

**Philosophy and Critical Thinking**  
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**Lecture 02: Branches of Philosophy**

Welcome, in lecture 2 we are going to discuss the branches of philosophy. In last lecture I have discussed the philosophy and the significance of philosophy. So, the definition of philosophy, what is philosophy is all about and why philosophy is important. Now if you want to understand this philosophy in very briefly then you may understand like this if you have any idea about anything for example about your life, about your world, about your family then you have philosophy, right. Now when you started thinking that why I am thinking like this, why I am thinking that X is Y and so on that's called doing philosophy. So, it's about sometimes a set of values, set of views which is you have and now you are thinking, you are trying to analyze that why I am doing that looking for the justification, right. We will be discussing this. So in Philosophy you will learn how to think.

Now in this lecture 2 we are going to talk about the major branches of philosophy. The major branches of philosophies are the metaphysics, epistemology, ethics, logic, social and political philosophy. I would like to remind you that these all are the philosophy and in philosophy as we have seen in the last lecture, we can ask many different kinds of questions. So, in these branches I am going to tell you that in which branch what set of questions you can ask. So, for example there is a first branch is called metaphysics. So, metaphysics will be handling the particular type of the questions right. Epistemology is going to handle a different set of the question. Ethics is going to talk about a different field. So, it's all the branches it does not mean it's different from philosophy. It's all are philosophy but we are going to talk about that how and which branch is going to talk about what set of questions. That is very important. Now understand what is first branch is called metaphysics.

Metaphysics we talk a lot about the nature of reality that what is real, what is reality. Now one may ask this question that what do you mean by reality right and why we are asking this question because we know the reality. Here is the problem right. For example, when you are dreaming you believe that whatever you are object is appearing is real for you. After only dream you may say that that was a dream but time of dreaming for you everything is real right. So even you apply any reasoning or any way to understand the reality you will find out my God this is real. Then the question arises that now what I am doing what I am looking at if this is an object is real. If it's not real then what is reality and if this is real then what is the nature of this reality? So philosophers sometimes they believe that this world this appearance is not in a real world and most of the Indian philosophers when we start discussing the Indian philosophy all of them have argued that this appearance is not all but some of them have argued that this appearance is not real. This appearance is something some of them going to say is illusion some of them is going to say is an hallucination right. Now why are we are saying so why we are going to accept this reality if we are going to check the reality and why we are

saying this object is real, is real then you will realize there is a problem and you are saying this object is real or this appearance is reality. Now why it is so. So when you want to understand this world whatever is appearing what is the cause of this world because if you want to ask this question if you remember we had discussed in the lecture first that we may ask this question why I got this body right why I got this world and what is this world and what is the cause of this world or is there any cause of this cause and so on? So, in order to explain this world or reality you have to talk about one first cause who is the cause of everything but there is a no cause of this cause it's called primary cause of first cause of everything right. So, if you want to satisfy your answer a question then you have to talk about the first cause. If you know the first cause then you may be able to explain the reality what is this reality is? Why this world is appearing like this? Even you are saying this appearance of world is not real, even in that case you have to talk that fine if it is even is not real then what is reality and what is the cause of that and why this something else which is real is appearing in this way. Maybe this is not a confusion I mean going to this question and this sort of words sentences is going to confuse you. So, its fine we will be discussing this topic in later lectures.

Now we also in metaphysics we talk about the substance right the object and then something which is an ultimate real or the cause of everything. Then we also talk about in this metaphysics is mental and physical is in the mind and body problem what is mind and what is body and so on? So let's understand what exactly is means when I am talking about the mind and body. So, let's understand what is the problem of personal identity. So, it will be easy to understand the body problem in the same time this problem of personal identity we are going to talk in the western as well as Indian philosophy while discussing western philosopher and Indian philosopher.

