

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

- (b) अपने कथन – “जो कुछ भी है, ईश्वर में है” से स्पिनोज़ा किस प्रकार यह स्थापित करते हैं कि केवल ईश्वर ही निरपेक्ष रूप से यथार्थ है ? समालोचनात्मक विवेचना कीजिए।

How does Spinoza establish that God alone is absolutely real with his statement – “Whatever is, is in God” ? Critically discuss.

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- (c) ईश्वर की सत्ता के लिए सत्तामूलक युक्ति के विरुद्ध कांट के आक्षेपों का समालोचनात्मक परीक्षण कीजिए।

Critically examine Kant's objections against the ontological argument for the existence of God.

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- Q3. (a) रसेल की अपूर्ण प्रतीकों की अवधारणा की व्याख्या कीजिए। यह भी समझाइए कि किस प्रकार यह

① Reputation of Locke's theory of Abstract Ideas →
 Berkeley refuted the theory of abstract ideas
 on the basis of sensations.
 → Sensation is always of the particular and
 any abstraction would lead to fallacy of
vicious abstractions.

→ By Psychological method of Introspection,
 all my imagination was of particular
 of idea of man → as short or tall
 as white or yellowish.
 ↓
 No universal idea of man.
 ∴ Abstract ideas don't exist
Matter is an abstract idea → not
matter does not exist.

② Reputation of distinction b/w primary & secondary qualities →

→ According to Locke the primary qualities
 of extension, solidity, number, motion, rest & figure
 are really present in things outside of us.
 while secondary qualities like colour, taste
 etc are supposed to be in the perceiver.
 → Locke showed that the same bucket of
 water may seem hot or cold by interchanging
 one's hand in the buckets of cold & hot water.
 → Thus, these secondary qualities are relative.
 → Berkeley extended this argument to
 prove that primary qualities are
also relative.
 eg. The shape & size of a ship
 it may look smaller if seen from a distance.

Motion is relative because the same man is relatively at rest to the boat and moving to a person standing on shore.

Lastly, primary qualities can not be perceived w/o sense organs. Eg extension through touch & vision.

∴ Secondary qualities are relative - Locke
Primary qualities are relative - Berkeley

∴ There is no distinction

Implication → Since primary qualities are dependent on perceiver hence mental.
→ Matter / ^{Material substance} as an unsupported substratum is unnecessary. → Hence matter is rejected

⑤ Refutation of Representative Realism →
This theory states that ideas occur in our mind but they represent things outside mind. Things exist independently, however we get knowledge of their existence through their representatives.

Berkeley's objection →

① It would condemn us to eternal scepticism →

How are we to ascertain whether our ideas are true or false copies. Mind can't reach out to things.

② On the basis of likeness principle →

Berkeley holds that ideas can resemble nothing but ideas. While material things are one category, ideas are another & there can be no likeness b/w the two.

The Refutation of Matter →

Background → Materialism supported atheism and hence needed to be refuted to establish spiritualism

→ The refutation of Matter is in the form of 3 Dialogues b/w Hylas (the term metaphorically means matter) and Philonous (lover of Mind / Berkeley himself).

Dialogue one →

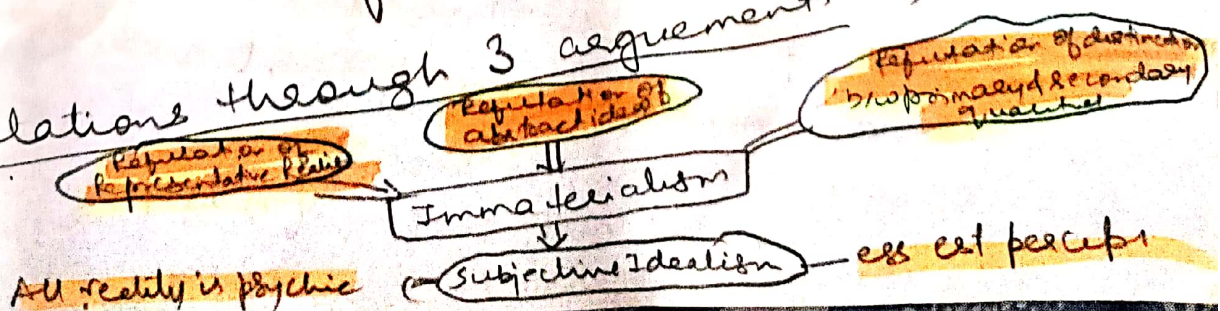
Hylas says, "Can there be anything more fantastical, more repugnant to common sense and leading to scepticism than to say there is no matter".

