

Aspects of Western Philosophy
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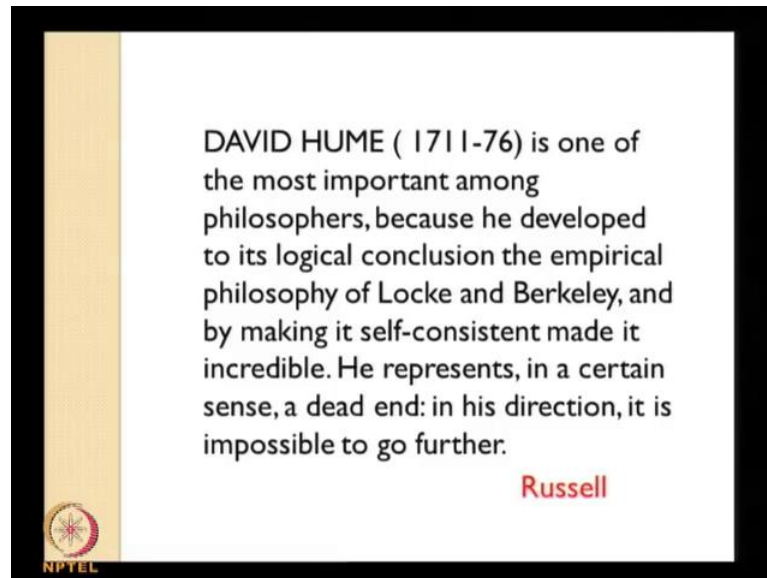
Module - 18
Lecture - 18
David Hume
Impressions and ideas
Relations of ideas and Matters of fact
Induction and causality

Welcome to this 18th lecture on the course Aspects of Western Philosophy, and this lecture we will focus on one of the most important philosophers in the western world David Hume. So, his importance us something which we are going to see after we discuss David Hume's contributions, we are going to introduce what is known as critical philosophy, and the prime contributories Immanuel Kant's and there is one statement made by Immanuel Kant, which would actually immortalize David Hume, Kant all of us known is one of most important thinkers in the all history of philosophy.

The great founder of German idolism we can say, and Kant does once mention that, it was David Hume who had awakened him from his dogmatic slumbers. So, there is something in Hume's philosophy which actually shakes all of us, and when Hume philosophized it has shaken the foundations of western philosophy and some of the foundations are extremely important, because it has implications Hume's philosophical positions at implications on some of the assumptions or rather it questioned some of the assumptions which were taken for granted by the development of sciences. See for example, the validity of the process of induction, which Hume had shown that it is how shaken it is the problem of induction with the introduction of the problem by Hume had demonstrated that.

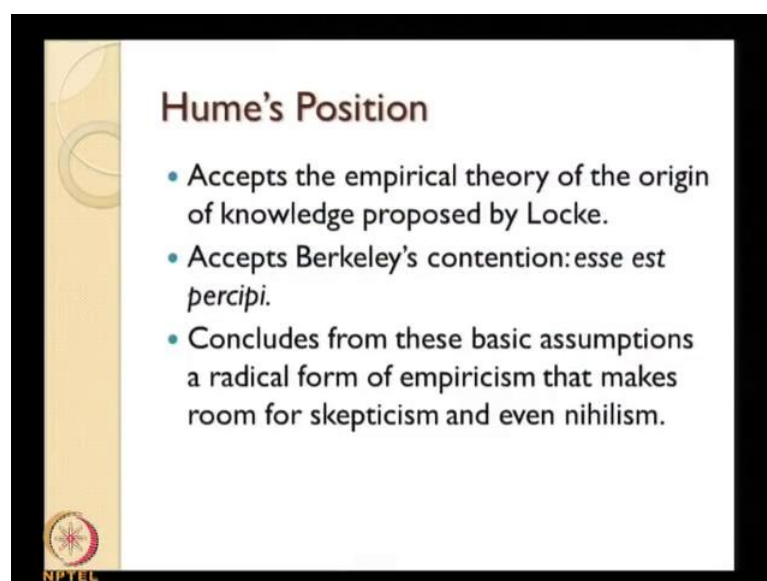
Natural sciences to a great extent rest on inductive reasoning and there is something inherently problematic about it is so called inductive reasoning. And again some of his positions questioned basic foundations of morality or ethics and Hume was a great skeptic a radical empiricist thinker, who actually belongs to the tradition of great empiricism, which begins from John Locke then continued with Berkeley and many other philosophers, but we would find a kind of logical conclusion of the empiricist position in Hume's philosophy.

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So, let us begin with a quote from Bertrand Russell, he quote David Hume is one of the most important among philosophers, because he developed to its logical conclusion the empirical philosophy of George of Locke and Berkeley and by making itself consistent made it incredible. He represents in a certain sense a dead end in his direction it is impossible to go further. So, wonderful observation by Bertrand Russell that he represents in a certain at that end and in his direction it is not possible to go further. So, that is Hume the most radical among all the philosophers probably in the modern western world.

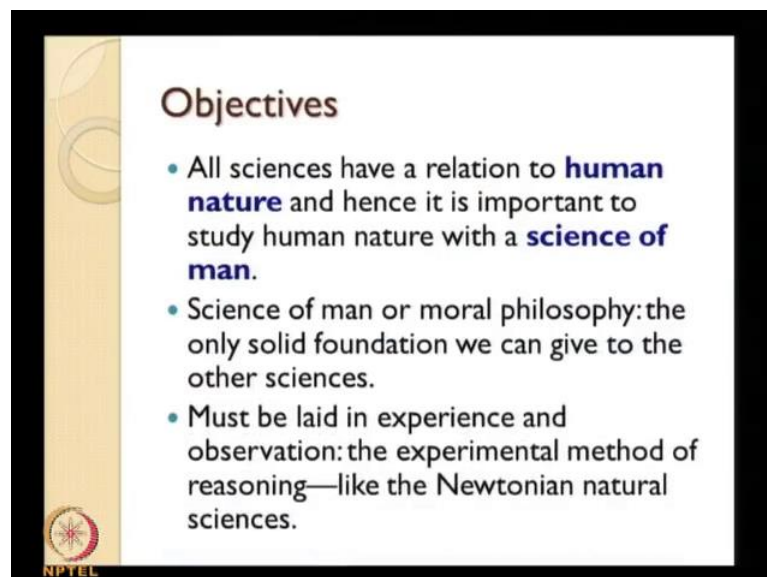
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Now, let us focus on Hume's position, I mean I have already mentioned that Hume belongs to that tradition of empiricist thinkers, where John Locke and Berkeley have immensely contributed to the development of the basic the fundamental empiricist doctrine which fundamentally asserts that every knowledge is a result of experience, and when Locke said that every knowledge is a result of experience according to him is sensation and reflection Berkeley never deviated from this fundamental position, he had only taken this lockean position to its logical conclusions and this is exactly what Hume also is trying to do, but in a more extreme passion. So, he accepts the empirical theory of the origin of knowledge propose by Locke. Accepts Berkley's contention; esse est percipi. To be is to be perceived, if this is the case then some of the conclusions which Locke and Berkeley had arrived or mistaken this is what you sees.

And then again he concludes from these basic assumptions a radical form of empiricism that makes room for skepticism and even nihilism. So, this is his conclusion it takes us to a kind of skepticism and ultimately to a kind of nihilism, which we are going to see it not in this lecture, but we will see this logical conclusions of his position in the next lecture.

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Objectives

- All sciences have a relation to **human nature** and hence it is important to study human nature with a **science of man**.
- Science of man or moral philosophy: the only solid foundation we can give to the other sciences.
- Must be laid in experience and observation: the experimental method of reasoning—like the Newtonian natural sciences.

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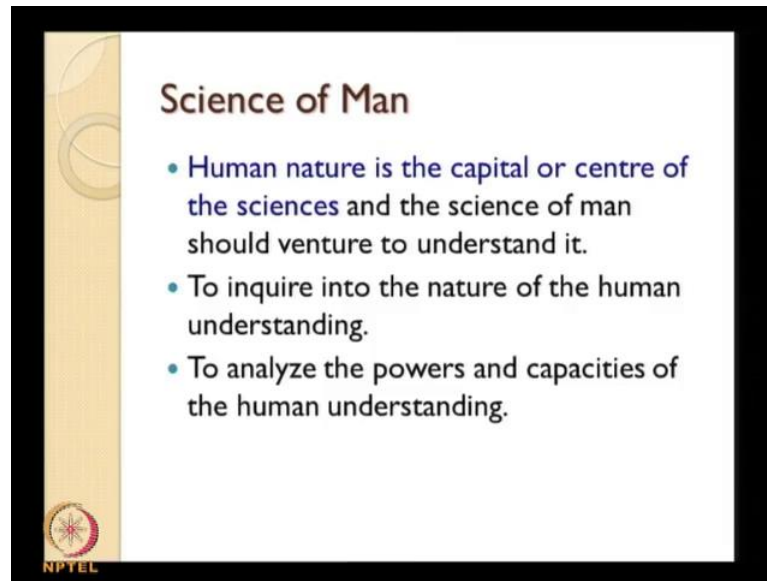
Now, let us see the objectives, so there is a fundamental objective like his (Refer Time: 05:00) he also begins with an understanding or with an examination of human nature, and this is something which you would find in the approach of almost all these traditional, this modern empiricist philosophers Locke, Berkeley, Hume and many others

that they all not distinguish between a logical approach from a psychological approach. So, these two approaches are (Refer Time: 05:26) and here we can say that for Hume or sciences have a relation to human nature and hence, it is important to study human nature with a science of man. So, when he talks about a science of man it is not necessarily a kind of logical study it is also a psychological study, and he should also keep in mind that Hume lived in a period, where there was an explosion in the world of human scientific knowledge that it was the modern period and (Refer Time: 06:00) already come up with these contributions or rather its happening and many such developments were happening all over Europe. So, naturally all great philosophers and thinkers were influenced by these developments in the natural sciences, Hume was not an exception to this.

So, he also calls it his philosophy a science of man a science of man or modern philosophy you would like to call it the only solid foundation we can give to the other sciences. So, you thought that again you know you can very interestingly see that there is an attempt to establish philosophies, foundational status; philosophy has always been all these great ancient philosophers have always concede philosophy as a foundational discipline. It is a foundation for all other disciplines all other sciences it's quite natural that it is true that it is a fact that there are tremendous developments in the sphere of modern sciences, natural sciences, but these philosophers would argue that even these natural sciences the so-called technological and other developments which natural sciences undergo, presuppose certain foundations or the foundations of these fundamental scientific enquiries can be located in philosophical assumptions and conceptions.

