**Definitions of Concepts in The Problems of Philosophy**

An absolute idea is a type of idea that we all might share in common when discussing the universe and the relations of things in it.

Acquaintance with the self is reference to a belief of the mind or habit of the body.

A mental act is of course none other than the mind's action of thinking.

What is analytic according to Kant? Here's a hint: It's not synthetic.

Appearance is the form of things that we observe in reality. You can think of it as perception of matter.

A priori ideas are psychological in nature. We know that they are true even if we don't go to our experience to test their validity.

Arithmetic is the process of understanding how numbers work in terms of their operations.

Association is the mind's power to connect ideas such as 6, 3, and 2 in the equation 6÷3 = 2.

Being refers to the body's existence in relation to the mind.

Instinctive beliefs are proven by reductio ad absurdum arguments. For example, when Tertullian said "Credo quia absurdum," he meant, "I believe because it's absurd." He believed in the existence of God because he couldn't understand how else all things would exist on the Earth.

Berkeley is the founder of idealism. Is the tree in the yard when we don't look at it? The answer is yes because other minds see it.

If my cat walks through the room and I see it move from point A to point B I see this change of experience because of motion itself, the cat moving, and my sense of continuity of time from point A to point B.

Causality is a principle discovered by David Hume. Deduction, induction, and inference are modes of observed causes and effects. For instance, if A proceeds B, that is to say, if A comes before B, then A must cause B since B follows from A.

The Emperor of China is the ruler of the country who governs the country by establishing laws for the citizens to live a good life.

The coherence theory of truth explains how we make word meanings possible by using a net of concepts that have effects, net effects.

Colors are just colors. Blue is blue. Red is red.

Contemplation is reflection, when we meditate on the past and assimilate ideas to the make sense of the present and predict the future.

Contradiction is one of the so-called laws of thought, that A is both A and ~ A is a contradiction.

The correspondence of sense data to physical objects is the act of the mind, through objects and things, which connects the sense datum to these things and causes us to act onto them.

Correspondence of belief and fact is the association of individual principles to concepts about reality. I believe I am a mathematician and I think it is true since my knowledge of equations like 2+2 = 4 is accurate.

Critical philosophy began in the times of Immanuel Kant and continued on to Gottfried Wilhelm Leibniz. It can be thought of as the study and critique of everything known to humanity.

Deduction is the logical principle preceding inference so that we can come up with some type of conclusion. The logician understands that if A is true, B is true, because of deduction. Thus, if A exists then so must B. But where are first premises obtained in this case? Why do we say if A then B in the first premise?

Descartes is a French philosopher, mathematician, astronomer, and anatomical artist. He invented the name "cogito" to explain there was proof of his existence. Russell thinks that names name and thus according to Russell Descartes was wrong because it is a made-up concept.

Descriptions are the true substance of propositions.

Divisibility and infinite are a team that refer to the body and its relation to the mind through time.

Doubt is the force of Descartes's method. Why must I doubt the existence of physical objects?

Are humans the most supreme things in the universe because we are intelligent beings?

Dreams remind us of Sigmund Freud's book which is a great read, "The Interpretation of Dreams."

Duration is the essence of time: the feeling of the passing of time which Einstein said was relativity; sometimes things feel like they are taking a while because of psychological resistance. Hence, we suppress our own ideas which are defense mechanisms. We say our beliefs are true because we want to believe in them in spite of the fact that they are false.

Empiricists are scientific thinkers that go to experience to prove their own ideas are true and utilize observation to agree and disagree with others in order to understand forms of life.

Error reminds us of William James's driving principle for the pragmatists: we commit errors and make mistakes. But James asks, "what is a mistake, but a kind of take?"

Excluded middle is a so-called "law of thought." We say A or B. If not A, then B. If not B, then A.

We have knowledge of existence because of the body's desires and mind's emotions.

Immediate experience is extended because of extension which considered by Descartes to be breadth, depth, and space.

Facts such as 2+2=4 are always true because they only involve numbers.

A definition of a particular falsehood is hard to explain. Why do we just know that real grass in nature is the color green?

Empirical generalisations are dependent on observation and can be found in the present in general. Peirce says that we have a denotative power of attention which is our power to channel our mind's focus and use the objects that we intend to use.

Geometry is the study of shapes and relations of angles that make up their whole figures.

Hallucinations are like images of the world that aren't really real and appear in the mind.

Hegel thinks that the universe contains absolute ideas that we all share which is proof that God created the universe.

Hume is best known for the problem of induction. The mind cannot know what will occur in the future.

Classes relate to a type of a thing. A class of an object would be something like a red table.

Index Definitions

**CHAPTER V KNOWLEDGE BY ACQUAINTANCE AND DESCRIPTION**

Knowledge of *things* is by acquaintance and description

On *acquaintance*, he says something about verbs

On *description*, *a* is not a name, *A* is a Unionist

**CHAPTER SIX, ON INDUCTION**

The *Laws* of Motion and The *Law* of Gravity

The belief in the reign of law, and the belief that every event must have a cause, are dependent upon the inductive principle.