Philonous replies that "I do not deny the reality of sensible things which is immediately perceived by senses". Apart from sensible qualities, there is nothing. whole world can be explained on the basis of sensible qualities.

However "all sense data is mental".
eg ① Heat & cold are sensations
a great Heat causes Pain
Pain is mental
∴ Heat is also mental.

② Sweet taste can be bitter or tasteless if one is sick.

Refutations through 3 arguments →



IV Systemic Refutation →

- (i) Berkeley undertakes to refute the existence of matter on any doctrine whatsoever.
- (ii) If matter is accepted then it can be shown through following alternatives —

(a) Matter is directly perceived → Not possible

Matter if perceived becomes relative like our perception

Matter can be perceived only through senses. If not then smell, if eyes then colours

Locke's supposed substance refuted.

(b) Matter is inferred on various bases

On basis of likeness of our ideas

However ideas are mental, can have no likeness with extra mental matter

As Cause of Ideas

Matter in traditional sense is considered inert, inactive

How can it be cause of ideas

Instrument

However God's will is sufficient to produce any ideas.

(c) If matter is neither perceived nor inferred, it may be shown to serve some purpose either religious, moral or practical →

Philosophically the notion of matter gives rise to problems such as mind-body relation, scepticism

Morally & religiously, matter breeds atheism, individualism & corruption.
Inert, thoughtless, indivisible can't be object of devotion

1) Hegel vs Berkeley/Idealism
2) Kant 26/10/24
⑤ On Idealistic Metaphysics →

① According to classical metaphysics of Plato & Aristotle, metaphysics consists in contemplating an eternal & unchangeable entities leading to attainment of wisdom, not knowledge.

② Metaphysics was never equated to science and hence never deals with empirical knowledge. Contemplation of eternal ideas or forms gives us satisfaction for its own sake & it is rewarding.

③ The choice is not between metaphysics or no metaphysics but between good and critical metaphysics or bad & dogmatic metaphysics.

④ According to Hegel, history and science are concerned with accidental & temporal processes but philosophy is the science of necessary thoughts, of their essential connection and system, the knowledge of what is true.

Thus the function of philosophy for an idealist is to explain the universe, to have an intuitive insight into the happenings of the world.

⑤ Idealists also hold that the philosophical insight is gained by a pursuit of the events of the world.
Thus idealists do not disregard experience, but they differ from the analyst with regard to the kind of experience, relevant for philosophy.

For the idealists, the world has to be taken as one whole and all our experiences have to be studied, not in piecemeal but as totalised whole.

Various Forms of Idealism →

Plato's objective Idealism →

- ① For Plato Ideas alone are real, present in their own world called Heavenly abode.
- ② Plato was a realist because ideas have an objective essence which is revealed to the conceiving mind.
- ③ Ideas are universals i.e. ^{where} ^{differs} ^{essentially} common & essential qualities and hence objective in that sense.
- ④ They are the eternal archetypes, arranged in a hierarchy with Idea of Good at the apex.

Problem →

- ① How are such transcendental ideas related to things & being on Earth → Plato's unsatisfactory explanation through Copy Theory or participation leads Aristotle to give his theory of Formed Matter or concrete universal.

Aristotle's solution is that the relation between ^{form & thing} forms & things are not independent of things, but in things.

- ② According to Hegel, Plato's Idea of Good or any universal for that matter is a case of

vicious abstraction. They have been reached by explaining away or ignoring the particular qualities, accidental features.

↓
Hence Plato could never deduce the lower from the higher even if he attempted to do so.

eg. In order to reach whiteness, the brown of flower, green leaves, texture of snow etc is ignored. From such a universal white thing can never be deduced for a simple reason that the idea of whiteness has been formed by emptying all other characteristics of white thing.

Hegel's Conⁿ

→ Universal is concrete

→ A concrete universal is not reached by stripping away the differences and details but by difference in unity or unity in difference

→ A concrete universal is a whole or system from which particulars are logically deduced.

Subjective Idealism of Berkeley →

① Esse est percipi → To be is to be perceived
→ A thing is its percipit

② In metaphysical sense, only spirits & their ideas are real.

③ It is subjective & not objective because an idea (perception) depends on the human percipient. eg. sweetness of tea is in taste of tea.

⑤ To prevent scepticism & bring objectivity in knowledge, Berkeley accepts the infinite perception of God.

