Contents

Preface to the second edition xi
Acknowledgements xiii
Think on xv

1 Introduction 1
1.1 What is philosophy? 1
1.2 Is there progress in philosophy? 4
1.3 Plan of the book 6
1.4 How to use this book 7
General reading 9

2 Critical thinking 10
2.1 Introduction 10
Formal Logic 12
I. Aristotelian Logic 12
2.2 Terminology 12
2.3 Immediate inference 14
2.4 Mediate inference: the syllogism 16
II. Modern Logic 18
2.5 The logic of propositions 18
2.6 Predicate logic (the logic of propositional functions) 27
2.7 The logic of classes 29
2.8 The logic of relations 32
Informal Logic 35
2.9 Induction 35
2.10 Conceptual analysis 41
2.11 Conclusion 44
Rhetoric 45
2.12 General survey 45
2.13 Informal fallacies 47
Questions 52
Reading list 53

3 The philosophy of Plato 55
3.1 The historical background 55
3.2 Socrates 57
3.3 Plato's life and writings 59
3.4 The *Republic*: outline of the main themes 60
3.5 Knowledge and the Forms 61
3.6 The Idea of the Good and Plato's later views 68
3.7 'Psychology' or philosophy of mind 72

3.8 Justice: preliminary suggestions and Plato's criticisms 75
3.9 Plato's own account of justice 79
3.10 The ideal state 82
3.11 Imperfect societies 86
3.12 Virtue and happiness 88
Questions 90
Reading list 91

4 The philosophy of Aristotle 93
4.1 Life and writings 93
4.2 Philosophy of nature 94
4.3 Metaphysics 97
4.4 Knowledge 100
4.5 Psychology 102
4.6 Aristotle's moral philosophy: the good and happiness 104
4.7 Virtue and justice 108
4.8 Responsibility and weakness of will 112
4.9 Pleasure 115
4.10 Political philosophy 118
Questions 119
Reading list 120

5 Knowledge and truth 122
5.1 Introduction 122
5.2 The certainty of Descartes 124
5.3 Hume's scepticism 128
5.4 Kant and the *a priori* 133
5.5 Russell's theory of knowledge 139
5.6 Dispositions and performances 144
5.7 Truth 149
5.8 The Gettier problem 156
5.9 Conclusion 157
5.10 Knowledge of the external world 160
5.11 The self and others 169
Questions 180
Reading list 182

6 Ethics 185
6.1 Theories of ethics; introduction 185
6.2 Hume: sentiment and utility 187
6.3 Kant and duty 193
6.4 Mill's utilitarianism 198
6.5 Nietzsche and the 'will to power' 205
6.6 Sartre and authenticity 210
6.7 Ethics and language 214
6.8 Practical ethics 225
Questions 241
Reading list 243

7 Political philosophy 245
7.1 Introduction 245
7.2 Authority and obedience 246
7.3 Liberty, equality, justice and community 253
7.4 Marxism and revolution 261
Questions 271
Reading list 273

8 The philosophy of science 275
8.1 Introduction 275
8.2 Scientific explanation 276
8.3 Theories, laws and hypotheses 278
8.4 Progress and truth 288
Questions 292
Reading list 293

9 The philosophy of religion 295
9.1 Introduction 295
9.2 Religious language 296
9.3 The existence of God 299
9.4 Faith 311
9.5 God and the natural order 315
Questions 321
Reading list 322

10 The philosophy of art 324
10.1 Introduction 324
10.2 The purpose of art 324
10.3 Beauty and judgement 331
10.4 Art and society 334
Questions 336
Reading list 337

11 Metaphysics 339
11.1 What is metaphysics? 339
11.2 Existence and reality 345
11.3 Mind 368
11.4 Causation 379
11.5 Freedom and responsibility 387
Questions 398
Reading list 400

12 Man, society and culture 403
12.1 Introduction: philosophical anthropology 403
12.2 Man 405
12.3 Action 408
12.4 The human sciences 412
12.5 Hermeneutics and critical theory 414
12.6 Culture and language 422

Questions 434
Reading list 435

13 Oriental philosophy 437
13.1 Early Indian philosophy 437
13.2 Early Chinese philosophy 438
13.3 Buddhist philosophy 440
13.4 Indian philosophy: the Vedic schools 443
Questions 449
Reading list 450

Glossary 452
Guided answers 459
Bibliography 482
Index of names 497
Index of subjects 500

1 Introduction

1.1 What is philosophy?

The question ‘What is philosophy?’, unlike the apparently similar questions ‘What is history?’ and ‘What is science?’, does not admit of a straightforward answer. Indeed it would not be too much of an exaggeration to say, paradoxically, that the question is itself a philosophical one – in so far as different philosophers tend to have different conceptions as to the nature of their chosen discipline. Perhaps the best way of finding out what the various answers are is to plunge straight in and to ‘do’ philosophy by studying this book. Nevertheless, we shall first provide you with a number of general accounts which will help you to find your bearings before you set out on your journey of intellectual discovery.

(1) The word ‘philosophy’ is derived from two Greek words, *philos* (‘lover’) and *sophia* (‘wisdom’). The first thinker to describe himself as a philosopher may well have been Pythagoras (born *c.* 570 BC), but it is with Plato (born *c.* 428 BC) that the term in its original and primary sense is most closely identified. For him wisdom is a condition or state which gifted individuals seek to attain as a result of many years of education culminating in ‘dialectic’. Having achieved wisdom they are enabled to apprehend Truth or Reality and thereby to acquire virtue – the knowledge of how to live rightly. Philosophy thus comes to be **the study of ultimate reality**, the fundamental principles of existence which in some sense both unify and transcend the insights offered us through both religious faith and the scientific knowledge we gain as a result of observation and experiment.

The possibility that such ‘ultimate’ knowledge might be achieved through the exercise of pure reason was the motivation which lay behind attempts made by many later philosophers to construct all-embracing metaphysical systems. Spinoza, Leibniz, Hegel and Bradley are good examples of this kind of thinker. A major criticism which has been levelled against these representatives of ‘**rationalist**’ and ‘**idealist**’ traditions is that they ignore or pay insufficient attention to the claims of sense-experience. In any case, it is argued, ‘pure’ reason on its own can give us no knowledge of the world. Accordingly we find a number of major philosophers – Locke, Berkeley and Hume, and later still Russell and Ayer, to name but a few – starting out not from pure reason but from the data of our everyday senses. (This is not to say, of course, that the philosophical premises of such ‘**empiricist**’ thinkers do not involve any metaphysical presuppositions of their own.) A recognition of the legitimate clams of both reason and experience was the achievement of the eminent eighteenth century German philosopher, Kant: for him philosophy was essentially **an investigation into the preconditions**

and limits of human knowledge. He rejected rationalist metaphysics yet argued against any philosophy which failed to take account of the role played by reason in giving sense-experience its structure and coherence.

(2) P.F. Strawson has made a fruitful distinction between 'descriptive' metaphysics, which 'describes the actual structure of our thought about the world', and 'revisionary' metaphysics, which is 'concerned to produce a better structure'. Descartes, Leibniz and Berkeley, he says, are revisionary, while Aristotle and Kant are descriptive. The philosophy of Hume is in part descriptive and in part revisionary. Strawson is to some extent influenced by Kant, but his writings also exhibit an important characteristic of much twentieth century British philosophy: the turning away from any attempt to discover fundamental features of the 'world' or 'reality' toward **a systematic investigation of the language** we use to describe it. Associated with this concern for language, two contrasting approaches are discernible: there are those who set out to discover a 'perfect' language which will accurately 'picture' the world, while other philosophers seek to uncover and describe the *variety* of ways in which, they believe, language may be used for different purposes – each being entirely appropriate within its own sphere and conforming to its own criteria. The movement from the first approach to the second is identified particularly with Ludwig Wittgenstein. Representatives of both positions tend to agree, however, that the primary task of the philosopher should be to show that the traditional problems of 'metaphysically-minded' thinkers are as often as not pseudo-questions which have arisen through their disregard of the rules or 'logical grammar' underlying the correct use of the language they use. The philosopher's role thus becomes both analytical and therapeutic.

(3) This concern with language is closely linked with another interpretation of the nature of philosophy, which has gained currency during this century – again particularly in Britain and America – the view that philosophy is a '**second-order**' **discipline**. Whereas earlier philosophers were concerned with system-building, with an examination of the basic data and structure of experience, or with investigations into the scope and limits of human reason, the job of philosophy, according to this third account, is to analyse not only its own concepts, principles and methods (as in epistemology, that is, the theory of knowledge), but also those specific to other disciplines. This approach therefore gives rise to 'philosophies' of science, religion, history, mathematics and so on.

(4) Some mention should also be made of several developments this century in Germany and France. Philosophy there has been dominated by three, often overlapping movements. (a) **Marxism**, originating in the nineteenth century, rejects Hegel's idealism but applies his dialectic method to the 'material' world, claiming that human actions and institutions are determined by the laws of economics, and that change is brought about by class struggle. (b) **Phenomenology**, associated in particular with Husserl, attempts through a process of 'intuition' or 'grasping', followed by the method of 'transcendental reduction', to uncover acts of experiencing and then to analyse the structure of experiences as such, without admitting any of the metaphysical or other explanatory presuppositions of traditional philosophy. (c) **Existentialism** emphasizes personal experience – freedom, moral conflict, commitment – in

what is seen by many to be a meaningless and deterministic universe. Existentialists, however, eschew all metaphysical systems and moral codes which are imposed on the individual from outside; each person is ultimately responsible to himself alone for making his own being, his own 'world' and his own values.

