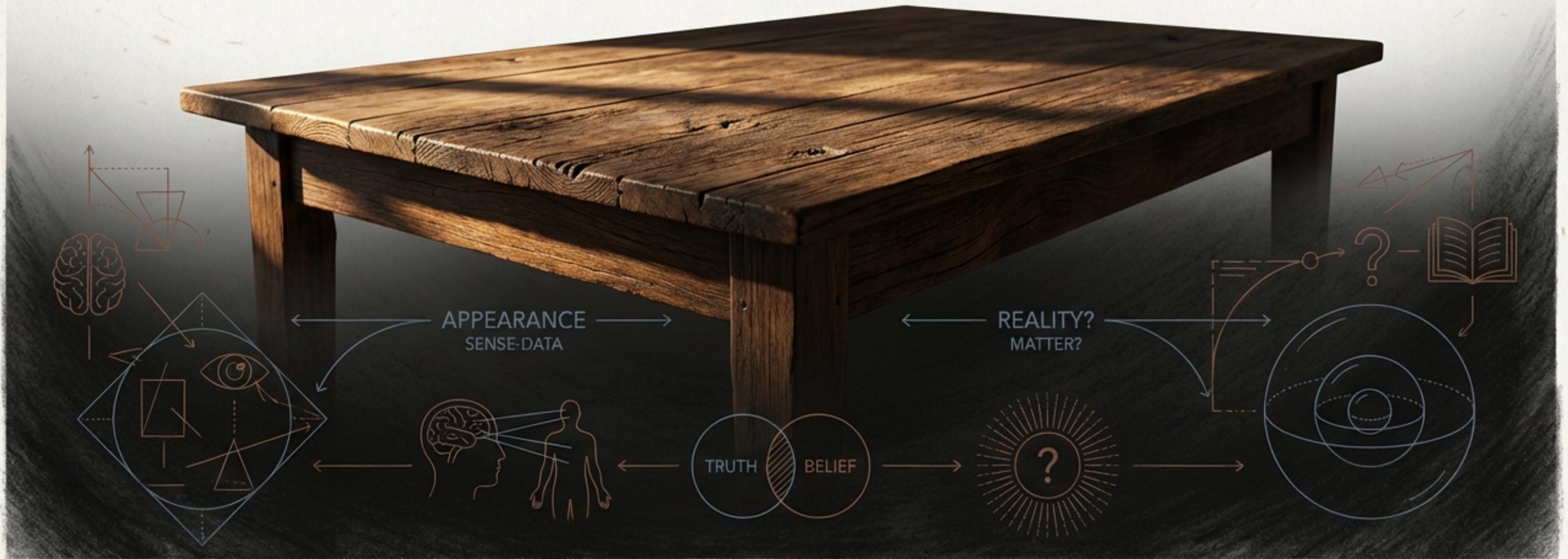


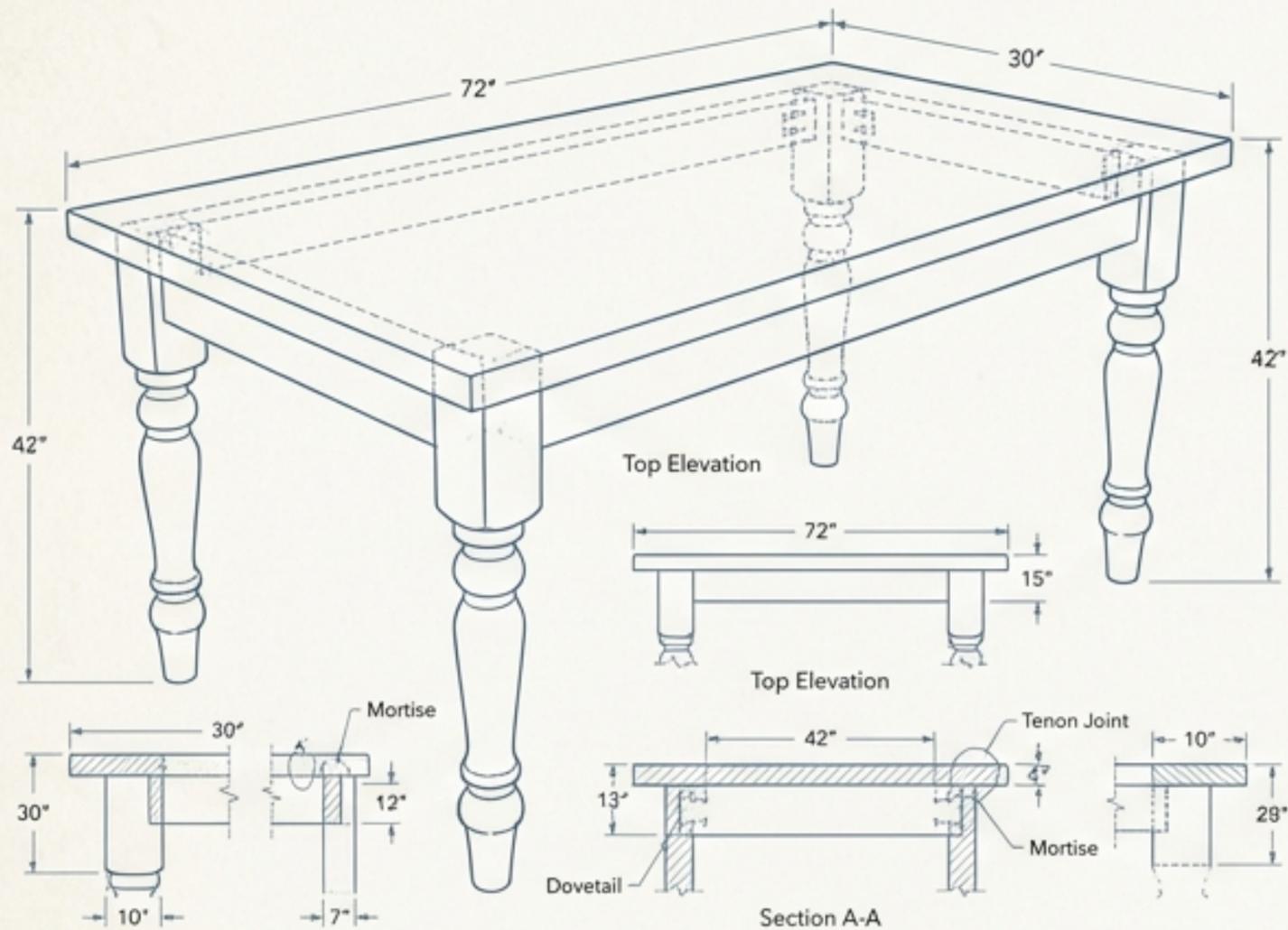
The Problems of Philosophy

An Inquiry into Appearance, Reality, and the Boundaries of Knowledge.



Avenir Next, in Charcoal
Distilled from the work of Bertrand Russell

The Practical Man and the Painter



The Reality (Inference)



The Appearance (Immediate Experience)

To the practical man, the table has a fixed shape and color. To the painter, the color and shape shift with the light and angle. The 'Real' table is an inference; the 'Apparent' table is what we actually possess.

