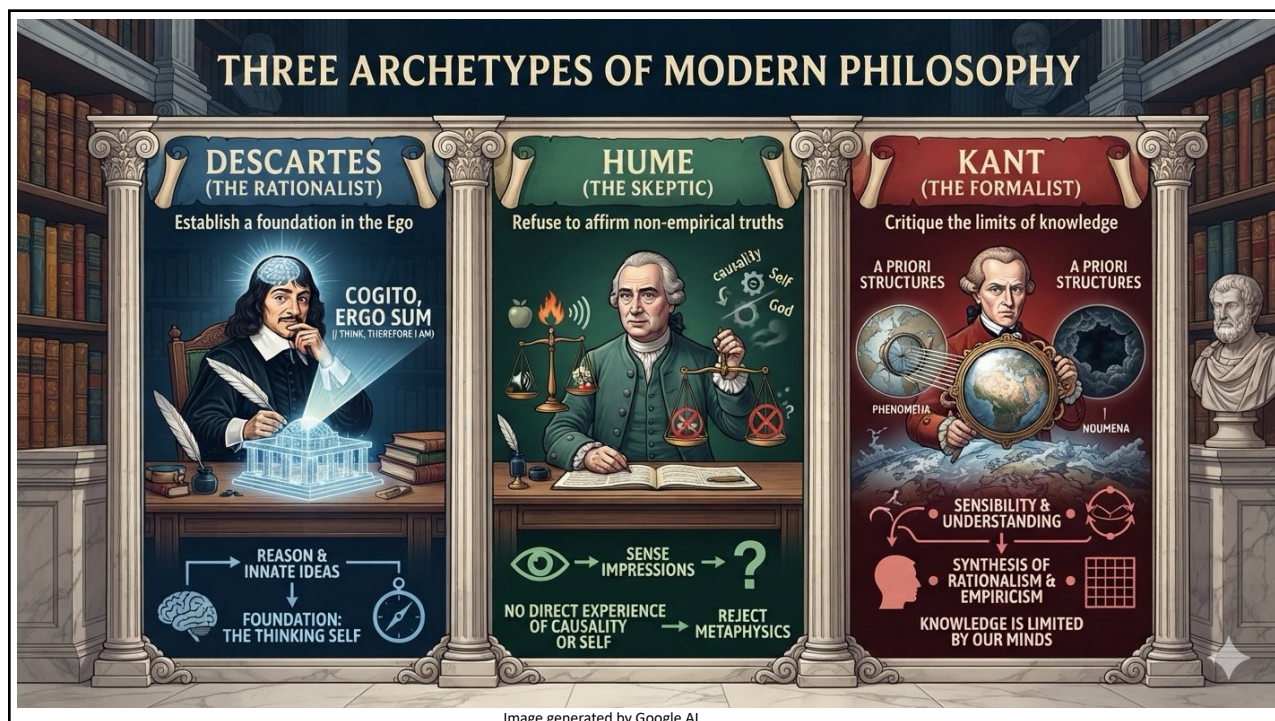
The Archetypes for today

- Aristotle (The Naturalist): Seek Happiness in Moderation
- Epicurus (The Hedonist): Seek Tranquility in the Garden
- Marcus (The Stoic): Seek Virtue in the Inner Citadel
- Aquinas (The Scholar): Seek Unity of Faith and Reason
- Descartes (The Rationalist): Establish a foundation in the Ego
- Hume (The Skeptic): Refuse to affirm non-empirical truths
- Kant (The Formalist): Critique the limits of knowledge

5



6

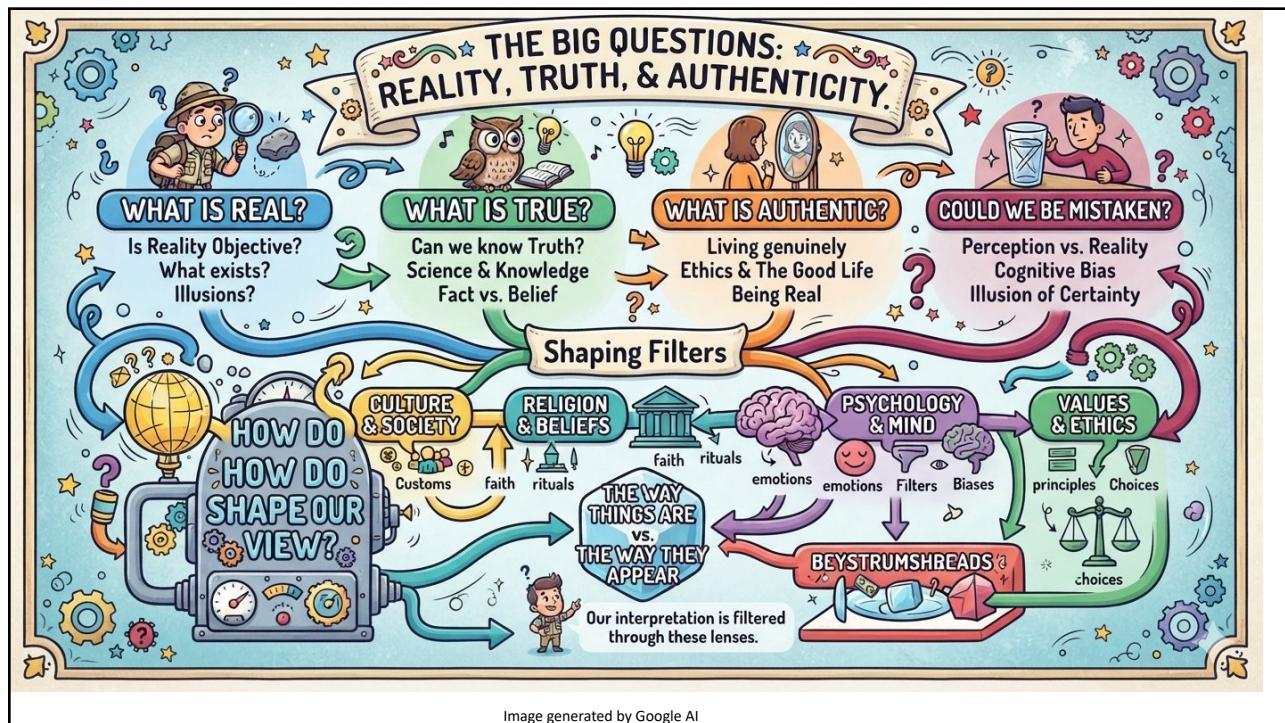


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Preliminary Discussion

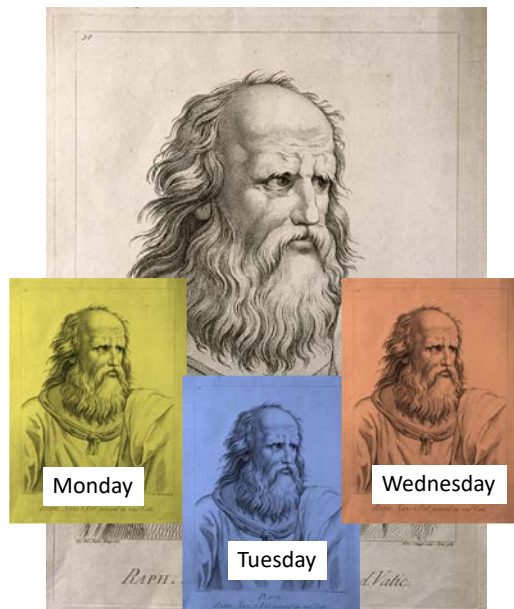
- What is real? What is true? What is authentic?
- Can we know the truth about the world, the self, ethics, and the good life?
- Could we be mistaken about the nature of reality?
- How much do culture, religion, psychology, and our values contribute to the way things are (or the way they appear to be)?

