

**Note: Attempt any FOUR Questions. All questions carry equal marks.**

- Q.1. Encompass the ethical theory of Spinoza where he focused his notion about liberation from human bondage to human freedom.
- Q.2. Bring out the salient characteristics of Berkeley's subjective idealism.
- Q.3. Explain simple and complex ideas with special reference to Locke.
- Q.4. Explain Hume skepticism in depth, how does this deny the objectivity of knowledge and external world?
- Q.5. Explain Kant's Copernican Revolution in philosophy.
- Q.6. Give critical exposition of Berkeley's doctrine of *Esse Est Percipi* or "to be is to be perceived".
- Q.7. Write a short note on:  
(a) Bergson's theory of knowledge  
(b) Differentiate between Rationalism and Empiricism

Qno.3

Ans:

## Simple and Complex ideas With Reference to John Locke

### I. Introduction:

John Locke, empiricist, father of empiricism in Britain, considers human mind as "Tabula Rasa" blank slate. According to him, mind has nothing, a priori knowledge, in it, it is through perception and reflection upon ideas generated through perception delivers knowledge to mind. Perception just involves the process of getting impressions from the object by sensing it. This sensing perceives "ideas", attributes of object - qualities - either in the form of complex ideas and simple ideas. Object has simple ideas in it, which is perceived through <sup>sensing</sup> strong sensation of it. However, complex ideas are generated through associating one idea with another. Simple ideas rejoining transforms it into complex ideas. Hence, John Locke's ideology involves perception and cognition of knowledge through gaining simple and

Complex ideas.

## II. Introducing the term - Simple and Complex ideas:

### A. Simple Ideas:

John Locke considers that the perception of things generates simple ideas in mind.

For example:

The colour of rose is red.

This "Colour" - the quality of rose provides simple idea of rose.

### B. Complex ideas:

John Locke then again considers that the simple joining and relating one simple idea with another simple idea produces complex idea in mind.

For example;

Observing the simple ideas of "rose":

Simple idea 1: Rose is red in colour

Simple idea 2: Rose has green stem.

Complex idea:

Rose has red colour with green stem.

### III. John Locke's ~~ideology~~ philosophy and relation with simple and complex ideas:

#### A. Human Mind - A Tabula Rasa:

According to John Locke, knowledge is gained only through physical perception of things. Each object has qualities in it which produce strong sensation in mind and generate "ideas" through which knowledge about that object is gained. Previously, human mind is "Tabula Rasa", a blank slate, it has nothing known of anything. Hence, only experience through perception and reflection can deliver something to this blank slate.

#### B. Negation of A-priori Knowledge:

A-priori knowledge means the existence of certain characteristics or Kant's termed it as "Categories" are present in mind already through which knowledge of certain things or universal beliefs exist. However, John Locke negates the presence of any such categories. He considers all knowledge is gained through experience.

Nothing exists inside the mind.  
All exists outside the mind.

C. Perception of attributes in terms of simple ideas:

The knowing of things comes through analyzing and observing object. Each object, according to Locke, has qualities in it. No object exists without qualities. Qualities can be classified as primary qualities and secondary qualities. Observing object itself project certain "impression" on mind that defines that attribute of object. Simple perception generates simple ideas in mind.

Object  $\rightarrow$  <sup>has</sup> quality  $\rightarrow$  perceived  $\rightarrow$  as  
<sub>in</sub> mind <sub>Simple</sub>  
Idea

D. Fusion of Ideas - Complex ideas:

According to John Locke, the existence of simple ideas triggers on reflection the generation of complex ideas in mind. Through these complex ideas, human analyzes the relation of one

idea with another and one quality of object with another quality of object.  
; Cause and effect relation.

## IV. Criticism on Locke's philosophy:

A. George Berkeley's criticism:

George Berkeley's criticizes the notion of John Locke about perception of primary attributes, qualities first and then mind provision of secondary attribute to object. According to Berkeley's philosophy, all primary and secondary qualities exist in object itself. So, does the simple and complex ideas.

Rearrangement and association of simple ideas cannot generate new knowledge about it. If object has complex attribute it is to be perceived without knowing anything prior to it. To be is to be perceived.

B. Kant's criticism on John Locke's

Tabula Rasa Concept:

In Kant's criticism, only knowledge through perception of objects and having ideas is simple and complex ideas cannot be gained. Mind already has certain faculty of knowledge in it. Kant

terms it as categories. Colour, solidity, solidity, size, already exists in mind.

