

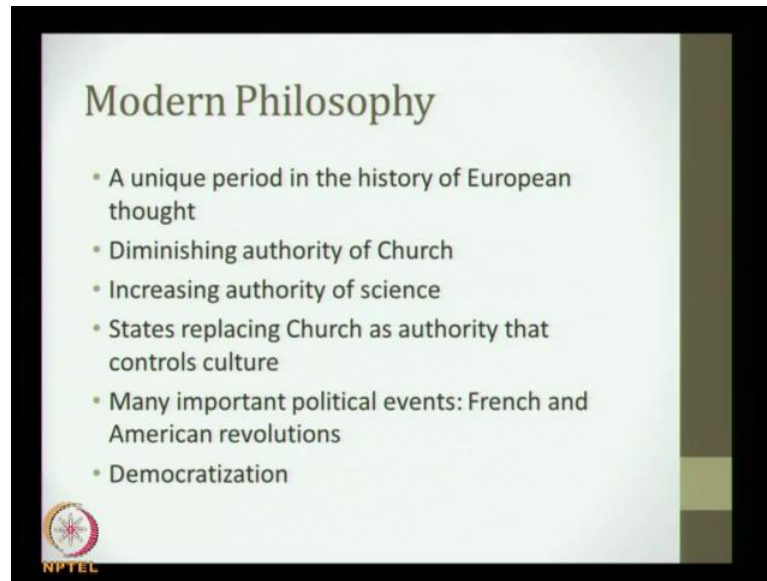
Aspects of Western Philosophy
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Module - 08
Lecture - 08
Modern Philosophy
Main characteristic features
Renaissance and scientific revolution
Rationalism and empiricism: main features

Aspects of Western Philosophy; Module 8, Lecture 8. This lecture will be concentrating on the theme modern philosophy or rather aims it introducing some of the major concerns of modern philosophy its background, the context in which modern philosophy became relevant in Europe. All these aspects will be very briefly covered by this lecture.

So, when we talk about modern philosophy it refers to a unique period in the history of European thought. And this is very unique or this is very special because, we have already seen some of the very important contributions of ancient Greek thought. And then from the ancient Greek thought, we have discussed afterwards we have discussed the contributions of medieval philosophy or the middle ages philosophy in the middle ages. Where philosophy has becomes subservient to the theological or religious concerns or it is become theology there is a no independent philosophical thinking available for almost 1000 years, and which this period is designated as the dark ages. And when we come to modern period there is a kind of free emergence of free philosophical rational thinking. So, this is what we designate as modern period in European thinking.

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And one very important feature that is visible during this age is the diminishing authority of the church, which we had seen was dominant during the Middle Ages. Middle ages were completely dominated by the authority of the church the Catholic Church, which controlled almost all institutions that existed in European culture during that period. So, now, we will see the diminishing authority of the church during this period and the increasing authority of science.

So, this is quite interesting because on the one hand the church was gradually losing its relevance. On the other hand science was emerging; the authority of science of the scientific temperament was quite visible in all aspects of life, particularly in philosophy. Then on the political side again there is a quite significant change Europe has undergone during this period, states replacing church as authority that controls culture.

So, nation states have become important rather than states during this period. So, there is a change in the social, cultural, political and also economic domains that this period has undergone. And many important political events like the French and American Revolution have taken place during this period they also have contributed significantly to the development of philosophical thinking, rational thinking, scientific thinking, and also an entirely new temperament in intellectual intervals during this period. And on the political side again democratization, the increasing democratization constitutionalism,

emergence of democracies concerns for human rights, freedom, individual freedom, individual rights all these ideas have become important during this era.

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But, before we really start discussing, philosophy in the modern age or philosophy in the modern times, let us have a brief look into the passage from the ancient modern from the Greek, which we have all ready seen elaborately we have discussed the Greek philosophy, we have also seen the contributions of the middle ages, but let us very briefly summarize these changes.

So, this is the Macedonian conquest that ended the Greek city states is a very important phase in the history of Europe, and very important phase in the history of Greece, and what happened that with the emergence or with the Macedonian conquest the concept of city states and that and the we all know, we have already seen the contributions this idea of city states have given to the intellectual and agricultural development of the Greek world, because all most all major philosophers emerged in different city states.

Their Greek civilization was dominated by democratic temperament and which promoted and encouraged free thinking, critical thinking, rational thinking, scientific tempera thinking, and all that. So, but the Macedonian conquest with Philip and Alexander ended the Greek city states, the Macedonians were later on conquered by the Romans. So, the roman conquests of the Greek world again the Macedonians were conquered by the Romans, and the Romans were later on conquered by the barbarians. So, these are the

political, social, changes that Europe has undergone in the ancient time from its passage to from the ancient to the middle.

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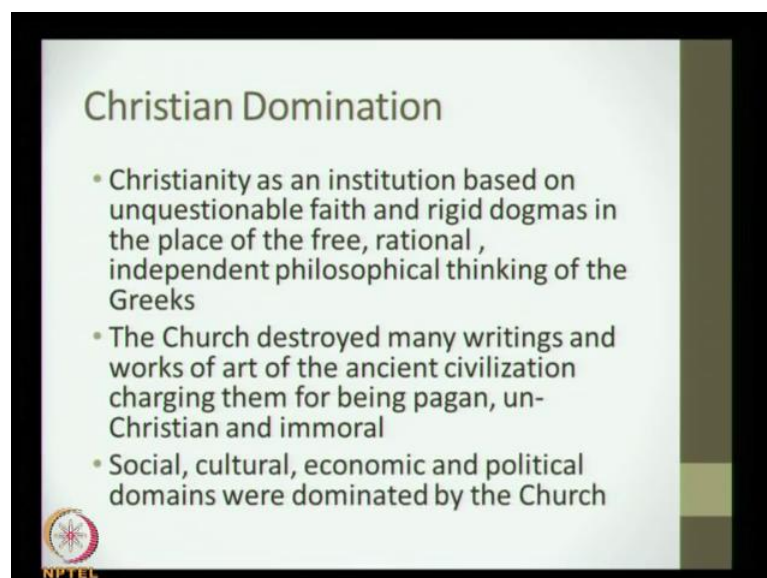
From ancient to middle ages

- Decline of the Roman empire: barbarian invasions
- By 5th century by the weakening of the Roman empire, Christianity had become the official religion of the empire and church has become the most powerful organization in Europe. [Lavine]

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So, the decline of the Roman Empire by the barbarian invasions and by 5th century, by the weakening of the Roman Empire, Christianity had become the official religion of the empire, and church has become the most powerful organization in Europe. We have already examined this we have already discussed this in the previous lecture.

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Christian Domination

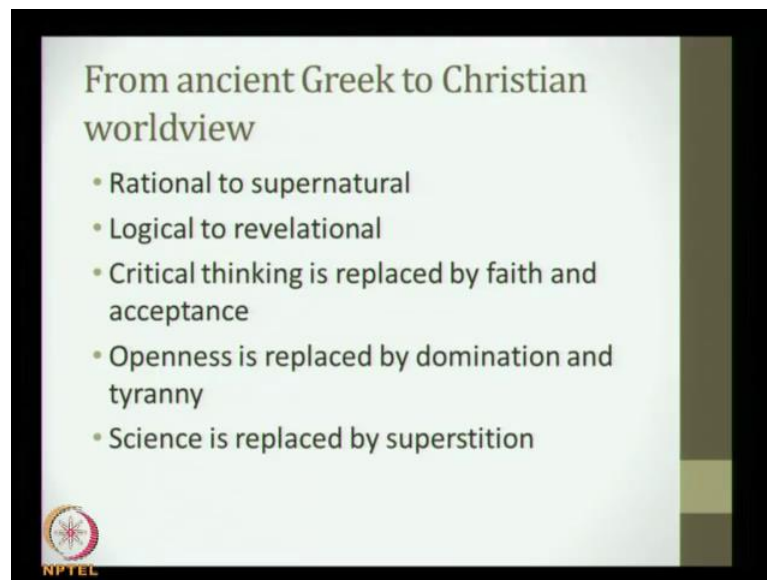
- Christianity as an institution based on unquestionable faith and rigid dogmas in the place of the free, rational, independent philosophical thinking of the Greeks
- The Church destroyed many writings and works of art of the ancient civilization charging them for being pagan, un-Christian and immoral
- Social, cultural, economic and political domains were dominated by the Church

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So, I am not elaborating it here, and when we talk about Christian domination which again to summarize Christianity as an institution based on unquestionable faith, and rigid dogmas in the place of free, rational, independent philosophical thinking of the Greeks. So, this is what is happen with this domination of the church, the Catholic Church and the cultural venue of Europe during those Middle Ages. So, the rational, free, independent, philosophical thinking was replaced by dogmas, rigid dogmas and unquestionable faith.