⑥ For Berkeley things are aggregate of sensible qualities.

Problem with Berkeley →

① As dealt by Moore in his Refutation of Idealism

② Humean scepticism is an outcome of Berkeley's criticism of distinction b/w primary & secondary qualities.

Solⁿ → esse est percipi was transformed into esse est intelligi by Kant.

Kant's Transcendental Idealism →

① Kant did not consider himself as an idealist. He found idealism as ghost kicking because for him concepts w/o percepts are empty.

② Understanding maketh nature out of materials it does not make.

→ The 12 categories of understanding or mind gives laws to nature.

→ In formation of a judgement, percepts are clay and moulded by concepts.

→ The synthetic unity of apperception synthesizes percepts & concepts.

③ However concepts or understanding abstrains

④ The universe is modified by modification of extension and in this sense whole universe is itself regarded as infinite mode. The things in the universe are no doubt finite but the universe as a whole, sum total of all finite things is said to be infinite. e.g. Man as individual beings come & go but man as the species remain forever.

⑤ Similarly the infinite intellect following immediately from the attribute of thought is that while it contains one with itself it is yet the ground of all ideas.

Relation b/w Substance & Modes → Pantheism

Intro →

① To explain the relation between modes & substance Spinoza gives his Pantheism.

② Pantheism is the doctrine according to which the things or modes have no existence of their own. God alone is real and all other finite things are suppressed or contained in it.

today's question 2(b)

M Kash
28/09/24

The relation:

① Spinoza says that really nothing exists except the substance and its ever perishing modes.

② Their relationship is of the same nature as of the plane of its various figures.

e.g. In an infinitely extended plane [substance] there are squares [modes]

Any square is determined by other squares and not by the infinite plane itself. In the same way each mode is in other things and through which it is conceived [Mode is unreal in this sense]

- ③ However it is real in the sense because the totality or *natura naturata* as infinite mode is directly caused by God. [Mode is real]

Hence each mode is real when it follows from the nature of God and is unreal though actual when it is seen to be determined by the infinite multiplicity of ^{other} finite things

Why Pantheistic?

- ① Negates the existence of modes as real when dissociated with the nature of God.
- ② The *natura naturata* as sum total of all finite things is reached not by adding finite things but by removing them away
→ If the squares in the plane do not add to become the original extended plane by removing them away
- ③ This pantheistic tendency in negating the world of finite things is further seen in ethics & his theory of knowledge. If a point cannot be understood as long as it is not viewed in a line though it ceases to exist when viewed in a line.

Comment :

- ① Pantheism remains as a vast structure of logical consistency but for that very reason

it has proved vastly unconvincing.
Pantheism denies Dualism in theology, Dualism in ethics & human action, free will is taken away because everything is a logical necessity, it seems human existence as a passionate thinking creature as an illusion.

② Pantheism is vicious abstraction → Saturated with strong confidence in the omnipotence of the reason and rational constitution of reality, Spinoza tries to explain all other things not following from this necessity as illusion.

③ Spinozism when it is most true is most self-contradictory →

Finite things are the data or facts which as philosophers we want to explain. By declaring them to be non-existent we deny philosophy itself.

Conclusion →

However Spinoza was greater than his philosophy and in his ethics he tries to impart certain amount of freedom & eternity even to finite individuals.

Method of Spinoza →

- Spinoza started with the unity of all things. This presupposed a method in which everything may be shown to follow orderly.
- For this Spinoza has cast the whole world in the form of a geometrical theorem. He treats human passions and actions as if they were lines, planes and solids. [Influence of Descartes]
- Spinoza viewed it as a method of reaching the truth as well as a convenient order of presenting his philosophy.
- ~~Spinoza~~ in his Ethica gives 27 definitions, 20 axioms & 8 postulates.

Influence of this method in his Philosophy →

1. This geometrical metaphor is responsible for Pantheism. In geometry there is only one presupposition of single reality named space and all other lines, planes and solids are but modifications.

Similarly, there is one reality called God and all other things are but modifications of this reality.

2. Not only in geometry there is one reality but that reality of space follows from the negation of its modification like squares, triangles etc.
- Similarly runs the famous maxim of Spinoza that every determination is negation.

The ultimate reality or God or Substance is infinite, impersonal, indeterminate.

3. Freedom of Will is denied

In geometry there is no movement. The triangle once formed remains in that state.

Similarly Spinoza having cast the world in geometrical form has made it static and as a consequence denied free will because all actions follow a logical necessary followup from rational God.