So, knowledge about object can only be gained through sensation, reflection plus a priori knowledge in mind.

### V. Conclusion:

John Locke's empiricism which revolves around perception and reflection of human mind on objects simple and complex ideas. Berkeley and Kant has some concern about them.

## Qno. 6

Berkley's doctrine of *Esse Est Percipi* "To be is to be perceived"

### I. Introduction:

George Berkeley is famous in the field of philosophy with his notion "Esse Est percipi" to be is to be perceived. He extended the concept of John Locke's empiricism further and agree with his philosophy of existence of things outside the mind. George Berkeley, however,

clarifies few thoughts in Locke's empiricism. Such as John Locke think that substance is something about which one know not. Berkeley simply negates the existence of anything named as "substance". Through the division of object and image and perception in the finite and infinite mind, George Berkeley <sup>has</sup> expounded his theory of empiricism.

## II. Explanation of "Esse Est Percipi" Doctrine:

George Berkeley notioned that the existence of anything is proved only if it is perceived in mind. If its presence is not perceived, George refute its notion of existence.

Example:

If I say, I am writing on my table. The presence of table is perceived through my senses, thus I know the existence of the table. If I leave my study, I still know the existence of table. Because I now have an idea that it exists. There, even when I



am not observing it.

### III. What about those things - which are not perceived in one's mind:

George Berkeley's further his concept of "To be is to be perceived" on those things which are not perceived in anyone's mind, does their existence is to be perceived? George has noted through stating that if it is not being perceived in human's mind, then it must be under perception of God's mind. Thus, its perception proves its existence not in human's mind but in the mind of God.

Example:

The existence of "Sun" and "Space" was previously undiscovered. Thus, their applicability of existence in Berkeley's notion of "To be is to be perceived" is justified by saying that as sun and space were under the observation of God's mind, therefore they are perceived, hence they exist.

#### IV. Negation of A-priori Knowledge:

George Berkeley's notion of "Esse Est percipi" negates any knowledge existence in mind. A-priori knowledge, on which Plato based his theory of ideas and forms, is the knowledge which mind has already in it. Berkeley negates A-priori knowledge by stating if it exists, it must be perceived. If it is not perceiving through five senses, it ultimately means of its non-existence.

#### V. Negation of "Substance":

According to John Locke, substance is the object about which he is not sure, Berkeley refutes simply the notion of "substance" of anything which cannot be explained and not sure about its characteristics, hence it is not perceived through senses. If that is not perceived, what to prove its existence. It simply does not exist.

#### VI. Division of things in Images and Objects - Categorization:

Berkeley has divided the things into

image and object. Image is mere reflection of things which human's mind can perceive. Whereas, the objects are those things which are under the observations of God's mind. Hence, the reality about images cannot be sure, however, reality of object is sure as it is the God's mind which perceives object.

### VII. Hume extending George Berkeley's empiricism in defining conception of things:

David Hume expounds Berkeley's notion of "To be is to be perceived" by considering that all ideas are mere impression of objects. Impression is gained through sensation and reflection upon the gained sensory ideas. Relation of one idea with another ideas provides causality principle either through principle of joining two ideas through contiguity, simple association or through joint conjunction. If perception of things is denied, so does its presence.

## VIII. Criticism on Berkeley's doctrine of "Esse Est percipi":

A. How about those objects which are yet to be discovered, does their existence is perceived:

Berkeley responded on it by stating that if such undiscovered object is yet behind human mind's perception, then it must be in God's mind. Therefore, its discovery to human cannot limit its existence.

B. His negation of A-priori knowledge:

Kant's Criticism:

According to Kant, human minds have <sup>universal</sup> acceptance of few things as "good and bad". If such things do not exist as a-priori knowledge, then this universal principle is perceived.

C. Perception of images is subjective:

According to Berkeley, the perception of image is subjective. It depends upon the very mind of observer, how he/she perceives the images. However, all things must have "objectivity" in it as objects

and <sup>images</sup> mind have real existence.

Whereas mind is not to be perceived so it is not present. Therefore, all image and object must be perceived universally in same set pattern. What makes things to be perceived differently is not explained by Berkeley.

D. Negation of existence of mind:

As mind's existence is not perceived like the notion of "substance", "matter" so where the association of ideas and impression are casted. Through sensory perception, mind is not existent, where the concept of it then come from? is not explained by Berkeley.