More recently, the writings of the German philosophers Gadamer and Habermas have attracted wider interest outside their own country. Drawing on phenomenology, Gadamer has made a major contribution to **hermeneutics** – a philosophical movement concerned with the interpretation of texts and indeed of culture in general. Habermas is a representative of the so-called 'Frankfurt School' of **critical theory**. He is influenced by Marxism and attempts to develop a systematic theory of the social sciences with a view to showing how 'distortion of communication' by ideologies can be eliminated. The debate between these two thinkers concerning the attainability of truth and the role of critical reason is of considerable importance. It is interesting also to note that the work of Gadamer and especially Habermas typifies the willingness of many contemporary 'continental' philosophers to make use of the resources of Anglo-American linguistic philosophy to develop their own philosophies.

Despite their differences these various movements have at least two features in common. (i) Philosophy is seen neither as an arid obsession with the dissection of language, nor as a futile search for 'metaphysical' explanations of reality, but primarily as a response to the human condition resulting in *action*. (ii) Philosophy tends to be integrated with human culture in general – with art, religion, literature, the natural and social sciences, and politics. These characteristics can be clearly seen in the work of Sartre, perhaps the most typical of recent 'continental' thinkers, and certainly the most widely known in this country by philosophers and non-philosophers alike. A novelist of repute and a political activist, as well as a philosopher, he brings together in his writings elements drawn from both phenomenology and existentialism, while his last published work before his death shows a commitment to Marxist dialectical materialism. Breadth and insight are also features of Ricoeur, whose writings span phenomenology, critical theory and methodology, hermeneutics and literary theory, language, religion and ethics, and who may well prove in retrospect to be a major figure in the philosophy of the late twentieth century.

It must be stressed that the four accounts we have given of philosophy are themselves generalized and are over-simplified. To gain an adequate understanding of these, and other interpretations of the nature and methods of the subject, you would have at the very least to embark on a thorough and systematic study of its history. Our intention here is no more than to help you appreciate that there is no *single* description which may be regarded as uniquely definitive of philosophy. This should become clearer as you work through the book. If one *had* to pick out some lowest common denominator of all philosophical schools or traditions, all one could say, perhaps, is that philosophy deals with certain sorts of problems which cannot be solved by, or are no longer regarded as the proper concern of, other disciplines, especially the natural sciences. A more cynical commentator might be inclined to think of the philosopher as the refuse-collector of the intellectual world, picking up the many

problems discarded by workers in other fields. But think what would happen to a civilized society, as ours purports to be, if there were no dustmen!

1.2 Is there progress in philosophy?

A scientist may justly claim that over the past five hundred years or so we have steadily gained a more complete understanding of the nature and structure of the universe. Likewise it may be said that today's historians are able to provide a more accurate and truthful account of the past than ever before. In both historical research and the natural sciences there has been substantial progress. Can philosophers make such a claim for their discipline? At first sight an affirmative answer seems unlikely. In the last section it was stated that much contemporary philosophy is concerned with problems which have ceased to be of interest to workers in other fields; to them such problems have become redundant. At one time physics (the study of *ta phusika*, 'the things of Nature') was bound up with metaphysical disputes about 'qualities', 'essences' and 'substances', which were believed to lie behind or to be manifested in natural phenomena. But from the sixteenth century onwards, with the development of systematic experimental techniques designed to test hypotheses, '*natural* philosophy' gradually dissociated itself from philosophy as such and later came to be known as physical science. Chemistry emerged as a second major science in its own right in the eighteenth century. The development of the atomic theory provides us with an excellent illustration of progress in science. The idea that the universe might be composed of small indivisible particles or 'atoms' (Greek *atomos*, 'that which cannot be divided') was first suggested in the fifth century BC by a 'school' of Greek philosophers known as the Atomists and developed by Epicurus two hundred years later. This essentially philosophical theory was, however, largely ignored for more than two thousand years until it was revived by the French Epicurean thinker Gassendi in the seventeenth century and adopted about 1800 by the English scientist John Dalton, who subjected it to experimental testing. Today we no longer think of atoms as hard, impenetrable, indivisible corpuscles but as energetic clouds of still smaller particles orbiting a central nucleus which under certain conditions can be split. Still more fundamental particles have also been postulated, for the existence of which there is some experimental support. A philosophy of qualities and essences seems to have become superfluous. In much the same way, attempts have been made to substitute the methodological procedures of experimental psychology and neurology for speculation about the mind or soul and its relationship to the body, which has been at the centre of philosophical thinking since at least the time of Plato.

Philosophers are notorious for their persistence. They refuse to admit there is nothing left for them to do – and quite rightly; for the emergence of new and autonomous disciplines continually throws up further intellectual problems. The concept of God, which first appeared in the writings of Plato, has been central to the 'science' of theology since the early years of Christianity. But questions about the existence and nature of such a being, the problem of reconciling God's

omniscience and omnipotence with human freedom and the seeming presence of evil in the world, and the analysis of such terms as 'belief' and 'faith', keep contemporary philosophers of religion fully occupied. As for the particles of the physicist, it is legitimate to question their ontological status. Are atoms, electrons and quarks equally real? Are they real in the sense that tables and horses are said to be real? What is meant by 'reality' in such cases? And what of the explanations of 'mental' activity put forward by psychologists and neurobiologists? *Is* mind reducible to or equivalent to the behaviour of the brain? *Has* modern science ruled out the possibility of a 'soul' acting in, but separable from, the body? If not, the problem of the relationship between these two entities remains to be solved. Of course philosophers belonging to different 'schools' will try to deal with such questions in different ways. That they are continuing to make the attempt is indisputable. In other fields too, philosophical argument is as lively as ever it was. In ethics, for example, there are many important issues. What makes certain actions good or bad, right or wrong? Are motives important? Should the *results* of human actions be regarded as relevant to their goodness or badness? In a complex society there are also likely to be conflicting views concerning such matters as euthanasia, contraception, divorce and nuclear war (on all of which the theologian has something to say). The philosopher too must have a role to play here – if not in providing final and incontrovertible solutions, then at least in clarifying the issues and terms used. Is there then progress in philosophy? The answer is surely, yes. To make clear what was previously unclear must count as an advance. Moreover, a careful study of the history of philosophy shows that some of even the greatest philosophers have made fundamental mistakes, and it has been to the credit of their successors that these errors have been discovered and satisfactory explanations put forward to account for them. As J.L. Austin once wrote: 'In philosophy, there are many mistakes that it is no disgrace to have made: to make a first-water, ground-floor mistake, so far from being easy, takes *one* form of philosophical genius.' And, one might add, to discover such a mistake takes another form of philosophical genius. Therein also lies progress in philosophy. (Reference to some examples will be made in the course of the book.)

But even if there were no progress at all in either of the two respects just mentioned, the cultural value of philosophy cannot easily be denied. Concern for the validity of arguments, precision in use of language, imaginative insight, bold speculations, close examination of the principles and concepts of other disciplines, clarification of controversial issues, especially in ethics, law and politics – all of these, which have at one time or another been grist to the philosopher's mill, are essential for the well-being of a liberal democracy. Moreover, many instances can be cited of the profound effect philosophical writings have had on the political, social and wider cultural development of nations. The influence of Plato's *Republic* on St Augustine and through him on the religious and political 'world-view' of early Christian Europe, the relevance of Rousseau's *Social Contract* to the French Revolution, and the significance of the philosophical works of Hegel for an understanding of Karl Marx and the emergence of Communism are particularly good examples. Whether such influences should themselves be regarded as 'good' or 'bad' is of course itself a suitable question for philosophers and historians of ideas to argue about!

1.3 Plan of the book

The approach we have adopted is to present philosophy to you in such a way as to take account of the various interpretations discussed in the previous section. Our aim also is to acquaint you with the main themes and arguments of a number of major philosophers within a broadly historical perspective, as well as to help you get to grips with many of the fundamental problems occupying the attention of philosophers today.

Chapter 2 offers firstly an introduction to formal logic. Most university courses in philosophy include the study of logic. There are two reasons for this: (1) it encourages clear reasoning and helps in the detection of invalid arguments; (2) some grasp of formal logic is needed for an understanding of certain problems in a field of philosophy known as philosophical logic – which overlaps with both epistemology and metaphysics. A second aim of the chapter is to introduce you to some aspects of what is often called 'critical thinking'. Unfortunately, despite the seeming clarity of this phrase, it is not easy to define precisely what it means. If you are able to reason clearly and can identify invalid arguments in formal logic then you will already have achieved some competence as a 'critical thinker'. Critical thinking may also be said to be exhibited in the capacity to understand and analyse different kinds of discourse, and as such it has much in common with 'informal logic' and the 'language analysis' characteristic of much of the philosophy practised in the English-speaking world in the last century. An account of informal logic is therefore also included in Chapter 2. However, critical thinking, as it is taught in many schools and colleges, particularly in the United States of America, extends beyond philosophy as such and moves into the realm of literary criticism. This of course is not our concern in this book. However, the chapter will end with a brief look at some of the rhetorical devices and informal fallacies frequently used in persuasive arguments.

In Chapters 3 and 4 we shall guide you through Plato's *Republic* and Aristotle's *Nicomachean Ethics*. This will not only enable you to learn something about the ethics and political philosophy of two of the greatest philosophers of all time, but will also introduce you to some of the principal presuppositions of their thought as contained in their theories of knowledge, metaphysics and 'psychology'.

