

खण्ड A
SECTION A

Q1. निम्नलिखित में से प्रत्येक प्रश्न का उत्तर लगभग 150 शब्दों में दीजिए :

Answer the following questions in about 150 words each :

10×5=50

- (a) प्लेटो तथा अरस्तू की आकार की अवधारणाओं के बीच विभेद कीजिए।
Differentiate between Plato's and Aristotle's conceptions of form. 10
- (b) प्रागनुभविक निर्णयों के संदर्भ में ह्यूम के संशयवाद का कांट क्या प्रत्युत्तर देते हैं ? विवेचना कीजिए।
How does Kant respond to Hume's scepticism with regard to a priori judgments ? Discuss. 10
- (c) मूर द्वारा यह सिद्ध करने के लिए क्या युक्तियाँ प्रस्तुत की गई हैं कि कुछ ऐसे सामान्य सत्य होते हैं, जिनका ज्ञान, सामान्य बुद्धि का विषय होता है ? समालोचनात्मक विवेचना कीजिए।
What arguments are offered by Moore to prove that there are certain truisms, knowledge of which is a matter of common sense ? Critically discuss. 10
- (d) उत्तरवर्ती विट्गेंस्टाइन ऐसा क्यों सोचते हैं कि ऐसी कोई भाषा जिसे एक ही व्यक्ति बोलता हो, ऐसी भाषा जो सार रूप से निजी हो, संभव नहीं है ? विवेचना कीजिए।
Why does later Wittgenstein think that there cannot be a language that only one person can speak — a language that is essentially private ? Discuss. 10
- (e) कीर्केगार्ड सत्य को विषयनिष्ठता के रूप में किस प्रकार परिभाषित करते हैं ? समालोचनात्मक विवेचना कीजिए।
How does Kierkegaard define truth in terms of subjectivity ? Critically discuss. 10

Q2. (a) क्या लॉक की प्राथमिक गुणों की अवधारणा का खंडन बर्कले के प्रत्ययवाद की ओर झुकाव में सहायक है ? इस संदर्भ में, यह विवेचना भी कीजिए कि किस प्रकार बर्कले का विषयनिष्ठ प्रत्ययवाद हेगेल के निरपेक्ष प्रत्ययवाद से भिन्न है।

Is rejection of Locke's notion of primary qualities instrumental in Berkeley's leaning towards idealism ? In this context, also discuss how Berkeley's subjective idealism is different from the absolute idealism proposed by Hegel. 20

Has Kant faced the scepticism of Hume?

Similarities between Kant & Hume →

- ① Both maintained that empirical knowledge can be universal, certain & objectively valid.
- ② For objective validity, both agreed that the connected system of knowledge should be built on the basis of perceptual data.
- ③ For both of them perceptual data were discrete and separate, so connection b/w them had to be introduced by Categories of Substance, Causality etc.
- ④ But Hume was a thorough empiricist and Substance, Causality were empirically derived on the basis of association of ideas & imagination.
- ⑤ Hume's scepticism aroused Kant from his dogmatic slumber.

Conclusion → If 'imagination' of Hume be very akin to the understanding faculty of Kant, then the difference b/w Kant & Hume can be greatly narrowed.

Facing Hume's scepticism →

Hume's denial of necessary connection in causality, denial of rational psychology [Substance only a figment of imagination], denial of rational cosmology & theology lead to a dead end going in his direction — i.e. Empiricism of Locke culminated in scepticism of Hume.

Kant wanted to defend the possibility of synthetic judgements a priori in physics. In other words Kant sought to show that universal & necessary propositions are possible in physics.

① Kant attacks empirical explanation of causality & causality given by Hume →

② According to Kant, Hume had correctly shown that on the basis of experience all that we can maintain is that causal connection consists of sequence of events but not of any necessary connection.

But then how can we ascribe necessity to the rule of association itself? Any law of expectation or of mental habit has universality about it, how can this universality be explained on the basis of experience?

