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Q 1a) Hegel's concept of Absolute Idea ~~to~~ aims at establishing his theory of objective idealism. He also aims to establish that ideas are not fixed as was proposed by earlier ^{idealistic} philosophers but in a state of constant evolution. He explains the same by using the dialectic method.

Hegel's rejection of early Idealist theories:-

- (i) Rejects Plato's dualism as there is no relation shown as to how ideas relate to actual things.
- (ii) While Aristotle overcomes Plato's inconsistency, his concept of Actus Purus does not allow for evolution of ~~the~~ absolute idea.
- (iii) He rejects Berkeley's subjective idealism on the basis that if ideas were subjective there would be no true knowledge.
- (iv) He also rejects Kant's Transcendental idealism because of its phenomena-noumena distinction.

Dialectic Method

- This is the epistemological method used by Hegel. It creates a triad of thesis-anti-thesis & synthesis.

By stating that when ideas present themselves, there is a generation of ideas to ~~counter~~ counter it. True knowledge is attained only on synthesis of this thesis & anti-thesis. This process continues as there is formation of a new thesis.

Hegel's Estimate - Absolute idea is a resultant of continuous thesis-anti-thesis & synthesis. Thus, there is constant evolution of the absolute idea.

By allowing for change through the dialectic method, Hegel uses this objective idealism to explain history, psychology, ethics etc.

Q1(b) Kant's phenomena - noumena distinction arises directly from his epistemology. His philosophy of criticism as opposed to dogmatic rationalism & skeptical empiricism leads to ~~his~~ Transcendental idealism. It's this Transcendental idealism which leads to limits of knowledge.

Kantian Epistemology

Kant starts by saying that instead of taking that the mind approaches objects, one should consider that the objects approach the mind.

The ideas generated by the mind are subject to a-priori precepts of sensing i.e. space time & a-priori concepts of understanding i.e. 12 categories grouped under quantity, quality, relation & modality. Thus, ~~the~~ what the mind perceives is not the 'thing-in-itself' but objects understood through precepts & concepts.

Result of Kantian epistemology

- (i) Kant establishes that knowledge of the mind as shaped by precepts & concepts is called phenomena.
- (ii) The thing-in-itself is termed as noumena. The mind can never really ~~know~~ have noumenal knowledge.

Critical comment

- (i) Hegel rejected this limit of knowledge due to phenomena - noumena distinction but stated that all knowledge is through ideas only and the mind by using the dialectic method can gain knowledge of the absolute idea.

Thus, Kant makes the distinction through his epistemological method, however, faces criticism by providing limits of knowledge.

Q 1 c) 'Sense-perception' & 'understanding' are the two levels of Kant's epistemology.

Sense Perception : level of sensing

- (i) Kant aims at proving that all true knowledge is based on synthetic a-priori judgement.
- (ii) Sense perception i.e. by space-timing of internal sense experience is Kant's first level of knowledge.
- (iii) Space & Time are Kantian pure concepts. They are pure concepts because they are not universal but are unique & infinite.
- (iv) At the level of sensing internal sense experience is first space-timed through the a-priori filters of space & time.

Understanding

- (i) Kant says that knowledge is not ~~also~~ achieved by only space-timing of internal sense experience.
- (ii) Space-timed pure concepts are then shaped by the 12 a-priori categories of

understanding. There are universal concepts which help the mind understand space-timed objects.

(iii) These categories are grouped under Quality, Quantity - Relation & Modality.

Implication on Kant's philosophy:-

Transcendental idealism states that one cannot have knowledge of a thing-in-itself (noumena) but only have knowledge of external sense experience that have passed through a priori concepts & concepts.

This is succinctly put by Kant as well when he states that Knowledge starts with sensing - proceeds with understanding & ends in Reason.

Q 1 d) The following statement emphasized Hume's skepticism that states that knowledge is only possible of perception - or (impressions) one ~~can~~ cannot establish true knowledge beyond perception.

With Hume, one comes to the climax of empiricism. Based on his concept of ideas & impressions he rejects knowledge of matter, self & God.

He states that when I think, I only see a constant stream of impressions (perception). One only tries to connect this stream through ~~to reasoning~~, through laws of association, imagination & resemblance. One also does not find any causal link between these perceptions. What is called causality is only because of habit of seeing an antecedent - consequent relationship.

In conclusion, Hume only accepts knowledge of perception & nothing beyond it.

Q 2(b) 'To be is to be perceived' or 'esse est percipi' is the main dictum of Berkeley's philosophy. His refutation of materialism, subjective idealism & belief in God all arise from this dictum.

Meaning of esse est percipi

As ~~an~~ an empiricist Berkeley ~~an~~ aimed at establishing that knowledge is gained ~~thru~~ through sense-experience which leads to formation of ideas. Through his dictum he states that only that which is perceived actually exists & what is unperceived does not really exist.