Chapter 5 will be concerned with a more extensive and critical investigation into the problem of knowledge, with reference in particular to the philosophies of Descartes, Hume, Kant, Husserl, Russell, Ayer and Ryle.

Chapters 6 and 7 will deal with some central issues in ethics and political philosophy. Again the discussion will relate to the writings of a number of major philosophers including Hume, Kant, Rousseau, Mill, Nietzsche, Marx and Sartre.

If Chapters 5 to 7 are concerned with the 'hard-core' of philosophy – epistemology and ethics – Chapters 8 to 10 consist of introductions to several important fields of philosophy in which it can be seen as acting in its role as a 'second-order' discipline. Thus Chapter 8 will introduce you to some of the main issues in the philosophy of science; Chapter 9 covers the philosophy of religion; and Chapter 10 is about aesthetics (roughly, the philosophy of art or beauty).

Chapter 11 includes an examination of four important metaphysical problems – mind, causation, freedom and reality. We shall also refer to the wider problems of the legitimacy or otherwise of metaphysics in general; and you will learn something of the different views held by, among others, Kant, Ayer, Wittgenstein and Heidegger.

In Chapter 12 we shall investigate a number of interconnected fields which have to some extent begun to provide a bridge between the 'linguistic' philosophy which has characterized much British and American philosophy during the twentieth century and so-called 'Continental' philosophy. These subject areas are the philosophy of the social sciences, the philosophy of man and culture, the hermeneutics of Gadamer, and Habermas's 'critical theory'.

Mastering Philosophy ends with a – necessarily brief and incomplete – survey of several non-Western philosophical traditions. This has been included partly to counter the impression that the reader might understandably have been given that philosophy is a uniquely Western cultural enterprise. It should be recognized, on the contrary, that India and China, for example, have also nurtured philosophical speculation and analysis of the highest quality for over two thousand years. It is of course also broadly accurate to say that, for much of this time, oriental philosophy was closely bound up with religious systems or ways of life such as Taoism, Confucianism, Hinduism and Buddhism. Nevertheless, it is instructive to discover that despite the considerable differences between the assumptions and methods employed within Eastern and Western philosophical traditions, there are also many parallels and similarities. One might also add that some appreciation of these traditions is surely desirable in a multi-racial and pluralistic society and could contribute to greater understanding and tolerance of other cultures. It is no doubt on the basis of such considerations that 'World Philosophical Traditions' has been included as an 'optional theme' in the International Baccalaureate curriculum; and it is hoped that Chapter 13 will go some way towards meeting the requirements of students who have chosen this topic.

1.4 How to use this book

Earlier we suggested that the best way to learn about philosophy is to 'do' it, and it was stated, perhaps rather boldly, that the purpose of this book was to show you how. We should be severely at fault, however, if we were to give you the impression that *all* you need to do is to read through the next twelve chapters and that you would then have become an expert. Philosophy is not a soft option. While a good case can be made out for the view that most of us do 'philosophize' unawares some of the time, to articulate our arguments, to make our premises explicit and to subject them to sustained critical analysis does require determination and a willingness to think deeply and intensively. All a book such as this can do is to set out some of the problems for you, draw your attention to the several ways in which they have been tackled by different philosophers, and suggest how *you* might approach and respond to them. In this way you will

acquire some mastery of the subject. We hope the following suggestions will be found helpful.

(1) Most chapters are largely self-contained, but numerous cross-references have been included. They can therefore be studied in any order. However, you will probably find it more convenient to read through the book systematically, though do not feel you have to work your way through the chapter on logic and critical thinking; you can dip into this while studying other topics. Note that if you are preparing for the 'A' level or the IB examinations you do not have to tackle any formal logic, but you should study the other sections in Chapter 2. To assist you we have also provided, at the beginning of each relevant section, references to the appropriate parts of the prescribed texts and, in some instances, to other texts which, although not 'set' books, will, we hope, be found useful. We suggest you read through the relevant texts before studying the material of each chapter. You can then go back to the text with greater understanding and in a better position to acquire a firmer grasp of the problems by tackling some of the books and essays suggested in the reading lists. Do not be alarmed about the length of some of these lists. Examiners will certainly not be expecting you to have read more than a small selection. (We have indicated the books which we think you should look at first.) If, however, you want to extend your knowledge and understanding of philosophical problems – perhaps you are contemplating taking a degree course – then you can always explore some of the many other listed titles at your leisure. By the way, in case you want to get some idea of the historical development of philosophy, so as to acquire a broader perspective or for general reference, a short list of suitable books has been provided at the end of this section.

(2) Make you own notes and summaries. Be ready always to *question* the arguments put forward not only in each chapter but also in other commentaries or articles you choose to study. As you read through *Mastering Philosophy* you will find interspersed throughout the text numerous hints or references (they are marked with an asterisk *) which are designed to help you think critically abut the various issues. More extensive 'comments and criticisms' are to be found at the end of many sections. You might also try to find someone with an interest in the subject with whom you can discuss your reading. Philosophy is not the easiest subject to study in isolation. If you intend to study externally for the London University B.A., you may like to know that the author offers a comprehensive distance learning programme. Details are provided at the end of the 'guided' answers section.

(3) If you decide to attempt some of the essay questions listed at the end of each chapter, whether or not you have an opportunity of submitting your answers to an experienced philosophy teacher, remember these four requirements for good writing: (a) conciseness – be *economical* in your use of words; (b) comprehensiveness – make sure you have covered *all* the main points; (c) relevance – take care that you are answering the question *actually asked*; (d) avoid florid or excessively 'literary' language. (This is not to say that there is no place for 'style'; many of the great English-speaking philosophers, from Hobbes in the seventeenth century to, say, Ryle in the twentieth, have been superb

writers. Just remember when preparing tutorial essays or examination answers that you are not writing a novel or an article for a popular newspaper.)

So now to work. Good luck!

Note: To avoid confusion with other books mentioned in the course of the text, when referring to particular chapters or sections of *Mastering Philosophy* we shall use the following conventions: 'Chapter' will be denoted by 'Ch.' (with the first letter an upper-case (capital) 'C'); '2.6' (for example) will denote Chapter 2, section 6, and so on. In general, cross-references to *Mastering Philosophy* are in 'round' brackets. Cross-references to other books are denoted by 'ch.' (with the first letter a lower-case (small) 'c'); other cross-references are generally in 'square' brackets.

GENERAL READING

(For details of editions and publishers, see the comprehensive Bibliography at the end of the book.)

Copleston, F.C., *A History of Philosophy*, 9 vols.
Hamlyn, D.W., *A History of Western Philosophy.*
O'Connor, D.J. (ed.), *A Critical History of Western Philosophy.*
Russell, B., *History of Western Philosophy and its Connection with Political and Social Circumstances from the Earliest Times to the Present Day.*

Index of names

A
Adorno, T. 266
Alexeev, V.P. 423
Anaxagoras 56
Anaximander 55
Anaximines 55
Anscombe, G.E.M. 410
Anselm, St 300–1, 314, 456
Aquinas, St Thomas 247, 298–9, 302, 303, 306, 308, 310, 311–12, 314, 316, 339, 345, 350, 351, 377, 406, 453, 454, 458
Arendt, H. 406–7, 419
Aristotle 2, 11, 12, 32, 45, 58, 93–118, 123, 134, 186, 203, 222, 246, 256, 269, 302, 325, 330, 339, 344, 345, 347, 350, 351, 353, 362, 376, 380, 397, 405, 415, 449, 453, 457, 458
Arnold, M. 335
Atomists 4, 56, 161
Augustine, St 5, 247, 351
Austin, J.L. 5, 44, 46, 148, 418
Avicenna (Ibn Sina) 351
Ayer, A.J. 1, 123, 132, 134–5, 137, 138, 156, 159, 164, 170–2, 175–6, 296, 332, 340–1, 359, 365, 372, 380, 381–2, 454, 455, 456

B
Bacon, F. 149, 275, 276
Beethoven, L. van 326, 328
Bell, C. 329, 330
Bentham, J. 198, 203
Berkeley, G. 1, 2, 162–3, 168, 170, 344, 345, 351–2, 354, 372, 453, 455, 456, 457
Berlin, I. 245
Boas, F. 361
Boole, G. 29
Boyle, R. 161
Bracken, H. 162
Bradley, F.H. 1, 149, 150, 339, 369, 454
Braithwaite, R.B. 38, 277
Brentano, F. 369
Bridgman, P.W. 279, 456
Buber, M. 313
Buddha (Siddhārtha Gotama) 440–1
Burke, E. 333
Burnet, J. 58

C
Campbell, N.R. 281
Cassirer, E. 406, 407, 408, 426–7, 433
Cézanne, P. 329, 330
Chomsky, N. 430
Cicero 249
Coleridge, S.T. 327, 328
Collingwood, R.G. 326–8, 331
Confucius 439, 440
Constable, J. 325
Croce, B. 326

D
Dalton, J. 4, 387
Darwin, C. 50, 306
Davidson, D. 152, 373, 375, 410
Dawkins, R. 386
Debussy, C. 326
Derrida, J. 346, 362–5, 457
Descartes, R. 2, 123, 124–8, 134, 140, 143, 144, 145, 161, 178, 301, 302–3, 339, 344, 345, 369, 370–1, 376, 388–9, 390, 391, 449, 453, 456, 457
Devlin, P. 235
Dewey, J. 153, 154
Dilthey, W. 405–6, 415
Dray, W. 412–13
Dummett, M. 346, 360, 457

