



GENERAL STUDIES

PHILOSOPHY

Name of Candidate

Test Code

Schedule

Registration No.

Place Time

Module

Classroom Distance Learning

Classroom & Distance Learning

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)
The Candidate should fill the index table, especially for him/her.
2. In the left margin, she/he should write only question number and in the right margin, nothing should be written.
3. The page number should be coded by the candidate himself and the range of page number related to the answer of the question should be used to complete the index table.
4. All Parts of the questions should be written at one place.
5. No Supplementary sheet shall be provided by the management. So the candidate is advised to accommodate required information within the space provided.
6. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
7. The candidate should respect the instructions, given by the invigilator.
8. The Examinee has to submit the answer sheet to the invigilator after completion of examination.
9. However, he/she is allowed to take away the question paper.

INDEX TABLE

Q.No.	Page No.	Maximum Marks	Marks Obtained
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Total Marks Obtained

Remarks:

Signature of Examiner

22/9/13

Q2a) Leibniz and Spinoza were both rationalistic philosophers. However, both provided contrasting theories for substance. Spinoza's pantheism emphasized unity at the cost of plurality while Leibniz's monadology explained plurality at the cost of unity. This affected how both these philosophers explained mind-body relations.

Mind-body Relation in Rationalism

- (i) Through rational insight i.e. through ideas produced deductively (from an axiom or primary consideration), rationalists have attempted to explain the unity and interaction of thought (mind) & extension (body).
- (ii) Mind is considered the spiritual domain, which explains thought and insight.
- (iii) Body aims at explaining materialism or presence of external objects.
- (iv) As both these principles have opposing characteristics, any theory must attempt to unite them.

Spinoza's Pantheism - Attributes & Parallelism

- (i) Spinoza through his geometric approach gave a pantheistic explanation of substance. Substance is one, unique, all-encompassing unity. It is like the Brahman of Vedanta.
- (ii) Due to its all encompassing nature, substance is equated to the universe, nature and God. It can only be explained by Spinoza's famous dictum 'all determination is negation'.
- (iii) Mind-body relation is such a system is explained by Spinoza's theory of attributes. Attributes are natures infinite, non-contradictory, ~~the~~ eternal characteristics.
- (iv) Spinoza states that thought and extension are only 2 attributes experienced by us.
- (v) To explain the co-existence of these attributes, with limiting their extent Spinoza proposes Parallelism of these (& all attributes).
- (vi) Thought & extension are considered to

be co-eternally, coexisting characters like the concave & convex surface of a lens, two sides of a coin etc.

Liebnitz's Monadology - Pre-established Harmony

- (i) Liebnitz defines substance as a spiritual atom called monad.
- (ii) Monads are purely spiritual, non-extended, eternal, unique entities. They explain the entire universe. They are the macrocosm in a microcosm. They are also windowless i.e. non interacting.
- (iii) Monads are qualitatively alike & quantitatively different i.e. each monad has different levels of consciousness. Monads with increasing levels of consciousness can be categorized as bare monad (in inanimate objects), sleeping monads (in other living things) & walking monads (in man).
- (iv) To explain interaction between these windowless monads, Liebnitz proposes the theory of pre-established harmony.

This means that relation between monads is already determined.

- (v) The mind thus is explained by PEH between monads of higher consciousness & body is explained by PEH between base monads.

Comparison & Estimate

- (i) While Spinoza has explained mind-body relation in the form of parallelism of attributes of thought & extension, Leibniz's monadology, has explained the same through PEH between monads of varying consciousness.
- (ii) Both provide a rational estimate of this relation with divine determination & lack of free-will.

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Plato's Transcendental realism in his theory of ideas lead to dualism between the empirical world & the Transcendental world. By establishing that ideas are instantiated in empirical things, Aristotle solves the problem of dualism in his teleological theory of form and ideas.