So, that is what Hume also does he says that there must be laid in experience the foundations of the science of man should be laid in experience and observation like natural sciences. So, he was influenced by the method adopted by natural sciences particularly the Newtonian sciences. So, he proposes an experimental method of reasoning. So, that is what he does exactly he examines the origin of human knowledge he observes it and says that if you observe it if you apply this method, the method of natural sciences to the science of man you can see that this knowledge actually originates from certain foundational sources, certain kinds of the foundational archetypes of knowledge, and according to Hume these foundational blocks of human knowledge or impressions we are going to discuss that.

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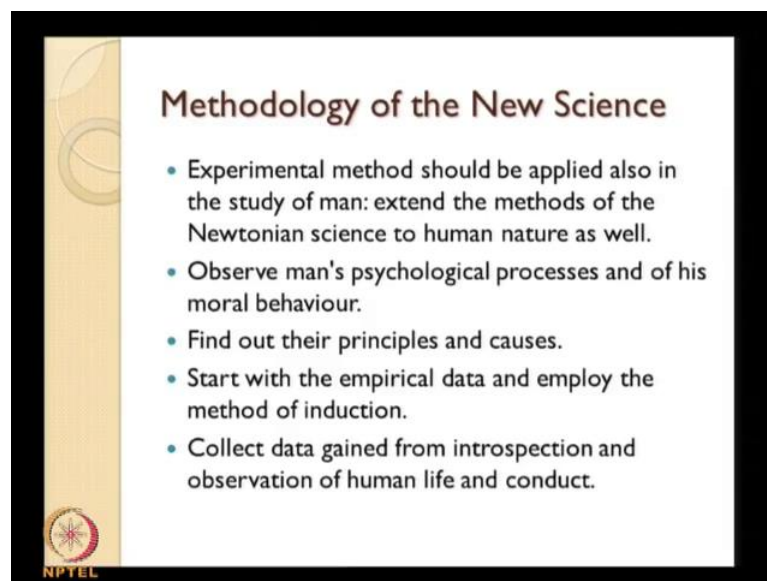
Science of Man

- Human nature is the capital or centre of the sciences and the science of man should venture to understand it.
- To inquire into the nature of the human understanding.
- To analyze the powers and capacities of the human understanding.

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Now, human nature is the capital or centre of the sciences, and the science of man should venture to understand it, to enquire into the nature of the human understanding and to analyze the powers and capacities of human understanding. So, everything is based upon an examination and analysis of this something called human understanding, how knowledge, how does a man understand something? Or how do human beings understand the world? Knowledge, knowledge is the basic object of enquiry the major issue is the origin and nature of knowledge.

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Methodology of the New Science

- Experimental method should be applied also in the study of man: extend the methods of the Newtonian science to human nature as well.
- Observe man's psychological processes and of his moral behaviour.
- Find out their principles and causes.
- Start with the empirical data and employ the method of induction.
- Collect data gained from introspection and observation of human life and conduct.

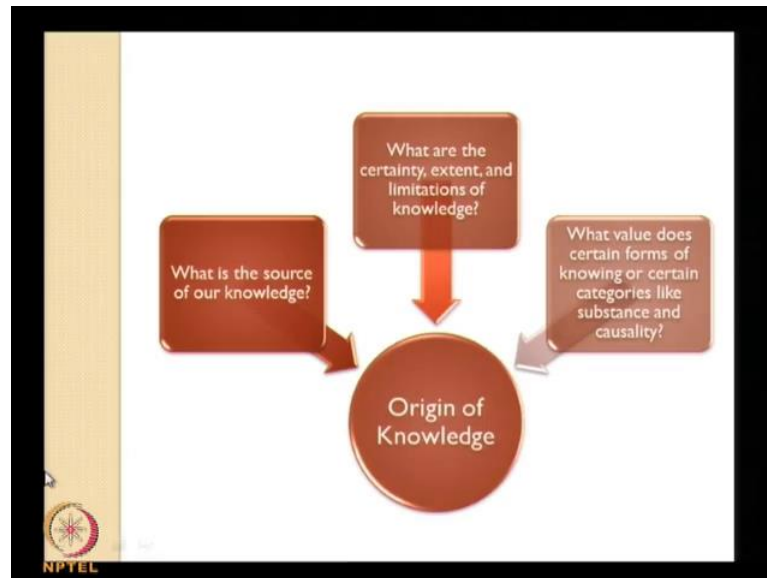
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Now, when you talk about a science naturally what comes to our mind is the question of method, because all sciences follow natural sciences particularly follow a method a specific method. So, the question of method is intrinsically linked with the notion of science.

Now, Hume also proposes when he proposes a new science he has to propose a methodology, and he says that experimental method as I have already mentioned should be applied also in the study of man extend the methods of the Newtonian science to the human nature as well, observe mans psychological processes and of his moral behavior. So, this is what I mentioned earlier that there is no distinguishion made between logical and psychological or empirical or whatever, these philosophers in that sense are psychologist a problem which the modern the contemporary the 20th century empiricist encounter, and try to overcome we can see that developments in empiricism in the 19th and 20th century's in west would address this problem initiated. But they were all empiricist they were several empiricist, but they thought they should keep a distance from the kind of empiricism these great thinkers, like Locke Berkeley and Hume were advocating, because that involves a kind of psychologism.

So, we can see that approaches fundamentally psychological and the contemporary 20th century or 19th and 20th century empiricist, were trying describing their method as logical rather than psychological. So, there is the whole process called and de psychologism, we will discuss it when we discuss modern empiricism, now here again find out their principles and causes again it is a psychological approach and start with the empirical data and employ the method of induction and collect data gain from introspection and observation of human life and conduct. So, this is to give you a picture about what sort of methodology Hume was proposing to adopt in a study of the science of man.

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This figure represents the human project in a nutshell. So, the whole approach is to understand the origin of human knowledge here, and the questions is the most important questions are; what is the source of our knowledge you can see that some of these questions are actually repetitions? Which is producers also have raised the second question is; what are the certainty extent and limitations of human knowledge? And the third one is; what value does certain forms of knowing or certain categories like substance and causality have? So, these are the fundamental questions which Hume was trying to answer.

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Origin of Knowledge

- To examine the **contents of the mind** or **perceptions**, which are derived from experience.
- Perceptions are further divided into **impressions** and **ideas**.
- These are the building blocks of all our knowledge.

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And he begins with the origin of knowledge to examine the contents of the mind or perceptions which are derived from experience. So, as I mentioned he follows the fundamental assumptions of empiricist epistemology advocated by Locke and Berkeley, where the contents of mind is comprised of what you call perceptions and Berkeley famously has stated that to be is to be perceived.

So, when you look at your mind nothing, but perception. So, that is the fundamental objects of your study, now again perceptions are further divided into impressions and ideas so this is the human contribution into empiricist epistemology. So, you can see that from Locke to Berkeley there is a certain change in approach, Berkeley is not a representation list while Locke was for Locke there was a world a kind of real world out there, and which is independent of the mind which perceives it and for Berkeley this distinction is abolished. He would say that there is only ideas and my mind, and in Hume we would see that this kind of a radical empiricist approach was taken to its logical conclusions which we will discuss in the next lecture, where he would say that the famous statement no matter never mind. Even the mental substance Locke Berkeley has questioned the notion of physical substance or material substratum advocated by John Locke, and he would say that there are only my mind and the world and its images whatever it perceives.

But here for David Hume it was even further radicalized have he would say that even mind itself is not a substance, but a bundle of impressions there is nothing like a substance as such, and we would see that David Hume in that sense is a skeptic power excellence. So, he would say that if you examine your perceptions you would find only your impressions and ideas and these are very important terms in Hume's philosophy impressions and ideas they are not one and the same there is a certain difference between impressions and ideas. I will explain that shortly these are the buildings blocks of all our knowledge.

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The slide is titled "The Contents of the Mind" and is divided into two columns: "Impressions" and "Ideas". The "Impressions" column lists: Sensations and feelings; Are strong and vivid; Impressions of sensation: derive from our senses; Impressions of reflection: from our experience of our mind, e.g. feeling emotions. The "Ideas" column lists: Related to thinking: concepts, beliefs, memories, mental images, etc.; Derived from and are copies of impressions; Are faint and unclear; Ideas of sensation: e.g. Colour; Ideas of reflection: e.g. idea of an emotion. The slide has a decorative vertical bar on the left with a circular graphic and the NPTEL logo at the bottom left.

Impressions	Ideas
• Sensations and feelings.	• Related to thinking: concepts, beliefs, memories, mental images, etc.
• Are strong and vivid.	• Derived from and are copies of impressions.
• Impressions of sensation: derive from our senses.	• Are faint and unclear.
• Impressions of reflection: from our experience of our mind, e.g. feeling emotions.	• Ideas of sensation: e.g. Colour.
	• Ideas of reflection: e.g. idea of an emotion.

So, fundamentally identifying the building blocks of knowledge, and the contents of mind as I have already mentioned that impressions they have sensations and feeling they are. So, direct sensations this direct sensations, which I get the feeling of pleasure pain all these things. So, which is very direct and immediate or strong and vivid because they are? So, immediate they are very strong.

And impressions of sensation derive from our senses and impressions of reflection from our experience of our mind feeling of emotions. So, as I mentioned they are vivid, they are very strong, they are so immediate, and direct, directly given to me and when you talk about ideas; ideas are related to thinking when I think about say the kind of emotion or the kind of feeling I have. The sensation I get when I enter this room there is temperature difference in this room, because this room is air conditioned, suddenly I feel a deference in temperature it is a feeling it is so vivid and strong, I immediately felt it, but when I think about this feeling. Now I am thinking about it that what is the kind of feeling I had when I entered this room, there is a sudden change in temperature which I could feel, but I do not experience that feeling with all its intensity and (Refer Time: 15:33) right now and I think about it now I have only a kind of image of it.

So, it is related to concepts beliefs memories, mental images, etcetera, derived from and are copies of impressions. So, my thinking about that temperature deference right now, gives a kind of idea in my mind idea about that temperature deference which is nothing,

but a copy of the feeling of that temperature deference I experienced and I entered this room. So, one is direct and vivid and strong the other one is a little, week because it is a copy a copy can never be like the original.

They are faint and unclear to that extent and ideas of sensations there are like impressions of sensations and impressions of reflections. Similarly, you have ideas of sensations and ideas of reflection like ideas of sensations are color and ideas of reflection example a kind of an emotion I am feeling so happy, so satisfied for certain reason that is so direct.