8



9

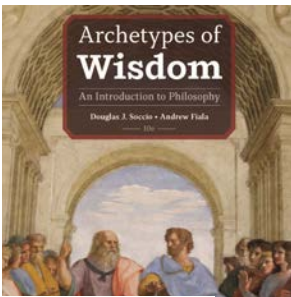
Platonic Idea/Form = Unity behind, beyond, or above Appearances



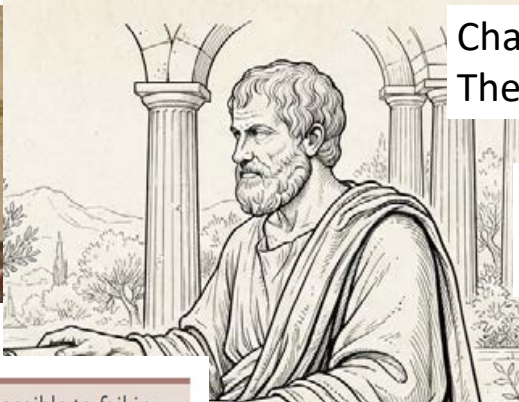
Beauty itself and good itself and all the things that we thereby set down as many... we set down according to a single form of each, believing that there is but one, and call it "the being" of each.



10



Archetypes of Wisdom
An Introduction to Philosophy
Douglas J. Soccio • Andrew Fiala



Chapter 6

The Naturalist: Aristotle

The wise man (Sophos) is the happiest of men and most beloved by the gods.

—Aristotle

It is possible to fail in many ways... while to succeed is possible only in one way (for which reason also one is easy and the other difficult—to miss the mark easy, to hit it difficult).

— Aristotle

In all things of nature there is something of the marvelous.

— Aristotle

sophrosyne

Wisdom as moderation; hitting the mark; quality of finding the mean between excess and deficiency.

naturalism

The belief that reality consists of the natural world; denial of the existence of a separate supernatural order of reality; belief that nature follows orderly, discoverable laws.

11

Aristotle: Bringing Philosophy “down to earth”

- Socrates often only asked questions, without providing the answers; and Plato often spoke in metaphors and allegories (such as the allegory of the cave) that sometimes seemed like flights of the imagination.
- Aristotle was, in a sense, more down to earth. He wanted systematic answers to philosophical questions. He believed there was a natural development of the psyche or soul; and he thought that there was an inner essence or goal that helped explain that development.
- In Aristotle’s view, human beings share a common nature that makes it possible to identify the general outline of a good life.

1. Is a systematic approach to wisdom necessary, important, good—and possible?
2. Is the world (self/society) a *cosmos*, a rational system, that can be known or understood?
3. Is Aristotle’s systematic approach better than Socrates (or other archetypes we’ve studied)?

Discuss: ‘The world is a rational system knowable by philosophy.’

12

Aristotelian System Thinking: *Physics* and *Metaphysics*

Entelechy: inner potential waiting to be actualized

Hylomorphism: Form in Matter – Things are “formed matter”

Prime (unformed) matter; and the prime (unmoved) mover

- Four elements, plus “the ether”
- Potentiality waiting to be “enformed” according to some *telos*
- Behind these is unformed or “prime matter”
- Put in motion by a “prime mover”

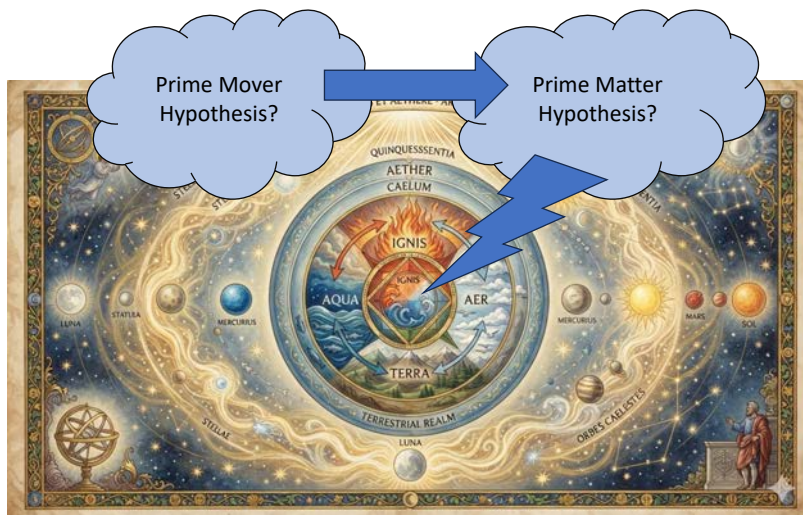


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13

Aristotle's “natural” system of ethics

Eudaimonia (happiness, flourishing) → Virtue (*arete*)

Sophrosyne (moderation)

- Eudaimonia implies being really alive rather than just existing: fully aware, vital, alert. This is more than being free of cares or worries. Rather, eudaimonia implies exhilaration—great suffering and great joy, great passions. It implies a full life, not a pinched, restricted one.

eudaimonia

Often translated as “happiness”; term Aristotle used to refer to fully realized existence; state of being fully aware, vital, alert.

It is possible to fail in many ways... while to succeed is possible only in one way (for which reason also one is easy and the other difficult—to miss the mark easy, to hit it difficult).

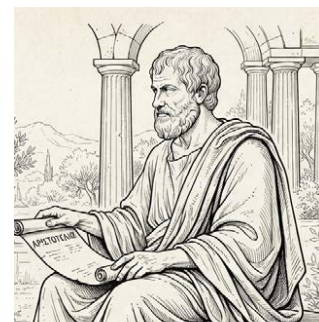
— Aristotle

sophrosyne

Wisdom as moderation; hitting the mark; quality of finding the mean between excess and deficiency.

The happy man lives well and does well; for we have practically defined happiness as a sort of good life and good action.

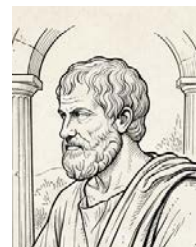
— Aristotle



14

Philosopher is happiest and 'dearest to the gods'

- *He who exercises his reason and cultivates it seems to be both in the best state of mind and most dear to the gods. For if the gods have any care for human affairs, as they are thought to have, it would be reasonable both that they should delight in that which was best and most akin to them (i.e. reason) and that they should reward those who love and honor this most.*
- *And that all these attributes belong most of all to the philosopher is manifest. He, therefore, is the dearest to the gods. And he who is that will presumably be also the happiest; so that in this way too the philosopher will more than any other be happy.*
 - Aristotle, *Nicomachean Ethics*, Book X



15

7

The Stoics: Epictetus and Marcus Aurelius

Stoicism
A philosophy that counsels self-control, detachment, and acceptance of one's fate as identified by the objective use of reason.

Stoic
An individual who attempts to live according to Stoic doctrine.