The Building Blocks of Perception



The Sensation
(The act of being aware)



Sense-Data
(Colors, sounds, hardness)



The Physical Object
(The theoretical cause)

We are acquainted with sense-data, not the physical object. The object is merely an inference we make to explain the data.

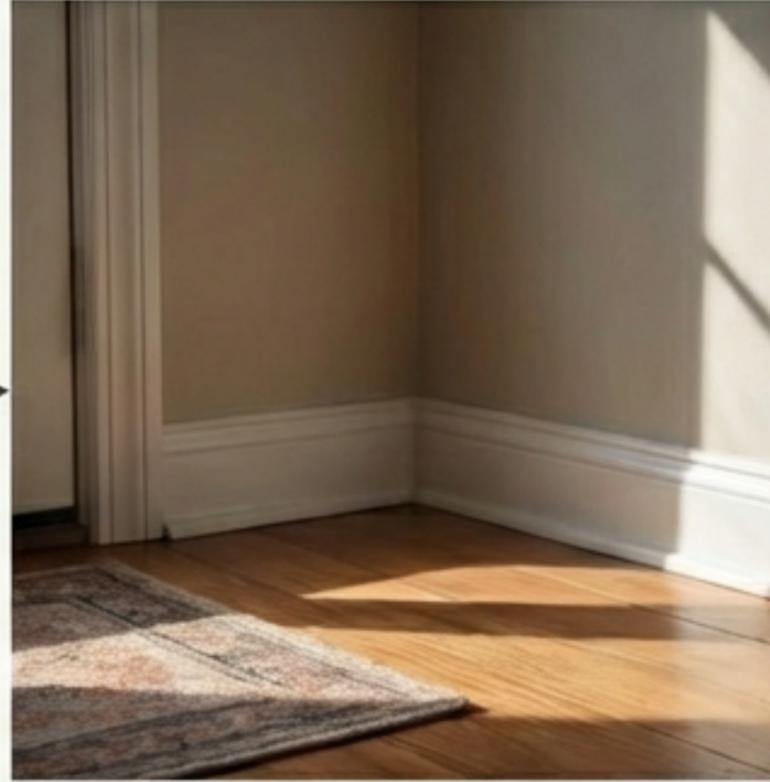
The Cartesian Precipice

Is life just a
prolonged
dream?



Descartes stripped the world down to the only absolute certainty: the immediate moment of experience. We cannot prove the 'Self' is permanent, but we know that 'Brown colour is being seen' right now.

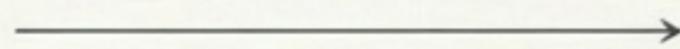
The Argument for Matter: The Hungry Cat



Stage 1



Stage 2



Stage 3

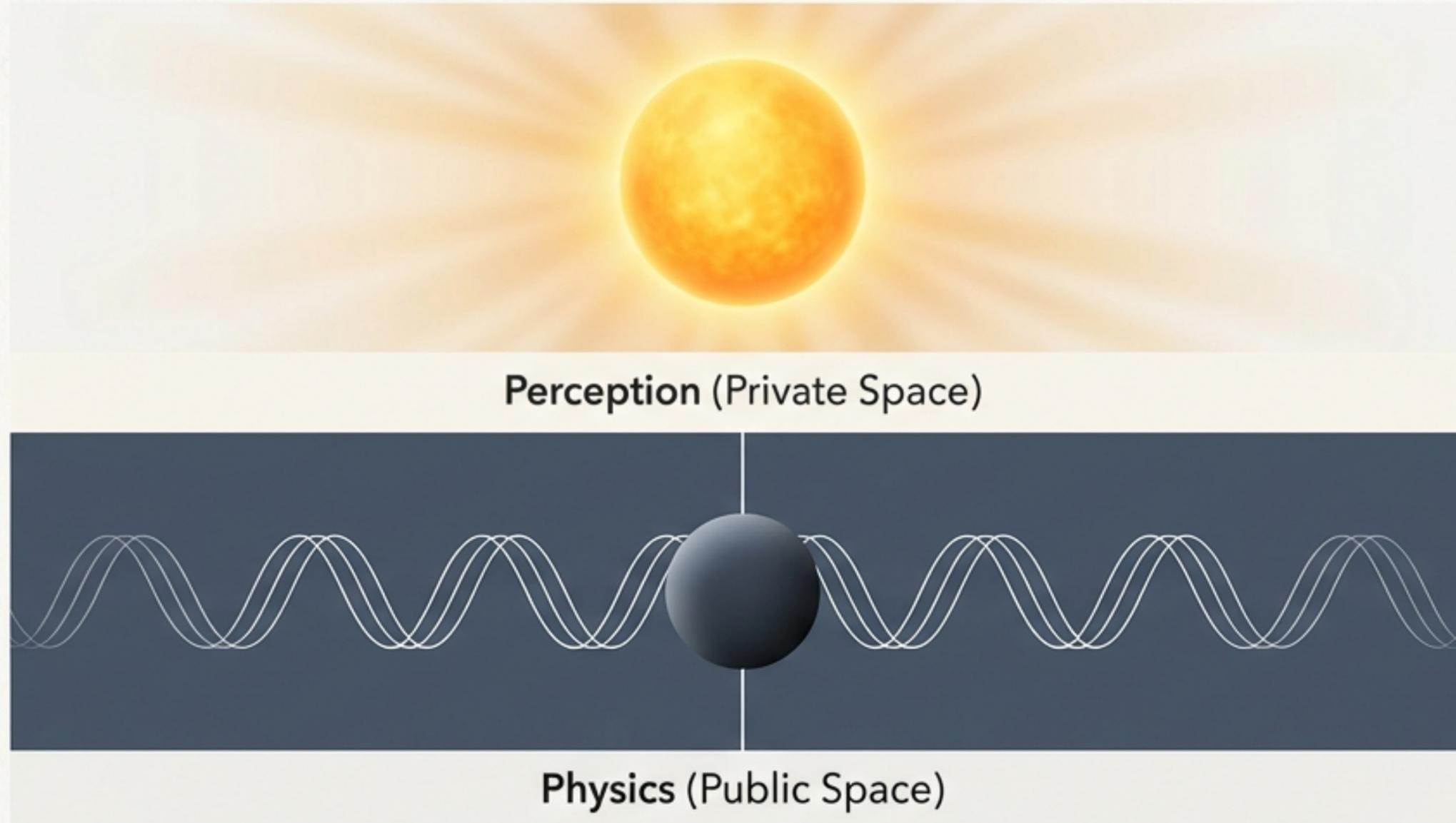
Time A: Cat is seen.

Time B: Cat is unseen.

Time C: Cat reappears hungry.