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The slide is titled "Impressions and Ideas" and contains the following text:

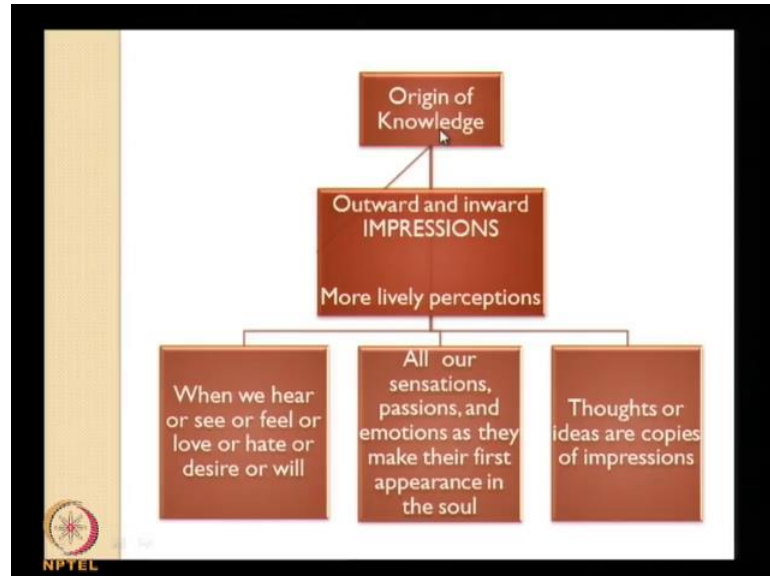
- A difference of forcefulness and vivacity.
- Ideas are **faint copies** of impressions, less forcible and lively.
- To listen to music and to imagine or remember that music.
- Impressions are our sensations, passions and emotions, as they make their first appearance in the soul.
- The most lively thought is still inferior to the dullest sensation.

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But, when I think about it becomes an idea, again a little further a deference of forcefulness and vivacity I have already explained, the difference between an idea under impression is a deference between forcefulness and vivacity ideas are faint copies of impression, less forcible and lively. To listen to music and to imagine or remember that music, when I listen to a music I almost become a part of it, I experience that harmony with all its vivacity all its liveliness, but when I think about it after sometime, the music which I heard, which I listened, how wonderful that experience was still I experience it as a pleasant experience, but the intensity is less. So, that is what makes an idea different from an impression, impressions are our sensations passions and emotions as they make their first appearance in the soul as they make their first appearance the direct it so it is

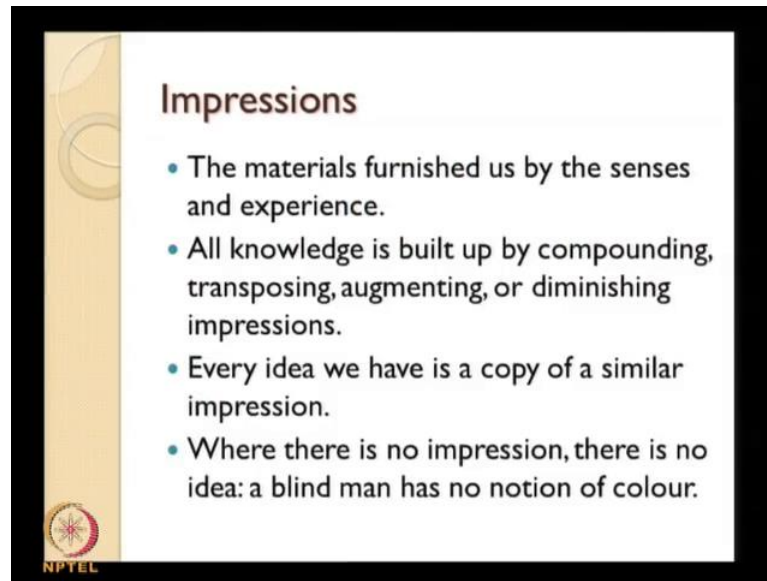
so intense in that sense, the most lively thought is still inferior to the dullest sensations this is what Hume says, the most lively thought is inferior to dullest sensations.

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So, let us have this figure will explain again I would give a picture about Hume's program once again, to summarize once again, it starts with the question of the origin of knowledge, and when you try to understand the origin of knowledge you would see that there are outward and inward impressions, impressions from senses and impressions from reflection, and they are more lively perceptions in that sense and when we hear, or see, or feel, or love, or hate, or desire, or will, you have impressions all our sensations passions and emotions as they make their first appearance in the soul I have just explain, actually understood that is a kind of a definition for an impression and thoughts or ideas are copies of impression.

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Impressions

- The materials furnished us by the senses and experience.
- All knowledge is built up by compounding, transposing, augmenting, or diminishing impressions.
- Every idea we have is a copy of a similar impression.
- Where there is no impression, there is no idea: a blind man has no notion of colour.

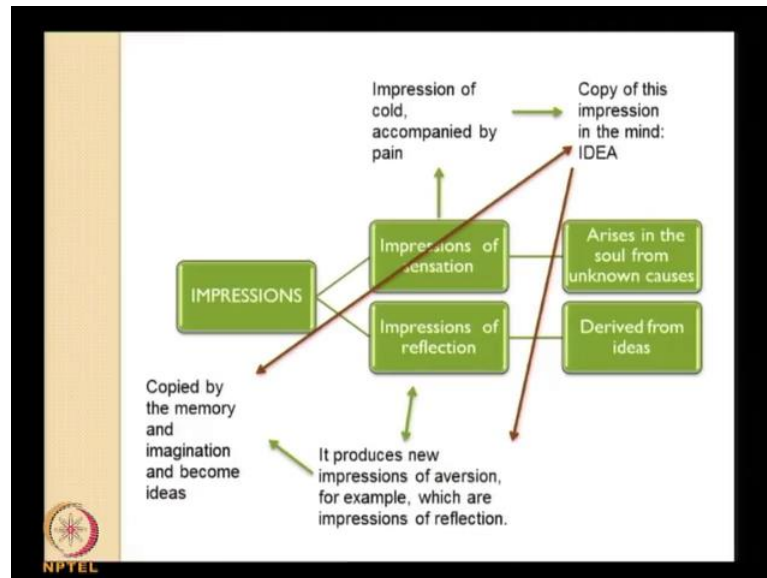
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So, this is what we have seen now, again a little bit about impressions the materials furnished us by the senses and experience they are the basic materials, which we receive or which we have, which forms the foundation blocks, or the building blocks of all our knowledge; however, complicated it is all knowledge is built up by compounding transposing augmenting or diminishing impressions. So, we make these impression put together them try to see the relationship between each other and this is how the entire knowledge system which we have built, every idea we have is a copy of a similar impression. So, I have an idea about the music which I listened sometime back which is nothing, but a copy of my experience my direct feeling when I actually listened it in that music room, where there is no impression there is no idea a blind man has no notion of color. So, what Hume was trying to argue is that every knowledge has its foundation in these impressions, if there are no impressions no ideas. So, let us think about many things which we come across in our life, if you apply this humane idea there are many things in which we take for granted in our lives are problematic.

For example, cause of at relationship I say that there are two events are related in such a way that one is the cause of other for example, when I clap my hand there is a sound, my clapping is the cause of the sound, but Hume would say that I can hear the clapping, or I can see the clapping and I hear the sound there are two events, but where is that causal connection, where there is no impression there is an impression of two hands coming together and an impression of sound, but there is no impression of the causal necessary

connection between the hands coming together and the sound produced. So, there are many such things say for example, god when I talk about god, god would save me what do you mean by god, where is this impression of god there is nothing like that. So, you can question it you can challenge the validity of several such beliefs, several such assumptions, and several such concepts, which we employ in our day to day life.

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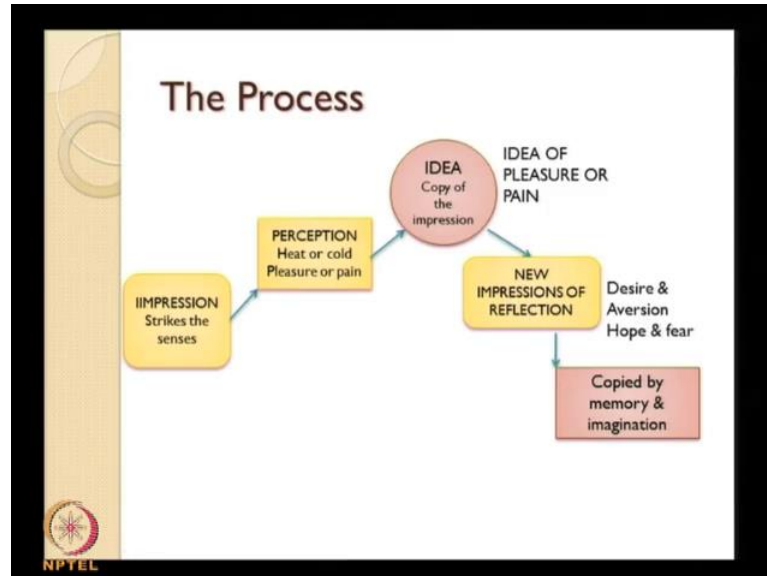


Now, let us see a little bit more on the relation between impressions and ideas. So, this again is a figure which would give you an idea about this inters relationship. So, you start with the impressions here, impressions of sensations and impressions of reflection. Which sensations are arises in the soul from unknown causes, we never know who from where do they come from and impressions of reflections are derived from the ideas which we have.

So, let us see the impressions of sensations like impressions of cold accompanied by the pain, and this is being copied a copy of this impression is retained in the mind then it becomes an idea, and then again straightaway let us come here this produces new impressions of aversion for example, which we which are impressions of reflection which will again copied in the memory of imagination and become ideas, and it goes on and on and on. So, everything actually begins with impression, then impressions are copied by ideas, and these ideas sometimes are capable of producing further impressions and then again there will be an idea produced impressions, ideas impressions like that it

goes on the entire human system of knowledge develops in this passion according to Hume.

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So, you have the process here once again impressions strikes the senses, perception, heat or cold pleasure or pain this will be retained as a copy which is an idea, idea of pleasure or pain which will create new impressions of reflection desire and aversion hope and fear which will be copied in the mind memory and imagination and again it goes on.