Epictetus
d. 135 CE

Marcus Aurelius
121-180 CE

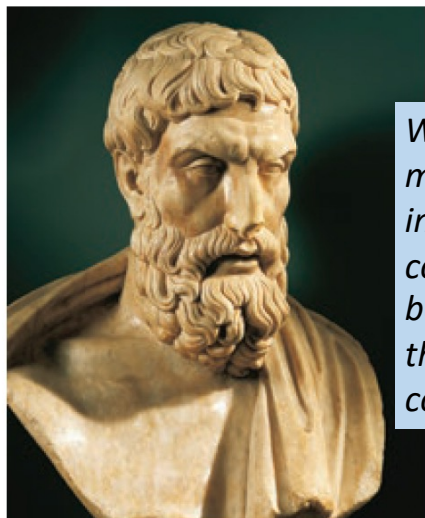
Let others practice lawsuits, others study problems, others syllogisms; here you practice how to die, how to be enchained, how to be racked, how to be exiled.

— Epictetus

Everything that happens is as normal and expected as the spring rose or the summer fruit; this is true of sickness, death, slander, intrigue, and all the other things that delight or trouble foolish men.

— Marcus Aurelius

16



Epicurus (340-270 BCE): 'Hedonism'

When I say that pleasure is the goal of living I do not mean the pleasures of libertines or the pleasures inherent in positive enjoyment... I mean, on the contrary, the pleasure that consists in freedom from bodily pain and mental agitation. The pleasant life is not the product of one drinking party after another... On the contrary, it is the result of sober thinking.

Epicurus said, "We must not make a pretense of doing philosophy, but really do it; for what we need is not the semblance of health but real health."

Fourfold Remedy

- Don't fear the gods
- Don't fear death
- Pain is easy to endure
- Pleasure is easy to obtain

17

Stoicism: Diogenes' Cynicism as Stoic Ideal



Diogenes of Sinope
d. 323 BCE

Epictetus on "the true Cynic"

My wretched body is nothing to me, its parts are nothing to me. Death? Let it come when it will, whether to my whole body or part of it. Exile? Can one be sent into exile beyond the Universe? One cannot. Wherever I go, there is the sun, there is the moon, there are the stars... The true Cynic when he has ordered himself thus must know that he is sent as a messenger from God to men concerning things good and evil, to show them that they have gone astray and are seeking the true nature of good and evil where it is not to be found.

--Epictetus, *Discourses*

Plato winces when I track dust across his rugs: he knows that I'm walking on his vanity.

— Diogenes

Cynic

An individual who lives an austere, unconventional life based on Cynic doctrine.

18

Stoicism: Develop Virtue; Live in Accord with Nature

- The caricature of a Cynic is of a kind of anarchist free spirit who believes in nothing. But the Stoics believed in something:
- Nature governed by reason → natural law
- Live in accord with nature → virtue
- Fate/Nature/God
- Virtue/Freedom/Soul
- The Inner Citadel



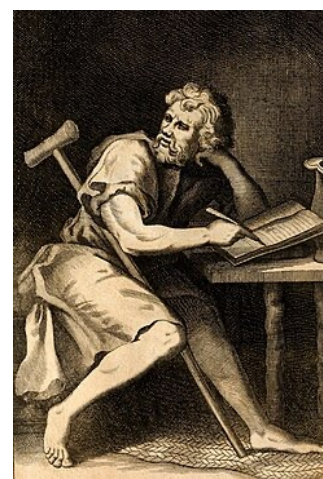
Everything that happens is as normal and expected as the spring rose or the summer fruit; this is true of sickness, death, slander, intrigue, and all the other things that delight or trouble foolish men.

— Marcus Aurelius

19

Epictetus: God/Fate/Nature gave you a role, play it well

- *Remember that thou art an actor in a play, of such a kind as the author may choose: if short, a short one; if long, a long one: if he wishes you to act the part of a poor man, see that you act the part naturally: if the part of a lame man, of a magistrate, of a private person (do the same). For this is your duty, to act well the part that was given to you; but to select the part belongs to another.*



20

The highest perfection of human life consists in the mind of man being detached from other things and fixed on God.

—Thomas Aquinas

Now, among the inquiries that we must undertake concerning God in Himself, we must set down in the beginning that whereby His Existence is demonstrated, as the necessary foundation of the whole work. For, if we do not demonstrate that God exists, all consideration of divine things is necessarily suppressed.

— Thomas Aquinas



8

The Scholar:
Thomas Aquinas

Three things are necessary for the salvation of man:

- to know what he ought to believe;
- to know what he ought to desire;
- and to know what he ought to do.

Aquinas, *Explanation of the Ten Commandments*

21

The Theologian → The Scholar
Athens AND Jerusalem (and Islam and Judaism)

Tertullian (155–220 CE): “What has Athens to do with Jerusalem?”



Tertullian
155 CE –220 CE

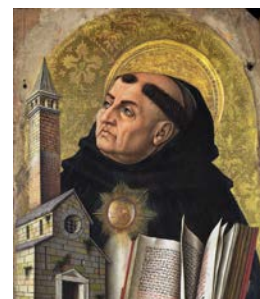
Archetype of The Theologian: person who applies logos, logic, or reason to God.

Thomas Aquinas (1225-1274): “The Scholar.”

His heroic effort aimed to weave together knowledge found in multiple traditions, including in what was being taught by Islamic and Jewish philosophers and theologians, who were themselves studying the ancient Greek texts.

The task was to synthesize the rationalistic and scientific teachings of the philosophers with the metaphysical and religious ideas found in Christian texts and tradition.

He wanted to understand the unity of faith and reason.



Thomas Aquinas
1225-1274

22

Some Medieval Sources

- Plotinus (Neo-Platonism) (205 CE–270 CE): Alexandria, Persia, Rome
 - Universe as an “emanation” of the divine oneness.
 - No “son” of God or savior→ Philosophy is the path to salvation
- Augustine (354–430 CE): North Africa, Rome
 - Reject Epicureanism and Stoicism; Integrated Platonism into Christian theology
 - Ex. Evil is a privation (a lack of God/being)
- Avicenna (Ibn Sina) (980–1037): Persia
 - *Goal of summa philosophica*—summation of all philosophical knowledge
 - God as a necessary being
- Averroes (Ibn Rushd) (1126–1198): Iberia
 - God as pure mind, apart from the world vs. Interaction with the world
 - Double Truth: religion—God interacting; philosophy—pure God
- Maimonides (1138–1204): Iberia, Egypt
 - *Via negativa*, the path of negation
 - God is completely other

23

Aquinas “double truth” of faith and reason

There is then a twofold sort of truth in things divine for the wise man to study: one that can be attained by rational enquiry, another that transcends all the industry of reason. This truth of things divine I do not call twofold on the part of God, who is one simple Truth, but on the part of our knowledge, as our cognitive faculty has different aptitudes for the knowledge of divine things.
 --Aquinas, *Summa Contra Gentiles*

The scholar’s task was to show how these two aspects of knowledge could be united in a system based on the oneness of truth, as grounded in the unity of God.

24

Aquinas's Five Ways of Proving God's Existence

1. Argument from Motion
2. Argument from Cause (cosmological)
3. Argument from Necessity (ontological)
4. Argument from Gradation
5. Argument from Design (teleological)

The Law teaches that the universe was invented and created by God, and that it did not come into being by chance or by itself.