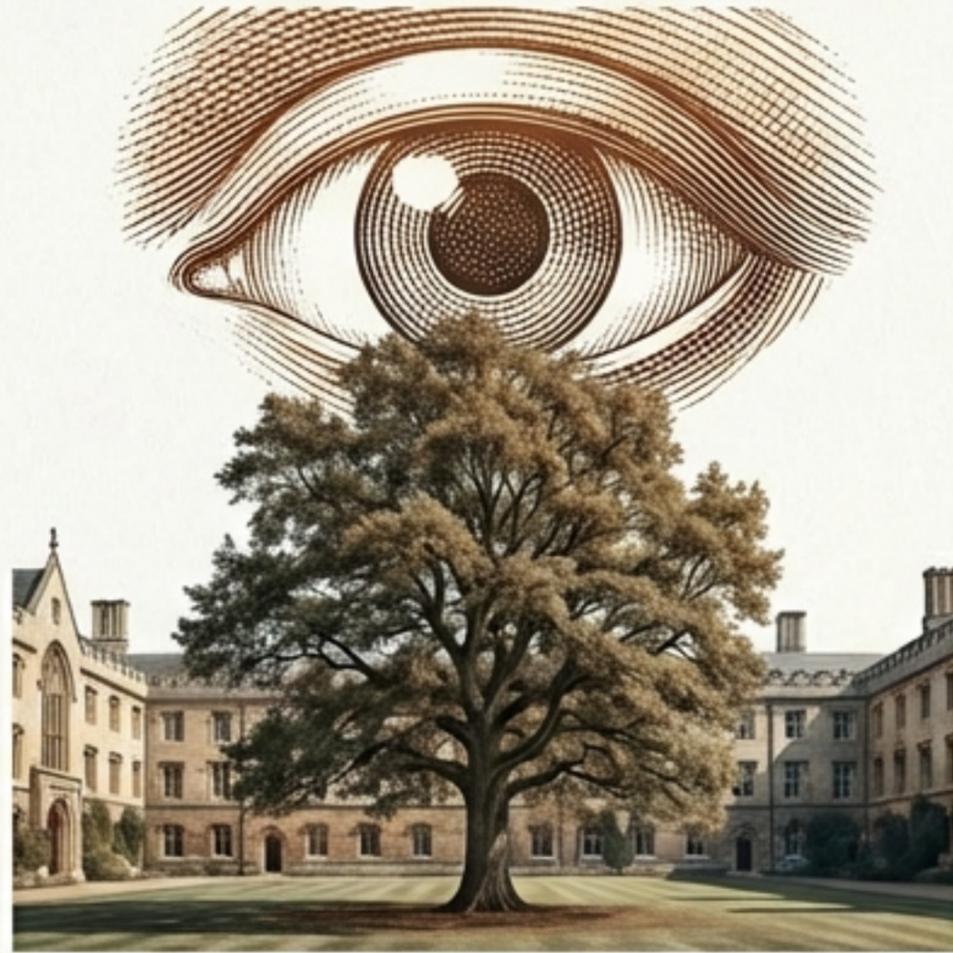
If the cat is mere sense-data, it ceases to exist when we look away. If it does not exist, it cannot get hungry. We assume the independent existence of matter because it is the simpler hypothesis to explain the continuity of experience.

Science's Bleak Reality



Science describes light as wave motions. But waves are not bright or warm; those are sensations in us. We know the relations of physical objects (positions, math), but we remain ignorant of their intrinsic nature.

The Trap of Idealism

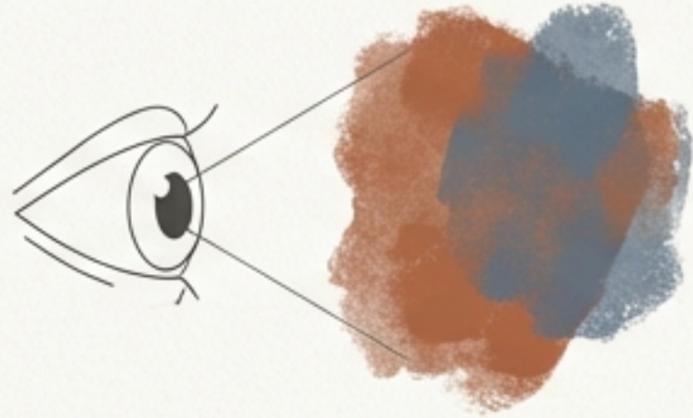


“Esse est percipi” (To be is to be perceived)

Bishop Berkeley argued that nothing exists outside a mind. If no human sees the tree, God sees it. Russell refutes this: Do not confuse the *act* of thinking (mental) with the *object* thought of (non-mental).

Two Ways of Knowing

Knowledge by Acquaintance



- Direct Awareness.
- Sense-data (Color, Sound).
- Memory.
- Introspection.