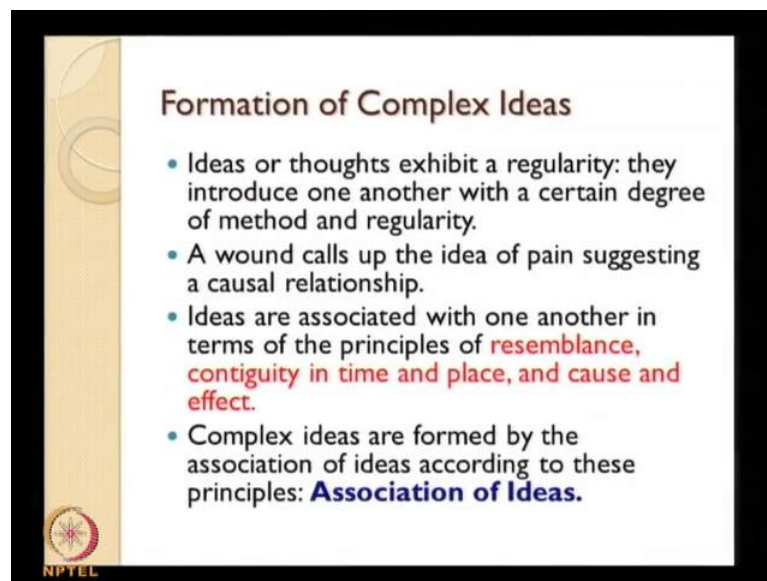
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Impressions to Knowledge

- The basic building blocks of all thought and experience.
- To each impression there is a corresponding idea.
- Simple ideas are combined in order to produce complex ideas: **Association of ideas.**
- Complex ideas are made up of the materials provided by the impressions.

Now, this passage from impressions to knowledge is very important part in Hume's epistemology, which is as we have already stated impressions are the basic building blocks of all thought and impressions and to each impression there is a corresponding idea and simple ideas are combined in order to produce complex ideas. So, by this causes which he call the association of ideas Hume explains, how complex systems of knowledge are formed out of this simple vivid impressions which we directly received

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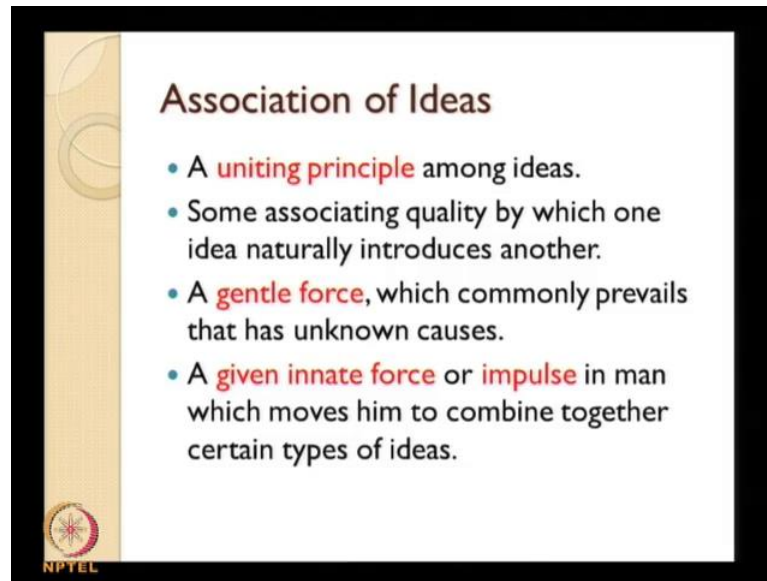
The slide is titled "Formation of Complex Ideas" and contains a bulleted list of four points. The first point states that ideas or thoughts exhibit a regularity, introducing one another with a certain degree of method and regularity. The second point gives an example: a wound calls up the idea of pain, suggesting a causal relationship. The third point explains that ideas are associated with one another based on three principles: resemblance, contiguity in time and place, and cause and effect. The fourth point concludes that complex ideas are formed by the association of ideas according to these principles, which are collectively known as the "Association of Ideas". The slide also features a decorative vertical bar on the left with a circular graphic and the NPTEL logo at the bottom left.

Formation of Complex Ideas

- Ideas or thoughts exhibit a regularity: they introduce one another with a certain degree of method and regularity.
- A wound calls up the idea of pain suggesting a causal relationship.
- Ideas are associated with one another in terms of the principles of **resemblance, contiguity in time and place, and cause and effect.**
- Complex ideas are formed by the association of ideas according to these principles: **Association of Ideas.**

Complex ideas are made up of materials provided by impressions, and when we talk about the formation of complex idea, ideas or thoughts exhibit a regularity, we can see that one after another, they introduce one another with a certain degree of method and regularity, as I mentioned when I clap there is a sound there is a regularity in that or when I am thirsty, when I drink some water my thirst will be quenched that is another regularity. So, everything around me there is a regularity and a wound calls up an idea of pain suggesting a causal relationship, that I now experience a pain or a wound calls up the idea of pain suggesting a causal relationship between these two things wound and pain ideas are associated with one another in terms of the principles of resemblance contiguity in time and place and cause and effect. This is what he says basically he would say that there are impressions and ideas and nothing else and this whole regularity which we experience if necessary connection which we think objects or ideas may have with each other.

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The slide is titled "Association of Ideas" and contains four bullet points. The text is as follows:

- A **uniting principle** among ideas.
- Some associating quality by which one idea naturally introduces another.
- A **gentle force**, which commonly prevails that has unknown causes.
- A **given innate force** or **impulse** in man which moves him to combine together certain types of ideas.

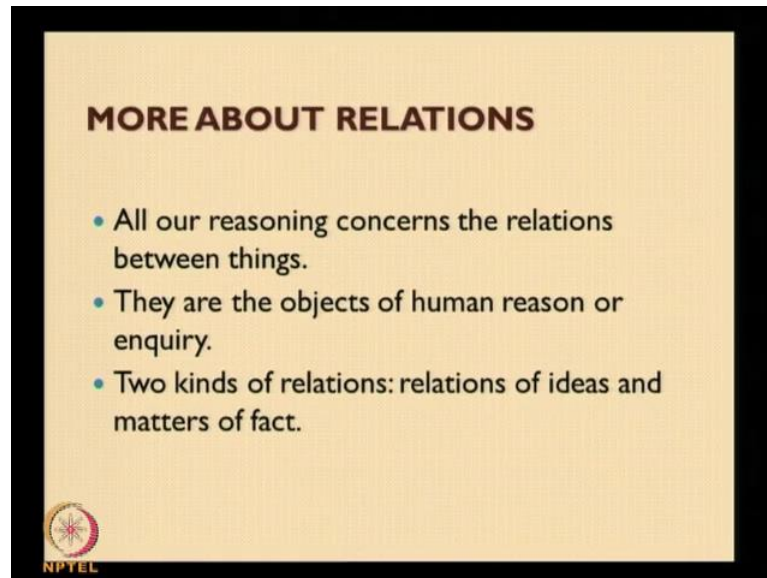
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For example, wound and pain it is nothing, but a produced in terms of certain principles like resemblance contiguity in time and place and cause and effect and complex ideas are formed by the association of ideas according to these principles the process is called association of ideas, which is a uniting principle among ideas. It is a very interesting aspect of Hume's works, Hume's philosophical theory where he talks about the how ideas are associated with each other by means of a uniting principle some associating quality by which one idea naturally introduces another.

So, the idea of hands coming together clapping and the idea of sound so some associating quality by which one idea naturally introduces another there is a quality associating quality between these two and what is it. So, again Hume is very careful when he uses words to describe this you would later on by analyzing the very bases the very foundation the very logical foundation called causality or cause effect relationship. So, here he says is that what he says is that it is a gentle force which commonly prevails that has unknown causes.

A given innate force or impulse in man which moves him to combine together certain types of ideas. So, there is something in the human mind a kind of tendency in the human mind a kind of given innate force or a gentle force in the human mind which makes it to connect one idea with another.

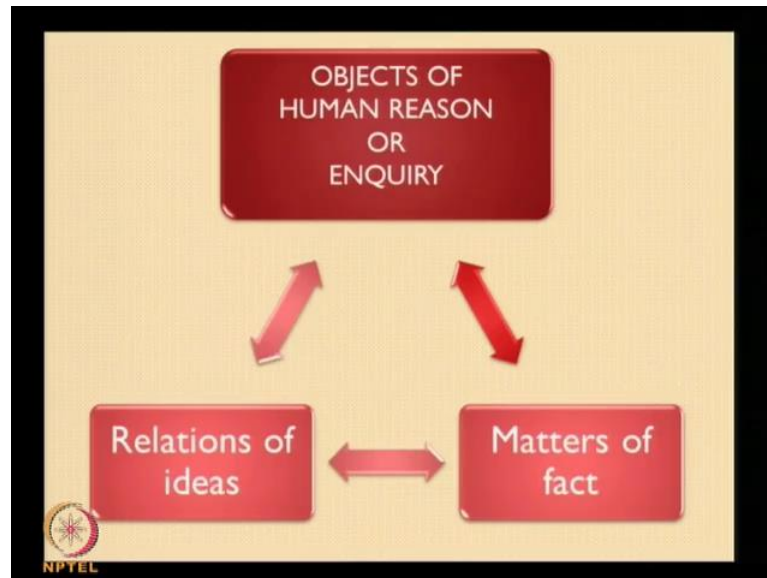
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Now, let us see a little more about relations, because this is as I mentioned, it is at the center of humane epistemology it says that all our reasoning concerns the relations between things. So, everything we understand reasoning, knowledge everything we understand in this world is based on relating things among each other all knowledge all understanding even life itself is possible, because the human mind has the capacity to relate one idea with another. So, when I go out of this room I know that it is raining. So, I need an umbrella rain umbrella outside the room all these are ideas. So, my mind is capable of creating all these things. So, that I can live a practical life in this world otherwise it is impossible.

So, all our reasoning concerns the relation between things, they are the objects of human reason or enquiry and when it comes to relations since relations occupy a central role in not only in philosophy, but also in human life human practical day to day life, this idea of this whole notion of relations occupy a very central role. So, Hume dedicates sometime to enquire about this relations and he says that logically speaking there are two types of relations possible, and philosophically we should try to understand them, what is the nature because it is upon these types of these two types of relationships all our reasoning is based on. So, what are these two types of basic forms of reasoning's?

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A number one relation of ideas and the other one is matters of fact. So, objects of human reasoning relations of ideas and matters of fact.

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Relations of Ideas

- The sciences of geometry, algebra and arithmetic are examples.
- The relations asserted are necessary.
- The truth the propositions of these sciences are independent of questions about existence.
- Every affirmation which is either intuitively or demonstratively certain.

