

**PHILOSOPHY (Test Code : 240)**

Name of Candidate

GARGI JAIN

Registration No.

5499

Schedule

Philosophy Test - 4

Module

Place

DELHI

Time

Date

7-Sep-2014

Classroom



Distance Learning

☐

Classroom & Distance Learning

☐**INDEX TABLE**

Q. No.	Maximum Marks	Marks Obtained
1.(a)	20	
1.(b)	15	
1.(c)	15	
2.(a)	25	
2.(b)	25	
3.(a)	25	
3.(b)	25	
4.(a)	25	
4.(b)	25	
5.(a)	25	
5.(b)	25	

Maximum Marks : 250

/250

Remarks:

Signature of Examiner

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code).
2. Candidates should attempt answer to the part/sub-part of a question strictly within the pre-defined space. Any attempt outside the pre-defined space shall not be evaluated.
3. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
4. Candidates should attempt all questions strictly in accordance with the instruction given under each question.
5. The candidate should respect the instructions, given by the invigilator.

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PHILOSOPHY (Test Code : 240)

Overall Macro comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

All The Best

1. (a) Spinoza's God is different from theism. Explain.

20

स्पिनोजा का ईश्वर, ईश्वरवाद से भिन्न है। व्याख्या करें।

Ans.

Spinoza was a spiritual philosopher. His conception of God was different from Christian theology's God. While according to Christian Theology God is a creator God who creates this universe, while according to Spinoza God is a absolute being from which everything follows necessarily. According to Spinoza, if God is a creator, then he would be creating this world from material atoms and thus he would not be absolute as he depends on material atom to create. As Kant also specified, a creator God atmost can be an architect and not more than that. Thus Spinoza holds that God is not a creator God as if it would be so then there ~~would~~ would be a time when there was no world and there will be a time when there would be no world thus this world or universe would not be eternal or non-temporal but temporal. But according to Spinoza universe is

non-temporal. Thus God is an Absolute Being from whom everything follows necessarily. God is the only reality. Universe as an integrated whole is God. Everything involves in God.

Thus as opposed to theology's God, Spinoza's God does not answer to prayer as everything is determined as per the infinite intellect of God and thus everything is necessarily following its own nature within the God.

Spinoza's God is not transcendent as per theology but it is immanent in the universe. Thus he said "All is God, God is All".

Thus Spinoza asked for intellectual love for God which recognises that everything is in God and follows from its nature. and does not ask for any recompense, as opposed to theology.

1. (b) "Every monad is living mirror of the universe" how Leibnitz explain by monadology? 15
 "प्रत्येक चिदणु समस्त विश्व का जीवित दर्पण है।" लाइबनिट्ज इसे चिदणुवाद से कैसे स्पष्ट करते हैं?

Ans. Leibnitz, as opposed to Spinoza who started with unity of all, began with variety and plurality of things. Leibnitz held that monad, which is a spiritual atom, is only reality. Everything is composed of monads which are many, spiritual, eternal and real. According to Leibnitz, monads have two properties of perception and appetition. By virtue of perception

they reflect the whole world and by virtue of appetition they moves upward in the series of monad i.e more conscious. As per monadology of Leibniz, each monad is windowless and hence cannot interact with each other. Thus to establish unity and harmony in monads Leibniz propounded the theory of Pre Established Harmony. According to this every monad is working according to a grand plan in the mind of God. As a watchmaker initially set watches to show same time and then onwards they show same time, similarly every monad is working as per a grand plan. Thus a monad perceives whole world, not through sense organ but by virtue of God's plan. Thus every monad is a macrocosm in a microcosm. They perceive the whole world and any change in a monad will automatically leads to changes in other monads by virtue of their property. Thus every

monad is a living mirror of the universe.

1. (c) "Concept of knowledge is depend on sensation and reflection" – who is define this theory of knowledge. 15

'ज्ञान का संप्रत्यय संवेदन और स्वसंवेदन पर निर्भर है' – यह ज्ञान का सिद्धान्त कौन स्पष्ट करता है?