So, let's understand what is the problem of personal identity? For philosopher there is a problem. Now problem is supposed there is a person like for example me. Now the first question is what is difference between a person and non-person. I mean if you ask the Indian philosopher they will ask you straight away question. Question is who am I? So, you may ask okay you mean this is a physical attribute. So, the moment I am saying hey I am Gyan Prakash it only means that I am going am I talking about my physical attribute? Obviously no, sometime yes. So it depends I mean one may answer this question yes when I am saying this is I am Gyan Prakash, or this is X it only means my physical attribute. One may come up with the answer saying no it's not physical attribute something else. So I is not my body I is something else. So before that the question is what is difference right between a person like for example me. And I am saying look this is me and what is which is a non-people or non-human what is that and how and in what basis you are saying that this person is a person and this is a not person and so on? Now, there are many different ways to answer this question. There is one philosophy one group of set of people may ask or one set of philosophers arguing that personhood is not all about the body like for example the Indian system they talk about the Mahabhutas and all like so and there is another way to answer this question no personhood I mean person is identity is a soul which is where in your body which is eternal, that is you. So when you are saying that I, I is not referring to the body but referring to my soul. Now second the problem is the persistence. Persistence is means how do you know that I am the same person who took the last lecture and do you have any evidence that

you can say I am the same person who took the last class like for example there is a way to answer this question yes I am the same person who took the last lecture because I am I have the same memory I can share the same memory but the answer is suppose there is an example person called X and you are going to erase this his memory time to time does it mean that this person is changing in every moment right. So, this is the problem of personal identity and all the philosopher from the western world and the Indian world they have tried to answer this question right.

So what exactly is this going to address that what is mind and if the mind is different from the body, then what is the body. Now this question is not going to stop here. Again, if we are going to talk about even the body and mind they are going to ask you again the question that what we are made of. So we are composed entirely of matter as stone are or we are partly or wholly in material. So are substance metaphysically independent beings or each of us has a state or aspect or activity of something else.

Now let's understand this is one of the problem in personal identity as I have talked about the persistence and then evidence it says that if a person X exists in a one time and a person Y exist in other time under what possible circumstances is it the case that X is Y. Necessarily a person X existing at one time is a person Y existing at another time if and only if X can at the first time remember an experience Y has at the second time or vice versa and I said that since I am saying. So now and if you take this example of like if you are going to forget or if you are going to erase the memory of person X then what. So these are the problems we are going to we will be discussing well in detail while discussing question of philosopher as well the Indian philosophers right because in Indian philosophy we have the one great question is called who am I and all the Indian philosopher has addressed this problem. Now let's understand there is another the problem which is a part of metaphysics and I believe this a very important part so I would like to bring here is about the cause effect.

So all of us know about what is cause and what is effect. Suppose there is a fire there is a smoke, so fire is cause and smoke is effect. So another very popular example is milk and curd, especially in the Indian system. So milk is cause and curd is effect as simple as that but for philosopher this is not a simple relation cause and effect relation. So they are going to ask you one question it's fine if you believe that there is a milk and curd cause and then effect. They are going to ask you the question that can you can we talk about the pre-existence of curd pre-existence of effect in cause, right. I hope you are getting my question. Question is if this is a cause-and-effect relation was this curd in milk before this process or this curd is something new which is milk is created something new right. So can we talk about pre-existence of curd in milk. If you are going to say yes it was there curd was already there where in milk that is why milk can produce curd. If you are going to say so then there is no cause and effect because this is S and S. So S is milk and then S is milk. So where is the cause-and-effect relation. If you are going to say no no it was not there curd was not there in milk what milk did milk produced this cause and effect is curd. If you are going to say so it means that any cause can produce any effect. Even sand can produce oil. So, for them it is not a very simple relation. I am just giving you an idea that what kind of questions can ask and we handle in metaphysics the first branch which we are discussing in this lecture. Now based on this theory, based on your philosophy we can talk about a different idea. Now let me explain you how you can talk

about a different idea different concept based on the cause effect. For example you have a one idea say that God has created us. So you mean to say that cause who is cause God, effect me. Like, for example God created me. I am saying so. So effect is me and then cause is God. Now can we say that I was like can we talk about me. I mean can we talk about the pre-existence of me in God or God has created something new. So if you are going to say that no no God has created something new then it will not be right an answer. Let me give you a different example. Example of like smoke and fire. If you are saying that believe that there is a fire and fire what fire is doing fire has producing smoke and that is why sometime what we do we saw smoke and say oh look there is a fire. So now you are saying this is smoke and fire has a cause-and-effect relation. So the Indian philosopher will ask okay fine even you believe this is a cause-and-effect relation can we talk about the pre-existence of smoke and fire. If yes then where is the causation. Causation is not taking place right. So based on the answer you can talk about the many different theories. One of the popular examples or classic example of Indian philosophy is thread and the cloth. So thread is cause and cloth is effect and so on. So we will be discussing where Indian philosophy class. So these are the questions or problems we can handle in the metaphysics.