The church destroyed many writings and works of art of the ancient civilization charging them for being pagan un Christian and immoral this is what mostly religious authorities will do have already done, and even today they are doing it, some time back we had seen what the theocratic state of the Afghanistan has done, it has destroyed the great civilizational heritage which the Indian sub contingent had, the Buddha statues saying that it was un Islamic or non religious. So, similarly the catholic churches destroyed many writings and works for art of ancient Greek and roman civilization charging them for being Un-Christian and Non-Christian, and social, cultural, economic, and political domains were dominated by the church.

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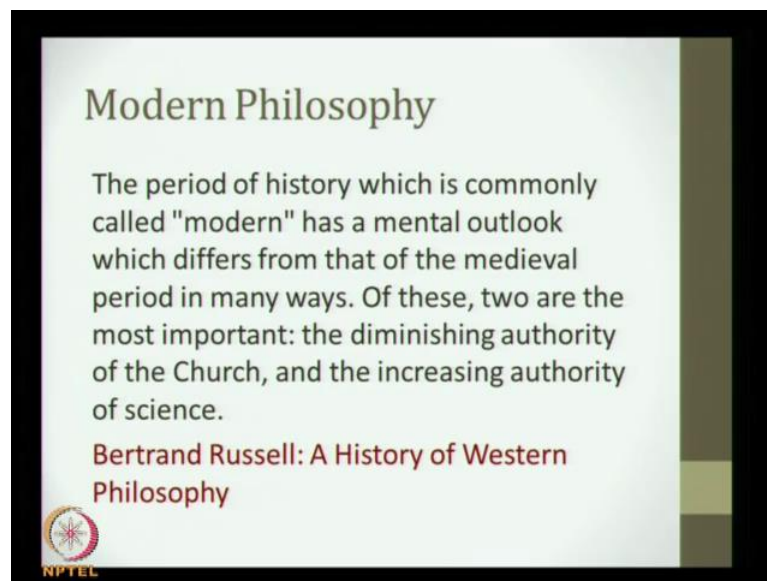


And there was kind of a visible shift from rational to supernatural, from logical to revelational, because as we have already seen the Greek philosophical thinking or the Greek intellectual temperament was logical to the core, it was rational to the core, it was

critical to the core this was replaced by an idea of revelation, because Christianity as a religion affirmed that the highest form of knowledge is not possible to the employment of mere human intellect or human intellect is incapable of knowing the ultimate reality by employing its own powers, real knowledge, genuine knowledge, highest form of knowledge's is rather revealed according to the Christian tradition it is never discovered or found out by the intellect with its own efforts rather it was given to it as an act of mercy by god.

So, logical was replaced by revelational, critical thinking is replaced by faith and acceptance, which I already mentioned openness is replaced by domination and tyranny during this period the middle ages we could see that the many attempts by scientist and free thinkers for critical thinking was curbed by the catholic church, they were killed people like Bruno Galileo all these people were prosecuted and even tortured, by the catholic church for promoting independent scientific thinking, which goes against the it is dogmas and the faith based knowledge system science is replaced by superstition.

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When we talk about modern philosophy let us begin with the quote from Bertrand Russell. I quote the period of history which is commonly called modern has a mental outlook which differs from that of the medieval period in many ways of course, two are the most important the diminishing authority of the church and the increasing authority of science Bertrand Russell a history of western philosophy unquote.

So, this is what the Russell has to say we have already mentioned this, that it is a mental outlook which differs from the medieval period. So, there is something which is new that is coming up and to.

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And this time what you mean by modern or modern temperament, modern philosophy, modern outlook, we have to understand certain very important cultural and historical events that took place during this time, the most important one is what we today designate as the Renaissance of course, there is the scientific revolution there is a reformation, religious reformation, movements, initiated by the protestant church or rather the people like Martian Luther and many other factors, but all these factors can be summarized under one heading that is Renaissance the term Renaissance it is a French word for rebirth.

So, we can see that what does it mean; it means a rebirth, what is reborn? Rebirth of reason the reason or rational thinking, critical thinking, which was there in European history, which was there during the Greek period was curbed or was controlled was dominated by the dogmas of church, which is now taking a revival during this period that period is called Renaissance. And changes we witness in all most all realms of human life all realms of cultural life art, philosophy, literature, anything for that matter there is no end for human curiosity to know and to understand nature the way in which mans

understands nature, relates himself with nature, everything changes during this period, because according to the dominant Christian thinking the world was created by god.

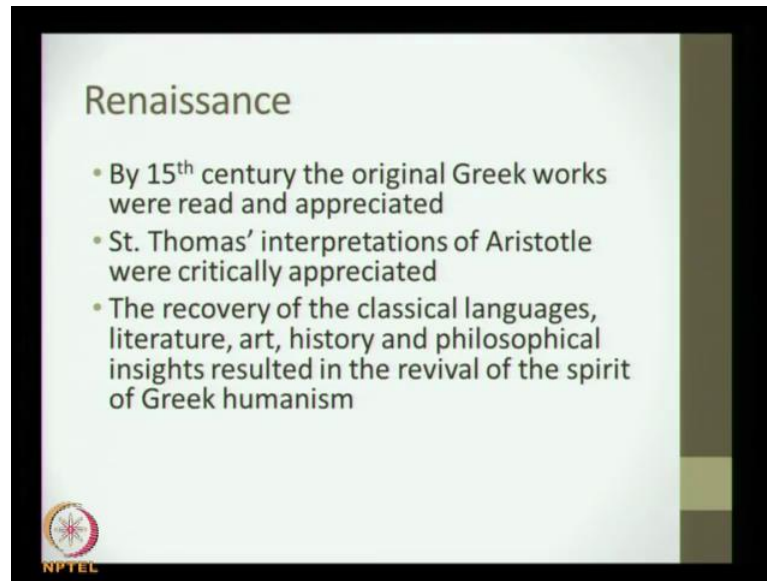
So, it was given to man by god it expresses the supernatural, it is a mere expression of the supernatural, or it put it into a different way trying to see from a platonic perspective its, it is a copy of the real there is some real world somewhere else which is gods domain the haven, and this world is something which needs to be we are here we find ourselves here we are helpless we have to overcome that and regain the paradise which is lost.

So, this conception of world is replaced by a very positive approach towards nature. Nature is being viewed by man with a new spirit, it is not something which is a mere expression of the super natural, but nature as such is valuable man has to find himself in nature see, nature understand, it there are ways to understand it, there are ways to cope up with nature, there are different ways to cope up with nature not just living in it, but changing in it changing nature the way in which the world functions can be changed.

So, science aims at that all these are part of this Renaissance temperament. The modern outlook began in Italy with Renaissance, and the revival of the ancient wisdom. So, to put it in one sentence Renaissance is nothing, but the revival of the ancient wisdom, the revival of the outlook of the ancient Greek in roman civilization, which is significantly different from the Middle Ages outlook, which is dominated by Christian church the recognition that the ancient wisdom is the source of valuable insight.