### IX. Conclusion:

George Berkeley's doctrine *Esse Est percipi* provided ground for strong empirical evidence in proving and negating things. However, it also stirred strong criticism.

Q no. 5

## Kant's Copernican Revolution in Philosophy

### I. Introduction:

Immanuel Kant has laid out its own philosophy of "Criticism" in response to conflict between philosophy of Rationalism and Empiricism. Kant takes few points from Rationalism and few from Empiricism and has formulated "Criticism". Nothing alone can be justified in providing knowledge to man. Like Copernican who apposed the commonly accepted notion that sun and planets are revolving while human or Earth is stagnant. Copernican revolutionized the world by initiating his new concept that ~~it~~ Look it also in the way as you are also in motion. Thus, Kant like Copernican initiated his philosophy "Criticism" and pointing Empiricist and rationalist to look at other sides too.

### II. World of Phenomena:

Immanuel Kant has divided the world into two world world of .

Nomena and World of Phenomena.  
World of phenomena is the world where we exist, beyond which we cannot examine reality. Like Plato's theory of forms, form exists in outside this world. So does Kant believe. According to Kant, all things exist in this phenomenal world are subjected to empiricist and rationalist perception. We cannot seek reality because it lies beyond human's mind.

### III. World of Nomena:

According to Immanuel Kant, there is a world beyond our mind perception which he terms as world of Nomena. He observes that as it is beyond our perception, therefore <sup>we cannot</sup> the <sup>perceived</sup> reality which is found in the world of Nomena. All phenomenal objects are mere reflections of the objects present in Nomenal world.

### IV. Conception of Transcendentalism =

According to Kant's Transcendentalism, world of Nomena is the place where

God, souls and all ideas exist.

Therefore, the perception of God is beyond human's mind, as it is just limited to phenomenal world.

## V. Distinguishing between posteriori and A-priori Knowledge: Kant's view:

A. A-priori Knowledge:

The knowledge which is proved with reason; and, no perception through experience is required. Rationalist stands

Example: with a-priori knowledge negating a-posteriori knowledge.

$$2 + 2 = 4$$

B. A-posteriori Knowledge:

The knowledge which requires experience to prove and analyze its truth. Empiricist applies this a-posteriori knowledge as truth.

Example:

Paper is white. Without perceiving and analyzing paper, its attribute of whiteness cannot be proved.

## VI. Distinguishing between synthetic and Analytic truth:

A. Analytic truth:



Analytic truth is that truth which is itself expressed in its definition. Hence, it is also termed as definitional truth.

In analytic truth, no experience is required to verify its validity. Just knowing things itself verifies its truth validation.

Example:

All scarlet red has red colour. scarlet red is itself red. Thus, no further verification through senses is required.

B. Synthetic Truth:

Synthetic truth is that truth about which one has to go around to experience and confirm its truthness.

It is not definitional truth in itself.

Empiricist implies truth to only to synthetic truth.

Example:

Rose fragrance is sweet.

In this case, one has to smell the fragrance of rose to justify its

unwisdom. Therefore, empirical experience is required.

## VII. Kant's Criticism; Combination of A. Synthetic A priori Knowledge

Kant's criticism is the approach of combining few features of Rationalism and few aspects from empiricism, and remove the conflict between them.

Kant's criticism leads to generation of Synthetic a priori knowledge. Kant's view that alone reason cannot provide truth nor does just experience. Therefore mind must be active while gaining experience from the object. Hence, mind can give meaning to the ideas coming from experiencing the object.

Example:

Every event has a cause.

In this, Kant proves that one knows from this definitional truth that every event must have a cause, but it can only be proved when different events are analyzed and then to affirm the causes of each event.

## VIII. Kant's Conception of Knowledge; Criticism: Mind's active + Categories

According to Kant's philosophy mind is not passive in perceiving the impression, but rather it is active participant in giving meaning by already present 12 Categorical Knowledge that mind has. Thus, nor alone reasoning can prove nor can just experiencing things prove authenticity of knowledge.

“Experience without theory is blind, but theory without experience is mere intellectual play.”

## IX. Conclusion:

Hence, Kant like Copernicus gave new idea from the commonly accepted ~~it~~ belief that earth is stationary and sun and planets are revolving. Copernicus showed that it is earth which is revolving around stagnant sun. So, similarly Kant gave new concept of philosophy "criticism" merging the true attributes of rationalism and empiricism.