Now next is the epistemology. This branch epistemology is more focuses on study of knowledge and the nature of knowledge. So we have a knowledge and then this branch is going to talk about how do you know that there is X? Suppose you now that there is X. The question is if you believe there is an X do you have a justification for that. How do you know that? So this branch we talk mainly about the knowledge and if you believe in this knowledge and then the justification of this knowledge right. So later on this epistemology is divided and have two branch. This branch has another two sub branch is or sub part is in a rationalism and empiricism. So rationalism is basically going to talk about the reasoning right. So you have something and through reasoning you are claiming something. Reasoning means you are applying an argument set of reasons analyzing those concept and coming up with this idea and say look this is X. For example you are thinking a lot about the mind and body problem and finally what you did you applied many reasoning set many different kind of arguments and you came up with an idea that oh there is a mind which is different from the body or what we understand there is a soul which is not body which is different from the body. So these are the idea what we are doing we are thinking applying the arguments and then coming up with a claim look this is this right rationalism giving a lot of importance to reason. So, you have a particular reason for that and then you are claiming this. Justifications you have for this claim. We will be discussing Rene Descartes how he had claimed that what is mind and what is body and how mind is different from the body and so on.

The second part is an Empiricism. Empiricists are claiming that whatever we are getting the information the knowledge we have which was sense experiences. So sense organs are the source of the knowledge. ,So what we are doing we are experiencing an object and then we are claiming oh look this is X this is Y right. So our claim is based on our experiences. So empiricist will be always talking about the idea based we have got based on our experiences or through experiences. For example, I have an idea of table. I know what is mobile means. I know what is laptop means. I know what is book means. Knowledge right. Now the empiricist

will say I had this idea because I have experienced that. I have the experience of snake, tiger, lion, so I know. So what they will say you have experienced and then you have an idea of that. If you bring this epistemology in the Indian system, they are going to mostly going to talk about the method of acquiring knowledge. How do you know there is X? The same but a little bit different in the sense that they have more focus on that the method if what they believe if you have a valid source then whatever you are getting this knowledge is valid. If the source is not valid then your knowledge is not valid. For example, you have a you are like have class you are like listening to lectures and after the completing this lecture what you did you decided that I will go for a walk. You are walking and then you found someone who is asking for money right. So out of kindness what you did you gave some money or some food right. Now this person was very happy after getting this much money or food and then he replied since you are very kind or you gave me help me let me give you a very important information. So they say then you are like surprised that what kind of information is going to give. His information is we found alien on X planet and Y planet. Your reaction okay fine keep this money keep this food. We are not getting we are not taking his information as a valid information. Why because we are doubting, we do not have trust we are not taking the source as a valid source. Next day morning in newspaper frontline same news oh my god guy was it are right. The question is why you are accepting now and why you did not accept that news and study you need right because for that time the source was not valid for me therefore the knowledge was not valid. Now the source is valid and therefore knowledge of valid. So in Indian system if you will bring this epistemology they are going to talk about many different kind of source. Now what are they? So they are like perception like whatever we are perceiving is a perception in the sense the perception is the right source. So whatever we are perceiving is a right knowledge valid knowledge.

Next is an inference. What is inference? For example, you saw a smoke from here and then you said oh there is a fire. Now how do you know there is a fire? Because you cannot perceive a fire. So, there is another is called inference. Inference is that you have accepted the relation between this fire and a smoke cause-effect relation. So, for you this is an established relation cause and effect. So you saw a smoke so said oh there is a fire inferring you had an experience and then you are inferring based on the saw a smoke and then I said oh there is a fire. Now there is another source is called Upamana. The comparison suppose you have an idea of cow and what you did you went to the forest and first time you saw a wild cow. This is the first time. So, what you are doing you are comparing oh it is like cow or it is cow comparison. Here you will realize that here you cannot get this idea it is like cow through perception or inference.

Now next is Arthapathi. So for example I am a fat and I am claiming or I claim that I don't eat in daytime. So you can say okay then this guy is always eating in night time. Now this guy and me are eating in night time how do you know that? Because I haven't said that and this information you can't get through perception, can't get through the inference and Upamana. So, it is possible in Arthapatti.

Now next is the testimony. Also, the words from like text or someone told you that okay I have seen this I know about X and Y and so on. Like in Indian system we have got a lot of things in the Agampratha. This generation to generation they had transmitted the knowledge

and now we have very vast knowledge system got through the testimony through this Agam pratha. So in Indian system they have accepted these are just an examples of the valid sources and it depends on the school to school that some of the school are accepting only two some of the three and so on. So, my intention to bring these few different sources to tell you that in epistemology what kind of questions we address.