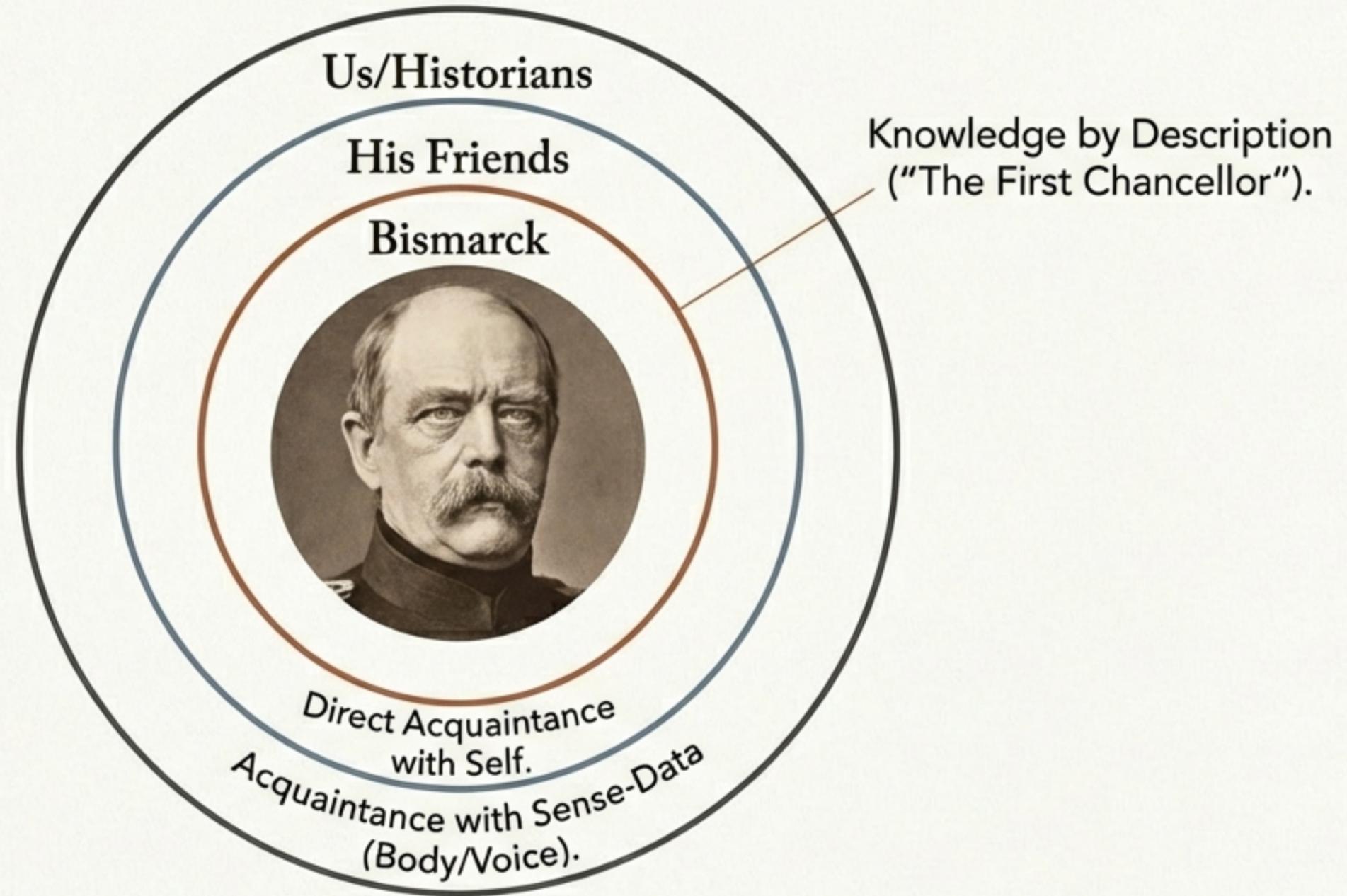
Knowledge by Description



- Indirect Knowledge.
- Physical Objects.
- Other Minds.
- Historical Figures.

The Golden Rule: Every proposition we understand must be composed of constituents with which we are acquainted.

Who Knows Bismarck?



We do not know the man; we know a description composed of universals and concepts.

The Problem of Induction

Day 1



Day 100



Day 101



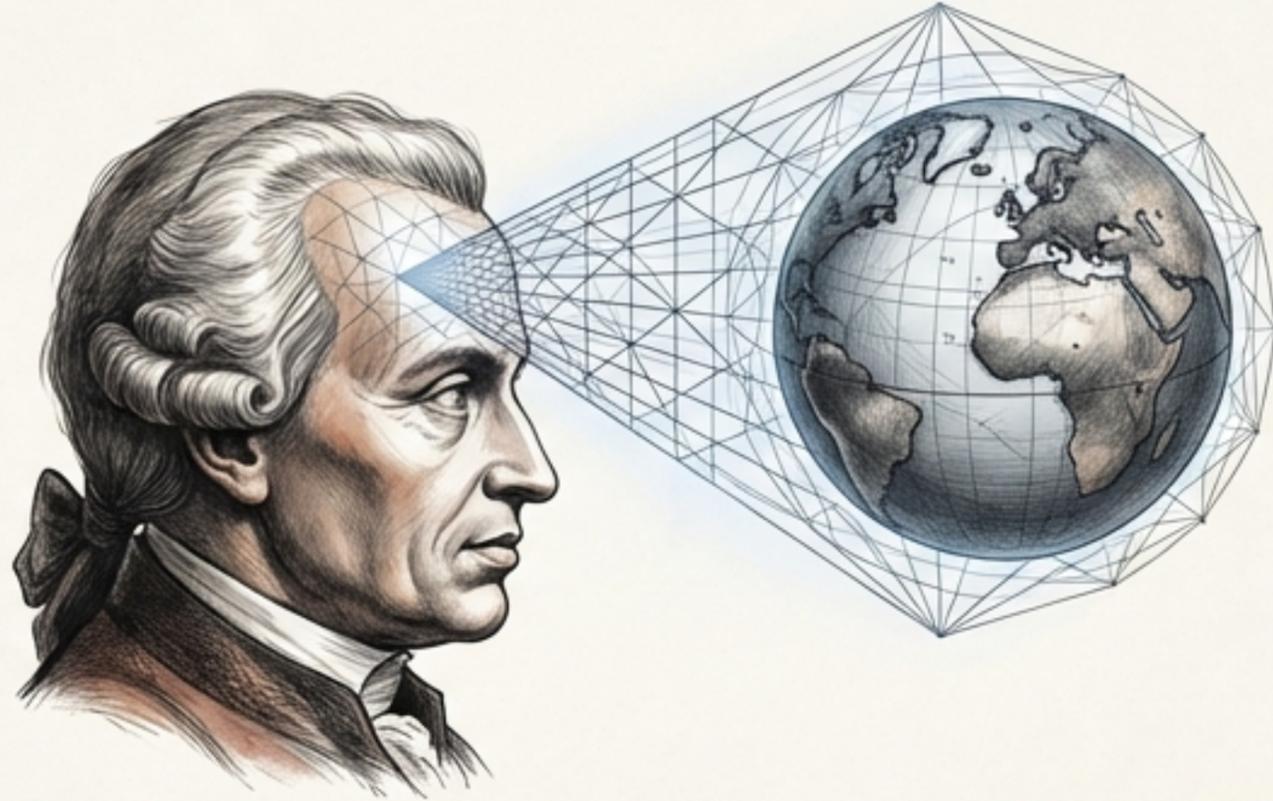
The chicken believed the law 'The hand brings food' was absolute. We believe the sun will rise tomorrow based on the same logic. Experience cannot prove that the future will resemble the past; we must assume the **Inductive Principle**.

General Principles & A Priori Knowledge

Empirical Knowledge	A Priori Knowledge
	$2 + 2 = 4$
<p>Dependent on evidence. Inductive. Probable. Example: "The sun will rise."</p>	<p>Independent of evidence. Deductive. Certain. Example: "Mathematics and Logic."</p>

A priori knowledge is elicited *by* experience, but not proved *by* it.