Aus. ~~Locke~~ held that concept of knowledge is depend on sensation and reflection. According to Locke sensation are because of affinity of sense organs for external substances while reflection is idea of internal thought of imagination, emotions of pain and pleasure, etc.

locke believes in representation theory of ideas. According to it ideas are

representative of things external to us. Thus according to Locke, ideas through sensation and reflection ~~are~~ leads to knowledge. But they are distinct, and mind remain passive in their receptivity. Thus Locke holds that veracity of God is responsible for their connection which gives rise to knowledge, as knowledge is a connected whole.

Thus as per Kant, knowledge is a joint product of sensation and reflection along with intellect.

2. (a) 'Pre established harmony' rule defines relation between mind and body in Leibnitz philosophy and compare with Spinoza mind body relation? 25
पूर्व स्थापित सामंजस्य का सिद्धान्त मन और शरीर में सम्बन्ध किस प्रकार स्थापित करता है? स्पिनोजा के मत से तुलना करें।

Ans.

~~Pre-established harmony~~

Mind-Body problem remained a contentious issue in western philosophy. Since the time of Plato, Descartes propounded that they are independent of each other and gave doctrine of Interactionism which logically refutes dualism.

Spinoza's held that only God is real and one substance and mind and

body are ^{two} ~~one~~ of the infinite attributes of God. They are parallel i.e. independent of each other and do not interact with each other. He held that a circle and an idea of circle is one and the same thing. Thus a change in thought i.e. mind is followed and concurrent with the change in the body as both are in the God or necessarily follows from the God.

Leibniz began with infinite monads held that all the monads are spiritual. And what we call matter is nothing but a bare monad or monad in the lowest place in the hierarchy of monads and thus unconscious. While what we call mind is the monad which is fully conscious and thus also called queen monad. Thus mind and body are nothing but two types of monad in the hierarchy of monads.

which are different only in degree of consciousness. And with the help of law of continuity they are followed by each other.

Leibnitz held that pre-established harmony among the monads leads to their functioning in a specific manner. It means bare monads, which seems to be mechanical and queen monads which seems to be souls and spirit are such that they follow a plan in the mind of the God.

Leibnitz doctrine of Mind-Body relation was a logical outcome of Spinoza's parallelism. As in Spinoza there is one God and Mind and Body are two parallel attributes of it, similarly in Leibnitz each monad is substance of Spinoza, as each monad has attribute of consciousness whose degree can be varied as per its stage of development.

2. (b) Spinoza is not only believe in materialism but also believe in spiritualism. Explain. 25

स्पिनोजा न केवल भौतिकवाद में बल्कि अध्यात्मवाद में भी विश्वास करते हैं। व्याख्या करें।

Aus.

Spinoza was a firm believer of spiritualism. His metaphysics is said to be subservient to his Ethics.

Spinoza, a mathematician, started with the unity of all that exists and used Geometrical Method. According to this, as in Geometry only space is single reality and every figure like line, square, etc followed from it. Similarly in philosophy, God is the only reality and everything follows from it.

Thus his firm believe in the reality of an Absolute Being proved him to be spiritual.

He held that substance i.e. God has infinite attributes, two of which thought and extension. Modification of these attributes is called Modes and he used Modes to prove variety of things. Thus to held reality of external world, he said that they are modes and are modification of infinite attributes of God. Modes when participated in God as a whole are real but individually they are not real but only illusions of human intellect.

Thus Spinozism is ultimately a pantheistic and held the reality of only spiritual substance ~~from~~ called God from which everything follows necessarily. Thus in ultimate ~~any~~ analysis Spinoza is not a materialist but a spiritualistic

philosopher.

3. (a) Descarte's God define by deduction method. Explain.

25

देकार्त का ईश्वर निगमनात्मक विधि से कैसे व्याख्यायित होता है? व्याख्या करें।

Ans. Descarte's philosophy was inductive-deductive and synthetic-analytic.
Descarte, following his method of deliberative doubt came to an indubitable and unassailable truth which is "Cogito Ergo Sum", I think therefore I am. Thus through inductive method he came to first truth of CES and held that criteria of truth is clearness and distinctness as can be seen in Cogito Ergo Sum.