③ Kant agrees with Hume that necessity of causal connection is not empirical

Subjectivity of truth
but valid for all

Necessity is a priori

Necessity of Causal Connection

Experience

Kant agrees with Hume that on basis of experience necessity & universality can't be derived

On this basis necessity of causality can't be derived

Hume suggests 'Law of Association'

Kant's reply Law of Association itself speaks of principle of universality

Why? ① Purely philosophical will have ② Synthetic judgement

Flowchart

Necessity of Causal Connection

On Basis of Experience
Can't be denied

Two alternatives

Hume suggests
Law of Association

Kant's response

Law of association has universality about it, how can it be explained on the basis of experience

Denial of Causal Necessity

Kant responds

Necessity can't be denied on the basis of experience

Necessity in Causality is a priori

It is subjective necessity but valid for all

∴ Universal & Necessary

Hume's skepticism was unfounded

Why?
Because sense data is discrete & hence knowledge only probable not necessary & universal

Because here philosophy will be over

Supernatural Judgement in Math will be denied

② Kant's agnosticism is considered to be a sufficient answer to scepticism of Hume →

The possibility of ^{empirical} knowledge which is necessary & universal is accompanied with certain limitations. Knowledge is confined to percept alone which have to be moulded by a priori forms of space & time and further synthesized by categories of understanding.

However this is possible only for phenomena & any transgression leads to metaphysical illusions.

③ Knowledge begins with experience, proceeds to understanding & ends with reason →
Kant effectively pointed out to Hume that empirical knowledge is a joint product of senses & intellect [to which Leibniz has hinted in his criticism of Locke]

④ Modern day view supports Kant in a sense →
what is a priori for Kant is today accepted as convention, only difference being that space & time are variable.

⑤ Kant's demonstration of Synthetic Judgements a priori in Physics and mathematics allay fear of scepticism.

Criticism: - I will do it further

- ① Kant's reply is only partial
Kant has not shown that one and all specific laws are subject to categorical
- ② Specific laws dependent on experience can't be universal
- ③ Criticism of possibility of synthetic judgement a priori in mathematics & physics

Conclusion →

In so far as Kant's demonstration of importance of logical rules in the formation of empirical laws, he must be considered to have answered Hume.

However the answer is not sufficient, but certainly a step ^{forward} towards meeting Hume's scepticism

Schematism →

- ① There is a need for something which will mediate between the heterogeneous elements of sense and understanding
- ② It is the form of time which is the form of all perceptions, whether external or internal
- ③ Time is pure like the concepts and is yet at the same time sensible
- ④ - Schema means casting every concept to be applicable to sensible in form of time
i.e. the abstract concept is to be imaged in the time form

Defence of Common Sense →

① In his article Defence of Common Sense, Moore has shown two things -

(a) That the Commonsense view of the world is true

(b) It's also a defence of ordinary language i.e. Moore regards philosophical paradoxes as a result of rejection of ordinary language.

② Beck and Holmes in his Book Philosophic Enquiry has explained three different meanings of Common Sense -

(i) It is present in mind by its constitutive nature

(ii) A Common way of thinking

(iii) Certain beliefs which are shared by all human beings or groups of human beings.

Moore's view of Commonsense is nearer to the 3rd version, however Moore never defined Commonsense and demonstrated it through illustrations.

③ Moore holds that two types of statements exist - one self regarding like "I know that I have a body" & the

Other is related to others "I know it is true for others."

Features of Commonsense

- ① It is public and not private.
- ② One who believes in commonsense acts by it.
- ③ Commonsense view is not scientific but we know it intuitively & belief without any absurdity.

Religion and Knowledge of God not Commonsense

- Because these are commonly held & not universally held.
 - Commonsense is intuitive, religion is externally imposed/experienced.
- Moose does not plead for some such beliefs that commonsense holds.

6 Arguments to Defend Commonsense

① Argument from Universal acceptance → UA

Moose holds that there are certain beliefs which are accepted by all persons of normal health & mental states.

"If my body exists, this is my left hand & the other my right."

"The earth exists, other human beings exist."

② Argument from Compulsive acceptance → CA

Certain beliefs which are compulsive in nature like "Watch & quenched Thirst". This has to be

accepted by an idealist or a realist.

③ Argument from conviction → ^{cannot}
conviction or full faith in commonsense beliefs. To say I have two hands, if this is not believed then one must not even use them.

④ Argument from Sense-Experience →
This is a fact that we are bound by sense experience & cannot transcend it.

Berkeley
↓
Based on
sense experience
refuted material
things

Moss
↓
Based on sense
experience accepted
reality of material objects.

"Table exists" & Table does
not exist for sense experience
by us, rather we have
sense-experience because of
the table.

↓
Berkeley on his ^{head} ~~back~~

Table exists
because we
have sense
experience of it

⑤ Argument from Dream →

The concept of dream presupposes the
state of waking experience. Dream is a relative
term & hence it proves that there is something
which is independent of our mind.

⑥ Argument from Inconsistency →

Idealists or sceptics say "We cannot know
with certainty that we exist or other people
exist" → Moss responds that means of
idealists can be ignored because
they don't exist. → hang!!