Plato's Dualism

- (i) Plato states that behind the ~~at~~ always changing momentary, evolving things in the empirical phenomenal world, there exists a permanent, immortal, time-less eternal world of ideas.
- (ii) Objects in the material world participate in the ideas of the transcendental world.
- (iii) Via his Copy Theory he states that objects in the empirical world are mere copies of ideas in the transcendental world.
eg:- cows in the phenomenal world are copies of the idea of 'cowness'
- (iv) This leads to dualism of empirical & transcendental

Plato's Criticism of Platonic Dualism

There cannot be independent existence of the world of ideas. Ideas are instantiated in subjects of the material world.

eg: The idea of cowness is inherent in the empirical cow.

Infinite Regression - If the empirical world requires a transcendental world to explain it, the transcendental world should also ~~explain~~ have another world in which it participates leading to an infinite regression.

Allegation of Third man - Just the way there are common ~~elements~~ elements in the empirical man & idea of man, there must be a separate idea to explain this common nature called the third man.

Plato has failed to explain the relations between the ideas & how ideas participate in one ~~or~~ another.

Plato cannot explain the problem of individual - genus - species, where genus

can be both the ~~top~~ idea & copy with respect to individual & species respectively.

Aristotle's Solution - Form - Matter

- (i) Aristotle provides a ~~the~~ teleological explanation of the universe where Form defines potentiality & matter defines actuality.
- (ii) Everything in the universe is Formed matter & capable of evolving in a teleological manner to become matter-less form or pure actuality.
- (iii) Here Form is representative of Plato's Idea, ~~and~~ and Matter is representative of Plato's empirical world.
- (iv) It removes the problem of dualism as Form (Idea) ~~is~~ is present in the object. It also explains relations between ideas & ~~the~~ hierarchy of ideas.

Conclusion - Thus, by eliminating issues ~~set~~ arising from Plato's dualism, Aristotle provides a teleological explanation of the universe & the relation between ^{transcendental} ideas & _n empirical objects.

Q 8(a) Kant distinguished between phenomena and Noumena based on the limits that are inherent in gaining knowledge.

Plato's world of ideas is founded on reason, thus is similar to Kant noumena.

Kant's Epistemology

- (i) Kant aimed at integrating the theories of rationalism and empiricism to provide an estimate of how we get knowledge.
- (ii) Kant's method is likened to a Copernican revolution, as unlike previous philosophers who believed that the mind approaches objects to gain knowledge of them, Kant states that objects approach the mind.
- (iii) Kant states that knowledge is acquired after experiences pass through two levels:-
 - (a) level of Sensibility
 - (b) level of Understanding.

- (iv) At the level of ~~the~~ sensibility, sense experience get space-timed. ~~the~~ ~~for~~ space & time are precepts which limit how we experience external objects.
- (v) At the level of understanding, precepts are moulded by 12 categories (given by Aristotle) to explain relations & provide a ~~too~~ holistic explanation.
- (vi) Thus, Kant establishes that one cannot get knowledge of the world 'as-it-is', but experiences moulded by innate precepts & concepts. This knowledge acquired is known as phenomena.
- (vii) Because, of the knowledge limited by the two levels phenomenal knowledge is the only true knowledge.

PTO.

Kant's Noumena

- (i) Kant states that man is not satisfied by only phenomenal knowledge and thus he uses reason to know more about world, soul and God.
- (ii) This knowledge cannot be truly acquired and is called the Noumena.
- (iii) Knowledge in the Noumenal world is grounded in faith and leads to problems called antinomies, paralogisms & ideals of reason corresponding to world, soul & God.

Noumena & Plato's Ideas

- (i) Plato's ideas inhabit the Transcendental world of ideas.
- (ii) Plato himself states that this world of ideas cannot be experienced but that these ideas are innate in the immortal soul.
- (iii) Plato's ideas can only be known via reminiscence of the innate ideas.

(iv) Thus, Plato like Kant also appeals to reason to gain knowledge about world, soul & God.

(v) Theory of reminiscence of Plato is grounded in Platonic love i.e. the true desire to gain knowledge through reason.

Conclusion:-

(i) Kant distinguishes between the phenomenal & noumenal world based on what knowledge can be gained.

(ii) Knowledge of the noumenal world is grounded in Faith according to Kant and similar to Platonic ~~love~~ Love in Plato's theory of Ideas.

Q.8(b) Spinoza's Pantheistic theory sacrifices plurality in the name of unity of substance. Leibnitz' attempts to improve upon this loss of plurality through his monadology.