So, this is another very important aspect to be noted to be underlined that this period there is German recognition in the society that the ancient world is a valuable source of wisdom and insight and it is spanning the period from the middle of the 14th century to the beginning of the 17th century. So, this is what we normally designate as Renaissance a from the middle of the 14th century to the beginning of the 17th century, and by 15th century the original Greek works were read and appreciated.

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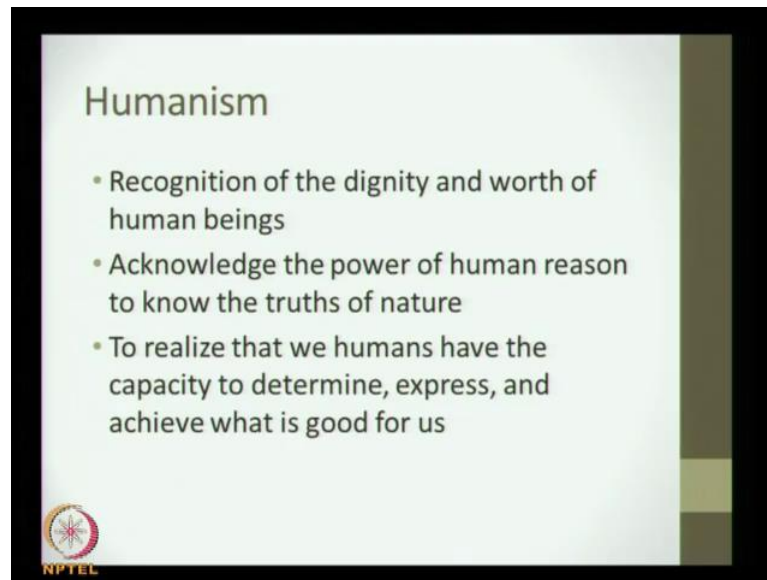
So, this is very important because, with the domination of church, the Catholic Church had its own vested interest as interpreted almost all Greek text in its own terms in from the light of its own world views. So, it was not possible for to read these original Greek text without the interpretations given by the Catholic Church.

The Catholic Church gives it an original interpretation for all these things now, but by 15th century what happened was there was a possibility, a possibility was opening up for reading for revisiting these text in their original form. Saint Thomas interpretation of Aristotle were critically appreciated this is another thing, because I have already mentioned in the previous lecture that the contributions of Saint Thomas Aquinas, Saint Thomas Aquinas was an Aristotelian who has interpreted many of Aristotle's very important text like the (Refer Time: 14:52) and all that, but the these interpretations provided by Saint Thomas were considered as authoritative by the Catholic Church. But now these interpretations were viewed skeptically, people started reading them and encountering them directly and started skeptically viewing the interpretations provided by the Catholic Church predominantly the thematic interpretations were viewed with reasonable skepticism.

The recovery of the classical languages, literature, art, history, and philosophical insights, resulted in the revival of the spirit of Greek humanism this is another point which we need to be acknowledged that there is an emergence of a kind of humanism,

which is not present during the middle ages the kind of humanism which was there during the Greek period, where the power of human faculty the power of human intellect is recognized and acknowledged in the pursuit of real genuine knowledge.

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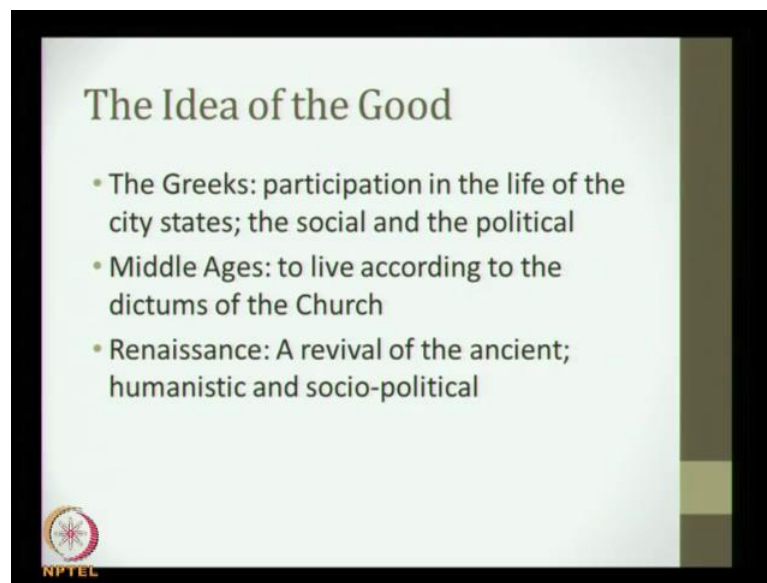
Now, we talk about humanism recognition of the dignity and worth of human beings this is what we mean by humanism, this was there in the Greek period as I just mentioned and this is recognized by the modern philosophers as well acknowledge the power of human reason to know the truths of nature, it is not just review to us all knowledge is not merely revelational, but rather human beings can employ their natural power, natural faculties of intellect to understand nature and to interpret it, and to change it, to predict what is going to happen all these things were made possible with recognition of the dignity and worth of human beings to realize that we humans have the capacity to determine express and achieve what is good for us. So, this is another very important thing see the last word, what is good for us? There are very strong ethical implications as per the official catholic doctrine, what is good for human beings are already written down in the bible already revealed to man by god directly.

So, there is not suppose to employ his intellect independent of what is given, what is written down, what is already proclaimed, but he has to just follow here what is good life is decided by the text is already written. Goodness is something which is already written down, which is already decided, pre decided human nature is pre decided man is not free,

but here with the humanism with the Renaissance to realize that we humans have the capacity to determine express and achieve what is good for us.

So, human reason can be independently employed in order to understand what is good, in order to understand what is desirable, in order to understand everything that concerns about how did we live in this world. So, this is a very important revelation that happened in during the Renaissance period.

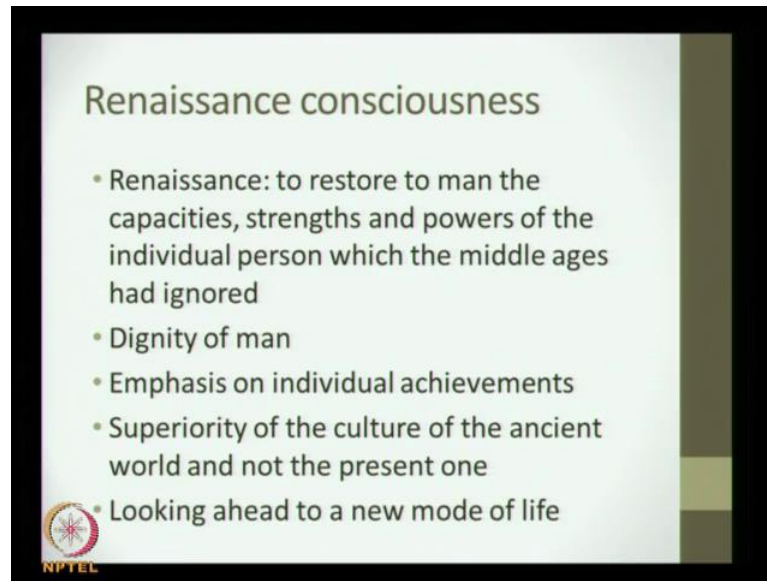
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Again I have just mentioned about the ethical implications, when I talk about the idea of the good the Greeks always had a very peculiar conception of the good we just linked with the participation in the life of the city states, where the social and the political aspects are emphasized the social political aspect participation in the Greek city states with fellow citizens.


So, you listen to each other there is a kind of approach, there is a kind of tolerance, there is kind of openness to what others have to say, the views and opinions of others is very important. So, each one of us as an individual has to live with others and by listening to others, by negotiating with others, our conceptions about life it is not that you know there is something a set of principles, a set of doctrines are already pre given to all of us, but we determine it. So, this is the approach which was already present during the Greek period which now takes a revival during the modern period and middle ages to live according to the dictums of the church.