To strengthen his claim he explains that existence of an object ~~do~~ is not based on perception by an individual only. Existence through perception could be because of perception by someone else or perception by God. Thus, he counters arguments that existence of the external world would become personalistic.

Refutation of Materialism

The main aim of Berkeley was to counter the growing materialism in society because of growth in science. By ~~basen~~ stating that existence depends solely on perception he emphasizes on the spiritual or ideal basis for knowledge.

Subjective Idealism

Berkeley's theory is called subjective idealism because knowledge is based on perception. One has ~~no~~ no way of establishing that knowledge gained by individuals is the same. Thus, knowledge becomes subject to experience & the ideas arising from it.

Establishing God

Berkeley to show continuity of world & common experiences ~~that~~ states that what ever is perceived is in totality perceived by God. Thus, *esse est percipi* ~~est~~ establishes theism.

In conclusion, *esse est percipi* establishes the main arguments of Berkeley's philosophy.

Q 2 c) Locke being an empiricist believes that knowledge is gained through sense-experience which leads to the formation of ideas. Only these ideas form the basis of knowledge, the mere receptivity of perception is not knowledge. Thus, knowledge is purely rational & confined to ideas.

On the basis on this ~~two~~ notion of knowledge Locke distinguishes between three degrees of knowledge.

- (i) Intuitive Knowledge - It is the most direct & clear knowledge known through rational insight. It is the highest form of knowledge.
- (ii) Demonstrative knowledge is the second level of knowledge which is attained indirectly. Only by passing through multiple steps, doubtful perceived knowledge through demonstration is established as true knowledge.

(iii) Sensitive knowledge is attained through sense experience. As has not been rationally processed, the knowledge is basically probable.

This division of knowledge is criticized by empiricists who argue that Locke is an inconsistent empiricist as he relies on rationality of ~~all~~ knowledge & should have only accepted sensitive knowledge as true knowledge.

Q3 a) The idea of creation given by Leibniz is dependent on monad's property of appetition.

Basis of Leibniz's philosophy

Monads are the fundamental substances on which Leibniz's philosophy is based. They are ^{purely} spiritual atoms, which are all encompassing microcosms in a microcosms. They are windowless and different monads have different degrees of consciousness. Harmony & order in the universe are explained by Leibniz's concept of pre-established harmony.

Monads to explain creation

While Leibniz establishes that monads are purely spiritual he wants to explain mechanization & creation as well. Thus, he distinguishes between levels of ~~conscious~~ consciousness between monads and categorizes them as sleeping monads, waking monads & Queen monad.

He also gives monads the property of appetition that is the each monad is trying to achieve higher levels of

consciousness.

Thus, he explains matter as monads with lower consciousness & appétition in monads to explain the teleology of creation. Through his concept of pre-established harmony ^(PEH) he further explains how creation would take place.

However, creation through Leibniz's theory becomes totally deterministic as monads remain windowless working through P-EH.

Q3 b) Leibnitz used the principle of pre-established harmony to explain how monads which are windowless interact with each other to achieve the ultimate aim of the divine creator.

According to However, Leibnitz's conception of Pre-Established Harmony has been criticized:-

- (i) There is no way of verifying that PEH exists. As monads are windowless, there is no way monads can understand or explain the nature of their movements.
- (ii) PEH does not really relate to nature of monads. Monads have been given the property of appetite. Thus, a monad tries to move towards a higher level of consciousness. Need for interaction with other monads has not been explained.
- (iii) Leibnitz states that God is the creator of PEH. Also, monads are infinite, independent & self-contained units. Existence of God makes monads finite & dependent. Thus, while Leibnitz

tries to explain P&H as a creation of God, he loses the very characteristics he gave to monads.

- (iv) Leibnitz's P&H does not solve the problem of determinism. Determinism results in removal of free-will making any self-appetition in monads dependent of God. &

In conclusion, though Leibnitz tries to explain rectify issues of Spinoza's unity (without variety), he is unable to establish a coherent free-willist philosophy through his concept of P&H.

Q 3 c) Monads are the fundamental units of Leibniz's rationalistic philosophy. With them he aims to explain variety in the universe.

Characteristics of Monads

- (i) Monads are spiritual atoms.
- (ii) Are self contained, infinite, independent
- (iii) Are windowless - i.e. they are unaffected by external influences nor do they affect the ~~rest~~ world outside them.
- (iv) They are a macrocosm in a microcosm
- (v) They are qualitatively same but quantitatively different. This implies as they are all qualitatively spiritual but have different levels of consciousness.
- (vi) All monads are unique due to their difference in level of consciousness.
- (vii) They all have the characteristic of self-appetition i.e. each monad tries to reach a higher level of consciousness. This is the teleological explanation of monads.
- (viii) They are governed by the law of continuity. - All ~~rest~~ monads show a continuity in their level of consciousness.