Following this criteria, he held that he had a clear and distinct idea of God. This idea of God of an infinite and absolute being in existence, proved that there is a God. ~~Because~~ Descartes held an assumption that cause and effect must be equal. As this idea of God is infinite, hence he could not be the source of this idea as he knows himself to be finite. Thus there must be an infinite Absolute Being who can be considered to be the source of this idea. Thus there exists a God, a necessary Being.

Thus Descartes from clearness and distinctness of Cogito ergo Sum, proved God existence. This proof is said to be deductive or analytic in nature which has same certainty as that of an intuitional knowledge.

3. (b) "I think therefore I am". Critically evaluate.

25

"मैं सोचता हूँ अतः मैं हूँ"- आलोचनात्मक मूल्यांकन करें।

Ans.

Descartes's statement - "Cogito Ergo Sum" or "I think therefore I am".
is the first indubitable truth of his philosophy.

Descartes held that we should doubt everything to reach indubitable knowledge. Thus he deliberately doubt all sensuous knowledge as it sometimes leads to hallucinations, illusions, etc. Again, he doubted all mathematical demonstration as there might be a

demon who deceives us. Thus in the process of doubting, he doubted everything, but he can not doubt that he is doubting. That is thinking and the thinking being can not be separated. Thus he held that my consciousness is the proof of my being existent. Thus he held that "I think, therefore, I am" or 'cogito ergo sum'.

Sometimes this proposition is confused with inference because of the presence of connective "therefore". 'Therefore' in primary sense is used in inference while in secondary sense it is used as a connective. Here it is used in its secondary sense.

Descartes held that no other function apart from consciousness can prove existence.

But this doctrine of cogito ergo sum attracted many criticisms. As held by Kant, subject of knowledge cannot itself become the object of

knowledge. Thus self being a subject cannot become an object to be known. It was also held in all logical vigour by Vedantins. This is called epistemological criticism of cogito ergo sum.

Soren kirkgaard held that Descartes presuppose the existence of 'I' and from this proved the existence of self, which is a mere circularity of proof. Thus he held that not from logical point of view but from psychological point of view importance of cogito ergo sum should be seen as it is a psychological boost for a person to realise his existence to be real. Missing

Problem arises due to faulty use of verb. 'I am' which should always be used with a predicate.

'I am' proved that predicate is existing and not the subject.

Thus Descartes cogito faced a lot of logical criticisms but his being a

first serious attempt to get rid
philosophy of all superstitious knowledge
without reason.

→ Missing : Hume also disregard the
permanence of self and Kant considered
it to be transcendental illusion called
paralogism of reason.

4. (a) Law of continuity explains itself in development. Discuss.
निरंतरता का नियम स्वयं से विकासवाद की व्याख्या करता है। चर्चा करें।

25

Ans Law of continuity was one of
the principle of philosophy of Leibnitz.
Leibnitz was a mathematician
and thus used generational principle
of number in mathematics, in his
philosophy. As numbers are continuous
in series and there is not sudden
transition from one to another. In
the same way morals form a
continuous series and there is no.

sudden transition from one monad to another. Monads are arranged in a hierarchical order with least conscious monad or unconscious monad at the bottom of the series and purely conscious monad at the topmost position in the series. Each monad is not static. It has a property of appetite by virtue of which it transit itself from one conscious state to another. Thus each monad itself has a continuity through which it evolves and there is a continuity among the series of monads.

Thus law of continuity itself holds development. There is continuous development in lower unconscious monads towards higher consciousness due to their inner urge for more clear ~~ins~~ rather than obscure perception.

Through the same law of continuity Leibnitz tried to bridge

the gulf between materialism (lower or
base manads) and spiritualism, etc.