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Renaissance consciousness

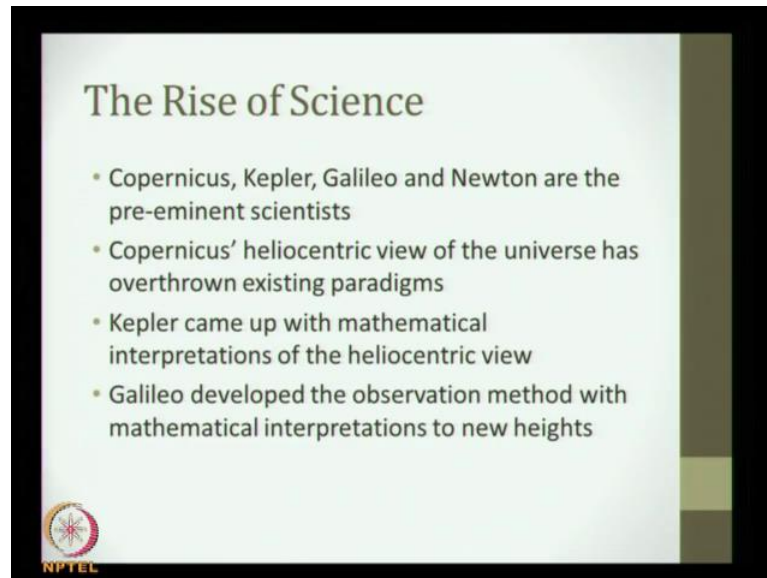
- Renaissance: to restore to man the capacities, strengths and powers of the individual person which the middle ages had ignored
- Dignity of man
- Emphasis on individual achievements
- Superiority of the culture of the ancient world and not the present one
- Looking ahead to a new mode of life

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So, it is already written down and Renaissance a revival of the ancient humanistic, and the socio, political, approaches, and outlook is visible. Now when we talk about the Renaissance consciousness Renaissance is to restore to man the capacities strengths and power of the individual person which the middle ages had ignored. So, this to restore to man that his capacities and strengths which is which is actually he has he possesses, and this is to recognize the dignity of man and emphasis on individual achievements. So, it is not that everything human kind is achieved reflects the eternal kindness and mercy of the divine book; human beings have certain abilities certain capabilities to attain things so emphasis on individual achievements superiority of the culture of the ancient world and not the presence one.

So, there is a recognition that the ancient world was superior, the Greek world was superior, looking ahead to a new model of life now you have to reshape your life, remodel your life, based on insights valuable insights that are available in the ancient traditions revisit them directly encounter them and try to imbibe them to the new modeled situations.

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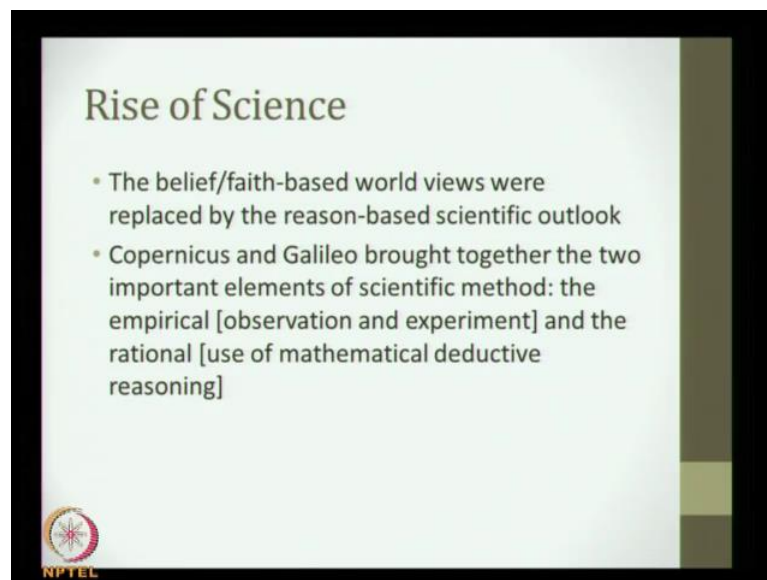
Now, another very important element that characterized the emergence of Renaissance outlook, and modern philosophical perspectives is a rise of science very important this is, because modern science emerges during this period, and we can see that very important scientist like Copernicus, Kepler, Galileo and Newton are the pre-eminent scientists during this age. Now there are many others these four are the most important ones and we can see that Copernicus's heliocentric view of the universe has overthrown existing paradigms, Catholic Church has subscribe to a conception of universe, how the universe was created the god created the world and all these conceptions all these pre modern conceptions were overthrown by Copernicus heliocentric view which very boldly proclaimed that the sun is at the center and Kepler came up with mathematical interpretations of the heliocentric view.

So, now your presented a theory based on certain observations you made, certain systematic observations you made and this observations were further re instated and justified in the light of a mathematical interpretations, which is provided by Kepler and Galileo developed the observation method with mathematical interpretations to new insight there is a celebrated statement made by Galileo Galileo's period is very important in the whole history of human intellect the whole history of western philosophy or western history this is very important period, because it was Galileo who brought together in a very systematic way, in a very emphatic manner, the two elements of

scientific temperament on the one hand the empirical observation, and on the other hand mathematical interpretations.

So, Galileo's famous statement that nature is an open book written in the language of mathematics testifies this, nature I repeat nature is an open book written in the language of mathematics. So, if you know the language you can read it, if you know the language you have to learn mathematics to read it we have to observe; now observation needs to be synchronized with mathematical interpretations with this synchronization modern science was born.

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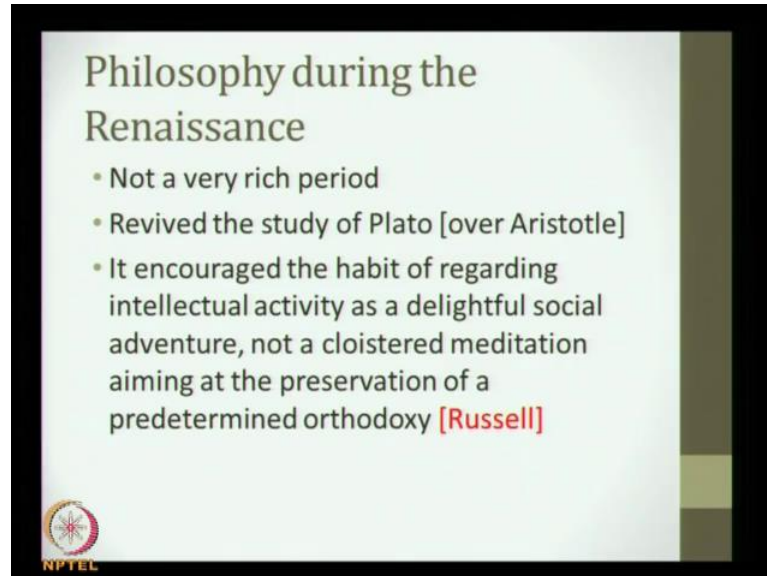


And again what happens as the consequence of this emerging scientific temperament is that, the belief or faith-based world views were replaced by the reason based scientific outlook. Everything for, everything that happens in this world, for everything that we see around us in this world has a purpose has a reason not a purpose, has a reason behind it why is it that apples fall down.

The famous Newtonian question why is that apples are not hanging on air they fall down, because there is a reason behind it from this question the assumption is that there should be a reason for that. And from this question Newton arrives at the conclusion the great gravitation principle was born or rather discovered and a result if this. Now Copernicus and Galileo brought together the two important elements of scientific method I already

mentioned it the empirical which is based on observation and experiment and the rational which employs mathematical deductive reasoning.