—Ibn Rushd

teleological argument

Also called the argument from design, a widely known argument for the existence of God that claims that the universe manifests order and purpose that can only be the result of a conscious intelligence (God); Aristotelian argument that forms the basis for the fifth of Aquinas's Five Ways.

cosmological argument

From the Greek word *kosmos*, meaning "world," "universe," or "orderly structure"; argument for the existence of God that because it is impossible for any natural thing to be the complete and sufficient source of its own existence, there must be an Uncaused Cause capable of imparting existence to all other things; Aristotelian argument that forms the basis for the second of Aquinas's Five Ways.

25

ST. THOMAS AQUINAS' FIVE WAYS TO PROVE GOD'S EXISTENCE

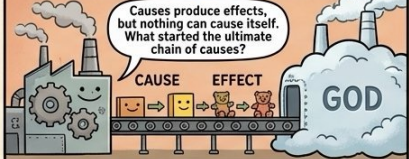
**1. MOTION
THE UNMOVED MOVER**



Everything in motion is moved by something else! But what moved the very first thing?

This chain of motion needs an original, unchanging source: **THE FIRST MOVER.**

**2. EFFICIENT CAUSE
THE UNCAUSED CAUSE**



Causes produce effects, but nothing can cause itself. What started the ultimate chain of causes?

CAUSE → EFFECT

There must be an initial, uncaused power: **THE FIRST EFFICIENT CAUSE.**

**3. CONTINGENCY
THE NECESSARY BEING**



Since things *do* exist, there must be one indestructible force that *must* always exist to hold everything up: **THE NECESSARY BEING.**

**4. DEGREE
THE ULTIMATE STANDARD**

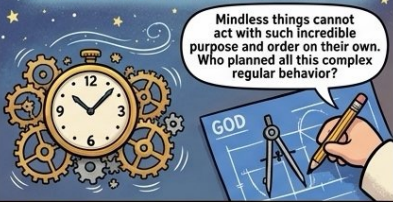


How can we judge 'more' or 'less' perfection without a complete, absolute maximum?

LESS GOOD → MORE GOOD → PERFECTLY GOOD!

Our concept of degrees requires a supreme example: **THE MAXIMUM STANDARD OF ALL PERFECTION.**

**5. DESIGN
THE INTELLIGENT DESIGNER**



Mindless things cannot act with such incredible purpose and order on their own. Who planned all this complex regular behavior?

Nature follows patterns and purpose that suggest a master plan: **AN INTELLIGENT DESIGNER.**

AQUINAS USES OBSERVABLE REASON TO FIND FAITH.

26

Cosmological Argument

In the world of sensible things we find there is an order of efficient causes. Now in efficient causes it is not possible to go on to infinity, because in all efficient causes following in order, the first is the cause of the intermediate cause, and the intermediate is the cause of the ultimate cause, whether the intermediate cause be several, or one only. Now to take away the cause is to take away the effect. Therefore, if there be no first cause among efficient causes, there will be no ultimate, nor any intermediate, cause. . . . Therefore, it is necessary to admit a first efficient cause, to which everyone gives the name God.

--Thomas Aquinas, *Summa Theologica*

Philosophical Query

Think carefully about the cosmological argument. Is Thomas's reasoning sound? Are you comfortable with the possibility that there is no "first cause"? If there isn't, can we explain the existence of the universe at all? Discuss.

27

Problem of Evil and Free Will Theodicy

- According to Thomas, God could not have fully manifested His nature if He had created a universe of limited choices in which we were forced to love Him and do His will. God, Thomas says, is worthy of love freely given. If we had no choice but to love God, it would no longer be love. It would not be worthy of God. Besides, love under coercion is one of those contradictions Thomas said could not exist. Therefore, since God chose to create a universe in which we could love, He had to give us the freedom necessary for love. "Freedom" that prohibits certain choices is not freedom; it is another contradiction.
- This, then, is Thomas's solution to the problem of evil: Though God did not deliberately will evil, He willed the real possibility of evil: Evil must always be possible when love and goodness are free choices. God wills the good of the whole universe. From the standpoint of the whole, a universe containing free moral choices is better than a restricted universe without love and responsibility. We are more like God with freedom than without it.

problem of evil

If God can prevent the suffering of the innocent yet chooses not to, He is not good. If God chooses to prevent the suffering but cannot, He is not omnipotent. If God cannot recognize the suffering of the innocent, He is not wise.

28

Renaissance, Reformation, Modernity Dare to be Wise (*sapere aude*)

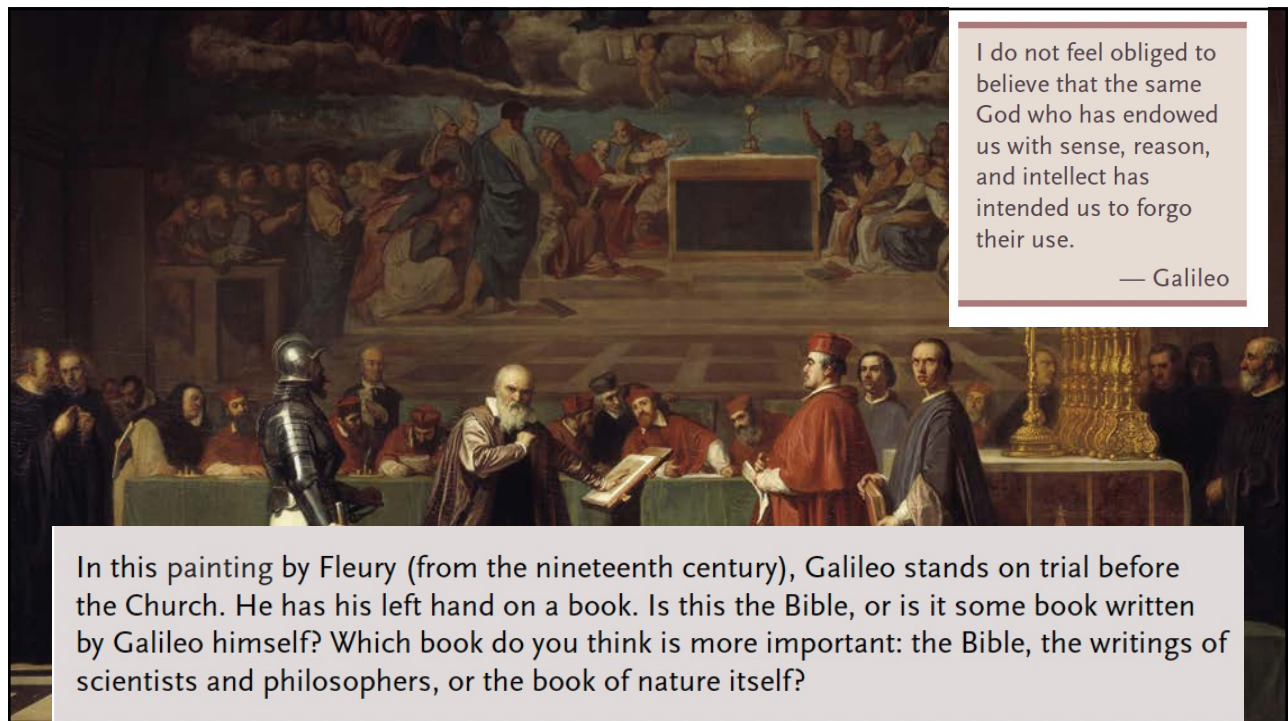


- Scientific Method
- Critique of Accepted Wisdom
- Copernican Revolution
- Galileo and the Inquisition
- Rationalism
- Empiricism
- Skepticism
- Enlightenment

Sapere aude!—Dare to reason! Have the courage to use your own minds!—is the motto of the enlightenment. . . . If I have a book which understands for me, a pastor who has a conscience for me, a doctor who decides my diet, I need not trouble myself. If I am willing to pay, I need not think. Others will do it for me.