E
Eddington, A.S. 279
Edelman, G.M. 429–30, 431
Einstein, A. 286, 289, 386
Eliot, T.S. 295
Empedocles 66
Engels, F. 261–2, 422–3, 453
Epicurus 4
Eudoxus 116

F
Feuerbach, L.A. 261–2
Feyerabend, P.K. 39, 291, 346, 360–1, 457
Flaubert, G. 269, 326
Fodor, J. 373, 454
Frege, G. 18, 349
Freud, S. 208, 377–8, 392, 406, 418, 421
Fry, R. 329, 330

G

Gadamer, H.-G. 3, 346, 414–17, 419, 420, 449, 454
Galileo, G. 161, 288
Gassendi, P. 4
Gehlen, A. 403
Gettier, E. 156–7
Goodman, N. 285

H

Habermas, J. 3, 46, 266, 346, 417–19, 420, 421–2, 449, 453
Hampshire, S. 383, 384, 391, 392, 410
Hanslick, E. 329
Hare, R.M. 217–24
Harris, M. 423, 424, 425, 426, 427, 430
Hart, H.L.A. 411
Hawking, S. 51
Hegel, G.W.F. 1, 5, 149, 170, 261, 265, 313, 339, 345, 372, 416, 452, 453, 454, 455
Heidegger, M. 47, 212, 355–9, 362, 363, 416, 449, 454, 456
Hempel, C.G. 41, 277–8, 410, 412–14, 425, 453
Heraclitus 55, 56
Hobbes, T. 189, 248, 249, 252, 256, 320, 352, 388, 392, 455, 456
Hölderlin, F. 358
Homer 325
Horace 325
Horkheimer, M. 266
Hsün Tzu 440
Hume, D. 1, 2, 37, 127, 128–33, 134–5, 140, 143, 164, 172, 187–93, 198, 204, 215, 223–4, 316, 346, 348, 352, 380, 381–2, 383, 384, 388, 389, 393, 441, 453, 456, 457
Husserl, E. 2, 177–9, 356, 359, 362, 369, 415, 455, 456
Hutcheson, F. 188
Huyghens, C. 283

J

James, W. 153, 309, 456
Johnson, S. 163
Joyce, J. 335

K

Kant, I. 1, 2, 11, 21, 133–9, 166–8, 170, 172, 186, 193–8, 202, 204, 213, 219–20, 227, 228–30, 251, 258, 297, 301, 304, 307, 310, 329, 332–3, 339–40, 343, 344, 345, 357, 359, 361, 367, 376, 382, 384, 389, 391, 403, 426, 441, 446, 449, 452, 453, 454, 456
Kepler, J. 283
Kierkegaard, S. 313–14, 454
Kripke, S. 349, 365
Kuhn, T.S. 39, 287, 289, 290–1, 360

L

Langer, S. 330, 331–2, 429
Lao Tzu 439
Lavoisier, A. 288, 386
Leavis, F.R. 335
Lee, H.D.P. 74, 84
Leibniz, G.W. 1, 2, 134, 167, 307, 318, 339, 340, 344, 348, 371, 454, 456
Lenin, V.I. 266
Lichtenberg, G.C. 10, 127, 289
Locke, J. 1, 128, 134, 161–2, 163, 248, 252, 256, 297, 345, 347–8, 351–2, 354, 453, 454, 457
Lukács, G. 266
Lyons, W. 375, 385

M

MacIntyre, A.C. 410
Madhva 448, 458
Malebranche, N. 371
Malinowski, B. 423–5, 426, 427
Mao Tse-tung 266
Marcuse, H. 266
Marx, K. 5, 261–71, 417, 422–3, 452, 453, 455
McGinn, C. 376
Meinong, A. 42
Mencius 440
Mendelssohn, F. 326
Merleau-Ponty, M. 179–80, 374–5, 392, 393
Mill, J.S. 37, 38, 164, 186, 198–205, 215, 221, 229–30, 253–8, 276, 454, 456, 458
Monet, C. 325
Monod, J. 385
Montaigne, M.E. de 124
Moore, G.E. 187–8, 203, 216, 455, 457

N

Nāgārjuna 441, 442
Nagel, E. 277, 412, 425
Nagel, T. 346
Newman, J.H. 312–13, 314
Newton, I. 41, 167, 188, 283, 286, 386
Nicod, J. 284, 286
Nietzsche, F. 205–10
Nozick, R. 260

O

Ortega y Gasset 406–7
Otto, R. 315

P
Paley, W. 305
Parmenides 56, 95
Peirce, C.S. 153, 456
Picasso, P. 335
Pinker, S. 44, 429, 430, 433
Plato 1, 4, 5, 49, 55–90, 97–8, 102, 103, 105, 109, 111, 114, 115, 118, 122, 123, 140, 143, 145, 150, 186, 189, 192, 222, 246, 299, 302, 304, 325, 332, 339, 345, 350, 351, 353, 362, 363, 369, 376, 380, 453, 454, 456, 457
Plessner, H. 403
Pope, A. 325
Popper, K.R. 39, 267, 277, 283–4, 285, 286–92, 297, 341, 360, 421, 433, 455
Price, R. 188, 429, 455
Prichard, H.A. 122, 188
Priestley, J. 288
Protagoras 57, 64
Putnam, H. 155, 158, 346, 349, 365, 367–8, 373–4, 375, 387, 419, 454
Pyrrho of Elis 124, 457
Pythagoras/Pythagoreans 1, 56, 74, 110

Q
Quine, W.V.O. 291, 346, 366–7, 433, 456

R
Rāmānuja 447, 458
Ramsey, F.P. 154
Rawls, J. 204, 258–61
Reichenbach, H. 38, 285
Reynolds, J. 325
Richards, I.A. 46, 332
Ricoeur, P. 3, 46, 419–22
Rorty, R. 346, 359, 365, 457
Ross, W.D. 188
Rousseau, J.-J. 5, 213–14, 249–53, 254, 256
Russell, B.A.W. 1, 37, 41–3, 122, 127, 137, 138, 139–44, 145, 149, 150–2, 153, 154, 160, 161, 301–2, 343, 355, 366, 454, 457
Ryle, G. 40, 43, 44, 60, 122, 145–8, 165, 170, 353, 370, 372, 376, 391, 452

S
Saint-Saëns, C.C. 326
Śaṁkara 446, 458
Sapir, E. 361
Sartre, J.-P. 3, 177–9, 210–14, 219–20, 266, 267–71, 369, 377, 390–1, 392, 406, 433, 454, 455, 456
Saussure, F. de 361, 363, 364
Scheler, M. 403, 405
Schleiermacher, F.D.E. 415
Schneider, D. 427
Searle, J.R. 346, 349, 374, 375, 378–9, 383–4, 392–3, 409, 410, 411, 412, 414, 418, 455
Sextus Empiricus 124
Shaftesbury, 3rd Earl of (Cooper, A.A.) 188, 455
Shakespeare, W. 326
Smart, J.J.C. 165, 372
Socrates 56, 57–9, 60, 62, 74, 222
Sophists 45, 57, 59, 60, 109
Spinoza, B. 1, 305, 320, 345, 372, 392, 456
Stalin, J. 266
Stoics 27, 320
Stravinsky, I. 335
Strawson, P.F. 2, 39, 43, 44, 154, 158, 174–5, 306, 344–5, 349, 353, 355, 365, 366, 367

T
Tarski, A. 152, 291
Taylor, A.E. 58
Tennyson, A. 326
Thales 55
Tolstoy, L. 334
Toulmin, S.E. 40–1, 43, 44, 280, 355

V
Van Gogh 327–8
Venn, J. 30
Voltaire, F.-M.A. de 318–19
Vygotsky, L. 428

W
White, L.A. 425, 426
Whitehead, A.N. 339
Whorf, B.L. 361–2
William of Ockham 352, 456
Williams, B. 370
Wittgenstein, L. 2, 43, 44, 128, 138, 146, 159, 178, 207, 218, 297, 314–15, 334, 335, 342–4, 346, 359, 366, 382–3, 429, 442, 455
Wolff, C. 340
Wordsworth, W. 327

X
Xenophon 58

Y
Young, J.Z. 395

Z
Zeno 56

Index of subjects

A
Abortion 234–5
Absolute, the 62, 68–71, 153, 261, 308, 372, 416, 441, 452 (*see also* Mind, Monism, Realism)
Abstract ideas *see* Ideas
Abstractionism (art) 326
Action Ch. 12.3, 3, 5, 73, 108, 112 ff., 175, 356, 373, 378, 382, 384, 388–96 *passim*, 407–8, 412–14, 417–19, 420, 421, 453
  goodness/rightness of *see* Ch. 6 (Ethics) *passim*
  karma (Indian philosophy) 438, 443, 444, 446, 447, 448, 455
  wu-wei (‘non-action’) 440
Actuality and potentiality (Aristotle) 99, 101, 104
Advaita *see* Indian philosophy – Vedānta
Aesthetics *see* Art
Agent/agency *see* Action
Alienation 261, 263, 265, 269, 431, 452
Altruism 200, 203, 214, 233, 240, 259 (*see also* Benevolence)
Analogy 25, 36, 176, 281, 298–9 (*see also* Models)
Analysis – linguistic *see* Language
Analytic–synthetic propositions 21, 135–8, 301, 452, 457 (*see also* Knowledge – *a priori–a posteriori*)
Anguish (existential) 212, 313, 356
Animals 36, 406, 427–8, 431
  rights 237–9
Anthropic principle 307
Anthropology – philosophical Ch. 12, 269–70 (*see also* Man)
Appearance (and illusion) (Indian philosophy – *māyā*) 441, 442, 446, 447; (Plato) Ch. 3 *passim*, esp. 3.5; (other) 160, 167–9
a priori–a posteriori *see* Knowledge
Arguments *see* Deduction, Induction, Syllogism
Art(s) (and aesthetics) Ch. 10, 83, 112, 267, 315 (*see also* Beauty, Expression, Feeling, Form)
Artificial intelligence 378–9
Association of ideas *see* Ideas
Ātman *see* Self
Atoms/Atomic Theory 4, 56, 165, 166
Authenticity (Sartre) Ch. 6.6 *passim*
Authority Ch. 7.2, 245
Autonomy and heteronomy (Kant) Ch. 6.3 (*see also* Freedom)