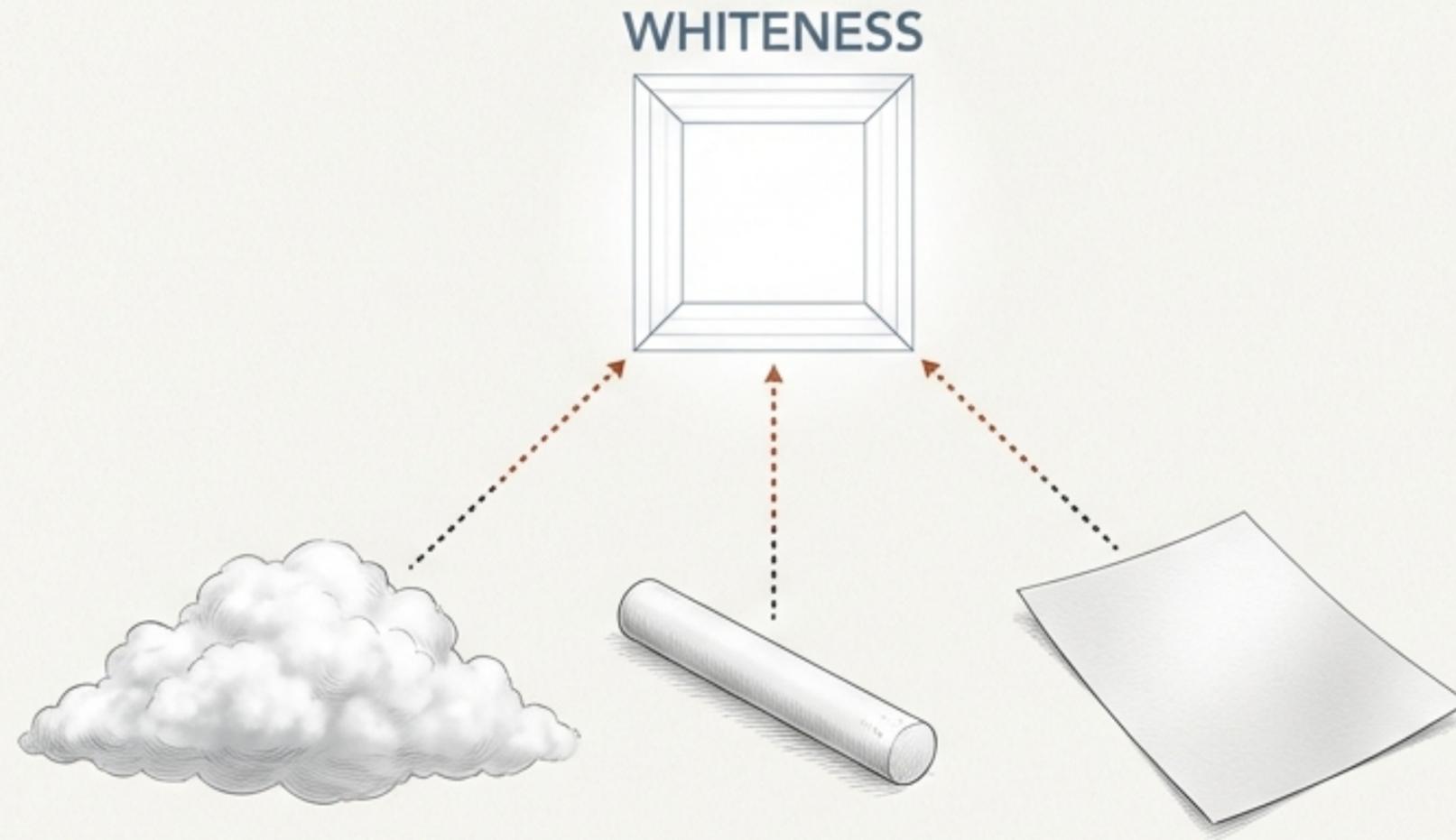
Is Logic Just 'Human Nature'?



We impose space, time, and logic on the world.
The world conforms to our mind.

**If logic were just 'how we think', it could change tomorrow.
If human nature changed, $2+2$ might equal 5. Logic must
apply to the world itself, not just our minds.**

The World of Universals



Particulars: Exist in time and space
(This paper).

Universals: Subsist outside of time
(Whiteness, Justice, Relations).

Universals belong to a timeless world of being—unchangeable, rigid, and exact.

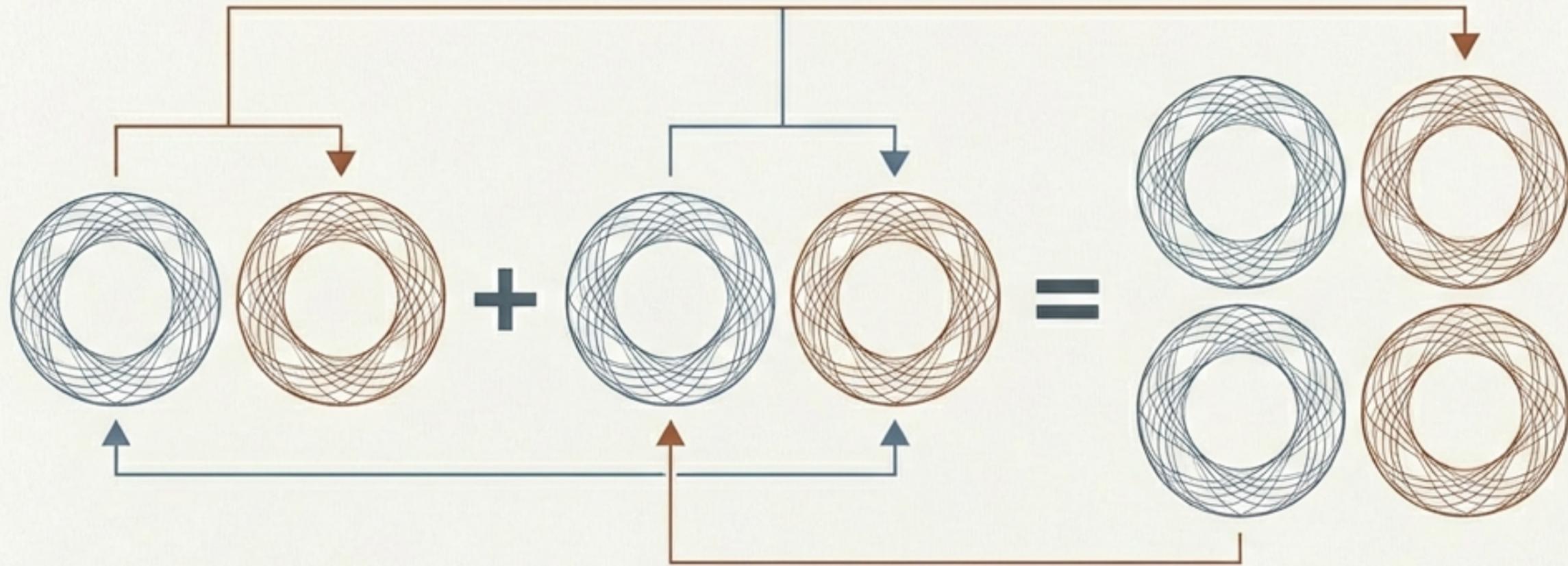
The Reality of Relations



We admit the cities are real. But is the relation 'North of' real?
Yes. The relation holds true even if no human exists to think it.

Relations are Universals that are part of the independent fabric of the universe.