“Unsupported bodies in air fall” is a general rule to which balloons and aeroplanes are exceptions. But the laws of motion and the law of gravitation, which account for the fact that most bodies fall, also account for the fact that balloons and aeroplanes can rise; thus the laws of motion and the law of gravitation are not subject to these exceptions. (43)

We have experience of past futures, but not of future futures, and the question is: will future futures resemble past futures? (43)

The reference to the future in this question is not essential. The same question arises when we apply the laws that work in our experience to past things of which we have no experience-as, for example, in geology, or in theories as to the origin of the Solar System. (43)

**CHAPTER SEVEN, ON OUR KNOWLEDGE OF GENERAL PRINCIPLES**

The logical principle is as follows: “Suppose it known that if this is true, then that is true. Suppose it also known that this is true, then it follows that that is true.” When it is the case that if this is true, that is true, we shall say that this “implies” that, and that that “follows from” this. Thus, our principle states that if this implies that, and this is true, then that is true. In other words, “anything implied by a true proposition is true,” or “whatever follows from a true proposition is true.” (49)

If anyone asks: “Why should I accept the results of valid arguments based on true premisses?” we can only answer by appealing to our principle. In fact, the truth of the principle is impossible to doubt, and its obviousness is so great that at first sight it seems almost trivial. Such principles, however, are not trivial to the philosopher, for they show that we may have indubitable knowledge which is in no way derived from objects of sense. (49)

**Laws of Thought**

A description of the so-called three laws of thought are three formulas:

* Law of Identity, the principle of identity, A is A
* Law of Contradiction, the principle of contradiction, A is not not-A
* Law of Excluded Middle, the principle of excluded middle or excluded third, everything is either A or not-A (Peirce, 1800s, Page)
* The law of identity: “Whatever is, is."
* The law of contradiction: “Nothing can both be and not be."
* The law of excluded middle: “Everything must either be or not be.” (Russell, 1990s, 50)

Knowing truths through *the inductive principle*.

**Empiricists and Rationalists**

Empiricists are best represented by the British philosophers, Locke, Berkeley, and Hume.

All our knowledge is derived from experience.

Rationalists are represented by the Continental philosophers of the 17th century, especially Descartes and Leibniz. What we know by experience is certain “innate ideas” and “innate principles,” independently of experience. We can name some “innate ideas” and “innate principles” with certainty, mainly, of deductions like 2 + 2 = 4

All pure mathematics is a priori, like logic. (53)

**CHAPTER 8 HOW A PRIORI KNOWLEDGE IS POSSIBLE**

But Kant undoubtedly deserves credit for two things: first, for having perceived that we have a priori knowledge which is not purely “analytic,” i.e., such that the opposite would be self-contradictory; and secondly, for having made evident the philosophical importance of the theory of knowledge. (56)

Kant, who had been educated in the rationalist tradition, was much perturbed by Hume’s scepticism, and endeavored to find an answer to it. He perceived that not only the connection of cause and effect, but all the propositions of arithmetic and geometry, are “synthetic,” i.e., not analytic: in all these propositions, no analysis of the subject will reveal the predicate. His stock instance was the proposition 7 + 5 = 12. He pointed out, quite truly, that 7 and 5 have to be put together to give 12: the idea of 12 is not *contained* in them, nor even in the idea of adding them together. Thus, he was led to the conclusion that all pure mathematics, though a priori, is synthetic; and this conclusion raised a new problem of which he endeavored to find the solution. (57)

Thus, our knowledge of the general propositions of mathematics (and the same applies to logic) must be accounted for otherwise than our (merely probable) knowledge of empirical generalisations such as “all men are mortal.” (58)

**CHAPTER 11, ON INTUITIVE KNOWLEDGE**

We spoke of the relation called judging or believing. (89)

*Generations of relations of beliefs because of properties, truths, and falsehoods*.

Thus, although truth and falsehood are properties of beliefs, we may restate our theory as follows, “If we have such a belief as Othello believes that Desdemona loves Cassio, we will call Desdemona and Cassio the object-terms and being the object-relation. If there is a complex unity consisting of the object-terms related by the object-relation in the same order as they have in the belief, then this complex unity is called the fact corresponding to the belief. Thus, a belief is true when there is a corresponding fact, and is false when there is no corresponding fact” (90)

What is “Desdemona’s love for Cassio”? Object-relation.

**CHAPTER 13, KNOWLEDGE, ERROR, AND PROBABLE OPINION**

*Derivative Knowledge* and *Intuitive Knowledge* (92)

Knowledge by Acquaintance and Knowledge by Description

“Knowledge” is not a precise conception. We could know knowledge.

We could know knowledge. (93)