B
Beauty Ch. 10.3, 58, 62, 68, 83, 98, 191
Behaviourism 145–8, 172–5, 374–5, 377, 413, 452 (*see also* Dispositions, Reduction)
Being *see* Ontology
Belief (Plato) Ch. 3.5 *passim*, 62, 63–4, 66–7; (Hume) 130, 132; (Russell) Ch. 5.5 *passim*; (other) 101, 123, 146, 148, 156–7
  suspension of (*epoche* and ‘bracketing’ – Husserl) 124, 178, 179, 404
Benevolence 81, 188, 190, 192
Bhakti (devotion) 438, 448
Brahman *see* God – Indian philosophy
Buddhism/Buddhist philosophy 228, 237, 295, 304, 307, 315, 440
  Mādhyamika 441–2
  T’ien-t’ai 442
  Zen/ch’an 442

C
Categorical imperative *see* Imperatives
Categories/types (Aristotle) 97, 99, 452; (Indian philosophy) 443, 445, 447, 448; (Kant) 135, 166, 382, 452, 454; (other) 367, 429
Category mistake (Ryle) 43, 145, 170, 240, 353, 452 (*see also* Language – analysis)
Causal theory *see* Perception
Causation/cause and effect Ch. 11.4; (Hume) 37, 129–30, 133, 379–82; (Indian philosophy) 442, 443, 444, 446, 447, 448; (Kant) 136, 382; (other) 55, 302–4, 305, 404, 411

causes and reasons 373, 375, 410–11, 412–14, 422 (*see also* Action, Explanation, Hermeneutics)
first cause 134, 303, 305, 372 (*see also* God)
the four 'causes' (*aitia*) (Aristotle) 95–6, 98, 103
Censorship 83, 335–6
Certainty (Descartes) Ch. 5.2; (other) 37, 123, 129, 134, 142 (*see also* Knowledge, Scepticism)
certitude 311–13
Chance *see* Indeterminism
Change 55, 56, 71, 95, 444
Chinese philosophy Ch. 13.2, 442–4
Choice (Aristotle) Ch. 4.7; (Sartre) 211–13, 214, 269, 390; (other) 253, 267, 313–14, 320, 394–5 (*see also* Commitment, Freedom)
Chorismos (Plato) 67, 70, 98, 304
Christianity 228, 231, 247, 297, 313, 314, 315, 316 (*see also* God)
Class (logic) Ch. 2.7; (society) 2, 264–6, 268, 269
Coherence 286, 367, 368, 433 (*see also* Truth)
Commitment 211–12, 312–14
Communism *see* Marxism
Community/inter-subjectivity 177–9, 212–13, 248–9, 253–4, 356, 415, 417, 418, 420, 431 (*see also* Man, Marxism, Self, Society)
Concepts/conceptualism 132, 351–3, 361–2, 365–8, 429, 453
Confirmation 154, 276, 278, 289
paradoxes of 41, 284–5, 286
Confucianism 439, 440
Conscience 200, 207–8, 231, 313 (*see also* Feeling – moral)
Consciousness (Descartes) Ch. 5.3, 302, 369; (Indian philosophy) 445, 447; (Sartre) 178–9, 390–1; (other) 173, 176, 263, 374, 375, 376, 384, 392, 394, 396, 423, 429, 430, 431, 433, 455 (*see also* Mind)
Consequences (of actions) (Mill) Ch. 6.4 *passim*; (Kant) Ch. 6.3 *passim*; (other) 5, 73, 77–8, 202–4, 215, 229, 452
Contract – social 78, 247–53, 255, 259
Correspondence theory *see* Truth
Cosmological argument *see* God – arguments for existence
Cosmology/cosmos (origin) 50, 304, 307, 386, 438, 453 (*see also* God)
Covering law theory Ch. 12.4, 277–8, 286, 453
Creation *see* Cosmology
Critical theory 3, 417–19, 421–2, 453
Critical thinking Ch. 2, 6, 418
Culture 3, 5, 10, 46, 205, 254, 262, 295, 334, 335, 362, 363, 364, 368, 403, 407–8, 418
philosophy of Ch. 12.6

D

De(con)struction (Derrida, Heidegger) 357, 363, 364, 365
Deduction/deductive method/inference Ch. 2.3, Ch. 2.4, 13, 23–7, 34–5, 40–1, 124, 276–8, 279, 283, 453 (*see also* Induction)
Definition 58, 62, 69, 99, 100, 349, 350
Demiurge (Plato) 70, 71
Democracy 5, 87, 118, 238, 249, 252, 257–8, 260, 264, 265
Denotation *see* Reference
Deontology (duty) (Kant) Ch. 6.3, 210, 229, 391; (other) 186, 200, 221, 452, 453 (*see also* Fact and value)
Descriptions – theory of (Russell) 41–3, 142, 355
cluster theory 349
Desire 72–3, 81, 89–90, 114–15, 248, 388, 396
Determinism 3, 385, 387–8, 391, 392–3, 397, 412, 423, 453 (*see also* Causation, Fatalism, Freedom, Indeterminism, Necessity)
self-determinism *see* Freedom
Dharma (merit) 441, 444, 446
Dialectic (Socrates, Plato) 1, 58, 63, 85, 102, 453; (Hegel, Marx, Sartre) 261–5, 267, 270–1, 372, 417, 453; (other) 11, 45, 56, 180, 375, 415, 416, 443
Dialectical materialism *see* Materialism – dialectical
Disobedience (civil) 259–60
Dispositions Ch. 5.6, 153, 174, 177, 372, 413
Dualism (Descartes) 369, 370–2, 388–9, 391, 404, 453; (Plato) Ch. 3.5, Ch. 3.7 *passim*; (other) 444
Duty *see* Deontology
Dvaita *see* Indian philosophy – Vedānta

E

Education (Plato) 83–6
Ego, the *see* Consciousness, Self
Emotion *see* Feeling
Emotivism (ethics) (Ayer) 193, 214–17, 296, 332
Empiricism/experience (Aristotle) Ch. 4.2, Ch. 4.3; (Ayer) 164–5, 172, 176, 215,

Empiricism/experience (*continued*) 296; (Berkeley) 162–3; (Hume) Ch. 5.3; (Kant) Ch. 5.4 *passim*; (Locke) 161–2; (Plato) Ch. 3.5 *passim*; (Russell) Ch. 5.5, 160–1; (Ryle) 172–4 *passim*; (other) 1, 126, 134, 263, 454 (*see also* Knowledge, Perception, Sensa)
Ends (ethics) *see* Teleology
Enlightenment (Indian philosophy) *see* Soul
Entailment (logic) *see* Implication
Entelechy 102–4, 454
Environment 11, 239–40
Epistemology *see* Knowledge
Epoche *see* Belief
Equality 245; (Mill) 255–8; (Rawls) 258–60
Essence/essentiality 4, 99, 161, 178, 179, 305, 347, 348–50, 352, 357, 363, 405, 454, 457
Ethics (Aristotle) Ch. 4.6; (Ayer) 214–17; (Hare) 217–24; (Hume) Ch. 6.2; (Kant) Ch. 6.3; (Mill) Ch. 6.4; (Nietzsche) Ch. 6.5; (Sartre) Ch. 6.6; (other) 5, 10, 49, 56–7, 58, 315, 334, 454
  Buddhist ethics 440–1
  'discourse ethics' (Habermas) 418–19 (*see also* Evil, Good, Responsibility, Virtue)
  and language (Ayer) 214–17; (Hare) 217–20 (*see also* Fact and value)
  practical/applied ethics Ch. 6.8
Eudaimonia ('well-being') *see* Happiness
Euthanasia 233–4
Evil 5, 207, 318–20, 388 (*see also* Good)
Evolution 50, 306, 393, 427, 430, 433
Existence Ch. 11.2, 62, 70, 98, 179, 211, 298, 299, 305, 343, 353, 366 (*see also* Essence, Ontology, Realism)
  of God *see* God
Existential import 31–2
Existentialism/existentiality (Sartre) Ch. 6.6, 269–70, 377, 390–1; (other) 2, 3, 177, 313, 356, 449, 454
Experience
  moral *see* Feeling – moral
  religious and mystical 308–9, 343, 439 (*see also* God)
  sense *see* Empiricism
Experiment 276, 279, 281, 283, 286
Explanation (Aristotle) 95–6, 100 (*see also* Action, Causation, Hermeneutics, Methodology, Understanding)
  human sciences/action Ch. 12.4, 410–11, 415, 420, 421, 424–5, 433
  natural sciences Ch. 8.2, 317–18, 373, 375, 424–5
Expression/expressionism (art) 326–8, 331