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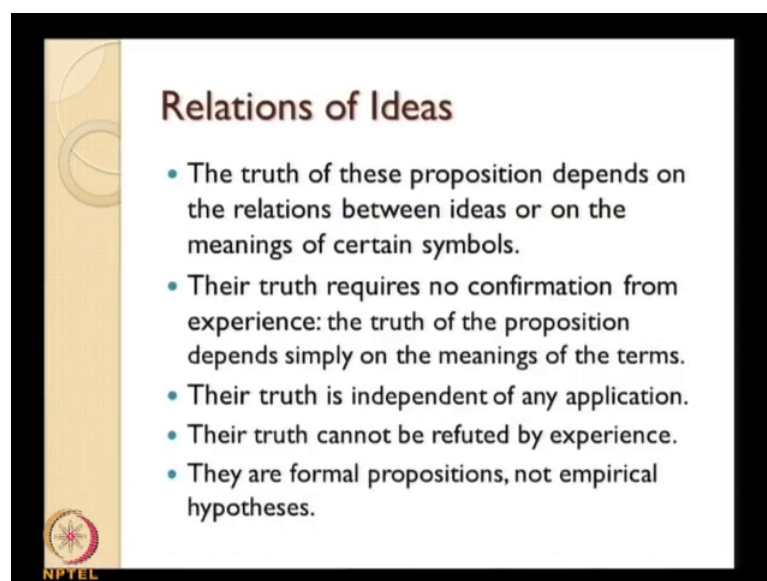
What you mean by relations of ideas? So, as the title itself indicates there are ideas and certain relationship between them nothing else, one idea is related with another in a certain way and here what he says is that the sciences of geometry algebra and arithmetic are examples where we will find relations of ideas, where the relations asserted are necessary. For example, when you say 3 plus 2 is equal to 5, when I say 3 plus 2 equal to

5 I am establishing a relationship or I am asserting a relationship, between 3 and 2 and this is necessary nothing would make it different, it is always 3 plus 2 is equal to 5.

The truth of these propositions of these sciences are independent of questions about existence, I need not verify it see for example, when I say that there are 20 chairs in this room statement needs to be verified, someone needs to come here and count whether there are 20 chairs and it might be true or it might be false, it is a contingent proposition you are not certain about it, there is nothing that makes this statement necessarily true I can always add 1 chair or take out 1 chair from this room. So, that there is a possibility that whatever number at a given point of time is true may not be true later on, but in the case of 3 plus 2 equal to 5, it is never going to change at all.


So, mathematical propositions, arithmetic, geometry and algebra, are domains where you have relations of ideas all reasoning happens by virtue of these relations of ideas and they are going to provide us absolute certainty in that way, because they are independent of questions about existence and every affirmation, which is either intuitively or demonstratively certain you can demonstrate the certainty of these mathematical statement and again the truth of these propositions depend on the relations between ideas or on the meanings of certain symbols, what is the meaning of 3? And what is the meaning of plus? And what is the meaning of 2? What is the meaning of equal to, would explain 5.

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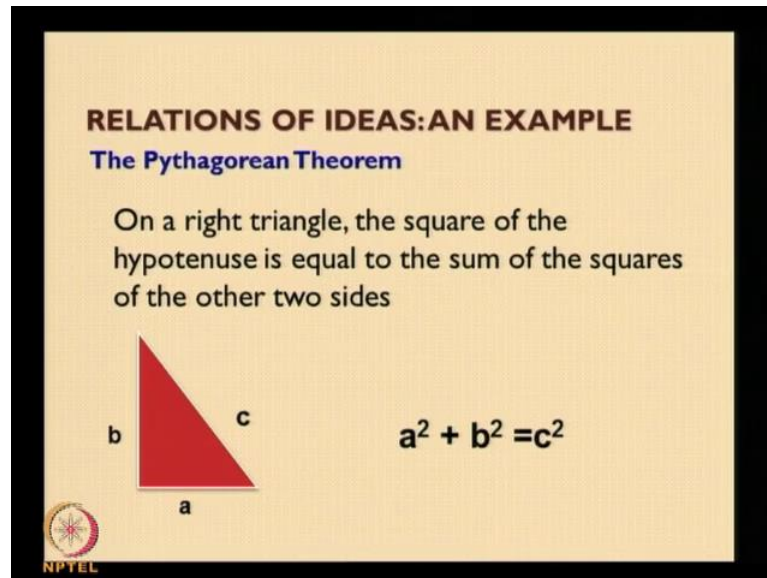
Relations of Ideas

- The truth of these proposition depends on the relations between ideas or on the meanings of certain symbols.
- Their truth requires no confirmation from experience: the truth of the proposition depends simply on the meanings of the terms.
- Their truth is independent of any application.
- Their truth cannot be refuted by experience.
- They are formal propositions, not empirical hypotheses.

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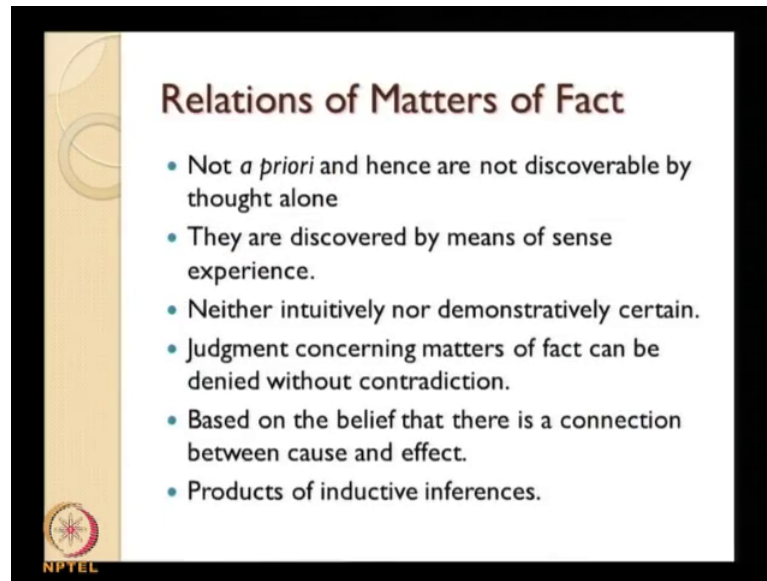
So, it is basically nothing to do with what is this case in the world, their truth requires no confirmation from experience the truth of the proposition depends simply on the meaning of terms. I have already explained it their truth is independent of any application though mathematical; find some application in the world the truth of mathematical propositions are independent of applicability.

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Their truth cannot be refuted by experience and they are formal propositions not empirical hypotheses, all about relations of ideas and here there is a classic example given to relations of ideas the Pythagorean Theorem. So, here it talks about a triangle on a right triangle the square of the hypotenuse is so let us say a b c. So, the hypotenuse is c and the square of the hypotenuse is equal to the sum of the squares of the other two sides, which means a square plus b square is equal to c square. So, this is the Pythagorean Theorem which is a classical example for relations of ideas, where the truth of this proposition or truth of this judgment depends only on the meaning of the symbols used here and has nothing to do with what is the case in the world. Now, when you concentrate on the relations of matters of fact there is no a priori truth revealed here.

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Relations of Matters of Fact

- Not *a priori* and hence are not discoverable by thought alone
- They are discovered by means of sense experience.
- Neither intuitively nor demonstratively certain.
- Judgment concerning matters of fact can be denied without contradiction.
- Based on the belief that there is a connection between cause and effect.
- Products of inductive inferences.

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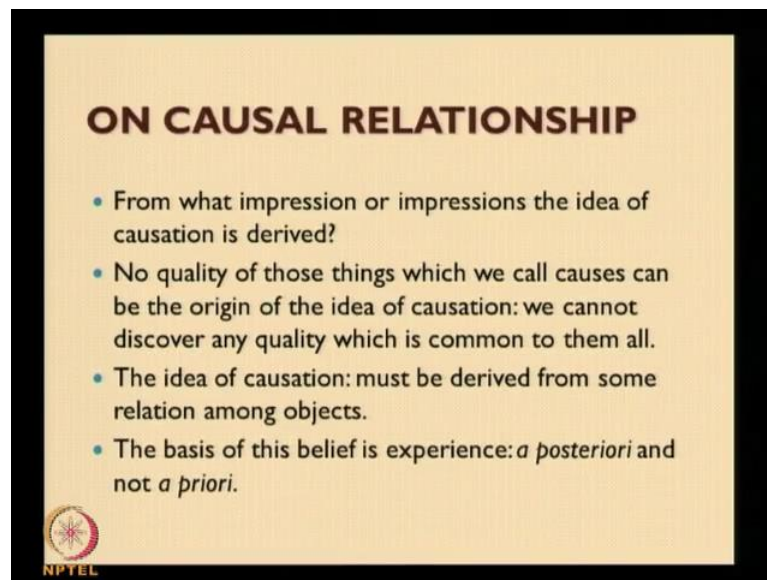
When I say there are 20 chairs in this room, when I say there are 2 human beings in this room, when I say the temperature outside is 25 degree Celsius, all these are not a priori truths, they are not a priori judgments, they are not true by virtue of statement alone. But they are a (Refer Time: 32:24) they are to be discovered by empirical verification, they cannot be discovered by thought alone like in the case of Pythagorean theorem, they are discovered by means of sense experience I have to observe, I have to just come here and physically count whether there are 20 chairs or more or less, I have to verify it and neither intuitively nor demonstratively certain. These propositions are and judgment concerning matters of fact can be denied without contradiction, if someone says that there are 20 chairs in this room, I can deny the fact I can say that no its not correct, there are no 20 chairs in this or it is not true that there are 20 chairs in this room, without any logical contradiction as I mentioned I can take away 1 chair or put another chair and make the alter the number of chairs in this room, or to put it in other words there is nothing that necessitates this room to contain only 20 chairs, 20 and only 20 chairs.

It there is no logical necessity, and it is based on the belief that there is a connection between cause and effect, but at the same time Hume acknowledges that this is a very important relationship, and practical life demands that people take for granted the relationship between matters of facts, that when I am swatting a lot if I go to a air condition room I will get a relief, or when I am feeling thirsty if I drink water that we quench by thirst, or if I am feeling hungry if I eat something that will satisfy my hunger,

all these are matters of fact something which is very essential for practical day to day life. So, Hume never denies it he only says that if you try to argue that there is a necessary connection between this event and that event that is philosophic re problematic.


So, he says that it is based on the belief that there is a connection between cause and effect products of inductive inferences see for example, how do you know that by drinking water your thirst will be quenched or to put it to raise another question, how do you know that the sun will rise in the east tomorrow? Your answer to this question is that it has risen today morning in the east, yesterday morning also it as rise in the east, day before yesterday morning also it has risen in the east, and all these days I have seen that the sun rising in the east in the morning. So, it will rise in the morning tomorrow as well, Hume's objections how can you say this you have observed certain events happening in the past certain events that have happened in the past have been observed, but from there how can you conclude that the sun will rise tomorrow in the east there is no logical certainty in the sense 1 plus 2 equal to 3. So, so long as there is no logical certainty one cannot assert it without any doubt.

