



# ENLITE IAS

Enlightening minds. Lightening journeys

## MAINS TEST SERIES 2024

### WESTERN PHILOSOPHY I

#### TEST II

#### *Question Paper Specific Instructions*

1. There are **FIVE** Questions printed in **ENGLISH**.
2. All Questions are **Compulsory**.
3. The number of marks carried by a question/part is indicated against it.
4. Word limit in questions, wherever specified, should be adhered to.
5. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

| Q No.     | Marks Obtained | Q No. | Marks Obtained | Q No. | Marks Obtained | Q No. | Marks Obtained |
|-----------|----------------|-------|----------------|-------|----------------|-------|----------------|
| 1(a)      | 4              | 2(d)  | 7              | 5(a)  | —              |       |                |
| 1(b)      | 4              | 2(e)  | 6              | 5(b)  | 6½             |       |                |
| 1(c)      | —              | 3(a)  | 11             | 5(c)  | 8              |       |                |
| 1(d)      | 4              | 3(b)  | 8½             |       |                |       |                |
| 1(e)      | 4              | 3(c)  | 10             |       |                |       |                |
| 2(a)      | 6              | 4(a)  | 12             |       |                |       |                |
| 2(b)      | 4½             | 4(b)  | 9½             |       |                |       |                |
| 2(c)      | 6              | 4(c)  | 7              |       |                |       |                |
| Signature |                |       |                | TOTAL |                |       |                |

Name

GOPIKA B

Roll no

Subject

Date

09/07/2024

Module

WESTERN PHILOSOPHY-I

checked



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1(a) "This is a blue book"

Analyse whether Plato will treat the above proposition as valid knowledge

(10 Marks)

(Don't write anything in this area)

"This is a blue book" is a statement based on visual perception. Plato rejects the solipsism theory of perception is the only source of knowledge.

## Plato's rejection of Perception

- ① Perception does not help us understand what the object is in itself. It is a <sup>joint</sup> product of the perceiver & perceived object.
- ② Perception can give us erroneous knowledge  
eg: perception of snake in a rope.
- ③ Perception can give us contradicting thoughts.  
eg: what appears ~~to~~ sweet to a healthy man appears sour to a sick man.
- ④ If we assume perception is always right, then a mad man and dreamer can also



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assume they are always right.

⑤ It is absurd to accept perception as knowledge and on the same hand reject the knowledge called up from memory from the same perception.

Thus plato rejects perception as valid source of knowledge. He accepts innate ideas as the source of valid knowledge.

These ideas are eternal, transcendentant, and constitute the essence of various particulars. These are objects of knowledge and exist in the world of forms.

Thus, Plato rejects Solipsistic view ~~that~~ on perception and establishes theory of idea to explain metaphysics and knowledge.

live

bring

Plato's  
epistemological  
view

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rationalism

recollection

as well



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1(b) On what grounds does Locke differentiate between primary and secondary qualities in his empiricist philosophy? (10 Marks)

(Don't write anything in this area)

Locke is an empiricist philosopher. He accepts the reality of mind and external material things.

Locke accepts representative realism - where the mind can perceive only the copies of the objects.

Locke defines substance as "unknowable substratum of knowable qualities" which results in his dictum of "I know not what".

Grounds for differentiation of primary & secondary qualities

- ① Primary qualities - these are qualities that have their substratum in the substance itself.
  - ↳ they are objective and unchangeable
  - ↳ independent of the knower



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↳ they can be known through simple ideas.

↳ Extension, solidity, number etc are primary qualities

(ground in

substance)

can write all of them

(Don't write anything in this area)

② Secondary qualities - they are qualities that have their substratum in the mind of knower. subjective and changeable.

eg: colour, beauty, smell, taste etc.

↳ they are known through sense-object contact.

(caused by 2<sup>o</sup> qualities)

## Criticism of Berkeley

According to Berkeley, both primary qualities & Secondary qualities are subjective. Primary qualities also change with change in frame of reference

eg: man in boat → with respect to boat - stationary  
→ with respect to man on banks - in motion.

∴ Lockean definition of substance leads to rejection of matter by Berkeley.

(esse or

Percept)

sub-jective ideas

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extension is dependent on colour as well



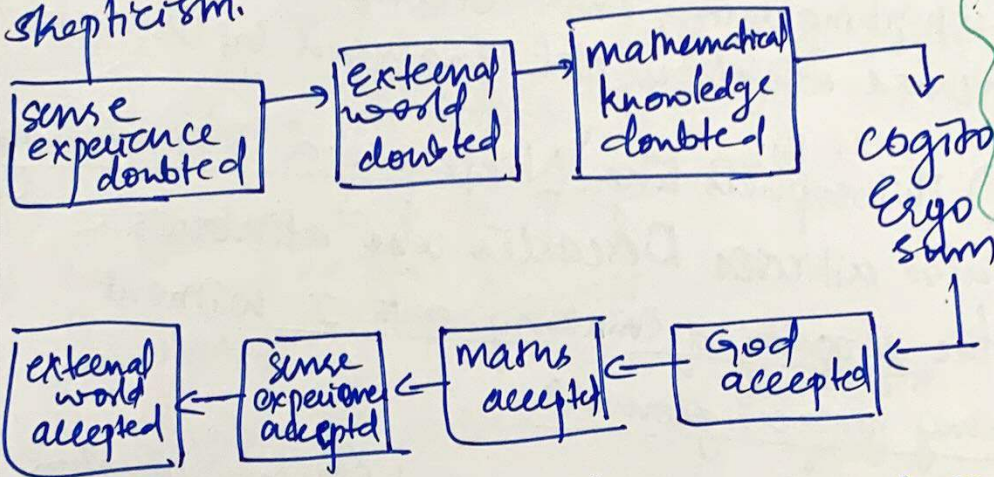
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1(d) How far will you logically support the claim that "cogito ergo sum" is the first and the indubitable knowledge? (10 Marks)

Descartes was a rationalist philosopher who wanted philosophy to be as strong as theorems in mathematics. [clear and distinct ideas]

In order to do so, he puts forward methodological skepticism.