F

Fact and value 187, 192–3, 220–1, 222, 223–4 (*see also* Naturalism)
Facts (Russell) Ch. 5.5 *passim*, 150–2; (other) 37, 129
Faith Ch. 9.4, Ch. 9.5, 1, 5
  'bad faith' (Sartre) 211–12, 268, 390
Fallacies Ch. 2.4 *passim*, Ch. 2.13, 23
  naturalistic fallacy *see* Naturalism – naturatistic fallacy
Falsification/falsifiability 280, 286, 341, 421
Fatalism 396–8, 454 (*see also* Determinism)
Feeling
  art 188, 326–8, 329, 331
  moral/social (Hume) Ch. 6.2; (other) 188, 196, 199, 200, 202, 431, 455
  religious 295, 315
Figures *see* Syllogism
Form
  art 328–30, 331
  logic/grammar Ch. 2.10, 13, 20, 23–4
  metaphysics (Aristotle) 95, 99–100, 101, 102, 103, 347, 350; (Plato) Ch. 3.5, Ch. 3.6, 58, 97–8, 100, 102, 123, 325, 350, 454; (Kant) 135, 136, 166, 452, 454 (*see also* Definition, Intuition, Matter, Universals)
Formalism (art) *see* Form
Freedom/free-will/self-determinism
  metaphysical Ch. 11.5; (Descartes) 388–9, 391; (Hobbes) 388; (Hume) 389; (Kant) 389, 391; (Sartre) 211–12, 271, 390–1, 392; (Searle) 392–3; (other) 5, 196, 208, 305, 333, 340, 350, 378, 387, 394, 397, 404, 411, 420, 422, 426, 430, 453, 454 (*see also* Causation, Determinism, Necessity)
  political (Habermas) 418–19, 420; (Mill) 203, 253–5; (Rawls) 258–61; (other) 245, 250–1
Function *see* Teleology
Functionalism
  anthropology 423–6
  mind 373–4, 454

G

God/prime mover/first cause Ch. 9 *passim*, 4, 71, 83, 103, 153–4, 163, 170, 195, 198, 200, 206, 208, 211, 227, 232, 234, 252, 305, 340, 345, 372, 386–7, 397–8, 406, 454

arguments for God's existence Ch. 9.3, 126
cosmological 302–4, 307, 444, 453
moral 198, 310, 313
ontological 300–2, 305, 307, 456
pragmatic 309–10
religious experience 308–9
teleological 305–8, 444, 458
Indian philosophy 437, 438, 446–7, 448
Good Ch. 6 *passim*; (Aristotle) Ch. 4.6, Ch. 4.9; (Hare) 218 ff.; (Hobbes) 248; (Hume) Ch. 6.2 *passim*; (Kant) 194, 198; (Mill) Ch. 6.4 *passim*; (Nietzsche) Ch. 6.5 *passim*; (Plato) Ch. 3.6, 83, 84, 85, 299, 332; (Sartre) Ch. 6.6 *passim*; (other) 156–7, 187, 229, 320, 455
Grammar ('logical') *see* Language – rules

H

Happiness (Aristotle) Ch. 4.6, Ch. 4.9; (Hume) 191–3; (Kant) 194, 198; (Mill) Ch. 6.4 *passim*, 229; (Plato) Ch. 3.12; (other) 224, 237 (*see also* Pleasure)
Hermeneutics 3, 46, 414–18, 419, 421, 454
Hinduism 304, 307, 315, 318, 437
History/historicity (and constraints) 212, 262, 268, 356, 415–16, 419
Hypothesis 276, 282–8, 309, 341 (*see also* Explanation, Methodology)
Hypothetical imperative *see* Imperatives

I

Idealism 1, 56, 149, 162, 166, 170, 178, 262, 263, 372, 449, 454
cultural idealism 426–7
Idealist theory (perception) *see* Perception
Ideas (Berkeley) 162–3, 454; (Descartes) Ch. 5.2, 454; (Hume) Ch. 5.3, 454; (Locke) 161–2, 340, 454; (Plato) *see* Form (*see also* Concepts, Sensa, Universals)
abstract 351, 454
association (Hume) 129, 352
clear and distinct (Descartes) 126, 127
innate *see* Knowledge
'regulative' 'Ideas' (Kant) 196–7, 340, 454
relations between (Hume) 129 (*see also* Logic)
Identity
logical/metaphysical 348–9
personal 171–4, 371, 391, 441 (*see also* Self)
Identity theory/central state materialism (mind) 372
Ideology 418, 419–20, 453 (*see also* Marxism)
Illusion *see* Appearance
Images/imagination 101, 125, 126, 220, 283, 327, 333, 380
Imitation 68, 325, 331
Immortality *see* Soul
Imperatives (Kant) Ch. 6.3, 199, 202, 227, 229–30, 251, 389, 452 (*see also* Prescriptivity)
Implication (logic) 13, 19, 20, 22, 26
Impressions (sensory) *see* Sensa
Indeterminism 385, 387, 389, 390 (*see also* Determinism, Freedom, Necessity)
Indian philosophy Ch. 13.1, Ch. 13.4, 440–3
Nyāya–Vaiśeṣika 443–4
Pūrva–Mīmāṁsā 445–6
Sāṁkhya–Yoga 444–5
Vedānta 446–9
Individualism (Mill) Ch. 7.3 *passim*; (Nietzsche) Ch. 6.5 *passim*; (other) 336, 439
Induction/inductive method Ch. 2.9, 11, 58, 133, 134, 141, 276, 277, 283, 286, 287, 288, 444, 455
Goodman's 'riddle' 285
Inference Ch. 2.3, Ch. 2.4, Ch. 2.5 *passim*, 13, 34 (*see also* Deduction, Methodology)
rules of inference 25–6, 28–9
Instinct 130, 208, 226, 406, 410, 427 (*see also* Unconscious)
Instrumentalism (science) 280, 455
Intellect 104, 351, 376
Intelligence (artificial) 378–9
Intension *see* Meaning
Intention 46, 47, 96, 109, 147, 148, 194–5, 229, 335, 373, 383, 392–3, 408–9, 418
Intentionality 178, 179, 356, 369, 370, 374, 375, 378, 383, 384, 390, 392, 409, 414, 431, 455
Interpretation *see* Hermeneutics
Introspection 125, 173, 174 (*see also* Consciousness, Self)
Intuition(ism)
epistemology 124, 125, 129, 134, 136, 140, 144, 166–7, 178, 363
ethics 188, 199, 202, 215, 455 (*see also* Feeling)
science 283
Islam 186, 226, 227, 295, 297, 315, 437

Is-ought arguments *see* Fact and value, Naturalism – naturalistic fallacy
Īśvara *see* God – Indian philosophy

J
Judaism 295, 297, 298, 313, 315
Judgement
aesthetics Ch. 10.3 *passim*
epistemology (Kant) 135–6; (Plato) 64, 66, 70; (Russell) Ch. 5.5 *passim*, 152
ethics Ch. 6 *passim*; (Ayer) 214–17; (Hare) 217–21; (Kant) 194–7
Justice
cosmic 55
moral/political (Aristotle) Ch. 4.7; (Hume) 189, 192; (Mill) 201–2, 255–8; (Plato/Socrates) Ch. 3.8, Ch. 3.9, 58, 59, 62; (Rawls) 258–61; (other) 245, 256, 418 (*see also* Virtue)

K
Karma *see* Action
Knowledge (*see also* Belief, Certainty, Scepticism) (Aristotle) Ch. 3.5, 62, 63–7, 69; (Descartes) Ch. 5.2; (Hume) Ch. 5.3; (Kant) Ch. 5.4; (Russell) Ch. 5.5; (Ryle) 145–8
a priori–a posteriori 102, 129, 134, 135, 137–9, 141, 332, 340, 349, 359, 452
control of nature 206
dispositional theory 145–8
external world Ch. 5.10
innate 64–5, 101, 126, 128, 129, 134, 302
justification Chs 5.1–5.6 and 5.8 *passim*; (in Indian philosophy) 444, 445, 447, 448
limits 2, 136
of others 175–7, 212
performatory theory 148
scientific Ch. 8.4 *passim*, 1, 165–6,
self Ch. 5.2, Ch. 5.11, 59, 139–40, 145–8, 212

L
Labour 262–4, 407, 417, 418, 423, 425
Language
analysis (Russell, Wittgenstein) ('ideal'/'logically perfect' language) 2, 12, 21–3, 31–2, 33, 41–4, 343, 366; ('ordinary' language/conceptual revision) Ch. 2.10, Ch. 2.11, 2, 3, 6, 46, 169, 173, 343–4, 353–4, 366, 367, 396, 442, 449
and culture 432–3
and ethics (Ayer and Hare) Ch. 6.7, 418
origin and nature 250, 262, 366, 406, 408, 426–7, 428–33
private/public 41–2, 128, 132, 143 (*see also* rules – below)
and reality/Being (Derrida) 363–5; (Gadamer) 416; (Heidegger) 358–9; (other) 359–62 (*see also* Realism)
reduction 164–5, 341, 342, 360, 365
religious Ch. 9.2
rules and language 'games'/'forms of life' 297, 314, 334, 335, 344, 349, 353–4, 382–3, 429
and thought/concepts 428–32
translation 361–2, 366–7
and truth/value standards 418–19 (*see also* Hermeneutics)
Law(s)
moral (Kant) 194–6, 229, 297
'natural' 247, 248, 256, 265, 316–17
scientific Ch. 8.3, 38, 276, 277–8, 373, 384, 387, 411, 424
social/political 57, 118, 246–7, 249, 251, 254, 257–8, 260
Liberty *see* Freedom – political
'Life-world' (Husserl) *see* Community
Literature Ch. 10 *passim*, 46, 83, 415–16, 420–1
Logic (*see also* Class, Deduction, Induction, Language, Proposition, Relations)
Aristotelian (logic of terms) Chs 2.2 to 2.4
formal Chs 2.2 to 2.8
informal Chs 2.9 to 2.11, 35
'laws of thought' 138, 141, 142
modal 32, 349
symbolic ('modern') Chs 2.5 to 2.8