4. (b) Fictitious and sensuous knowledge are not certain knowledge. Explain. 25
कल्पनामूलक और अनुभवमूलक ज्ञान निश्चित ज्ञान नहीं है। व्याख्या करें।

Ans.

Fictitious and sensuous knowledge are not certain knowledge. Certain knowledge is that which is universal for all, which is having an element of necessity in it just like demonstrations of mathematics. As three angles of triangle is equal to two right angle followed from the very definition of triangle, in the same way certain knowledge should be obtained.

As according to Locke, there are two kinds of propositions: mathematical proposition which are true by virtue of their definition and propositions of fact which required to be proved and are propositions of actual state of affairs. These propositions are always probable. As ideas correspond to them are acquired through sense experience which has an element of probability in it, thus they can never be certain. Thus sensuous ~~propositions~~ knowledge through experience can never be certain as intuitive knowledge.

Fictitious knowledge, as per Hume, is that corresponding to its ideas, there are no impressions in mind.

Thus they can not be ascertained and are universal for all as they are not the result of impressions but result of fancy ideas of human mind.

5. (a) Is Spinoza theist and atheist both? Philosophical point of view Pantheism is better than theism. Explain. 25

क्या स्पिनोजा ईश्वरवादी और अनीश्वरवादी दोनों हैं? दार्शनिक दृष्टिकोण से सर्वेश्वरवाद ईश्वरवाद से उचित है। व्याख्या करें।

In Spinoza, we can see a deep theist. Spinoza, in his philosophy, held the existence of an Absolute Being, whom he called God as it is infinite, having infinite attributes and everything follows from it necessarily. But his God is different from theology's God which is a creator God, give response to prayers and has created the universe out of matter. While his God is absolute being, from whom

everything follows necessarily and does not require prayers. Thus if considered from the point of view of theology, we can be considered to be atheist while from his doctrine of intellectual love for God, he should be considered as a theist.

Re Philosophical doctrine of Pantheism held reality of only single substance called God and considered all other things to be fictitious and modification of this single reality. Everything imbibes and indwells in God. Thus God is all and all is God. He is immanent in the world and unlike theology's transcendent God.

While theism consider God to be the creator of this universe who creates it out of the material provided by matter. Thus he depends on matter and cannot be

considered as infinite as he is limited by matter. Thus philosophically, pantheism is a better doctrine than theism as it considers God to be an Absolute Being from which everything is followed necessarily.

But from human perspective, man requires a God who can fulfill his wishes, from whom he can ask for recompense, etc and this purpose cannot be fulfilled by Spinoza's God but by theology's God who listens to prayers of man.

5. (b) Hume is polite sceptic not rigid sceptic. Explain.

25

ह्यूम कठोर संशयवादी न होकर विनम्र संशयवादी है। व्याख्या करें।

Aus. Hume was a empiricist philosopher. Scepticism is doctrine which holds that there is no possibility of certain knowledge.

Hume was sometimes regarded a sceptic philosophy as he held that there is no possibility of certainty in knowledge.

Hume rejected the existence

of Substance, both material and spiritual. He held that what we called substance is nothing but the result of custom and imagination. When we see a number of qualities always together, we give it a name and call it Substance. But it is not a substance.

Principle of causality on which scientific knowledge is based is also rejected by Hume. He held that all the ideas are distinct. When an idea is concurrent with another idea and always followed by it then we held first to be the cause and second to be its effect. Thus cause and effect is again out of our habit of custom and ~~not~~ imagination. As similar to substance, they are never give in experience.

Our mind through its principles provide for the same.

Thus Hume can be regarded

as sceptic as he held that through experience there is no possibility of certain knowledge but he said ~~experience~~ apart from experience, there can be any other source of knowledge.

Thus as far as empiricism is concerned it can not give certain knowledge but he did not say that it can not be acquired.

Thus Hume should be considered as moderate sceptic.

- subject ~~X predicate exist~~
- existence not a predicate
- trivial.
- incorrect use of verb.
- Kant / Vedantin
- Soren Kierkegaard

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