— Immanuel Kant

29

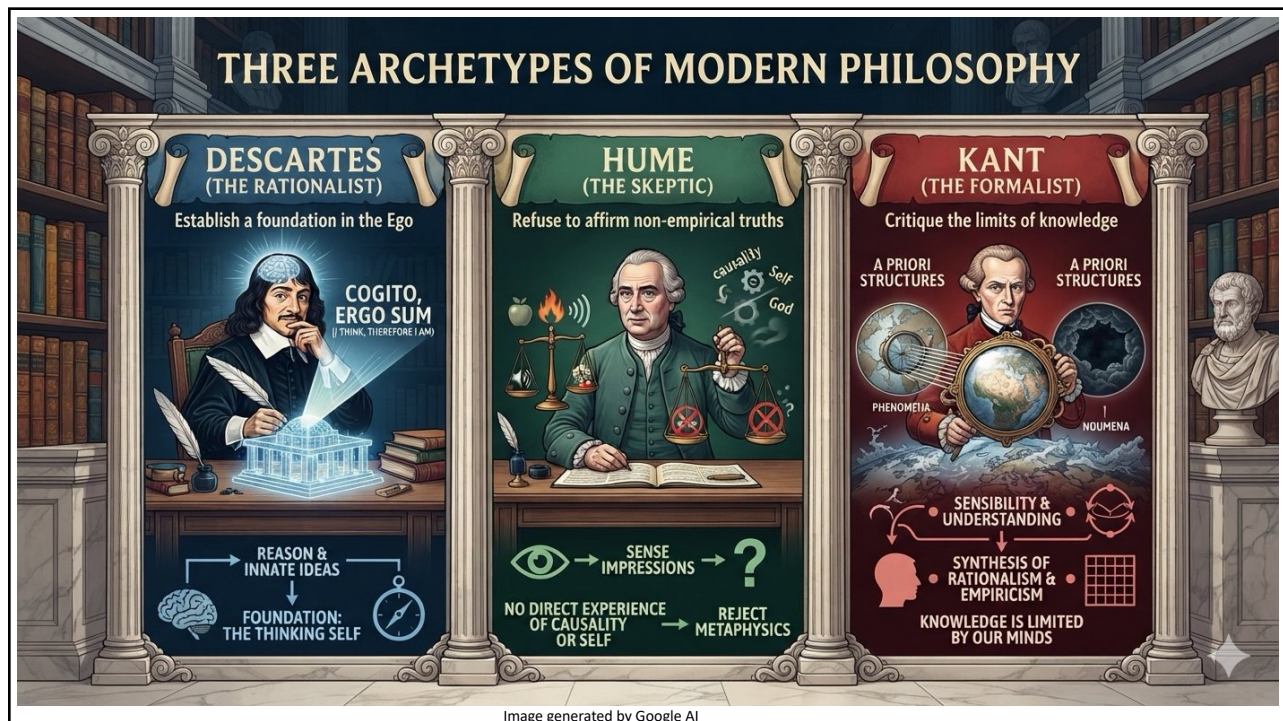


I do not feel obliged to believe that the same God who has endowed us with sense, reason, and intellect has intended us to forgo their use.

— Galileo

In this painting by Fleury (from the nineteenth century), Galileo stands on trial before the Church. He has his left hand on a book. Is this the Bible, or is it some book written by Galileo himself? Which book do you think is more important: the Bible, the writings of scientists and philosophers, or the book of nature itself?

30



31

9

The Rationalist:
René Descartes

To live without philosophizing is in truth the same as keeping the eyes closed without attempting to open them; and the pleasure of seeing all that sight discloses is not to be compared with the satisfaction afforded by the discoveries of philosophy.

— Descartes

But what then am I?
A thing which thinks.
— René Descartes

Descartes
1596-1650

32

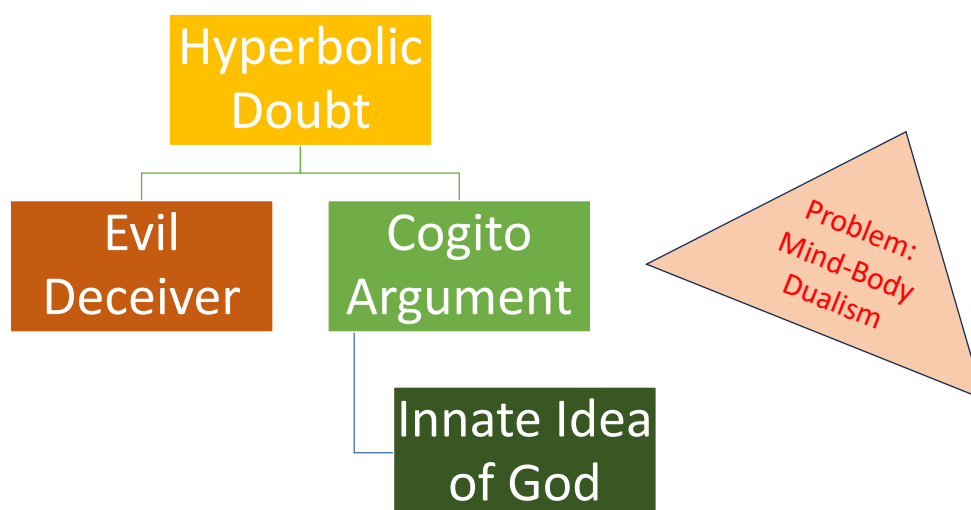
Descartes: Modern Rationalist

- René Descartes stands not only as the father of modern philosophy but also as the original archetype of the modern rationalist:
- He boldly relied on the disciplined **use of his own reason**
- He refused to accept as true anything that did not square with what he had personally verified as true; he exalted the thinking, conscious self as the foundation of all certainty.



33

Descartes Problem and Solution



34

Descartes' *Meditations on First Philosophy* (1641)
The Evil Genius/Deceiver

I shall then suppose, not that God who is supremely good and the fountain of truth, but some evil genius not less powerful than deceitful, has employed his whole energies in deceiving me; I shall consider that the heavens, the earth, colours, figures, sound, and all other external things are nought but the illusions and dreams of which this genius has availed himself in order to lay traps for my credulity; I shall consider myself as having no hands, no eyes, no flesh, no blood, nor any senses, yet falsely believing myself to possess all these things; I shall remain obstinately attached to this idea, and if by this means it is not in my power to arrive at the knowledge of any truth, I may at least do what is in my power [i.e., suspend my judgment], and with firm purpose avoid giving credence to any false thing, or being imposed upon by this arch deceiver, however powerful and deceptive he may be.

35

Descartes' *Meditations on First Philosophy* (1641)
Cogito ergo sum

I myself must exist...

since I persuaded myself of something or merely because I thought of something. But what if there is some deceiver or other, very powerful and very cunning, who ever employs his ingenuity in deceiving me?