M
Man Ch. 12.2, 45, 57, 103, 107, 119, 188, 211, 248, 268–70; (Chinese/Indian philosophy) 439, 441 (*see also* Anthropology – philosophical)
the 'human condition' 3, 250, 313, 335, 359, 407, 416
Marxism Ch. 7.4, 2, 3, 49, 251, 334, 406, 417, 418, 449; (Sartre's) 267–71 (*see also* Ideology)
Material object 161–8 *passim*, 175, 348–9, 365 (*see also* Substance)
Materialism 56, 248, 388, 455
central state *see* Mind
dialectical (Marx) Ch. 7.5, 3, 287, 422–3, 453
Mathematics 56, 63, 64, 84, 129, 134, 136, 138, 142, 283, 285, 300, 360 (*see also* Deduction, Logic)

Matter (Aristotle) 95, 98–100, 347 (*see also* Form)
Māyā *see* Appearance
Mean/moderation (Aristotle) 108–10; (Confucius) 439
Meaning (logic and language) 22–3
causal reference theory 349
denotation and 'picturing' theory 41–2, 43, 343, 353, 429
naming 349, 432 (*see also* Nominalism)
phenomenology 375, 404, 405, 420–1 (*see also* Hermeneutics, Understanding)
structuralism 361, 363–4, 365
truth-conditions 360
'use' theory 41, 343, 353, 429
verification theory 296, 455
Memory 75, 127, 140, 141, 171–2
Mental states *see* Mind
Metaphysics (Aristotle) Ch. 4.3; (Ayer) 340–2; (Hume) 131, 132; (Kant) 135, 136, 307, 340; (Wittgenstein) 342–4; (other) Ch. 11, 1, 295, 455
descriptive and revisionary (Strawson) 2, 344–5, 365, 366
Methodology (*see also* Causation, Explanation, Science)
Mill's methods 37 (*see also* Induction)
phenomenological 179, 356
Mind (*see also* the Absolute, Self) Ch. 11.3 *passim*, 5, 56, 416, 442, 455, 457
knowledge of (Aristotle) Ch. 4.5; (Berkeley) 162; (Descartes) 170, 369, 370–2; (Merleau-Ponty) 179–80; (Plato) Ch. 3.7; (Ryle) 145–8
mental states 369–74 *passim*, 378, 454 (*see also* Belief, Desire)
Miracles 315–18, 319, 386
Modal logic *see* Logic
Models (scientific) 281–2 (*see also* Analogy)
Mokṣa *see* Soul – enlightenment
Monism (and the 'One') 55, 68, 71, 308, 372, 395, 437, 438, 455
anomalous 373
materialistic 388, 392
naturalistic 392
the one and the many 55, 56, 70, 95
Moods *see* Syllogism
Morality *see* Ethics
Motion *see* Change
Motives 5, 96, 108–9, 113, 147, 229, 388, 389, 390–1, 410, 412, 422 (*see also* Causation – causes and reasons, Desire)
Murder 226–8
Mysticism *see* Experience – religious
Mythology 55, 363

N
Naïve realism theory *see* Perception
Names *see* Meaning, Reference
Naturalism
biological 374–5, 455 (*see also* Explanation)
ethics 187, 215, 217, 224
naturalistic fallacy 187, 203, 455 (*see also* Fact and value)
Nature (Aristotle) Ch. 4.2; (Indian philosophy – *prakṛti*) 444–8 *passim*; (Spinoza) 305, 320, 372; (other) 4, 239–40, 261, 263, 267, 363
laws of *see* Law(s)
'state of nature' (Hobbes) 248–50, 256, 262
uniformity 38 (*see also* Methodology, Science)
Necessity
logical 20, 22, 32, 134, 138, 142, 392
metaphysical 71, 100, 302, 307, 320, 382, 385, 389 (*see also* Chance, Modal logic)
Needs (human) 256–7, 269, 375, 423–6, 427, 431, 432, 433
Nirvana *see* Soul – enlightenment
Nominalism 352–3, 455
Noumena-phenomena (Kant) 135, 167, 194, 196, 333, 342, 345–6, 359, 389, 456
Nyāya–Vaiśeṣika *see* Indian philosophy

O
Objectivity *see* Realism, Truth
Obligation *see* Deontology
Observation (science) 276, 279, 280, 284
observation statements 341–2
Occasionalism 170
One, the *see* Absolute, Monism, Realism
One and many *see* Monism
Ontological argument *see* God – arguments for existence
Ontology (and being) (Heidegger – *Dasein*) 355–9; (other) 56, 71, 97, 345, 366–7, 456 (*see also* Absolute, God, Realism)
Operationalism 279–80, 456
Opinion *see* Belief
Opposition, square of (logic) 15, 32

P
Pacifism 186, 232, 260
Pantheism 307 (*see also* God)
Paradigm 289–91, 360 (*see also* Analogy, Models)
Parallelism (mind-body) 371
Perception (Aristotle) 101, 102, 103; (Ayer) 164–5; (Berkeley) 162–3; (Descartes) 127, 128; (Hume) 128–9; (Kant) 166–

Perception (*continued*)
7; (Locke) 161–2; (Plato) 64, 66, 75; (Russell) 139–40, 160–1; (other) 57, 187, 374 (*see also* Experience – sense, Knowledge, Sensa)
causal theory 160–1, 457
idealist theory 162–3
naïve realism 160, 457
phenomenalism 164–5
representative theory 161–2, 351, 445; (Indian philosophy) 457
scientific realism 165–6, 457
transcendental idealism 166–7
Perfectibility 250, 256
Performatives 46, 148, 155
Person *see* Self
Phenomena-noumena *see* Noumena-phenomena
Phenomenalism 164–5, 456
linguistic (Ayer) 164, 171, 174, 177, 216, 342, 372, 456
Phenomenology 2, 3, 177, 356, 374–5, 404–5, 420, 421, 449, 454, 456
Physical object *see* Material object
Pleasure (Aristotle) Ch. 4.9; (Mill) Ch. 6.4 *passim*; (other) 68, 72, 87, 88, 89, 190, 333
Political philosophy (Aristotle) Ch. 4.10; (Hobbes) 248; (Locke) 248–9; (Marx) Ch. 7.4; (Mill) Ch. 7.3; (Plato) Ch. 3.4, Ch. 3.10, Ch. 3.11; (Rawls) 258–60; (Rousseau) 249–52; (Sartre) 267–71 (*see also* Society, the State)
Positivism (incl. logical positivism) (Ayer) Ch. 5.4, Ch. 5.11 *passim*, 341, 359; (other) 279, 287, 296, 300, 315, 360, 372, 455 (*see also* Meaning – verification theory)
Possibility
logic 32
metaphysics 302
Potentiality *see* Actuality and potentiality
Pragmatic argument *see* God – arguments for existence
Pragmatism (James) 153–4, 449; (Nietzsche) Ch. 6.5 *passim*; (other) 59, 360, 367, 422, 449 (*see also* Truth, Utilitarianism)
‘transcendental pragmatism’ (Habermas) 418, 421
Prakṛti (Indian philosophy) *see* Nature
Pramāṇas (validation methods – Indian philosophy) *see* Knowledge – justification
Praxis/project (Sartre) 269–70, 456
Predicate logic *see* Proposition – logic of propositional functions
Predication *see* Subject-predicate
Prediction 38, 276, 284, 395 (*see also* Confirmation, Covering law theory)
Prescriptivity (Hare) 217, 218, 220–4 *passim*
Principles (*see also* Rules)
first (cosmic) principles/‘elements’ 55–6, 71, 95, 123, 134, 350; (Chinese and Indian philosophy) 440, 443, 444, 445 (*see also* Causation – causes and reasons)
scientific Ch. 8 *passim*, 411, 412–14 (*see also* Law(s))
Privacy Ch. 5.11 *passim*, 369, 370 (*see also* Language – private)
Probability 38, 130, 132, 277–8, 287, 316
Progress (science) *see* Truth – verisimilitude
Proposition Ch. 2.2 (*see also* Terms)
logic of propositional functions (predicate logic) Ch. 2.6
logic of propositions (truth-functional logic) Ch. 2.5
propositions and ‘picturing’ (Wittgenstein) 342–3
quality 14
quantity/quantification 14, 28–9
relations between Ch. 2.3
Psychology 4, 5, 215, 456 (*see also* Mind, Self, Soul)
Punishment 200, 207–8, 250
capital 228–9
Purpose *see* Causation – causes and reasons, Teleology
Puruṣa (Indian philosophy) *see* Soul
Pūrva–Mīmāṁsā *see* Indian philosophy

Q

Qualities Ch. 11.5 *passim*, 4, 97, 140, 298, 299–300, (*see also* Categories, Subject-predicate)
primary and secondary 161–2, 347, 457
quality (logic) *see* Proposition
Quantity *see* Proposition