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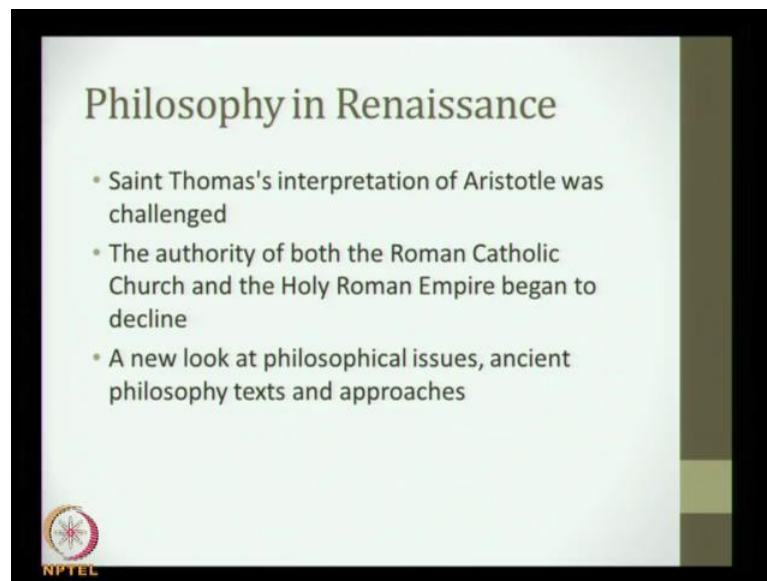
Now, we have seen the context the kind of context in which modern philosophy took its emergence. Now when we talk about philosophy during this period of Renaissance, we can see that it is not a very rich period philosophically, it is not a very rich period it has not produced first freight figures even a thought is a the who is hailed as the father of modern philosophy comes after Renaissance, but the same time we have to acknowledge that modern philosophy which began with the Descartes would not have been possible without Renaissance.

So, Renaissance is the essential the necessary pre requisite background for the emergence of modern philosophy, the basic philosophical activities that the Renaissance period witnessed their thinkers from various traditions revisiting the study of Plato and of course, of Aristotle as well, but Plato was also read a very carefully, because you know we have already seen that with Saint Thomas interpretation of catholic principles in the light of a Aristotelian philosophy, Aristotle became the most prominent thinker and the European intellectual belt this was. So, changing from the times of Renaissance there is a kind of revival of the interest in the study of many other philosophers other than Aristotle particularly Plato, and now this is what Bertrand Russell says it encouraged the habit of

regarding intellectual activity as a delightful social adventure not a cloistered mediation aiming at the preservation of a predetermined orthodoxy.

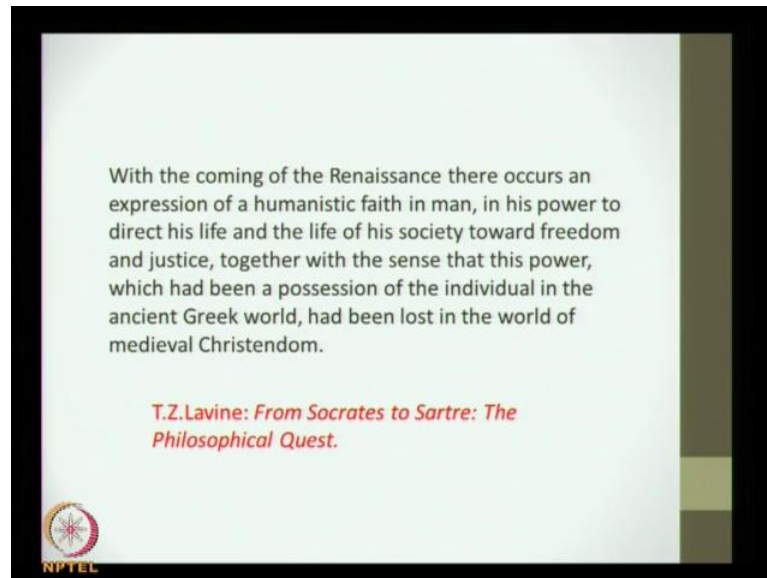
So, there is a purpose, the purpose is the habit of regarding intellectual activity as a delightful social adventure not just (Refer Time: 26:37) just admit whatever is there given handed down to you by the tradition.

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And again Saint Thomas's we have already seen the interpretations of Aristotle's were skeptically viewed, and the authority of both the Roman Catholic Church and the Holy Roman Empire began to decline and a new look at philosophical issues ancient philosophy texts and approaches to play. So, when we talk about the major philosophical activities during the Renaissance age it consisted of this revisiting of the ancient text from a new light.

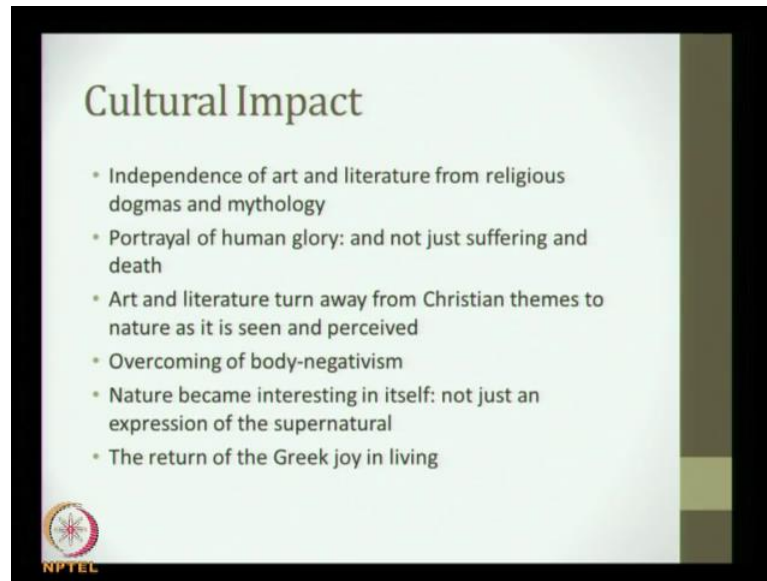
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And this is from Socrates to Sartre philosophical quest by Lavine high quote, with the coming of the Renaissance there occurs an expression of a humanistic faith in man in his powers to direct his life, and the life of the society toward freedom and justice together the sense that this power, which had been a possession of the individual in the ancient Greek world had been lost in the world of medieval Christendom unquote.

So, to summarize Renaissance actually asserts, it is an expression of a humanistic faith in man, in his power to decide to direct this life, and the life of society around it is not that something, which is already pre-given to him these ideas is not, are not pre given to him he has to sort of find it out clarify to himself and others, learn from others, and lot of other things.

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Now, when we look at the cultural impact of Renaissance, we could see that this is more visible in the field of art and literature, because art and literature had seen a tremendous development during this period of Renaissance, during that few centuries, 2 or 3 centuries, we can see that independence of art and literature from religious dogmas and mythology, this is the most significant aspect of Renaissance art. If you examine Renaissance art, paintings, cultures and other things this is quite visible that independence of art from the dogmas and mythology of religion portrayal of human glory and not just suffering and death, we could see that during the middle ages art was dominated by the glorification of suffering, and death which is part of the Christian mythology that the suffering of Jesus.

So, this suffering was highlighted by most of the middle ages art forms death was glorified during this period, because there was a visible skepticism about the life in this world, life in this world is conceived or is considered as a result of a sin, the original sin, I mean it is an impact of the original sin which human beings have committed in the heaven. But instead during the Renaissance period there is a portrayal of a human glory and art and literature turn away from Christian themes to nature as it is seen and perceived, I have already mentioned this a few minutes back that the way in which man find himself in nature, understands nature, relate himself with nature which includes both animate as well as inanimate world and other human beings everything changes with Renaissance, art and literature now turn away from Christian themes to nature.

So, nature is reflected in the Renaissance art in a very different way and in that reflection we could see humanism, we could see a kind of very positive outlook towards life and even afterlife's are contemplated in a in a different fashion by the Renaissance thinkers overcoming of body negativism, which is also the result of the scientific temperament, because as we have already mentioned body was treated as something which is the result of the original sin.