(ix) Monads interact with each other according to the principle of pre-established-harmony. The 'interaction' between the windowless monads in the universe is explained through PEH.

(x) All material objects & living beings are just made up of monads connected by PEH.

Conclusion - The above mentioned characteristics of monad help build Leibniz's rationalistic philosophy.

Q3d) Spinoza's theory is a pantheistic theory which establishes that there is only one substance. Everything is substance & substance is everything. Spinoza's vision of unity leads to refutation of teleology & Refutation of indeterminism [determinism]

Refutation of teleology.

Spinoza explains his substance as Natura Naturans (In-itself-and-for-itself)

Natura Naturata (All modes of existence are God/substance & God is everything).

Thus, this pantheistic conception does not explain a purpose of the universe.

There is thus, no teleology of substance.

However, Spinoza's doctrine of modes used to explain variety in universe may have purpose of particulars. However, these modes are described as illusions, thus, there is no real teleology.

Determinism [Refutation of Indeterminism]

As Spinoza's theory is pantheistic there is no provision of free will. As substance is everything, all particulars are also substance, thus, the ~~entire~~ whole world becomes determined. Such a deterministic notion leads to ~~the~~ Spinoza's problems with Theists who argue that God must allow for free-will.

In conclusion, Spinoza overcomes Descartes' problem of dualism, however his pantheistic philosophy ~~and~~ results in refutation of teleology & indeterminism.

Q4 (a)

Spinoza provides a pantheistic notion of substance or God. His abstract monism is however opposed to the general religious conception of God during his time.

Unlike the God of Christianity, Spinoza's substance is impersonal & ~~not~~ not worshippable ~~spino~~ according to theistic practices. To counter that Spinoza proposes an intellectual love of God.

Through this concept, Spinoza tries to say that if one understands his pantheism, and understands substance through the concepts of *Natura naturata* & *Natura naturans* one would not require the notion of a theistic God. Such an understanding however requires use of intellect & reason to accept nature & universe as one and as God.

Such an intellectual love of God

will help one realize one's oneness
with nature, fellow beings & with God.

However, Spinoza's pantheistic theory
is highly deterministic as everything is
determined by nature. In such a deterministic
world intellectual love of God becomes
meaningless as one's ability to
identify with and appreciate God
becomes pre-determined.

Q4 b) Spinoza's abstract monism is very similar to Advaita Vedanta of Sankara.

Similarities of the two philosophies

- (i) Both philosophies believe in only one true reality i.e. God.
- (ii) They are both pantheistic i.e. everything is God & God is everything.
- (iii) Spinoza's concept of *Natura naturans* is similar to Sankara's 'Aham ~~Brahma~~ Brahmasmi'. Similarly, *Natura naturata* mirrors 'Tat tvam asi' as modes being the same as God.
- (iv) Both believe in 'Every determinism is a Negation' & 'Neti Neti'.

Dis-similarities

- (i) Sankara is able to explain variety in the world by his classification of reality as 'Pāramārthika', 'Vyavaharika' and 'Pratibhasika'.
- (ii) At the empirical level, Sankara allows a theistic interpretation of God as *Iśvara*, though he states that in reality there is only Brahman. Spinoza does not provide for such theism and only

advocate abstract monism.

- (iii) Sankara's philosophy is based on the authority of the vedas. Spinoza's theory is basically deductive ~~to~~ and aiming to rectify Descartes dualism.

Estimate - While both philosophies are based on the same premise of abstract monism, Sankara has explained variety ~~in~~ & allowed for free-will by accepting the empirical or Vyāvaharika world.

4(c)

Spinoza's pantheism is criticized because:-

- (i) Abstract monism runs contrary to theistic interpretation of God and is against religion.
- (ii) It sacrifices diversity in order to achieve unity.
- (iii) Spinoza is unable to explain the parallelism of mind & body in his theory of attributes.
- (iv) By accepting the theory of modes, Spinoza sacrifices on unity. Moreover, he does not explain why modes are illusory.
- (v) Spinoza's pantheism is highly deterministic, thus sacrifices free will which is a psychological necessity.

Q5 a) Kant believed that true knowledge is gained by synthetic a-priori judgements. He establishes this by showing that such judgements are possible in Mathematics & Sciences.

Synthetic a-priori judgements

Synthetic judgements are those in which the predicate is 'not' contained in the subject. This is opposed to analytical judgement. Thus, it is based on contents of knowledge.

A-priori are those that are established prior to independent of experience. Thus, they are based on 'source' of cognition.