Now next branch is an ethics. In ethics mainly we discuss about the right and wrong. How to live a good life and we also sometime we need something who can tell us what to do and what not to do. Guiding decision, we need so that we can always can perform a morally correct action. So if you want to perform a correct action then you must first know what is morally right and what is morally wrong. Now the question arises that okay fine why we need a proper discussion in ethics because we have set of values and through this values we can tell you that this action is right and this action is not right. As in the last class we were discussing about the exams and then watching movie if you can recall or for example any action for example eating and drinking in the classroom for example, I ask you to let's go for a movie and then whether is right now and today we should watch or not watch we can decide. Decide means that we have values and we have that we have received from the family from the teacher from friends and then based on those values what we can do we can decide okay this action is right and this action is not right. So then why we need different platform or branch where of a different discussion right. So, I will give you one very one example so that you will understand that sometime what happens that values will not work to decide whether this action is right or not right. One thing you need to understand that ethical dilemma only happens when it is you are confused between the two action X and Y and then through this theories we can decide okay this is right action this is not right action so on. So for example there is a flute and there are four kids one kid is asking for flute and claiming this flute or saying that I want this flute because I have made this flute. Second kid asking this flute and saying I want this flute because I do not have any toy to play. Third kid is saying that I want this flute because I do not have anything to play and third kid is saying that I want this flute because I am the only one who can play right. So now we cannot use the value system or set of values to decide which option is the right. So therefore, in ethics in branch we discuss a very different kind of theory and through this theory we talk about the right set of actions and wrong set of actions and so on.

Another branch is logic. Logic is a study of method of principle used to distinguish correct and incorrect reasoning. Now you have idea about your world about reality and now you wanted to what argue right put in an argument. Now so there is a proper method to doing that. So, where we are going to make any argument you know that this is argument is going to be a part of our conclusion. So when we are presenting an argument we always presenting an argument to claim something. Now the question is if this argument is valid or not valid right. So logic in logic what we do we use a proper method to decide whether this is a right or this is a valid argument or this is a not valid argument, invalid argument right. So, in this branch what we do we talk about the sound and faulty reasoning and so on. Again, just one word a proposition the concept and I would like to discuss here. I am not going to discuss in well in detail but just for an idea that what is the proposition. So, the propositions are the building blocks our reasoning and a proposition is a statement what is typically a set using a declarative sentence and hence always the true and false right. So it only means that when you are using

any proposition so to the proposition only you can see this proposition in terms of the true and false. What does it mean, I will tell you the next slide but again one you need to understand that all statements are not propositions. For example, the first line there is a life on some other planet in our galaxy right. If you ask me the true that is true maybe it's not true maybe. You are not sure. So, if the proposition we can only talk about the true and then false not true value. So, if the proposition is true then it's a valid argument. Now for example come quickly, oh my god this kind of sentences is not a proposition. Like for example I am trying to prove that there is a soul so my argument is I love soul therefore there is a soul. This is not in the right proposition this is on the right argument right. So these are things which we discuss in the logic.

Now the last one is the social and political philosophy. In this branch we talk about the society, the all aspect of social life. In ethics what we do we talk about the moral world. In social and political philosophy, we talk about the different aspect of all aspects of social life. We cannot stay alone right. We have to stay with the society. So if you are staying in the society also you have to understand that you need to follow some rules. For example if you want to reach somewhere so obviously you have to go if you want to reach somewhere and you want to drive a car you have to follow the rules. If suppose no one is following the rules will it be possible to run even drive a car? No. So if you want to live in a society obviously you have to follow the many duties and responsibilities. So here in this branch what we do we talk a different topic about the individual, the relation between individual and the state. We talk about the personal freedom what is social responsibility and so on. For example the idea of justice and liberty is a very famous idea and which we have been discussing in social and political philosophy. What is justice and what is liberty? So social and political philosophy also is a very important branch. We talk about our personal life and social life. For example what extent government can come up with the rules? Can government interfere in your personal life? If no what do you mean by the personal life and so on. So in this kind of question we discuss in this branch.

So these are the major branches of the philosophy. So, thank you so much. These are the references. However, if you want any online material the Stanford Encyclopaedia is very good and authentic source. So, if you want to even in the future if you want to understand any topic please you may go through this online material. Thank you so much. Thank you.