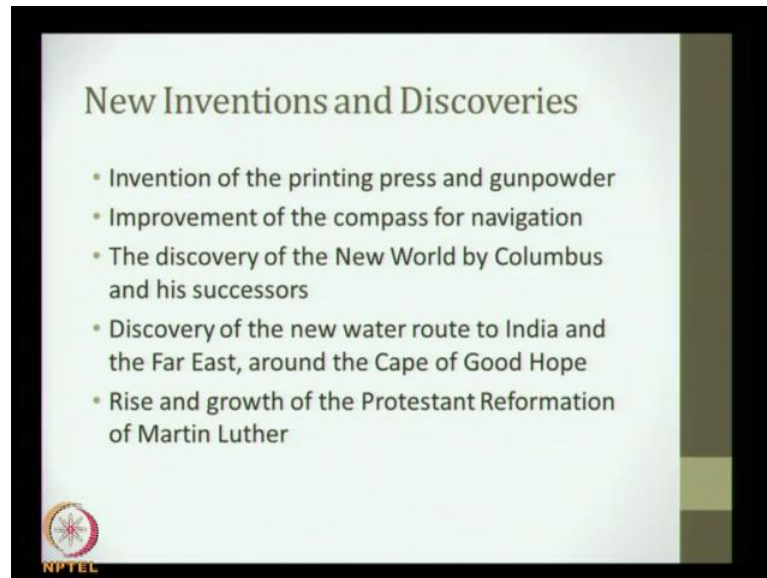
So, some body is a negatively viewed by the Christian world, by the catholic world, and this is what we normally understand as body negativism body is something which needs to be kept away and this was interpreted from the light of (Refer Time: 31:09) philosophy, by the middle ages philosophers by this scholastic thinkers, but with the a emerging new temperament this body negativism was overcome. We could see that art and literature particularly paintings and sculptures were increasingly highlighting the beauty of the human body, the human body has once again became a theme it was a maternal theme for the Greek or roman civilization, which was not very dominant during the Christian period during the middle ages.

Now it is comes back it is revived the beauty, the glory of the human body is highlighted and if you examine the domain of science again you can that there is several new insights about the functioning of the human body, people like Leonardo Da Vinci and all these people have studied the human body thoroughly, and there is a view that body is just like any other machine it is a machine just like a any other machine it has got certain mechanical movement certain the rules of mechanics the control the movements of the body as well. And nature became interesting in itself not just as an expression of the supernatural, I have already mentioned this nature is interesting in itself its beautiful, and we human beings are fascinated by its beauty and we have every right to enjoy to appreciated it and enjoy it and express it or experience it.

So, Renaissance artist were all occupied with this appreciation of the natural beauty and expressing this experience through their works of art. The return of the Greek joy in living, so this is another aspect of Renaissance philosophy, which was absent during the middle ages where life is already considered as something which was glory something which is negating the eternal joy. So, the life in this world is always considered as an antithesis to the eternal life which is there in the heaven, but here the return of the Greek

joy; the Greek joy what here means is that the happiness and joy human beings are capable of experiencing by being in this world from the objects of this world.

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So, your sensual pleasures are once again viewed or approached positively which was not the case during the catholic period, and when we talk about the new inventions and discoveries which naturally follow from these attitude, this attitude of overcoming body negativism this attitude of excepting validity as well as the possibility of experiencing happiness and joy over objects in this world things in this world.

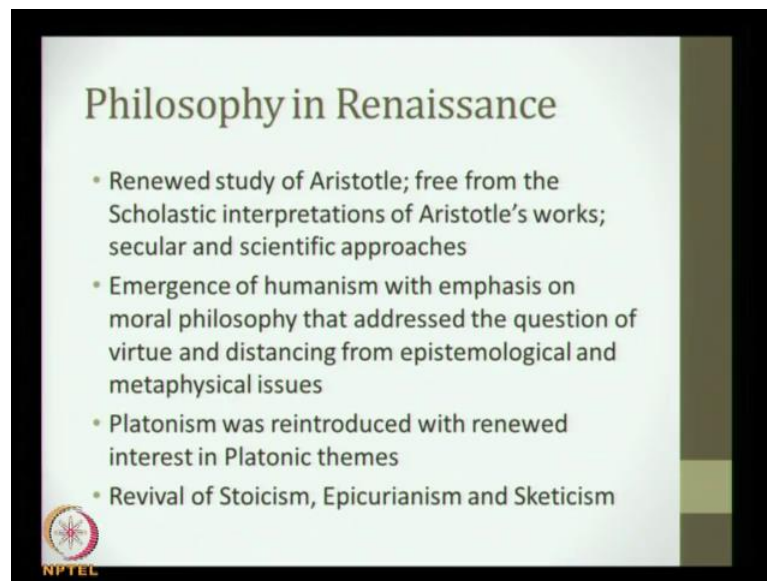
So, this has to let to several very significant inventions and discoveries see for example, invention of the printing press, invention of gunpowder, then improvement of the compass for navigation then the discovery of the new world by Columbus and his successes this is very significant, because this has opened up possibilities of trading settling down in new places and of course, the promise of a new world everything was as a result of this which is also the result of new scientific advancements the discovery of the new water route to India and the far east around the cape of good hope.

So, this encouraged trading and a commercial activities and contributed to the material development of European men, rise and growth of the protestant reformation of martin Luther I have ready mentioned, this is on the religious front where the catholic dogmas were challenged by people like martin Luther, who highlighted the need for approaching and understanding the biblical text from the perspective of a of certain new insights,

because you know this is very important, because this marks the emergence of hermeneutics, modern hermeneutics because catholic church has already given certain quote unquote official interpretations of the biblical statements every biblical expression was officially interpreted by the catholic church or the church men or school men some of these interpretations were challenged by others. But the church was not ready to accept them gradually this is gone and there was a call for reformation in the hall conception of religion, and Martin Luther was the prominent one to initiate it which is ultimately then resulted in the birth of the protestant church.

So, the protestant opposition to catholic dogmas or catholic interpretations have they have resulted in the emergence of (Refer Time: 36:16). We can see in the work of (Refer Time: 36:18) and Valium deltaic, particularly (Refer Time: 36:21) who was concerned about the questioned of interpretation of original text initially of the bible later on everything that is expressed.

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Now, to come back to the question of the philosophy in Renaissance renewed study of Aristotle, which we have already mentioned free from the scholastic interpretations of Aristotle's work secular and scientific approaches, and emergence of humanism with the emphasis on moral philosophy that addressed the question of virtue and distancing from epistemological and metaphysical issues Platonism was introduced with renewed interest in platonic themes and again the rival of Stoicism, Epicureanism, Skepticism all these

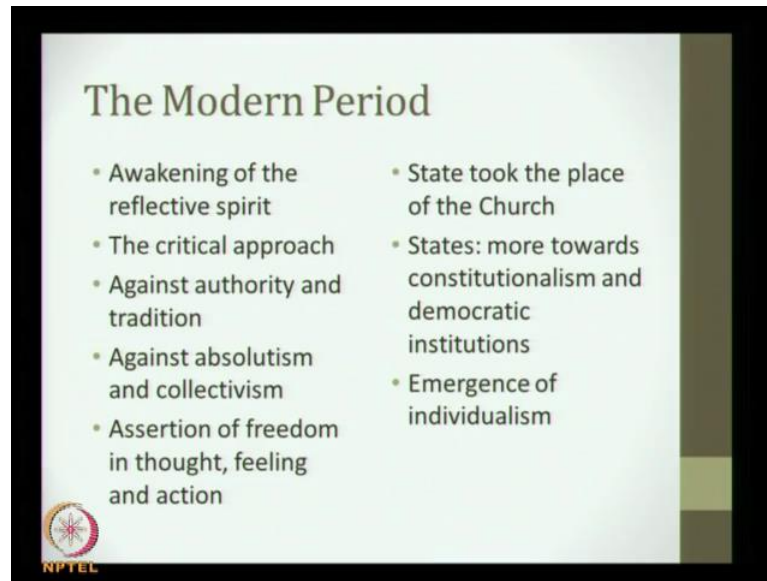
were part of Renaissance philosophical temperament, again to summarize this we could see the rise of science, rise of humanism, skepticism.