True knowledge is thus characterized by

- (i) Universality
- (ii) Necessity
- (iii) Newness

Synthetic a-priori judgements in Mathematics

Mathematical judgements are known to be universal & necessary. But Kant aims to establish their newness. He argues that statements like " $5 + 7 = 12$ " are synthetic a priori as the number 12 is not already contained in '5', '+' or '7'.

This can be easily experienced when we look at longer numbers.

However critics argue that this argument is purely psychological. Kant has confused his psychological argument with a logical one.

Synthetic a-priori in Science

In the sciences newness is usually accepted. Thus, Kant aims at establishing universality & necessity.

He says that science depends on causality & causality is a purely a-priori concept.

However, critics argue that Kant does not explain why causality is a-priori. He accepts it as a category at the level of understanding but does not give a proof for it.

Philosophers like Hume, have rejected causality on the basis that it cannot be established by sense experience.

Conclusion - Kant has based his entire philosophy on synthetic a priori nature of knowledge but has failed to establish it beyond doubt in physics & mathematics.

Q5b) Aristotle's causation is based on his teleological understanding - relation between matter & form. This is similar to Sāṃkhyan causation based on relation between Prakṛti & puruṣa.

Similarity between matter & Prakṛti

- (i) Both concepts are the material cause of the universe.
- (ii) ~~★~~ Unfolding of matter from form-less matter into matter-less form leads to evolution & causation according to Aristotle.
- (iii) Similarly, unfoldment of Prakṛti ~~is~~ due to its ~~own~~ conjugation with puruṣa leads to evolution.

Similarity between Form & Puruṣa

Both are spiritual concepts and do not have any matter associated with them. Unfoldment of formed-matter is the teleological movement towards pure form according to Aristotle. Similarly, causation in Prakṛti is purely to achieve the ~~final~~ purpose of the puruṣa.

Similarity in causation

Both Aristotle & Sāṃkhya provide a teleological or purposeful basis for causation.

Differences between Aristotle & Sāṃkhyan causation

(i) Aristotle says that what exists is formed matter which is being driven to unfoldment by the actus purus i.e. matterless form. However, in Sāṃkhya, the products of the world are caused purely due to the evolution of Prakṛti & ~~purusa~~ puruṣa plays no role in it.

(ii) Aristotle's causation aims at explaining how ideas & objects interact & to give a coherent theory of the world.

Sāṃkhyan causation is only aimed at providing a metaphysical explanation so as ~~to~~ to attain liberation of the puruṣa.

Q5 c) 'Cogito Ergo Sum' or 'I think therefore I am' is the basic dictum of Descartes rationalism. Descartes aims at providing a philosophy that is clear & distinct and is totally indubitable. Thus, he induces the above dictum & uses it to establish mind, matter & God.

Inductive method to get 'Cogito Ergo Sum'

Descartes establishes 'Cogito Ergo Sum' via the cartesian method to attain a self-evident axiom. He does this using the method of doubt. He establishes that the only thing that is clear & distinct is that I doubt or that I think. Thus, my consciousness is a method of revealing myself. Thus, what that thinks is substance.

Significance of 'Cogito Ergo Sum'

(i) To establish God - Descartes proves God via the ontological proof using Cogito.

He states that he has a clear & distinct idea of a Perfect Being. Existence is an attribute of a Perfect Being thus God exists.

(ii) Establishing Self - My ~~thing~~ thinking quality establishes the existence of self.

(iii) Establishing Matter - consciousness of the self experiences external objects. God would not fool the self & into accepting the external world, thus matter exists.

In conclusion, all of Descartes inductive-deductive rationalism is based on his dictum of 'cogito ergo sum' thus, ~~is~~ is essential & significant.

Q5 d) Locke's representationism is based on his distinction between primary & secondary qualities. ~~Locke's~~ Primary qualities are those that are properties of the object itself like extension, number etc, while secondary qualities are those that one get through sense organs like colour, smell etc

Locke's representationism implies that ideas generated in the mind represent objects that are experienced through the senses. Thus, representationism leads to Locke describing substance as the supposed-support-of-qualities.

This notion has been criticized by Berkeley & Hume who follow him as empiricists:-

- (i) One only has knowledge of ideas presented to the mind as sense experience but we do not have any other knowledge. Thus, how can we ~~ex~~ accept that ideas represent the outside world.
- (ii) Berkeley criticizes Locke's distinction b/w primary & secondary qualities. He says that what Locke calls primary

quality like extension is also derived from secondary quality like colour.

Thus, there is ~~not~~ no distinction between primary & secondary qualities.

Estimate - Locke's representationism makes him an inconsistent empiricist, as he accepts existence of matter on purely rationalistic basis.