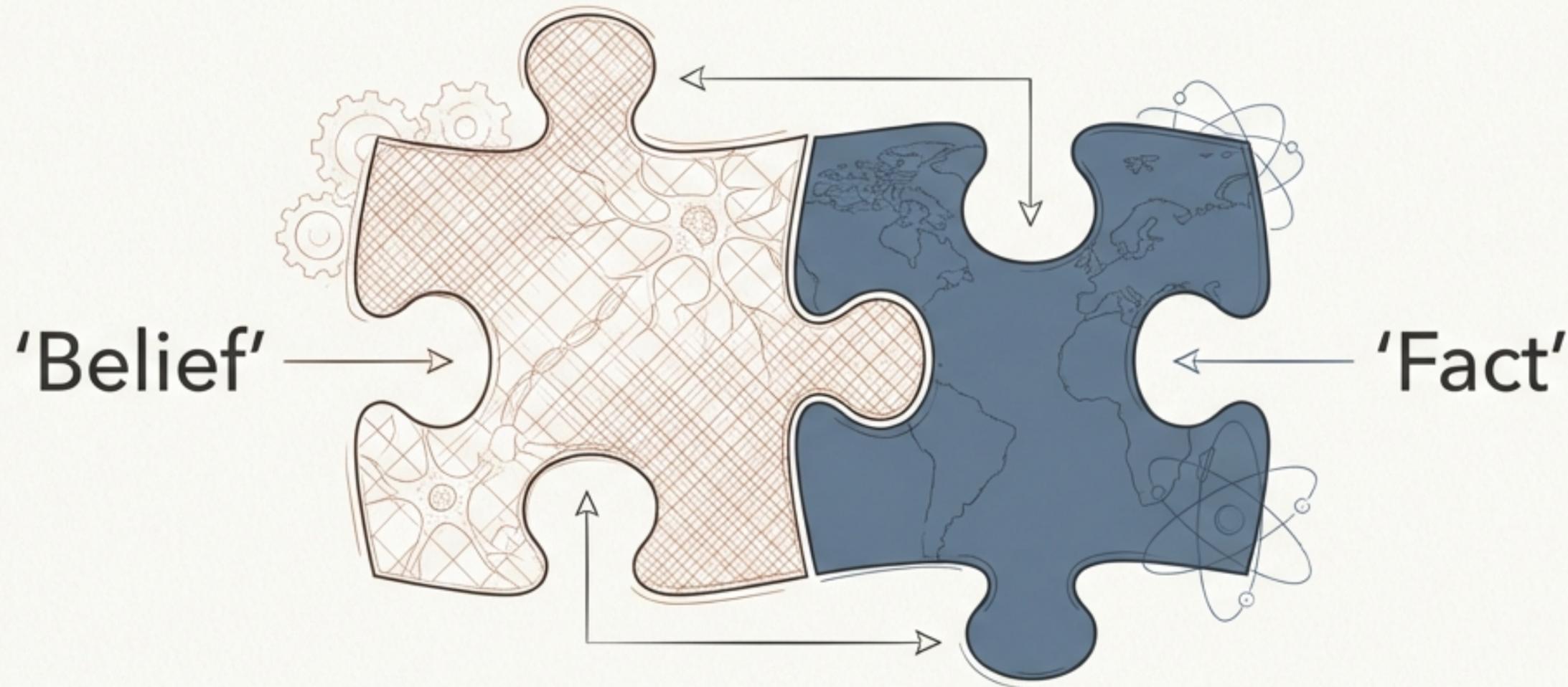
Why Math is Certain



A priori propositions deal exclusively with the relations of universals. '2+2=4' connects the universal '2' and '4'. It does not assert that any specific physical objects exist.

Because it is free from the material world, it is free from uncertainty.

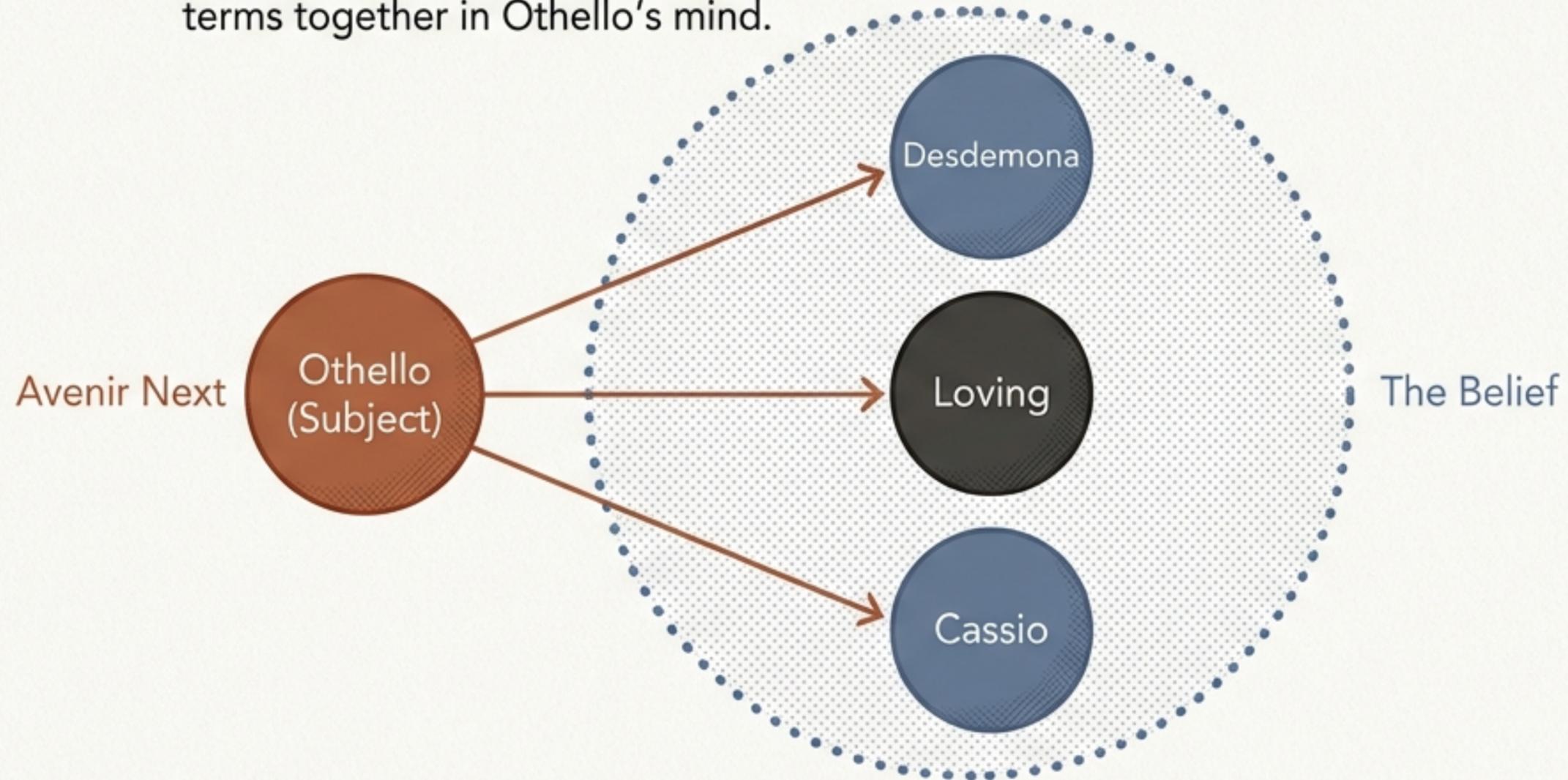
The Nature of Truth: Correspondence



Truth is not an internal quality of a belief (like coherence).
Truth is the correspondence of a **belief** (a complex unity in the mind) with a **fact** (a complex unity in the world).