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ON CAUSAL RELATIONSHIP

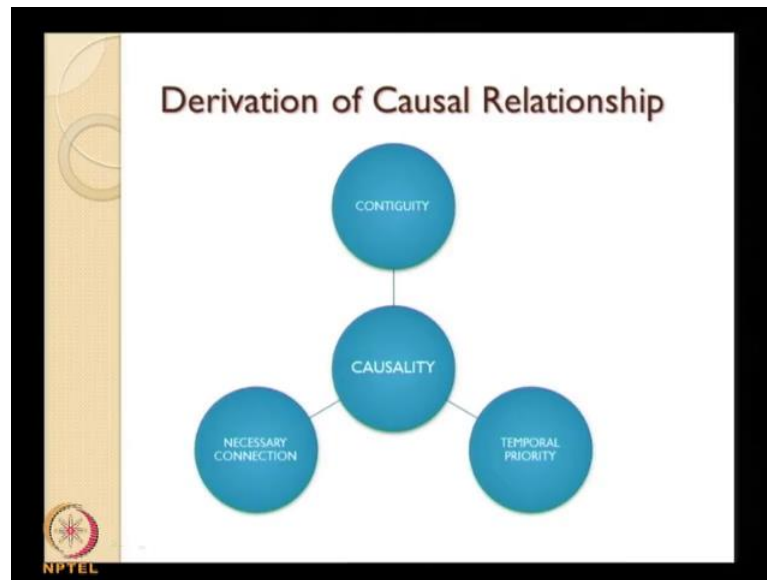
- From what impression or impressions the idea of causation is derived?
- No quality of those things which we call causes can be the origin of the idea of causation: we cannot discover any quality which is common to them all.
- The idea of causation: must be derived from some relation among objects.
- The basis of this belief is experience: *a posteriori* and not *a priori*.

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So, there is always an element of doubt, skepticism there is (Refer Time: 35:39) for skepticism, according to Hume now there is no causal relationship from what impression or impressions the idea of causation is derived, that is Hume's famous question, no

quality of those things which we call causes can be the origin of the idea of causation we cannot discover any quality which is common to them all, what you mean by this causation a caused b in what sense you can say that there is a necessary connection between a and b.

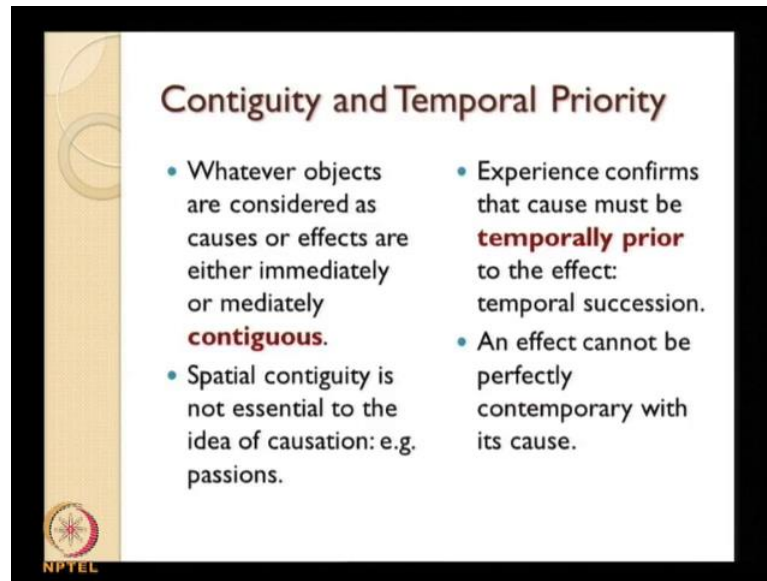
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So, that one is the cause of another, or one is effect of another, the idea of causation must be derived from some relation among objects, and he says that the basis of this belief is experience a posteriori and not a priori. So, derivation of causal relationship will invest a little more time on this very important relationship, which is important for humane philosophy also. So, he says that the causality the relation of causality can be understood in terms of three principles.

The first one is contiguity, which we have already mentioned very briefly, the second one is temporal priority, we say that the effect will be followed by the cause, the caused will come first and then the effect will turn up, and the third one is necessary connection we understand causation as a necessary connection between two events or two things a and b for example.

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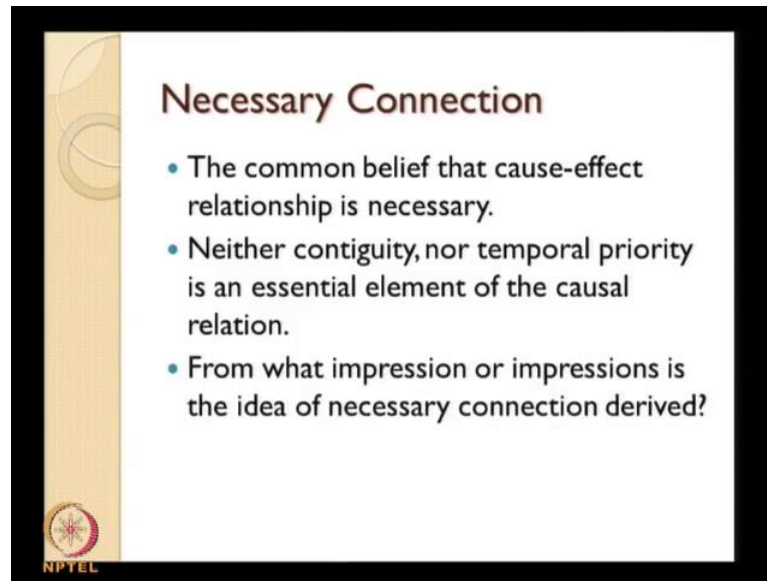
Contiguity and Temporal Priority

- Whatever objects are considered as causes or effects are either immediately or mediately **contiguous**.
- Spatial contiguity is not essential to the idea of causation: e.g. passions.
- Experience confirms that cause must be **temporally prior** to the effect: temporal succession.
- An effect cannot be perfectly contemporary with its cause.

NPTEL

So, let us take contiguity and temporal priority contiguity is whatever objects are considered as causes or effects are either immediately or medially contiguous, spatial contiguity is not essential to the idea of causation see, here the thing is that there is a kind of mediate or immediate contiguity between two objects we tend to assume that they are causally related one follows the other, here again when it comes to temporal priority experience confirms that cause must be temporally prior to the effect. So, there is an idea of temporal succession an effect cannot be perfectly contemporary with its cause. So, as the simple example, which I have sighted when I clap there is the sight of two hands coming together and the sound produced. So, there is a temporal priority I do not hear the sound first and see the clap later it is always the other way round.

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The slide features a title 'Necessary Connection' in a dark red font. Below the title are three bullet points in a dark blue font. The slide has a white background with a black border. On the left side, there is a vertical yellow bar with a circular graphic and the NPTEL logo at the bottom.

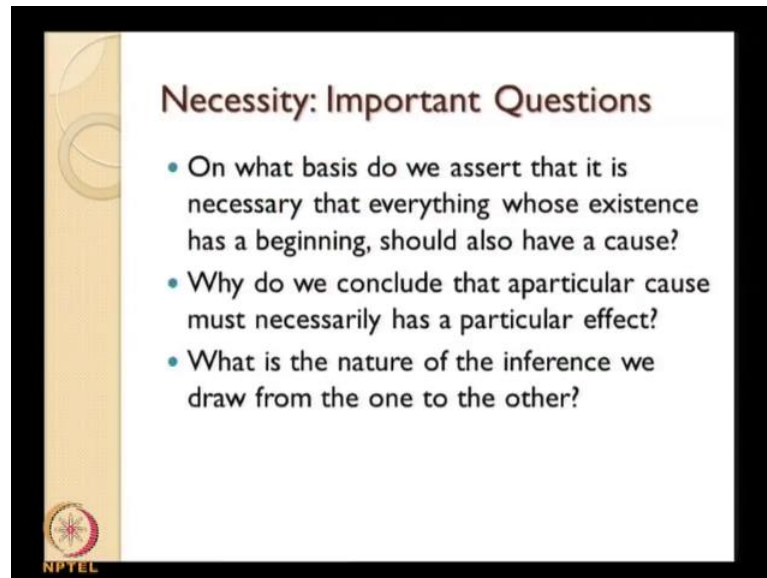
Necessary Connection

- The common belief that cause-effect relationship is necessary.
- Neither contiguity, nor temporal priority is an essential element of the causal relation.
- From what impression or impressions is the idea of necessary connection derived?

And necessary connection is the common belief, now let us come to this important aspect of causality contiguity and temporal succession are not really essential to the idea of causation, because just because something is contiguous or just, because there is temporal priority we cannot say that one is a cause of another, but to assert causal relationship, we need to invent another important category which is called necessary connection, a is a cause of b because a and b are necessarily connected.

The common belief that cause effect relationship is necessary and neither contiguity nor temporal priority is an essential element of causal relation I have already explained this. So, you need something like a necessary relationship between cause and effect from what impression or impressions is the idea of necessary connection derived that is the humane problem, that is the humane question Hume challenges you are talking about necessary connection. Now show me the impressions from where you have derive this notion of necessary connection, and if there are no impression there is no knowledge impressions are the building blocks of all knowledge. So, if you can show me the impressions of this necessary connection, I would accept your position otherwise I am sorry, I cannot.

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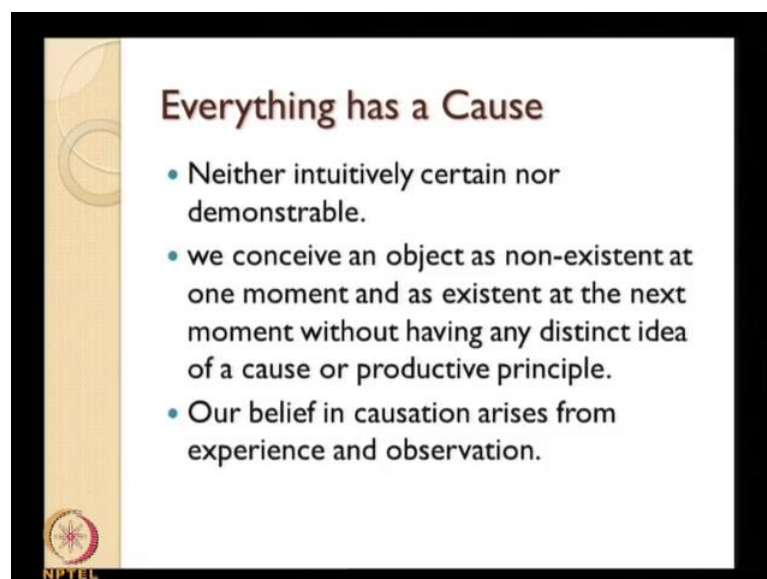
Necessity: Important Questions

- On what basis do we assert that it is necessary that everything whose existence has a beginning, should also have a cause?
- Why do we conclude that a particular cause must necessarily has a particular effect?
- What is the nature of the inference we draw from the one to the other?