R

Rationalism 1, 126, 134, 202, 305, 454, 456 (*see also* Reason)
Realism/the ‘Real’ (*see also* Absolute, God, Metaphysics, Ontology) (Indian philosophy) Ch. 11.2, 443, 445, 448; (Plato) Ch. 3.5; (other) 1, 5, 55, 151, 153, 155, 157, 165, 166–9, 275, 325, 342–5, 350, 355, 359, 365–8, 441, 457
‘antirealism’ 206, 345, 346, 360–8, 457

internal (Putnam) 367–8
naïve *see* Perception
Reason (Aristotle) Ch. 4.3, Ch. 4.5 *passim*, 111, 112, 415; (Descartes) Ch. 5.2, 128; (Kant) Ch. 6.3, 340, 343, 376; (other) 3, 368, 373, 375, 417–19, 422, 453 (*see also* Metaphysics, Rationalism, Understanding)
normative rationality theory (Putnam) 155–6
reason versus passion (Hume) 191–2
Reduction(ism)
'behavioural'/'epistemological' (perception, mind) (Ayer, Ryle) 146–7, 172–4, 372–3, 411, 412 (*see also* Phenomenalism)
ethics 216
'scientific' (culture/biology) 425, 456, 457 (*see also* Covering law theory, Operationalism)
transcendental (phenomenology) 2, 178, 374 (*see also* Belief – suspension of)
Redundancy theory *see* Truth
Reference 41–2, 143, 343, 349, 353, 355, 360, 365, 447 (*see also* Meaning)
Regularity 380–2, 389 (*see also* Law(s) – scientific)
Reincarnation *see* Soul
Relations 37, 134, 140
logic of Ch. 2.8
Relativism 57, 155, 290, 346, 367, 368, 415
ethics 59, 186–7, 205, 236, 248
Religion 262, 263, 334, 426
philosophy of Ch. 9
ren/jen (Chinese philosophy) *see* Man
Representative theory *see* Perception
Resentment (Nietzsche) 206–7
Responsibility (Aristotle) Ch. 4.8; (Sartre) 211–12; (other) 175, 222, 229, 239, 320, 388, 391, 395, 410, 443, 454 (*see also* Will/volition – weakness)
Revolution
political 265, 334
scientific 289
Rhetoric Ch. 2.12, 11
Rights 234, 235, 248, 250, 255, 265
animal 36, 237–9
Rules
aesthetics 330, 334
ethics (Hare) 220–1; (Kant) 193–9 *passim*; (Mill, Rawls) 204; (other) 248, 253
language *see* Language – rules and language games
logic Chs 2.2 to 2.8 *passim*, 206 (*see also* logic – Laws of thought)

S
Sāṁkhya–Yoga *see* Indian philosophy
Saṁsāra *see* Soul – reincarnation/transmigration
Scepticism (Descartes – methodological) Ch. 5.2; (other) 124, 135, 136, 164, 457
Science
natural 1, 4, 5, 11, 162, 165–7, 404, 416, 417–18
philosophy of Ch. 8
social/human Ch. 12.4, 404, 405, 417–18, 421 (*see also* Critical theory, Explanation, Hermeneutics, Knowledge, Methodology)
Scientific realism *see* Perception
Self (Descartes) 125–7, 169–72; (Hume) 192; (Indian philosophy – *ātman, manas*) 438–48 *passim*; (Kant) 170; (Ryle) 172–5; (Sartre) 179–80 (*see also* Knowledge, Soul)
self and other 177–80, 313, 363, 390, 430, 431 (*see also* Community)
solipsism 175
Sensa (impressions, sensations, sense data, sensibilia) Ch. 5.3 *passim*, 37, 132, 134, 135, 139–40, 142, 147, 161, 162–3, 164, 176, 188, 342, 343, 359, 457 (*see also* Empiricism, Ideas, Perception, Qualities)
Sense *see* Meaning
moral *see* Feeling
Sentiment *see* Feeling
Simplicity (in explanation) 285–6, 287, 433
Śiva *see* God – Indian philosophy
Social contract *see* Contract
Social sciences *see* Science
Society (Hobbes) 248; (Locke) 248–9; (Mill) Ch. 7.3 *passim*, 203; (Marx) 262–5; (Plato) Ch. 3.9, Ch. 3.10, Ch. 3.11; (Rawls) 258–60; (Rousseau) 249–52; (Sartre) 267–71; (other) Ch. 12 *passim*, 203, 231–2, 234, 240, 247
Soul (Aristotle) Ch. 4.5; (Indian philosophy – *ātman, puruṣa*) 438, 441, 444, 445, 446, 448; (Plato) Ch. 3.7, 88; (other) 170, 371 (*see also* Mind, Self)
'enlightenment'/'release' 438, 440, 442, 444, 445, 447, 449, 455
immortality 64–5, 73–5, 198, 340, 376–7
reincarnation/transmigration 56, 74, 438, 440, 442, 443
Space and time (Kant) 135–6; (other) 166, 452
temporality (Heidegger) 357, 359
void (*śūnyatā* – Indian philosophy) 441

Speech-acts (Austin, Searle) 46, 361, 418, 420, 421, 422, 453 (*see also* Action, Ethics, Language)
speech/discourse (Derrida) 363–4
State, the (Aristotle) Ch. 4.10; (Marx) 264–5; (Mill) 255, 257; (Plato) Ch. 3.9, Ch. 3.10; (Rousseau) 251–2 (*see also* Society)
Structuralism 180, 361, 364, 420, 457
post-structuralism (Derrida) 362–5, 457
Subjectivism (*see also* Realism, Truth)
art and hermeneutics 331, 332, 415, 419
ethics 186, 205, 210, 211–14, 215–16, 217
metaphysics and science 290–1, 382
Subject-predicate 65, 66, 70, 98, 135, 136, 301, 350, 452, 457 (*see also* Analytic-synthetic, propositions)
Sublime, the 333 (*see also* Beauty)
Substance (Aristotle) Ch. 4.3, 103, 347, 354; (Indian philosophy) 443, 444, 445, 447, 448; (other) 4, 95, 170, 347–8, 372, 457
Suicide 232–3
Śūnyatā *see* Space and time – void
Syllogism Ch. 2.4, 11, 34–5, 51, 457
Symbols 406, 426–33 *passim*
Sympathy 190, 192, 202, 207, 249
Synthetic propositions *see* Analytic-synthetic propositions

T
Taoism 318, 439–40, 442
Taste (aesthetic) 191, 332–3
Tautology 20, 21, 301, 397
Teleological argument *see* God – arguments for existence
Teleology (and purpose) 69, 95, 96, 106, 107, 186, 196, 198, 221, 268, 305–8, 333, 375, 425, 458 (*see also* Causation – causes and reasons)
Terms *see* Logic, Syllogism
Theory (science) 276, 278–82, 386, 457 (*see also* Covering law theory, Methodology, Reductionism)
Translation 361–2, 366 (*see also* Language, Meaning, Reductionism)
Truth Ch. 5.7, Ch. 5.8, 1, 3, 10, 13, 39, 46, 47, 59, 83, 84, 123, 141, 144, 280, 310, 345, 349, 360, 364, 397, 443, 445, 446, 447, 448, 454
artistic 330, 332, 336 (*see also* Hermeneutics)
coherence theory 143, 149–50, 153, 157, 159, 286, 445, 447
correspondence theory 150–2, 153, 156, 157, 448
normative rationality theory 155–6, 158, 419
pragmatic theory 153–4, 157–8, 206
redundancy theory 154–5 (*see also* Performatives)
semantic theory 152–3
truth-functions *see* Proposition – logic of
verification 153, 154, 172, 174, 176, 215, 276, 288, 296–7, 341, 359–60, 421, 455 (*see also* Falsification, Knowledge – justification)
verisimilitude (Popper) 288, 289–91
warranted assertibility 154, 155

U
Unconscious, the 370, 377–8, 406
Understanding
Verstand (Kant) 135, 194
Verstehen (Dilthey, Gadamer) 404–5, 415, 416, 420, 421, 454
Universalizability (Hare) 219–24 *passim*; (Kant) Ch. 6.3, 229; (Sartre) 212
Universals 58, 65, 66, 97, 100, 101, 102, 137, 139, 140, 142, 350–5, 455–6, 457, 458 (*see also* Concepts, Form)
Utilitarianism (Hume – 'utility') Ch. 6.2; (Mill) Ch. 6.4, 193, 215, 227; (Rawls) 258–60; (other) 210, 458
act/rule 204–5, 221

V
Validity/invalidity 13, 17–18, 22, 23–7 *passim*, 34–5, 36
Value/moral worth 195, 205–10 *passim*, 211, 262 (*see also* Ethics, Fact and value, Rules – ethics)
Vedānta *see* Indian philosophy
Virtue (Plato) Ch. 3.12, 59
cardinal virtues (Plato) 80–2
and happiness (Aristotle) Ch. 4.6, 117; (Kant) 198; (Mill) Ch. 6.4 *passim*
intellectual and moral (Aristotle) Ch. 4.7
natural (Rousseau) 249–50
social (Hume) 191
virtue and justice (Aristotle) Ch. 4.7 (*see also* Justice)
Viśiṣādvaita *see* Indian philosophy – Vedānta

W
Warrant (reasoning) 40–1 (*see also* Confirmation, Inference, Knowledge – justification, Truth)
Well-being (Aristotle) *see* Happiness

Will/volition 388–9, 420
general will (Rousseau) 251, 252, 254
good will (Kant) 194–5
weakness (Aristotle) 114–15; (Hare) 222–3; (other) 90, 199, 319, 395
will to power (Nietzsche) Ch. 6.5 *passim*
(*see also* Freedom)
Wisdom 80, 112
Wu-wei (Chinese philosophy) *see* Action

Z

Zen/ch'an *see* Buddhism