Understanding Error: Othello's Mistake

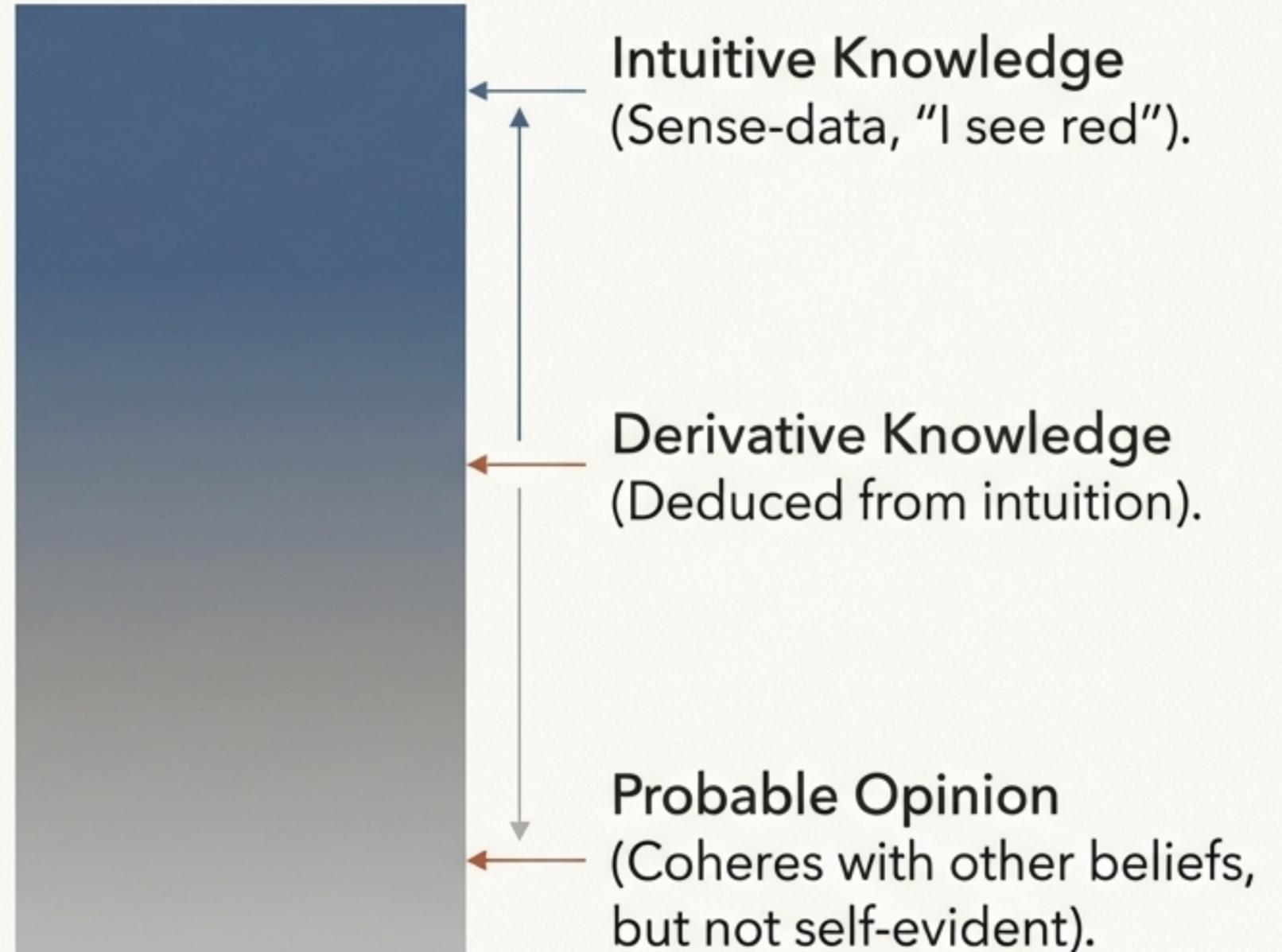
The relation "Believing" knits these terms together in Othello's mind.



Error occurs because in the Real World, the relation 'Loving' does not actually knit Desdemona and Cassio together. The corresponding Fact is missing.

Knowledge vs. Probable Opinion

Most of what we call
"knowledge" is actually
just probable opinion.
We must accept
degrees of certainty.