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So, necessity is there are certain important questions about necessity, which Hume rises; on what basis do we assert that it is necessary that everything whose existence has a beginning should also have a cause? So, the very foundation of the notion of causation is that there is a belief that everything that exist has a cause, and Hume says how can its void what is your basis of such a belief, on what basis do you content that everything that exist should have a cause, why do we conclude that particular cause must necessarily has a particularly effect? A particular cause must necessarily have a particular effect, or what is the nature of the inference we draw from the one to the other?

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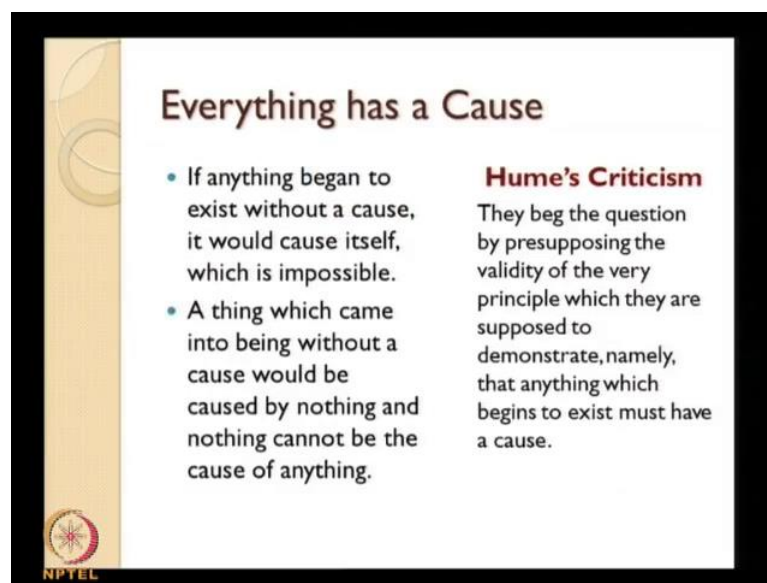
Everything has a Cause

- Neither intuitively certain nor demonstrable.
- we conceive an object as non-existent at one moment and as existent at the next moment without having any distinct idea of a cause or productive principle.
- Our belief in causation arises from experience and observation.

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And the idea that everything has a cause neither intuitively certain nor demonstrable, that is what he says and again, we conceive an object as nonexistent at one moment and as existent at the next moment without having any distinct idea of a cause or productive principle, we can always do that and again our belief in causation arises from mere experience and observation, we experience two events coming together always. So, since that was our experience the example, which I have sighted sun rising in the east every day morning I see sun rising in the east. So, I assume that there is a connection between morning and suns rising in the east.

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The slide is titled "Everything has a Cause" and is presented in a white box with a black border. On the left side of the box, there is a vertical yellow bar with a circular graphic. The main content is divided into two columns. The left column contains two bullet points, and the right column contains a section titled "Hume's Criticism" with a paragraph of text. In the bottom left corner of the slide, there is a small circular logo with the text "NPTEL" below it.

Everything has a Cause

- If anything began to exist without a cause, it would cause itself, which is impossible.
- A thing which came into being without a cause would be caused by nothing and nothing cannot be the cause of anything.

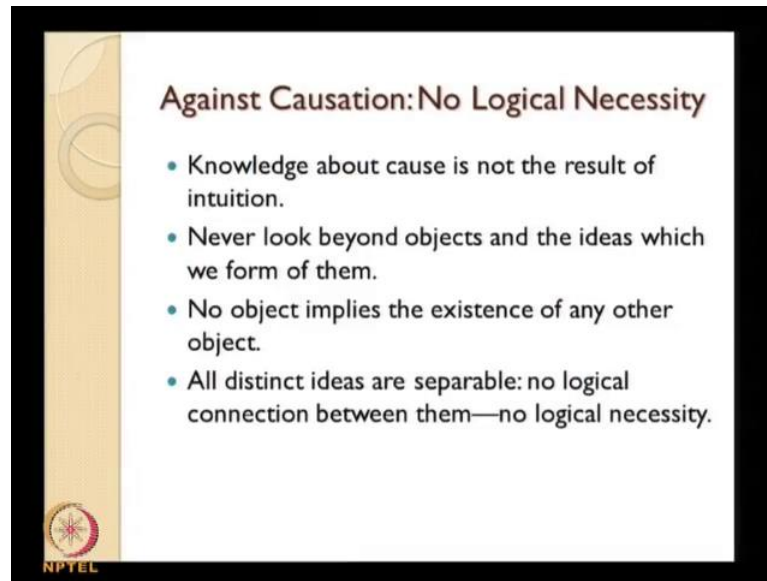
Hume's Criticism
They beg the question by presupposing the validity of the very principle which they are supposed to demonstrate, namely, that anything which begins to exist must have a cause.

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So, there are two important views which would assert that causation is a necessary relationship. So, one is that if everything if anything began to exist without a cause, it says that everything as a cause, if as Hume says anything began to exist without a cause, it would cause itself, which is impossible because in order to cause itself it should exist so there should be something which has caused it.

The second one is a thing which came into being without a cause, would be caused by nothing and nothing cannot be the cause of anything nothing cannot be this is something which Locke has initiated and to which Hume's criticism is they beg the question by presupposing, the validity of the very principle which they are supposed to demonstrate namely that anything which begins to exist must have a cause.

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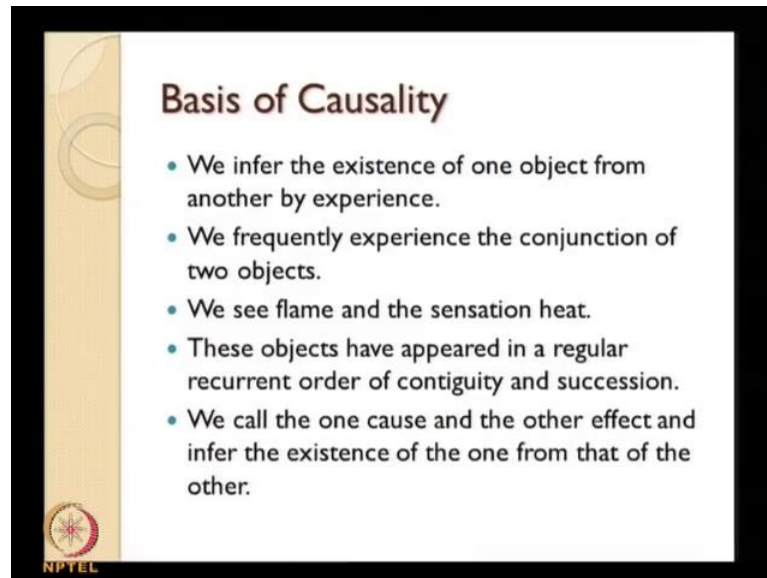
Against Causation: No Logical Necessity

- Knowledge about cause is not the result of intuition.
- Never look beyond objects and the ideas which we form of them.
- No object implies the existence of any other object.
- All distinct ideas are separable: no logical connection between them—no logical necessity.

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So, in that sense Hume shatters Hume actually shows that demonstrates at all these conceptions about causation are inherently problematic, and he asserts that causation is not a logical relationship there is nothing logically necessary about the causal relationship, knowledge about cause is not the result of intuition. Never look beyond the objects and the ideas which we form of them. So, we have the objects we have the ideas never say that there is a relationship which we can establish between these two, no object implies the existence of any other object. So, when I say that the heat produces warmth there is a kind of causal relationship I am implying. Hume says that you have heat you have warmth never say that you have a relationship between them, because there are no impressions which suggests such a relationship, all distinct ideas are separable there is no logical connection between them, there is no logical necessity between heat and warmth.

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Basis of Causality

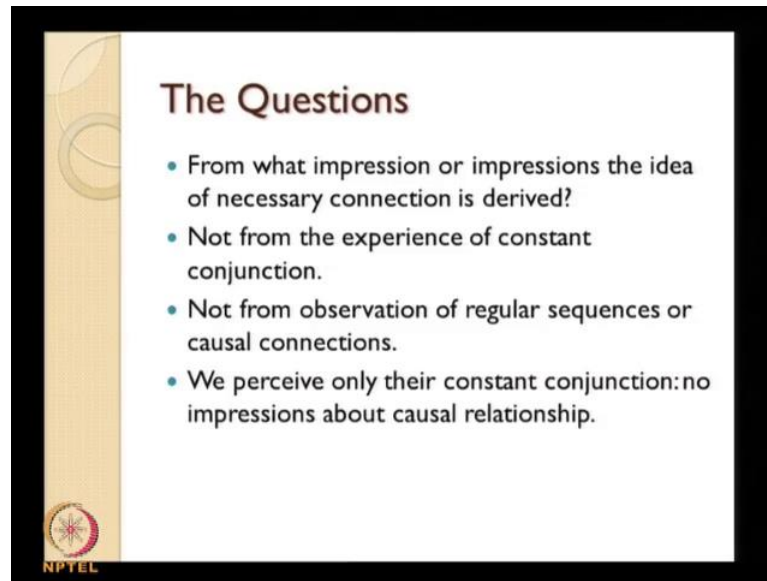
- We infer the existence of one object from another by experience.
- We frequently experience the conjunction of two objects.
- We see flame and the sensation heat.
- These objects have appeared in a regular recurrent order of contiguity and succession.
- We call the one cause and the other effect and infer the existence of the one from that of the other.

NPTEL

And the basis of causality according to so here, Hume employs a psychological method that is what I mentioned in the beginning that the humane method is also psychological or it is fundamentally psychological. So, he examines how do we form the idea of causality, the basis of causality? So, here we say that we infer the existence of one object from another by experience.

We frequently experience the conjunction of two objects, flame and warmth fire and warmth conjunction, clapping and sound again a conjunction. So, two objects are joint together and the frequent conjunction has been experienced by us and we see flame and the sensation heat. These objects have appeared in a regular recurrent order of contiguity and succession, one after another always conjoined in my experience whenever, there is an occurrence of fire there was an occurrence of warmth for heat whenever there was an occurrence of hands clapping there was an occurrence of sound.