- ① An idealist remarks while sitting in a chair that material things do not exist - Absurd
- ② McTaggart arguments for "the chronology of time" is impossible without existing in time
- ③ Philosophers often use "we" and "us" in their argument → shows their implicit acceptance of existent beings.

Criticism →

- ① Moore ends up with the same sophistication & deviation from Commonsense for which he charges his opponents →
In his "Theory of Sense Data" Moore concludes that what we immediately see when ^{we} see an object is part of surface of object, not we infer.
Ryle rejects this by saying we never see sense data but objects directly.
- ② W. F. Stace's article "Refutation of Realism" uses Moore's analytic method to refute Realism by demonstrating that it remained unremoved & unproved.
- ③ There are certain commonsense universal beliefs which are false. Eg "Sun rises in the East" is bsgool.
- ④ Another worthy charge would be that Moore never defines or enumerates all commonsense beliefs.
- ⑤ Many of Moore's arguments are over-lapping & their truth is accepted as self-evident.

Conclusion → Though charges against Moore's Realism exist, however it is worthy enough of a rehabilitation to give Common man a place

Private Language

Critique of Private Language

- ① If someone were to behave as if they understood a language which no one else can make sense of, we might call this an example of private language.
- ② A private is in principle understood only by one person.

Why does private language arise?

- ① A language in which a person could write down or give vocal expression to his inner experiences - his feelings, moods etc.
 - ② Philosophers tend to use private language as they tend to understand & explain things in their own way. They appropriate meaning of words like Soul, Truth, Immortality etc.
- Experiments to demonstrate inadequacy of private language

① Sensation S →

A thought experiment set up by Wittgenstein in which someone writes the letter S for a private sensation of tickling.

However tickling could be different for different people.

② Morning Scepticism

Even the same person is not certain of the similarity in the previous & next sensation

and whether to use the same symbol

④ Meaning scepticism :

There is scepticism in private language because it is impossible to provide a definition of S.

④ Bottle in the box :

If every person has a bottle in their box, they all will refer to it as Bottle though it is possible that each has completely different bottle.

Here Bottle is analogous to pain.

⑤ It is impossible to have Private language :

If one grows alone on a desert, there would be no internal language because no one to communicate to.

Therefore all language is public. Even our personal experiences are in some way largely public. For eg we laugh when we find something funny to us.

Language is a part of society & hence rules are governed by society. Through language games, the problem of private language can be eliminated.

2

Subjectivity of Truth → 81) Sub-Section 5 of today's paper
29/8/24

→ Kierkegaard philosophy was a reaction against the Hegelian Absolute system which absorbed all individuality and particularities in the name of an objective reality.

→ Kg was against any abstraction and absolutism that abolished the concrete individual, he opposed the rational explanations past philosophers had given in order to justify God's existence — Man's relation with God is personal

→ Acc to Kg objectivity is a mere hallucination. Everyone probing into the depth of one's subjective experience can discover the truth of one's being and discover authentic route in life.

→ Though Kierkegaard accepts the objective truth of science but says that Truth that matters is subjective. Science & Math can't regulate our life.

→ What is subjective truth →

→ Immediate experience, apprehension reveals the truth

→ Rational / Cognitive truth can't be realized without direct experience

→ Subjective truth for living, what becomes alive in me

Nature of true truth →

- (a) It does not require any proof for it is only realized not known
- (b) It is not dependent on logic, language, sent data or fact
- (c) It results in conflict, pain, anguish & the business of philosophy is to analyze & describe these conflict & trace their causes

Implications →

- (1) Individual experience is the base of all Morality → A true harmony is not harmony of ideas but harmony of desire
- (2) Impact on Sartre

Comparison →

- (1) Nietzsche → Truth is perspectival

→ knowledge and truth are provisional and they change over time with the individual
→ Truth is edifice for util uses
→ In the will to power, Nietzsche declares that there are many kinds of truths & consequently there is no truth

- (2) Sartre → He rejected all conceptions of universal truth.

Criticism →

(i) Truth is subjective & Morality is personal

↓
Everything is permissible
↳ license to commit heinous crime

(ii) Existentialism is pessimistic, contemplation & inaction.

Significance →

(1) Best argument for Proof of God →

No arguments, faith is the key to God.

3 Stages of Life →

→ Since truth is subjective and personal choice is the basis of human existence, in this connection Kierkegaard talks about 3 stages or spheres of existence an individual can choose to live in! — Aesthetic,

Ethical and religious

→ Kierkegaard uses the peculiar way of representing each stage by a pseudonymous character and it is almost impossible to ascertain which proposition Kierkegaard himself upholds.