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And now, we find that there is a kind of reassertion of modern philosophy as epistemology, where philosophy would examine the sources the kinds and limits of human knowledge, and ethics the question of criteria and the possibility of moral life without religious principles, how do you know what is good? Without really employing without really relying on religious principles and metaphysics questions of reality universe and god these questions were also rearticulated and explored examined from the perspective of the new insights gained as a result of Renaissance.

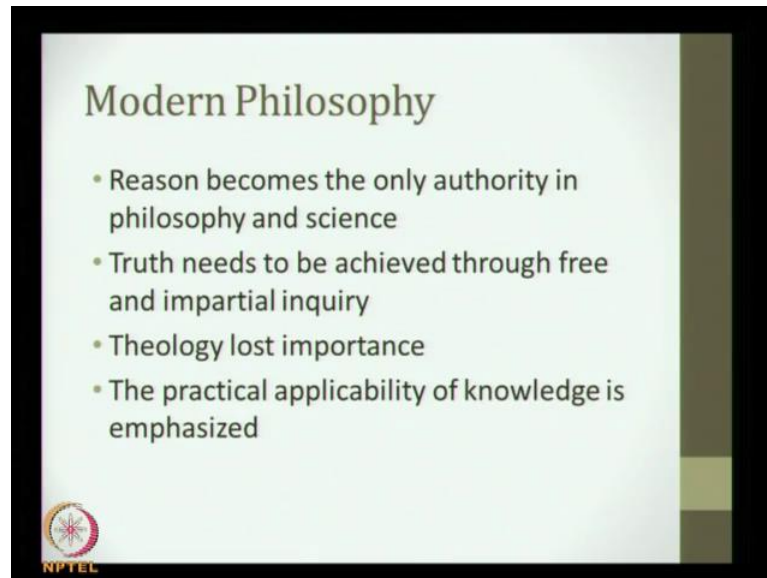
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And when we talk about the modern period awakening of the reflective spirit has to be re emphasized and there is of course, a kind of critical approach which was present in the Greek era, which is re introduced after more than a 1000 years, and against all authority and tradition it was emphasizing this aspect that every authority has to be challenged has to questioned and tradition needs to be viewed with skepticism and against absolutism and collectivism. So, we need to employ the human intellect the human intellect need to be allowed to explore nature by following its own its own rules and notes, then assertion of freedom in thought feeling and action state took the place of the church states more towards constitutionalism and democratic institutions so the emergence of individualism.

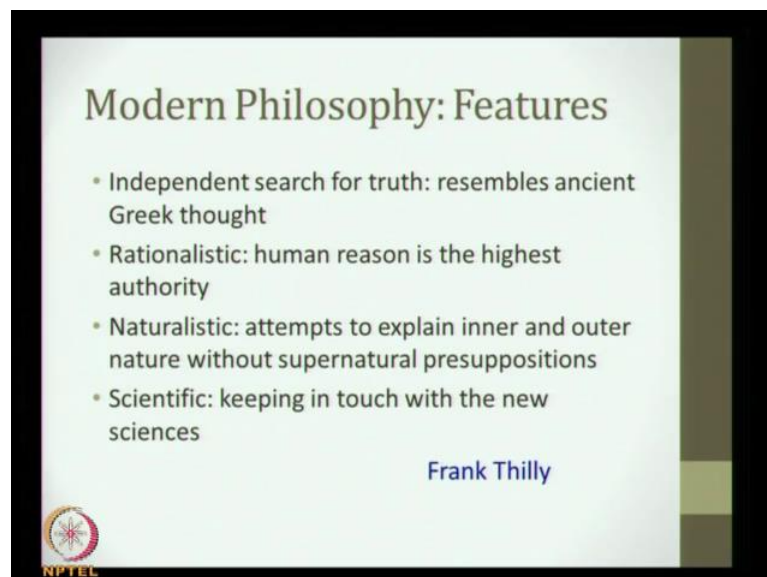
So, we could see that there is overall change in all aspects of life during this period that again when it comes to philosophy in particular reason becomes the only authority in philosophy.

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And science truth needs to be achieved through free and impartial inquiry it is not something which is a result of revelation as the Christian theology in script thought it was, but it has to be achieved through free and impartial inquiry and theology lost its importance the practical applicability of knowledge is emphasized during this period that is the reason why science has become very important.

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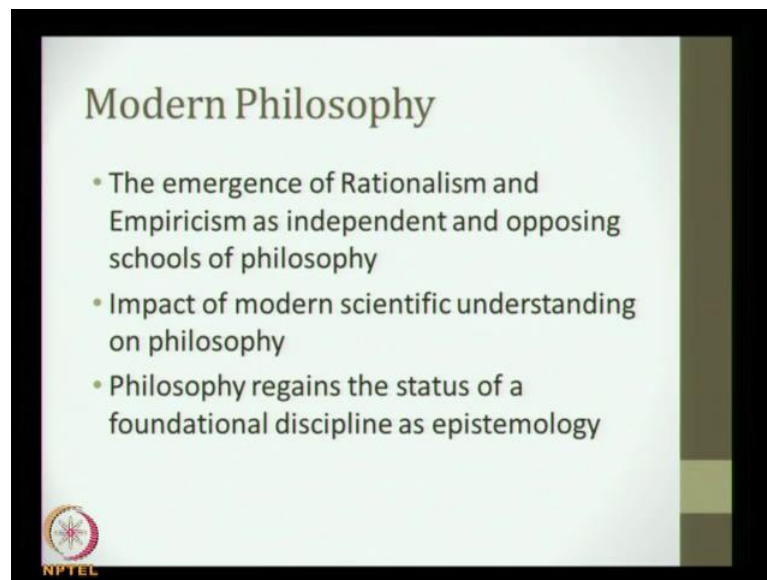


And with this background we will see the most important features of modern philosophy, some of the features of modern philosophy are number 1, independent search for truth;

what I mean by independent is as I already mentioned free from the dogmas, free from the religious and other dogmas that was inherited by the catholic church, in this aspect it resembles the ancient Greek thought it is rationalistic human reason is the highest authority nothing else, but reason is a only article it is naturalistic, because it attempts to explain inner and outer nature without supernatural presuppositions.

So, later on we would see that in modern philosophy some of the themes of modern philosophy are mind and body dualism, mind constitutes an independent domain of reality which is in our nature, world body is the domain of the external world which includes our body material bodies. So, these are all very important philosophical themes of the modern age which the modern philosophers try to approach from a very critical and rational perspective. And then finally, last, but not the least scientific keeping in touch with the new sciences, the new sciences that were emerging we could see that all most all the modern philosophers right from Descartes onwards were very closely following the developments that were taking place during the modern period this is basically given by these features were basically given by Frank Thilly in his book a history of a history of philosophy.