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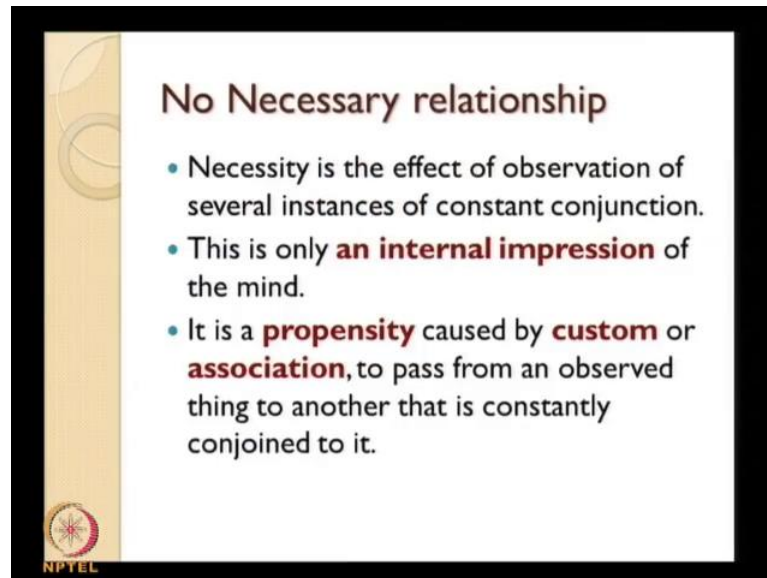
The Questions

- From what impression or impressions the idea of necessary connection is derived?
- Not from the experience of constant conjunction.
- Not from observation of regular sequences or causal connections.
- We perceive only their constant conjunction: no impressions about causal relationship.

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So, all my experience have seen that you know there is a kind of constant conjunction between these two events, and we call the one cause and the other effect and infer the existence of the one from that of the other and the questions are from what impression or impressions the idea of necessary connection is derived, where is that impression you have the impression of clapping, and you have the impression of sound, you have the impression of fire, you have the impression of warmth. But where is the impression of necessary connection between these distinct events that is something which we never see only the only thing we have said is that in our experience we have observed that they appear jointly, one after another they are eternally or constantly conjoined, not from the experience of constant conjunction then not from observation of regular sequences of causal connection.

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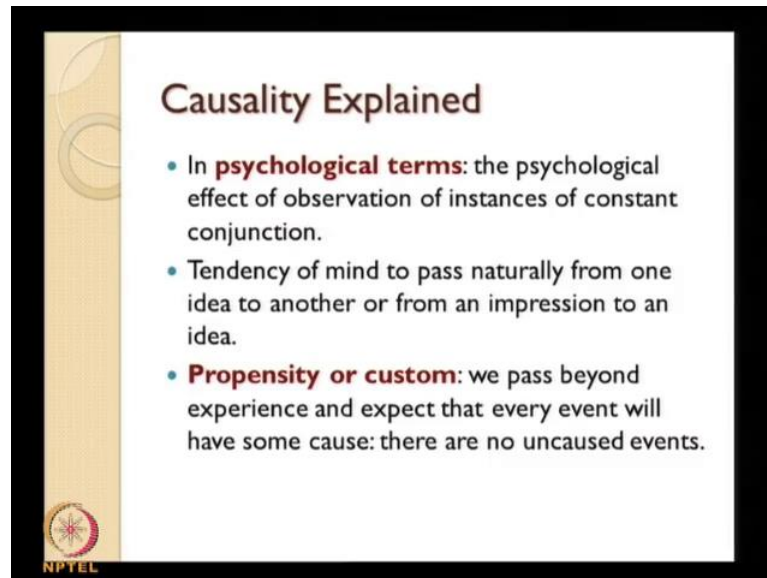
No Necessary relationship

- Necessity is the effect of observation of several instances of constant conjunction.
- This is only **an internal impression** of the mind.
- It is a **propensity** caused by **custom** or **association**, to pass from an observed thing to another that is constantly conjoined to it.

 NPTEL

We perceive only their constant conjunction no impressions about causal relationship, and there is no necessary relationship necessity is the effect of observation of several instances of constant conjunction and again this is only an internal impression of the mind something, which the mind creates it is not objectively present, but the mind attributes the mind super embosses on the world or on impressions the propensity. So, this is very carefully used words it is a propensity caused by custom or association, it is a habit of mind according to Hume that since two objects are conjoined. We have seen them coming one after another on several instances there is a propensity or a tendency of the mind to see an internal connection between them that is a custom that is a habit of the mind, or association to pass from an observed thing to another that is constantly conjoined to that. So, when I see clouds I would infer that it is going to rain because that is my experience, I have seen them joint conjoint.

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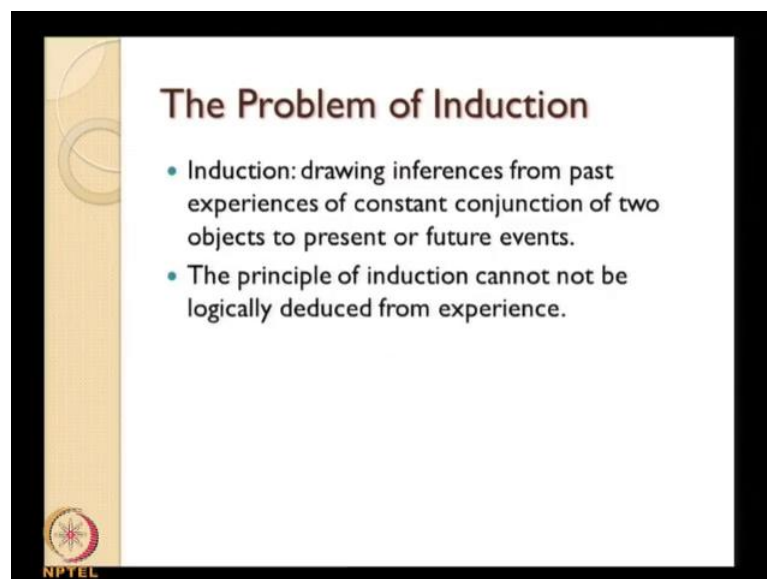
Causality Explained

- In **psychological terms**: the psychological effect of observation of instances of constant conjunction.
- Tendency of mind to pass naturally from one idea to another or from an impression to an idea.
- **Propensity or custom**: we pass beyond experience and expect that every event will have some cause: there are no uncaused events.

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Again in psychological terms, Locke explains the process of a causality or causation the psychological effect of observation of instances of constant conjunction. So, it is a habit of mind it is trace back to a kind of propensity of the mind, its custom something which ultimately the mind brings in and imposes in the world tendency of the mind to pass naturally from one idea to another to form or from an impression to another an idea, propensity or custom we pass beyond experience and expect that every event will have some cause there are no uncaused events.

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The Problem of Induction

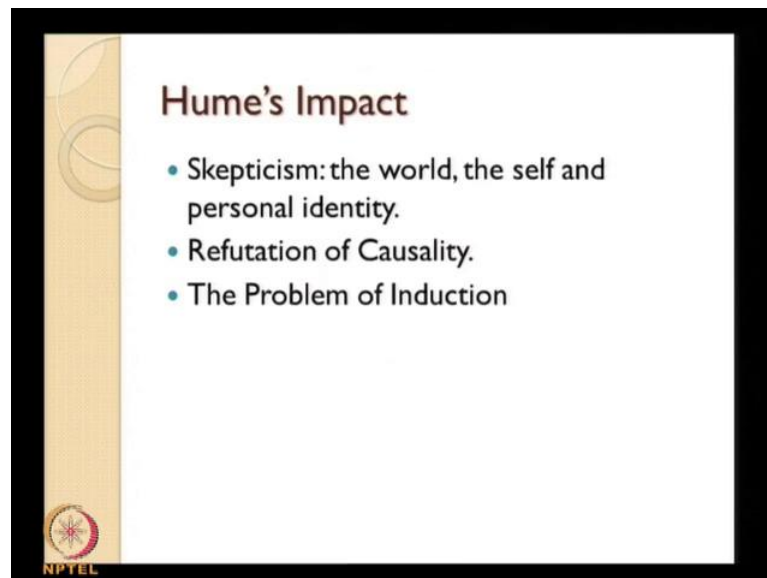
- Induction: drawing inferences from past experiences of constant conjunction of two objects to present or future events.
- The principle of induction cannot not be logically deduced from experience.

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And in this connection Hume also introduces this problem of induction, because basically the causal relationship is based on something what we understand as induction inductive relationship, where we observe several particular cases and conclude a general principle from that we have observed that all crows are black in color, I mean that is my observation, and I would conclude that all crows are black which include past present and future instances of close appearances.

So, this process of induction Hume found is problematic, because induction is the drawing of inferences from past experience of constant conjunction of two objects to present or future events the principle of induction cannot be logically deduced from experience. I can only say that things have been like that they were regularly conjoined, but from that experience I cannot deduce a kind of necessary connection between events induction involves a leap from observed cases to the unobserved which is uncertain. So, it always leaves a room for uncertainty according to Hume there is no logical necessity guaranteed, there is no certainty that the sun will rise tomorrow the famous humane statement.

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And let us conclude before that let us see some of these issues which will figure in again when we discuss the next lecture, because again we are going to concentrates on other aspects of Hume's philosophy in the next lecture and Hume's influence is going to be visible in all the philosophers we are going to discuss here after. So, Hume's impact are I

mean he has created a kind of or initiated a kind of skepticism about the world self and personal identity issues which will we will discuss in our next lecture.

Then we have already seen his refutation of the principle of causality in this lecture and the problem of induction we have already mentioned it. So, these issues and problems have the tremendous influence on philosophy after Hume, particularly the concept of causation the problem of induction, because modern science to a very great extent realize on two process of reasoning induction and deduction, and it is very important that you know most of modern science develops on the basis of observations and experiments which are nothing. But based on inductive reasoning and Hume was questioning the very foundation, Hume is questioning the very basis of this process of making induction the validity of this inductive reasoning is being questioned.

So, these issues which will we will discuss in the next lecture. So, as I have already mentioned we have just introduce you and one more lecture we dedicate to understand some of us other teachings the very important philosopher he is no doubt in that and here after we can see that you know Kant have already mentioned and when it comes to 19th and 20th century philosophy, the influence and the impact of Hume is tremendous and phenomenal. So, let us wind up this lecture.

Thank you.