This fits with Kierkegaard's tendency to avoid dictating answers and readers to reach his own conclusions.

REVISION IN-SHORTS

Plato Theory of Ideas:

Why He gave:

1. To harmonize Parmenides & Heraclitus
2. Sensible World is in flux, can't be absolute of immutable
3. Epistemological reason: Knowledge pre-suppose an eternal substratum
4. Metaphysical reason: To explain what constitutes the ultimate reality.

Theory of Idea/What is Ideas:

1. Ultimate reality of universe
2. Substance- is itself and for itself
3. Eternal Archetypes
4. Realistic Idealism

Features:

1. Universal
2. Eternal & Immutable
3. Ideas are one & many
4. Realistic Idealism & separate existence in Heaven of Idea.
5. Hierarchical → Highest Idea of Good
6. Know by reason.

Arguments:

1. ARGUMENT FROM Definite knowledge
 - Point is that which has no magnitude
2. Argument of one over many
3. Argument from relation
4. Knowledge of things that are no more
5. Immortality of Soul
 - Myth concerning ideas
6. Allegory of Cave

Interception:

1. Zellar
 - a. Ontological
 - b. Axiological
 - c. Logical
2. W. T. Stace
 - a. Mystical
 - b. Epistemological



Rejection of Plato's & Theory of Ideas

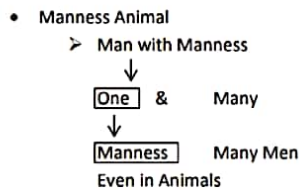
1. Rejection of Plato Ideas
 - a. Ideas are Permanent, Eternal, unchangeable then how can they explain things which are changing.
 - b. Ideas are abstract but things of the world are concrete.
 - c. Third Man Fallacy
 - i. Man → Manness
 - Man & Ideal Man
 - Another Relation
 - To be recognized
 - Infinite Regress
2. Rejects Plato's Theory of Ideas
 - a. Plato's Theory of Idea can't explain the world or change logically.
 - b. Plato Self Contradictory
 - i. Man Has Manness
 - ii. Man is a Rational Animal

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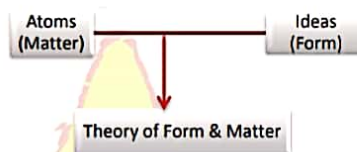
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Conclude: By giving This Theory of Form & Matter

Substance according to Aristotle

1. PROBLEM



Aristotle was faced with two extreme metaphysical doctrines- at one end was the Atomism of Democritus with dire ethical consequences whereas at the opposite end of the spectrum was Plato's - Idealisms. It was upon Aristotle to reconcile both.

He does so through his conception of Substance & Theory of Form & Matter.

2. Because he has rejected Plato's Theory of Substance

- a. Aristotle defines substance in 2 ways:
 - i. Logical definition
 - Ram is BRAVE
 - ↓ ↓
 - Subject Predicate

Substance is always Subject & never Predicate.

However Plato's Case:

Man has Mannes

Manness is Idea in Plato's philosophy is used as Predicate.

Therefore Plato's Idea can't be substance.

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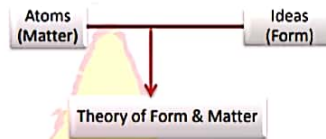
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ii. Metaphysical Definition

➤ That which is independent. But Plato's ideas are abstract; they can only exist in concrete things so therefore Plato Idea can't be Substance.

iii. Aristotle has also rejected Matter as Substance

➤ Arguments

a. Matter has qualities → Predicates

b. Formless → Intermediate Stage → not independent

Neither matter exists, nor does Form exist

What exists is FORMED MATTER

Substance → 3 Things

- A universal
- An unknown Matter
- Qualities & Relation

Aristotle's view of Substance

1. Aristotle says substance is admixture of form & Matter.

a. Significance → he rehabilitated the Glory of the World

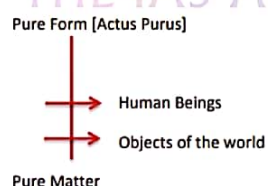
2. Forms & Matter provide important things to Substance:-

a. Forms provide Universal element to Substance. It is on account of form that one object is similar objects of that class. [Similarity]

[All Men will have Manness]

b. Matter provides uniqueness. It is on account of matter that every man is different from other men of the world.

3. Aristotle has placed Substance in ascending Scale



CRITICISM/COMMENT

1. Substance is not actually Independent in Aristotle's Philosophy.

2. In the ascending State of Substance, Pure Matter & Pure Form is given existence. This is in contradiction to the definition of Substance given by Aristotle himself.