Then without doubt I exist also if he deceives me, and let him deceive me as much as he will, he can never cause me to be nothing so long as I think that I am something. So that after having reflected well and carefully examined all things, we must come to the definite conclusion that this proposition:

I am, I exist, is necessarily true each time that I pronounce it, or that I mentally conceive it.

36

Descartes' *Meditations on First Philosophy* (1641)

I am a thinking thing

I find here that thought is an attribute that belongs to me; it cannot be separated from me. **I am, I exist, that is certain.**

But how often? . . . to speak accurately I am not more than a thing which thinks, that is to say a mind or soul, or an understanding, or a reason, which are terms whose significance was formerly unknown to me.

I am a real thing and really exist; but what thing? I have answered: a thing which thinks.

What is a thing which thinks? It is a thing which doubts, understands, conceives, affirms, denies, wills, refuses, which also imagines and feels.

37

Descartes' *Meditations on First Philosophy* (1641)

Innate Idea of God

I must inquire whether there is a God as soon as the occasion presents itself; and if I find that there is a God, I must also inquire whether He may be a deceiver; for without a knowledge of these two truths I do not see that I can ever be certain of anything.

Hence there remains only the idea of God, concerning which we must consider whether it is something which cannot have proceeded from me myself. By the name of God I understand a substance that is infinite, eternal, unchangeable, independent, all-knowing, all-powerful, and by which I myself and everything else, if anything else does exist, has been created.

Now all these characteristics are such that the more diligently I attend to them, the less do they appear capable of proceeding from me alone; hence, from what has been already said, we must conclude that God necessarily exists.

38

Descartes' *Meditations on First Philosophy* (1641) Innate Idea of God

And the whole strength of the argument which I have here made use of to prove the existence of God consists in this, that I recognize that **it is not possible that my nature should be what it is, and indeed that I should have in myself the idea of a God, if God did not veritably exist**

—a God, I say, whose idea is in me, i.e., who possesses all those supreme perfections of which our mind may indeed have some idea but without understanding them all, who is liable to no errors or defect and who has none of all those marks which denote imperfection. From this it is manifest that He cannot be a deceiver, since the light of nature teaches us that fraud and deception necessarily proceed from some defect

39

Descartes' Ontological Argument in *Meditations*

Existence can no more be separated from the essence of God than can its having its three angles equal to two right angles be separated from the essence of a triangle.

While from the fact that I cannot conceive God without existence, it follows that existence is inseparable from Him, and hence that He really exists; not that my thought can bring this to pass, or impose any necessity on things, but, on the contrary, because the necessity which lies in the thing itself, i.e. the necessity of the existence of God determines me to think in this way. For it is not within my power to think of God without existence (that is of a supremely perfect Being devoid of a supreme perfection) though it is in my power to imagine a horse either with wings or without wings

ontological argument

An attempt to prove the existence of God either by referring to the meaning of the word *God* when it is understood a certain way or by referring to the purportedly unique quality of the concept of God.

40

10

The Skeptic: David Hume

I am uneasy to think I approve of one object, and disapprove of another; call one thing beautiful, and another deformed; decide concerning truth and falsehood, reason and folly, without knowing upon what principles I proceed.

— David Hume



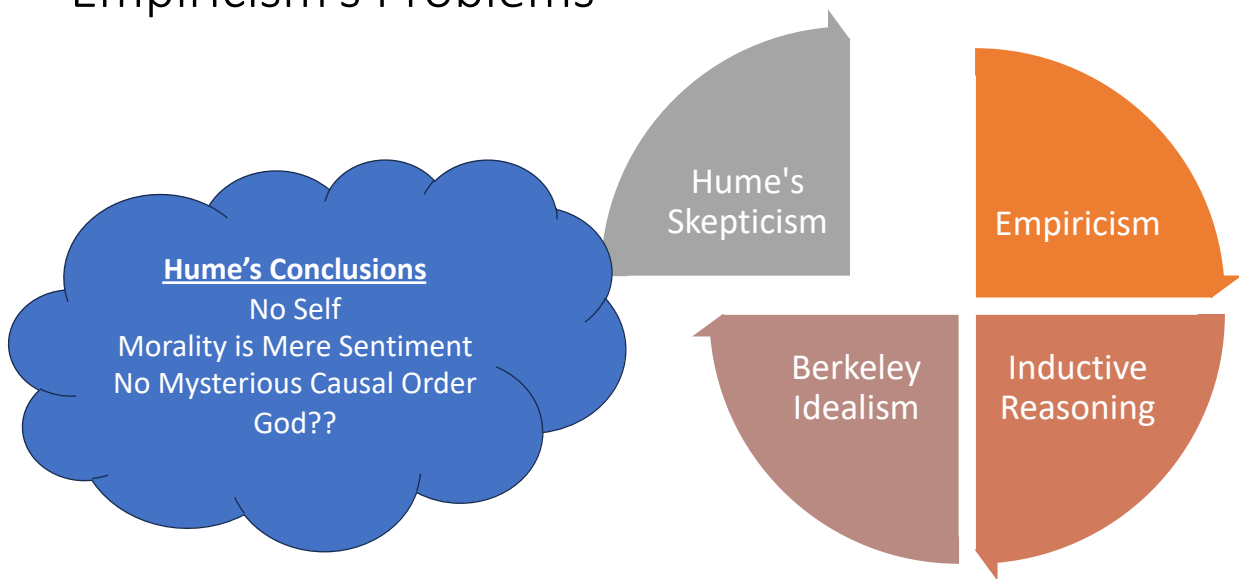
Hume
1711-1776

Generally speaking, the errors in religion are dangerous; those in philosophy only ridiculous.

— David Hume

41

Empiricism's Problems



42

Berkeley: Empiricism leads to “idealism”



George Berkeley
1685-1753

The table I write on I say exists; that is, I see and feel it: and if I were out of my study should say it existed; meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it. . .

This is all that I can understand by these and the like expressions. For as to what is said of the absolute existence of unthinking things [matter], without any relation to their being perceived, that to me is perfectly unintelligible. Their *esse* is *percipi*; nor is it possible they should have any existence out of the minds or thinking things which perceive them.

Esse est percipi

Latin for Berkeley's belief that "to be is to be perceived."

43

Berkeley: Skepticism → Need GOD

- Berkeley stopped short of the skeptical conclusions implied by his premises.
- He introduced God as a guarantee that he had a continuing self, that he existed during deepest sleep, and that there was indeed an external world, safely encapsulated in the never-resting, all-perceiving mind of God.
- His successor, David Hume, did not stop but pursued skeptical logic to unsettling consequences.

There was a young man who said, "God
Must think it exceedingly odd
If he finds that this tree
Continues to be
When there's no one about in the Quad."

"Dear Sir: Your astonishment's odd:
I am always about in the Quad.
And that's why the tree
Will continue to be,
Since observed by, Yours faithfully, God."

44

Hume: Conclusion to *Enquiry Concerning Human Understanding* (1748)

If we take in our hand any volume; of divinity or school metaphysics, for instance; let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames: for it can contain nothing but sophistry and illusion.