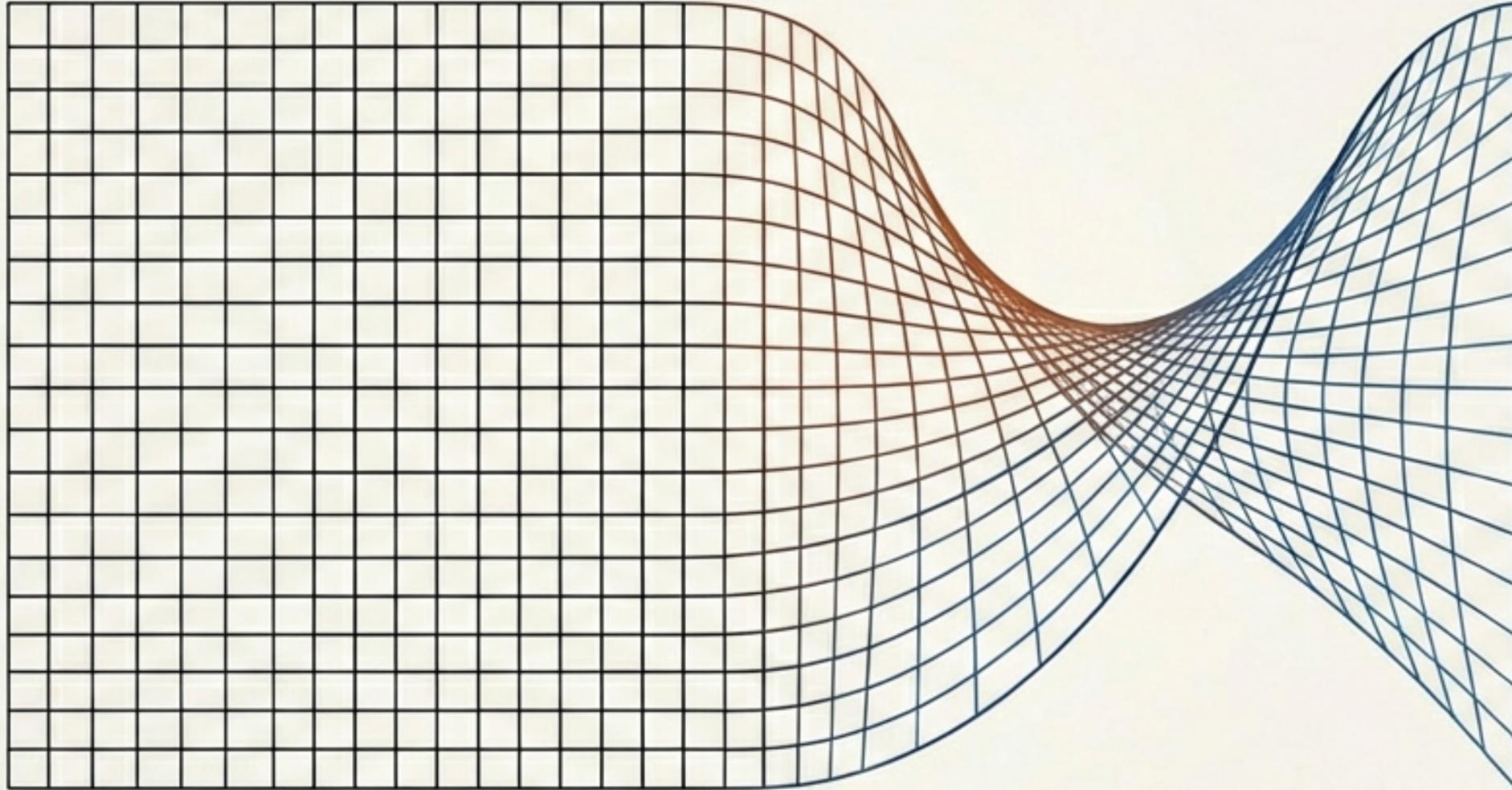


The Limits of Metaphysics



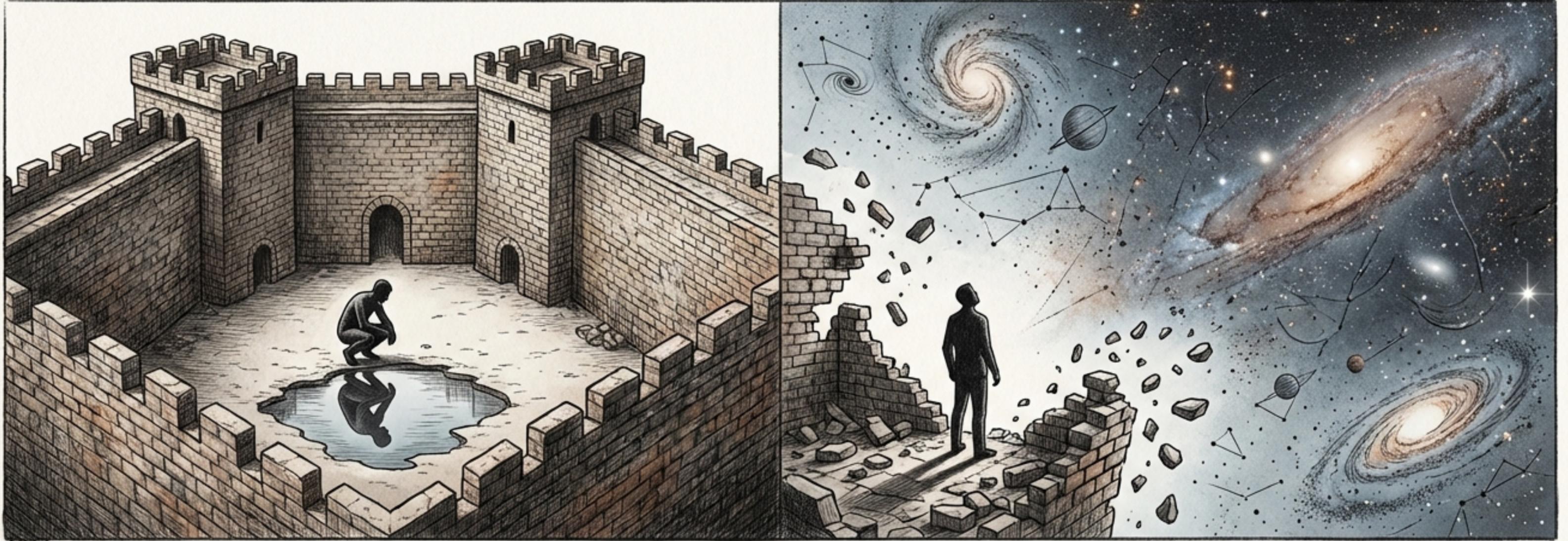
Hegel dreamed that the Universe was a single, perfect spiritual unity, where every part implied the Whole. Russell critiques this: We cannot deduce the nature of the Universe from its parts. We are left with piecemeal, scientific investigation.

The Liberation of Logic



Logic was once thought to restrict the world ('Space must be flat').
Now, mathematics shows us infinite possibilities (Non-Euclidean spaces).
Logic frees the imagination from 'Common Sense' and shows us what *might* be.

The Value of Philosophy

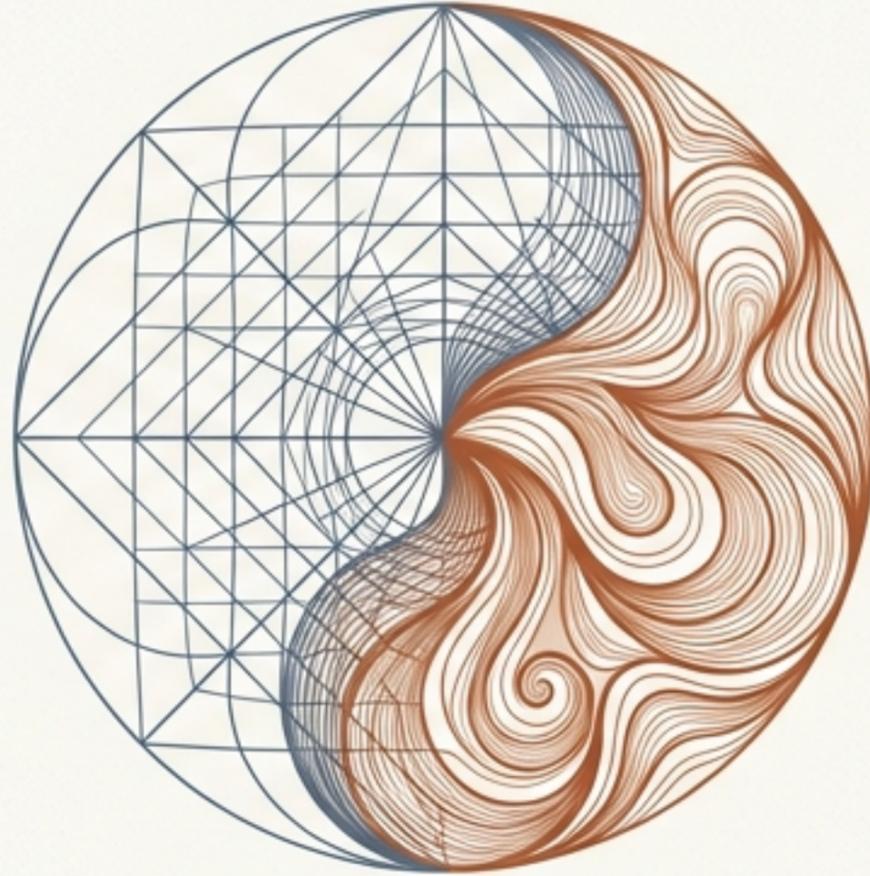


The Instinctive Man (Garrison of Self)

The Philosophic Man (Citizen of the Universe)

Philosophy is not valuable for the answers, but for the questions.
It expands our conception of what is possible and breaks the walls of the Self.

Citizenship of the Universe



True contemplation does not force the world to mirror Man.
It enlarges Man to mirror the Universe.

Through the greatness of the universe which philosophy contemplates,
the mind also is rendered great, and becomes capable of that union
with the universe which constitutes its highest good.