

Your name: _____

Your section (circle):

Mon. Tues. Wed. (am) Wed. (pm)

Metaphysics Exercise 12

Phil. 93, Winter 2006. Due Tues., Feb. 28

1. About which of the following would Descartes and Spinoza agree with each other, but disagree with Avicenna?
 - a. A body is a corporeal substance.
 - b. Every body is extended.
 - c. Bodies act on other bodies only in ways that can be understood based on the nature of extension.
 - d. The motions of some bodies causes changes (modes and affections) in souls or minds, especially in the human mind.
 - e. None of the above.
 - f. (a) and (d).

2. According to Spinoza, God knows about individual bodies because:
 - a. God's idea of a body causes that body to exist.
 - b. God knows everything.
 - c. The divine attribute of thought contains true ideas corresponding to every mode of every attribute. In particular, it contains a true idea corresponding to every body.
 - d. Human beings know about bodies, and the human mind is part of the divine attribute of thought.
 - e. All of the above.
 - f. (b) and (c).

3. About which of the following would Descartes and Spinoza disagree?
 - a. The human body can be conceived only as belonging to the human soul.
 - b. The human body can exist without the human soul, and vice versa.
 - c. A human soul knows about external bodies because of their actions on its body (especially, on its sense organs).
 - d. A human soul imagines something when certain fluid parts of its body move in the way they would if that thing were present, and push or leave

impressions on certain soft parts of its body.

e. (a) and (b).

f. (c) and (d).

4. Spinoza holds that the existence of a human soul is “basically” constituted by the idea of its body. It follows that:

a. The soul knows everything that happens in its body.

b. The soul perceives everything that happens in its body.

c. The soul has merely formal being; only the body has objective being.

d. Just as God produces all bodies, the soul produces its own body.

e. The *cogito* argument is wrong: souls don't think, and therefore don't exist. They are just figments of God's imagination.

f. (c) and (e).