45

Hume: no self (vs. Cartesian spiritual substance)

- Applying his empirical criterion of meaning, Hume argues that we do not have any idea of self as it is commonly understood.
- *There is no impression constant and invariable. Pain and pleasure, grief and joy, passions and sensations succeed each other, and never all exist at the same time. It cannot, therefore, be from any of these impressions, or from any other, that the idea of self is deriv'd; and consequently there is no such idea.*
- *For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself at any time without a perception, and never can observe any thing but the perception.*

46

Hume: no self: Only a “bundle of perceptions”

But setting aside some metaphysicians of this kind, I may venture to affirm of the rest of mankind, that they are nothing but a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity, and are in a perpetual flux and movement.

bundle theory of the self

A Humean theory that there is no fixed self but that the self is merely a “bundle of perceptions”; a self is merely a habitua means for discussing certain perceptions.

Philosophical Query

Where and what are “you” in the midst of some exciting experience that totally absorbs your consciousness? That is, what happens to your self when you are not aware of it? What exactly are you aware of when you are self-conscious? A “self,” or sweaty palms, an uncomfortable desk, or a boring lecture?

47

Humean Morality is merely Sentiment

- Take any action allow’d to be vicious: Willful murder, for instance. Examine it in all lights, and see if you can find the matter of fact, or real existence, which you call vice. In whichever way you take it, you find only certain passions, motives, volitions and thoughts. There is no matter of fact in the case. The vice entirely escapes you, as long as you consider the object. You can never find it, till you turn your reflexion into your own breast, and find a sentiment of disapprobation, which arise in you towards this action.
- Here is a matter of fact; but ’tis the object of feeling, not of reason. It lies in yourself, not in the object. So that when you pronounce any action or character to be vicious, you mean nothing, but that from the constitution of your nature you have a feeling or sentiment of blame from the contemplation of it. Vice and virtue, therefore, may be compar’d to sounds, colours, heat and cold, which according to modern philosophy, are not qualities in objects, but perceptions in the mind.
 - Hume, *Treatise of Human Nature* (1739)

48

Humean “Atheism” or Agnosticism or Deism

- No Miracles
- No Revelation
- Problem of Evil



EPICURUS's old questions are yet unanswered. Is he willing to prevent evil, but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing? whence then is evil?

--Hume, *Dialogues Concerning Natural Religion* (posthumous, 1779)

49

Hume: Problem of Evil

- For this is not, by any means, what we expect from infinite power, infinite wisdom, infinite goodness. Why is there any misery at all in this world? Not by chance surely. From some cause then. Is it from the intention of the Deity? But he is perfectly benevolent. Is it contrary to his intention? But he is almighty. Nothing can shake the solidity of this reasoning, so short, so clear, so decisive.
- The whole presents nothing but the idea of a blind nature, impregnated by a great vivifying principle, and pouring forth from her lap, without discernment or parental care, her maimed and abortive children.
 - Hume, *Dialogues Concerning Natural Religion*

50



Immanuel Kant
1724-1804

11

The Formalist: Immanuel Kant

Two things fill the mind with ever new and increasing admiration and awe...the starry heavens above me and the moral law within me.

—Immanuel Kant

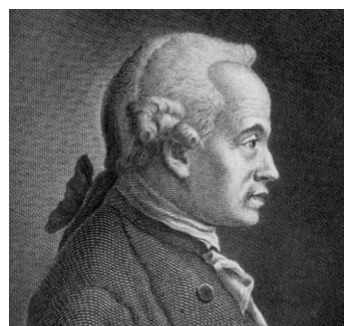
It is precisely in knowing its limits that philosophy consists.

— Immanuel Kant

I have therefore found it necessary to deny knowledge in order to make room for faith.

— Immanuel Kant

51



Morality is not properly the doctrine of how we should make ourselves happy, but how we should become worthy of happiness.

— Immanuel Kant

Themes

- **Transcendental Idealism**
 - The Copernican Turn
 - The world of experience must conform to our categories/senses
 - Transcendental (regulative) Ideas: Self, Cosmos, God
 - Not knowable—but assumed
- **Deontological Morality**
 - Categorical Imperative
 - To be worthy of happiness
 - God and Freedom as postulates of morality

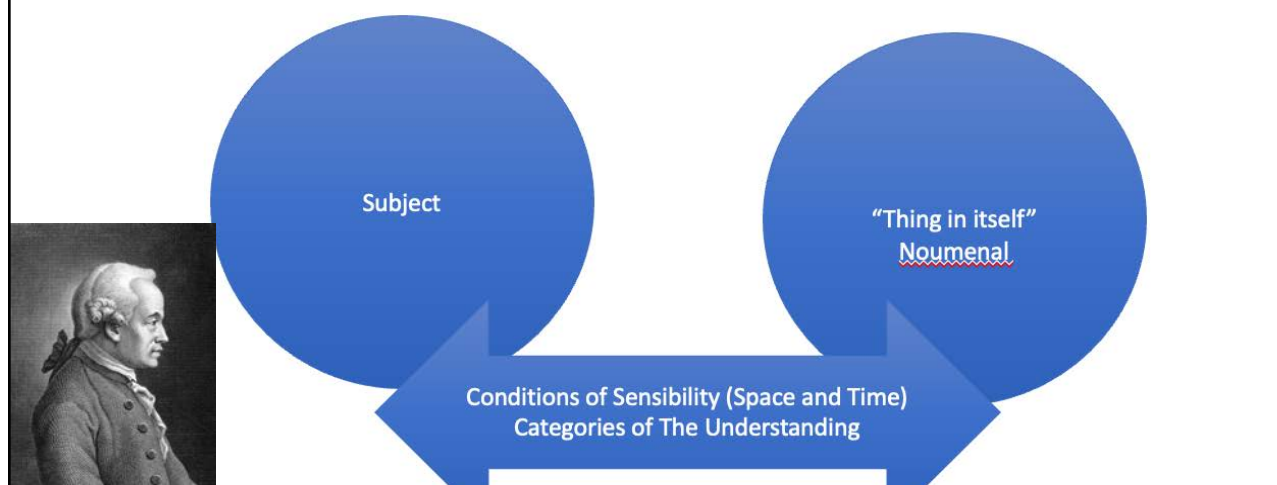
A teacher of wisdom would be more than a scholar... It would mean a master in the knowledge of wisdom, which implies more than a modest man would claim for himself. Thus philosophy as well as wisdom would always remain an ideal, which objectively is presented complete in reason alone, while subjectively for the person it is only the goal of his unceasing endeavors.