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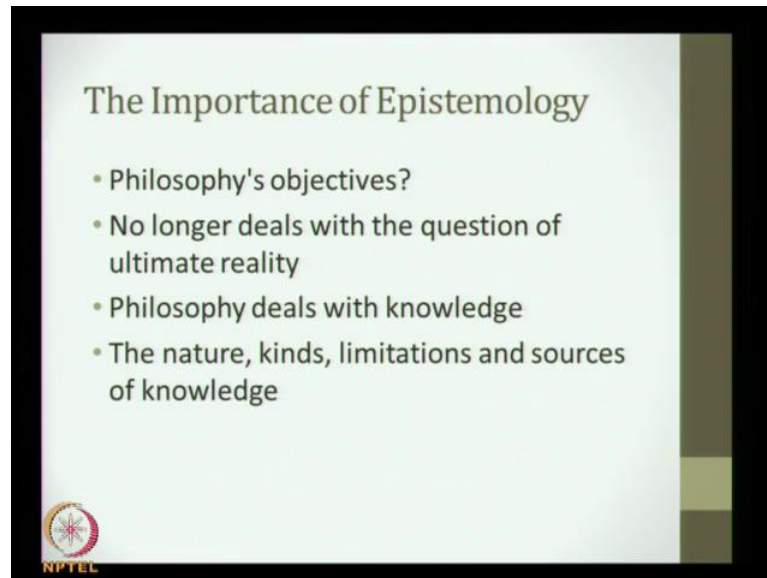
And again the emergence of rationalism and empiricism as independent and opposing schools of philosophy very important feature of modern philosophy, we are going to see this in detail these are the two very important schools of modern philosophy rationalism

and empiricism, the impact of modern scientific understanding on philosophy, philosophy regains the status of a foundational discipline as epistemology this is another aspect, which needs to be understood in modern age, because in ancient philosophy was truly a foundational discipline, because ancient philosophers concealed philosophy as the discipline which would examine the foundations of all human reality.

So, philosophers were reality sense seekers they were trying to understand truth, they were trying to understand reality, what is that reality out of which everything is constituted that was the primordial philosophical questions of philosophy was a true foundational discipline, but later on we could see that philosophy has been a reduced to the level of merely a support to theology or religious faith and belief and all that by the middle ages, and even during the Renaissance philosophy never had a very major role to play, because it was basically considered as I mean with the emergence of science philosophy literally lost its glory philosophy was a foundational discipline by means of which we human beings know and understand nature, but knows with the emergence of modern science, with its peculiar and unique methodology modern science is better equipped to understand reality, to the understand the world, to know the world to have knowledge about the world. So, what will happen to philosophy, philosophy lots all its glory?

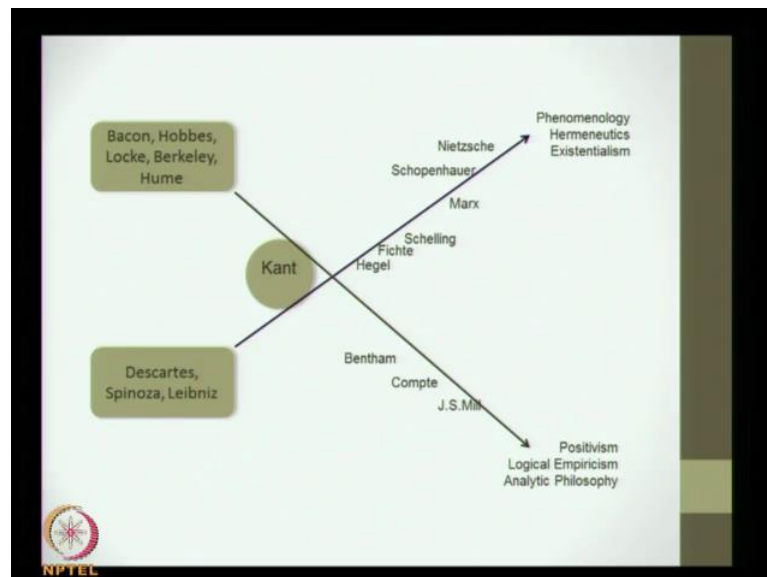
Now, philosophers during the modern period were trying to reassert the importance of philosophy in human life as a foundational Endeavour, what is it its is epistemology all sciences of course, sciences are concerned with knowledge, they deal with knowledge, knowledge about one or other particular department of the universe, but philosophy is a discipline which deals with knowledge as such it raises a question, what is knowledge? How can you say that something is knowledge, what is the criteria by applying which we distinguish between knowledge and opinion. So, what is knowledge? What are the kinds of knowledge? What are the sources of knowledge? What are the limitations of knowledge? These are some of the very important philosophical concerns during the modern period.

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So, philosophy as epistemology regains its foundational status during the modern period and philosophy's objectives are re articulated as epistemological objectives, no longer deals with the question of ultimate reality philosophy deals with knowledge I mentioned it the nature kinds limitations and sources of knowledge.

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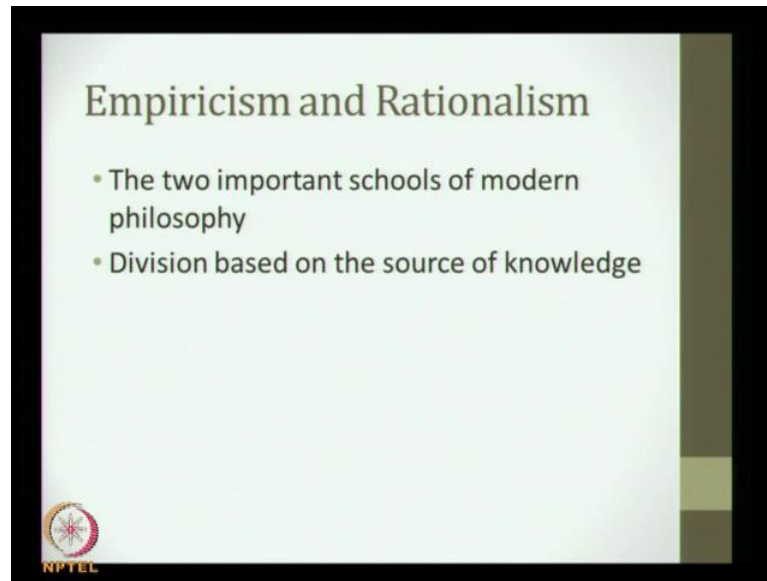
So, we can see that before we summarize the kind of philosophical approaches philosophical systems, which we are going to deal under the heading of modern philosophy. So, we can see that its starts with Descartes who is considered as a father of

modern philosophy, who is followed by another philosophers Spinoza and Leibniz. So, these are people who are called as rationalist, they are the rationalist and then on the other hand we could see that there was a different philosophical approach that was developing in the British world this is basically in the non English speaking European countries like France and Germany, Descartes Spinoza and Leibniz Descartes was a French and, but these philosophers mostly were British. So, we normally call it as British empiricism the most prominent ones are John Locke Berkeley and David Hume.

So, these are the two opposing traditions of the modern philosophy rationalism and empiricism and we could see that these two opposing traditions were brought together into one single framework to explain the new modern temperament that is emerging by Immanuel Kant in a critical philosophy. So, Kant really functions as a junction which brings together these two systems and from there we can see two independent developments, but basically and fundamentally two streams are quite visible one in the direction, which goes upwards like people like Hegel Fichte Schelling and then Marx, Carl Marx then Schopenhauer, Fredric Nietzsche all these people who develop what today we understand as the continental philosophical tradition, which ultimately culminated in the development of phenomenology by the German philosopher (Refer Time: 46:38) hermeneutics by Gadamer and (Refer Time: 46:42) then existentialism by (Refer Time: 46:46) many others.

And on the other hand the empiricist tradition develops in this direction through Bentham, Comte and J S Mill, which culminates in the 18th century movements like positivism, logical empiricism, and analytical philosophy to summarize this is what we normally understand as modern philosophy and its outshoots.

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And the two traditions which we are going to address are empiricism and rationalism the two important schools of modern philosophy, and the division is based on the sources of knowledge what is the question is, what is the source of knowledge? And one group of philosophers like rationalist would say that the source of knowledge is already innate and the empiricist would argue that the source of knowledge is experience.

So, we will now wind up our discussion on the introduction to modern philosophy right here, and carry out our further lectures by concentrating more on these traditions and contribution philosopher the individual philosophers, who have contributed to the development of these respective philosophical schools in the subsequent lectures now.

Thank you.