Spinoza's Theory of Substance

- (i) Spinoza's Geometric method led to his Pantheistic theory of Substance.
- (ii) Spinoza believed that ~~knowledge~~ substance is one, unique, all-encompassing, immortal & ~~et~~ eternal.
- (iii) This led to Spinoza integrating nature, God and Substance.
- (iv) Spinoza attempted to explain finite things in the world through his Theory of Modes. He says that like waves on water, finite things are transient and fleeting & nothing separate from substance / God.

- (v) As Spinoza established nature as substance, he also took away free-will as everything would be determined by laws of nature.
- (vi) Spinoza fails to explain plurality through his pantheism ~~as~~ as he unites everything under one substance.

Leibniz's Monadology

- (i) Leibniz identifies the lack of plurality in Spinoza's pantheism through monads.
- (ii) Monads are defined as spiritual atoms, that are infinite in number, unique, pure consciousness. They are qualitatively alike & quantitatively different showing different degrees of consciousness & the property of appetition. They are windowless and cannot interact with one another.
- (iii) These windowless monads appear to interact with each other because of pre-established harmony.

Leibniz improve substance theory over
Spinoza?

Though Leibniz succeeds in explaining
plurality of the universe, he fails
in synthesizing these ~~an~~ infinitely many
monads in an organic whole like
Spinoza. Thus, he sacrifices unity at the
cost of plurality.

Spinoza's theory also had a problem
in explaining free-will. His pantheism
resulted in divine determinism.

By ~~the~~ making his monads windowless,
Leibniz's had to rely on pre-established
harmony to explain their interaction.
This made his theory also deterministic.

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In the western world, the notion of God is that of a personalistic entity as defined in theism. Such a God is also defined as a creator of God as given by the cosmological proof of God. Such a notion of God was ~~that~~ challenged by Spinoza's pantheistic theory. His ~~idea~~ ~~theory~~ theory led to his castigation from theology and he was called an atheist.

Spinoza's God

- (i) Spinoza equated God with substance and nature. Spinoza believed that ~~substance~~ substance must be one, unique, all-encompassing and eternal. This he felt was similar to the notion of God. Thus, he gave a pantheistic notion of God.
- (ii) Spinoza also defined substance as causa-sui i.e. self-cause and self-realized. This challenged the notion of

god as the creator.

mate:-

ism provides for a worshippful God. Such characteristic is lost in spinoza's theism. though he accepts God, he is called an atheistic as nature ~~is~~ is not considered a worshippful entity.

ism, spinoza's pantheism provides a philosophical complete description of God though it differs from a theistic God.

Q 1
(c)

the concept of knowledge based on sensation and reflection was given by the founder of British empiricism - John Locke.

John Locke gave the theory of Tabula Rasa ~~or~~ or clean slate. He refuted the theory of innate ideas and stated that knowledge is gained only through sense experience.

Primary & Secondary Qualities of Substance:-

- (i) Locke defined substance as supposed support of qualities. Qualities that belong to the substance such as solidity & extension are called primary qualities while qualities understood by the mind (& not inherent in the substance) such as colour is called secondary qualities.
- (ii) Primary qualities of a substance are known via sensation.
- (iii) Secondary qualities are known via reflection.

(iv) Thus, true knowledge or knowledge that appears in our mind is a product of sensation & reflection.

Estimate:

This theory of Locke is often criticized as the idea of reflection is not based on sense experience and thus ~~not~~ does not satisfy the criteria of empiricism.

However, by his theory Locke laid the foundation for classical empiricism.

Plato in his theory of ideas, proposes the theory of reminiscence to gain true knowledge of innate ideas already present in our immortal soul. However, as a teacher, Plato believes that only when one understands the above concepts through scholastic learning, can one attempt to gain knowledge. This teachability is what can be called Platonic love.

Plato believed that though ideas are innate, it is only through exercise of mental faculty, use of reason and learning one can get true knowledge.

An individual must be possessed to want to know about ideas for him to gain such knowledge by reminiscence.