— Immanuel Kant

52

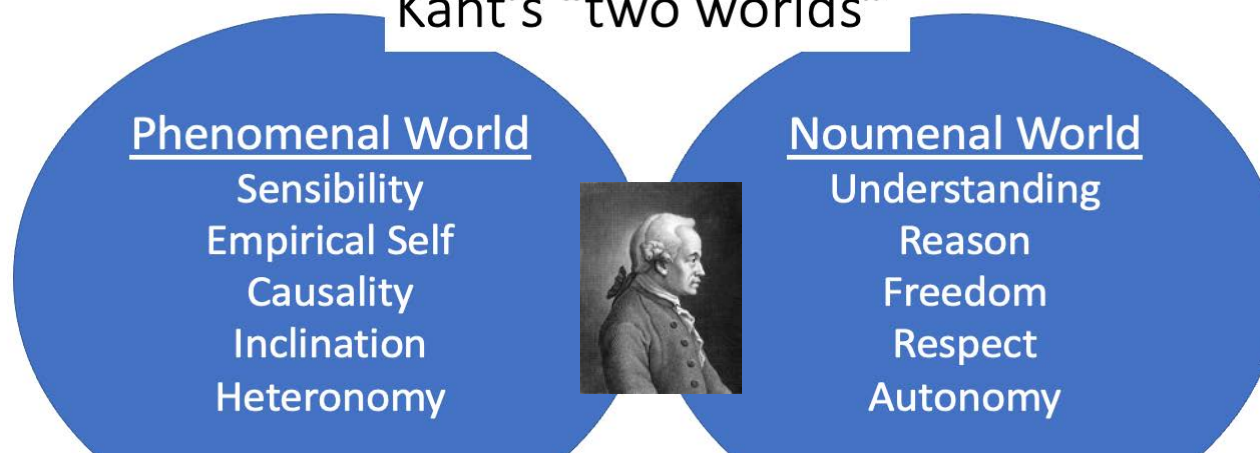
Kant's Transcendental Idealism

Empirical Knowledge vs. Transcendental Ideal



53

Kant's "two worlds"



On the one side I must regard myself as a being belonging to the world of sense, yet on the other side I must recognize myself as subject as an intelligence to the law of the world of understanding, i.e., to reason.

54

Transcendental Idealism

- Kant turned to an analysis (which he called a “critique”) of how knowledge is possible. In the process, he posited an underlying structure imposed by the mind on the sensations and perceptions it encounters. We can think of this structure as the formal component of knowing.
- For this reason, Kant is known as a formalist. Kant theorized that neither reason by itself nor sensation by itself can give us knowledge of the external world. Knowledge is the result of the interaction between the mind and sensation. Knowledge and experience are shaped, structured, or formed by special regulative ideas called categories. This theory is known as Kantian formalism, Kantian idealism, or transcendental idealism.

Kantian idealism

Kant's theory that knowledge is the result of the interaction between the mind and sensation and is structured by regulative ideas called categories; also known as *Kantian formalism* and *transcendental idealism*.

regulative ideas (transcendental ideas)

In Kantian philosophy, a special class of ideas, also known as categories, that bridges the gap between the phenomenal and noumenal worlds: self, cosmos, and God.

55

Transcendental Ideas: Self, Cosmos, God

- Although we cannot directly experience noumena, a special class of transcendental ideas bridges the gap between the phenomenal and noumenal worlds. Empirical ideas are validated by sense data (experience). Transcendental ideas are “triggered” by experience when we rely on them to impose unity on the totality of our experiences. They “unify” or “make possible” having experience in the first place.
- Kant identified three transcendental ideas: self, cosmos (totality), and God. Kant also called them regulative ideas because they regulate and synthesize experience on a grand scale.

phenomenal reality

Kant's term for the world as we experience it.

noumenal reality

Kant's term for reality as it is, independent of our perceptions; what is commonly called “objective reality.”

56

Kantian Self (ego, “I”)

→ transcendental unity of apperception

- The first [regulative] idea is the “I” itself, viewed simply as thinking nature or soul . . . ; in a word, the idea of a simple self-sustaining intelligence. [Reason operates] to represent all determinations as existing in a single subject, all powers, so far as possible, as derived from a single fundamental power, all change as belonging to the states of one and the same permanent being.

57

Kantian cosmos: structure and order in the whole

- The second regulative idea of merely speculative reason is the concept of the world in general. . . . The absolute totality of the series of . . . conditions . . . is an idea which can never be completely realised in the empirical employment of reason, but which yet serves as a rule that prescribes how we ought to proceed in dealing with such series. . . . Cosmological ideas are nothing but simply regulative principles, and are very far from positing . . . an actual totality.

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Kantian God: the cause of all

- The third idea of pure reason, which contains a merely relative supposition of a being that is the sole and sufficient cause of all cosmological series, is the idea of God. We have not the slightest ground to assume in an absolute manner [the existence of] the object of this idea.

59

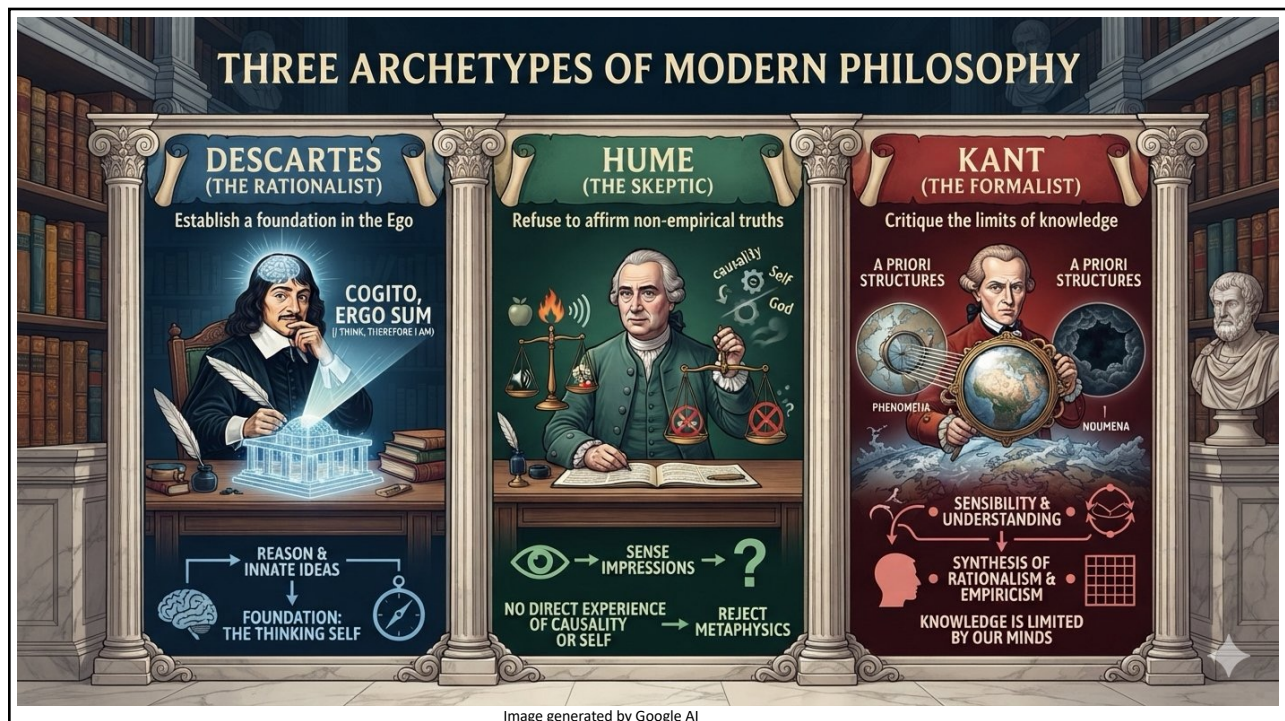
Kantian Morality: Rational Beings as End-in-Themselves

- Man and generally any rational being exists as an end in himself, not merely as a means to be arbitrarily used . . . but in all his actions, whether they concern himself or other rational beings, must be always regarded at the same time as an end. All objects of inclination have only a conditional worth; for if the inclinations and the wants founded on them did not exist, then their object would be without value.
- Rational beings are called persons, because their very nature points them out as ends in themselves... These, therefore, are not merely subjective ends whose existence has a worth for us as an effect of our action, but objective ends, that is, things whose existence is an end in itself.

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