Metaphysics Exercise 12

Phil. 100B, Winter 2011. Due Tues., Mar. 1.

Note this is to be done on-line via Question Cloud if possible. However, if this proves impossible for some reason, please hand this in as a hard copy or e-mail your answers to your TA.

1. Which of the following is correct, according to Spinoza?

a. There are two types of virtue: a lower type, which pertains to the mind in relation to the body, and a higher type, which pertains to the mind as such.
b. A body can move itself if an only if it is the body of an active, that is, virtuous mind.
c. The mind of a body contains adequate ideas to the extent that its body is virtuous.
d. An individual virtue is a finite mode of the divine attribute of Virtue.
e. None of the above.

2. About which of the following would Descartes and Spinoza disagree?

a. God could produce a mind which has no body of its own, but nevertheless has sensations of other bodies.
b. We are subject to passions because external causes act on our bodies.
c. What I call "my body" is precisely: the body such that, when it is affected in beneficial or harmful ways, I feel pleasure or pain, respectively.
d. We are unfree to the extent that we are subject to passions.
e. All of the above.
f. None of the above.

3. In Part V of the *Ethics*, Spinoza first says that God does not love anyone (Cor. Pr. 17) and then later says that God loves himself (Pr. 35) and that God loves mankind (Cor. Pr. 36). How can these statements be reconciled?

a. The two later statements come after Spinoza has redefined "pleasure," and therefore "love," in a way which makes them compatible with eternity.
b. The two later statements come after Spinoza has redefined "love" so vaguely that almost anything can be called "love."
c. Spinoza has carefully padded the end of the book with pious statements which he doesn't actually believe, in hopes that the dangerous atheistic contents in the middle of the book will not be noticed.
d. Spinoza, like so many philosophers, is fond of irresolvable paradoxes.

e. (a) and (b).

f. None of the above.