Plato states that to know the ideas one has to become one with the ideas

themselves. In order to reach this level, knowledge of the empirical world is necessary as the empirical world is nothing but a copy of transcendental idea. This can be known through teaching.

Is it a paradox?

Plato establishes that knowledge of ideas through reminiscence can only be possible through knowledge of empirical world. ~~So~~ Thus, teaching & recollection is not a paradox.

The above statement is a refutation of materialism.

Berkley's refutation of materialism

Berkley's famous dictum 'Esse est percipi' basically implies that existence of something is dependent on its perception. This leads to Berkley saying that what we perceive is nothing but an image of the true object in our mind. This knowledge is thus just an ~~image~~ image & not actual knowledge. This is also called the subjective idealism of Berkley. Thus, sensory knowledge is not certain.

Kant's Phenomenal & Noumenal world

Kant in his epistemology states that all the ~~pts~~ knowledge that we receive is space-time & organized in the level of understanding. Thus, one cannot have

knowledge of the 'thing as it is':

Thus, he limits our knowledge to that in the phenomenal world.

We can only have certain knowledge in the phenomenal world and everything else is unknowable.

Estimate-

Thus, knowledge of through experience alone is limited by our ability to perceive the outside world. Thus, we cannot gain certain knowledge of the outside world.

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The ontological proof for God is deduced by ~~to~~ from the axiom that 'God is a perfect being'. A perfect being must have all qualities. ~~His~~ Necessary existence is an essential quality of a perfect being. Thus, God must exist.

The ontological proof of God is rational on the basis that the existence of God is derived from the innate idea of a perfect being.

The ontological proof cannot be called rational on the linguistic use of the word rational as some thing derived from logical analysis. In such a logical analysis one concludes that the ontological proof is a mere verbal exercise. The proof for existence comes from the mere definition of God is not

inductively proved.

estimate -

ontological proof is not an
uctive ~~for~~ proof of God, thus a
e ~~logical~~ verbal exercise. Thus, in its
- of logical consistency it can be
led 'not rational' in the common-
u use of the word rational.

Q1d) An analytical statement is one in which the predicate is already contained in the subject. Thus, ~~but~~ no new knowledge is derived.

eg:- 'All bodies have extension'

Here the definition of bodies is based on the fact that they have extension. So only facts are stated but not new knowledge is derived.

A synthetic statement is one in which the predicate is not contained in the subject. Thus, there is newness of knowledge.

eg:- 'All bodies are heavy.'

Heaviness / weight is not a property as already defined in the term body. Thus, new knowledge is gained.

Analytical statement being definition based one also universal & necessary as opposed to synthetic statements being contingent.

Factual statements like that in science are synthetic & axiomatic statements, like in mathematics are analytical.

Analytic statements lead to deductive reasoning while synthetic statements lead to inductive reasoning.

- Q 7a)
- (i) Berkeley's subjective idealism derives from his dictum 'esse est percipi! i.e. 'To be is to be perceived'. i.e. Perception implies existence.
 - (ii) Berkeley states that for existence of something to be established is must be perceived by a mind / consciousness.
 - (iii) Berkeley avoids solipsism by stating that existence is not limited by individual perception.
 - (iv) Berkeley also does not limit existence to time. Existence is established if the object is perceived in the past, present and future.
 - (v) Berkeley's theory however ~~leads~~ leads to his subjective idealism & refutation of materialism. Berkeley states that what one experiences is only images of objects.

in ones mind. one cannot truly experience the actual object.

(vi) To avoid problems that would arise because of the above subjective idealism, Berkeley describes everything that exists as that which is perceived by the infinite mind.

(vii) Existence of things that have not been perceived by the human mind are existing because they are perceived by the infinite mind.

(viii) Ideas like winged horses exist because such is perceived by the infinite mind of God.

(ix) Berkeley also accepts the existence of self based on God's perception of it. This has often been criticized by later empiricists like Hume.

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(x) Berkeley's subjective idealism is based on perception of the external world. To establish universality of perception and ideas, Berkeley accepts the existence of God as an infinite mind that perceives everything.

✶ Conclusion :-

By extending 'Esse est percipi' to perception by an infinite mind, Berkeley's subjective idealism is reduced to 'God based idealism'.

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