1. No Real Cause instead eternal reason of world is just as angles of a triangle = 2 rt angles follows from the definition of triangle, similarly everything is sub specie aeternitatis. Instead of cause we find only the eternal reason of all things is within a God.

5. Teleological misconception of God → ~~God has no purpose~~

Just as it is illusory to maintain that man has free will to do anything, similarly God has no end or purpose for which He can work.

The teleological misconception follows from anthropomorphism. Man thinks God to be 2. person. These the use of geometrical method led to denial of personality to God.

Comments:

- ① Any philosophy must express all the varied experiences of life. Spinoza treats man as if he were pure intellect w/o any feelings.

The truth of geometry is universal but it ignores the actual state of affairs.

The Ideal of Pure Reason: God →

- ① The ideal of reason is not an idea but is an idea
- ② It contains the sum of all possibility
- ③ The Ideal seems to be farther removed from the objective reality than the ideal of World and Soul
- ④ Further the Ideal refers to an individual popularly known as Personal God

The transcendental ideal seeks to prove the existence of God with the help of pure concepts alone. Kant states that there are three and three proofs alone for proving the existence of God namely — ontological, physico-theological and cosmological.

- Like Kant shows that physico-theological arguments rest on Cosmological which rest on ontological argument. Hence Kant has gone about systematic destruction of ontological argument.

① Ontological Proof →

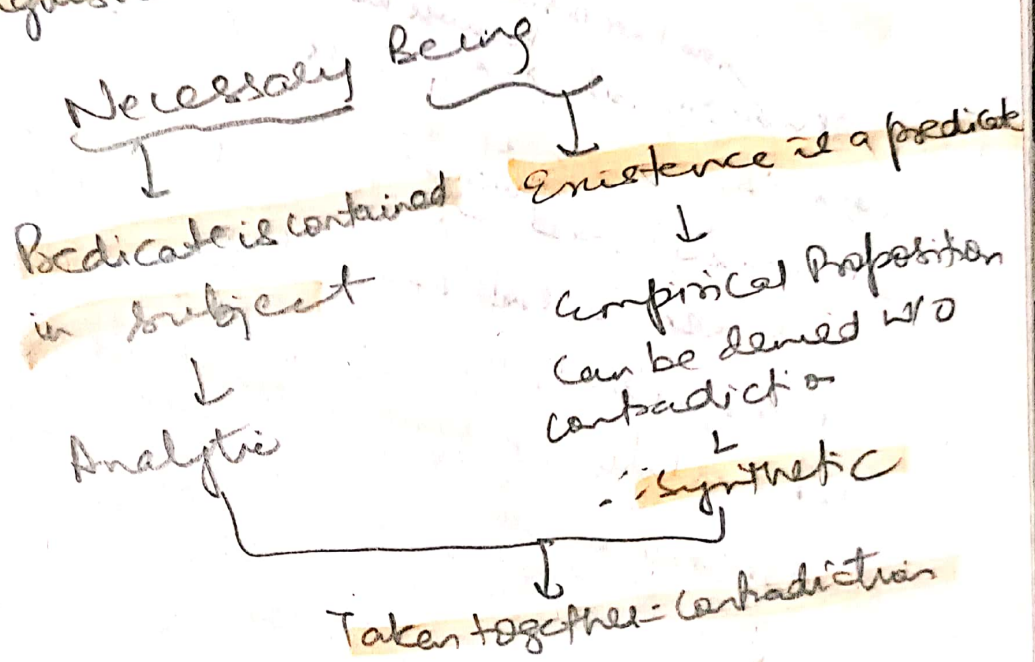
Q26 → Kant's critique of ontological proofs
Vikash
29/8/24

- Ontos means essence
- The existence is very essence [ontos] of idea of God
- In other words we cannot think of God except as an existing Being

The existence of God follows necessarily from the idea of God just as three sidedness follows from the idea of triangle.
Ontological argument was perfected by Anselm, Descartes & Leibniz

Criticism by Kant

① Necessary Being - contradiction & transgression of linguistic usage.



② Secondly existence is not a predicate →

By mere thoughts or concepts we cannot bring anything into existence. If thoughts were things beggars would ride horses, ray all would be kings and no one would be short on wants.

③ Later on "Caïrd" tried to rehabilitate the argument based on Hegelian view that there is no separation b/w thought & thing.
Kant has pre-empted such a defence as a masked or disguised version of ontological proof.