This is not so relevant in this context still, etc.

'Cogito ergo sum' means 'I think therefore I am'. According to Descartes thinking is a conscious activity which requires a conscious being. self is accepted as the first knowledge.

From this first knowledge he goes on to accept  
→ mathematical knowledge  
→ God  
→ sense experiences  
→ external world.

This should have come earlier

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Why it is indubitable knowledge?



## Criticism for cogito ergo sum

① Philosophers like Pierre Gasrendy criticize that cogito is not ~~first~~ knowledge, as it arises from

- 1) All thinking things exist
- 2) I think
- 3) Therefore I exist.

∴ thinking things exist becomes the first premise which is not analysed by Descartes.

② Philosophers like 'Nietzsche and Kierkegaard' also criticize Descartes who attributes the property of thinking onto I without any proper grounds.

③ Kierkegaard says that 'I think therefore I am' is nothing but a tautology, which presumes the existence of I in the beginning itself.

Thus, Descartes cogito ergo sum does not appear to be the first indubitable knowledge based on above criticisms.

(4)

Can add few more critics - Kant, Kierkegaard, if possible



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1(e) What does Kant mean by saying that "existence is not a predicate"? (10 Marks)

In this statement, Kant is criticizing the ontological proof of God.

(Don't write anything in this area)

Ontological proof of God

It was put forward by philosophers like Descartes and St Anselm.

- 1) I have an idea of a perfect being.
- 2) Being can't be perfect until it exists.
- 3) Therefore, God exists.

Here 'existence' is treated as predicate.

COle ~~COle~~ argument

Kant's criticism

① Kant criticises that existence cannot be used as a predicate similar to statements like 'I am tall' 'I am short' etc.

② Kant classifies God as noumena. Therefore it cannot be known through human intellect.



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- ③ Using 'being' to prove 'existence' results in circular fallacy (as being itself means existence).
- ④ He ~~was~~ also critiques cosmological proof of God - which says that God is the uncaused cause - causality is applicable only in the phenomenal world not to noumena.
- ⑤ teleological proof - where God is accepted as creator is derived on the basis that it only proves that there is an architect God which can be many in number.

Thus, Kant critiques proofs of God and he said that God can ~~not~~ only be accepted on the basis of faith and not reason. It is accepted as a psychological booster.



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2(a) "There is nothing in intellect which was not previously in sense"

Analyse the arguments extended by John Locke in support of the above statement

(10 Marks)

(Don't write anything in this area)

Locke is an empiricist philosopher who believes that at birth mind is like a tabula rasa or an empty cabinet. Therefore knowledge is obtained through experience.

## Arguments for empiricism

- ① Locke rejects concept of innate ideas on the ground that, babies, illiterate men and idiots are not aware of such ideas.
- ② It is contradictory to say that one might be unaware of the innate ideas present in one's own mind as claimed by some rationalists.
- ③ No single concept of morality can be considered universal. for eg: stealing & murder accepted as virtues by spartans.
- ④ Concept of God cannot be used to explain innateness of ideas, as many societies which do not



accept God or even worship them.

⑤ Universality of ideas cannot be used to prove their innateness.

[Can mention key words in Locke's empiricism]

But Locke violates his own empiricist stands by;

↳ accepting self and causality - through intuitive knowledge

↳ accepting substance - 'I know not what' - without experiencing it.

↳ accepting God - as infinite substratum of finite things, world etc - ontological proof.

Therefore, even though ~~God~~ Locke rejects ~~concept~~ of innate ideas, he fails to be consistent in his empiricism.

Can write in notebook

6



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2(b) Is the idea of free will compatible with Leibniz's monadology? (10 Marks)

Leibniz puts forward monadology to explain the world and its plurality.

Monads are eternal, many, spiritual, unique, follows law of continuity, windowless and has perception & appetite.

Theory of pre-established harmony - Here ~~Leibniz~~ Leibniz says that the harmony observed between monads as cause-effect relations ~~was~~ was established by the Supreme monad (God) during creation itself. Other monads follow this plan that was introduced externally independently without any influence from other monads.

Idea of free will - is the ability of humans to act independently without any external influence.

[ example of orchestra  
a diagram on types ]

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gradations on reason

(Don't write anything in this area)



## Incompatibility of free will and monadology

- ① Monads are only following the instructions given to them at time of creation, hence cannot have true independent activity.
- ② The pre-established harmony is introduced externally which is contradictory to the nature of monads.
- ③ 'Knowledge of world' cannot be attained by monads as they are windowless, and hence cannot rise out of one's own mental states.

Hence theology and monadology are often treated as incompatible..





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2(c) "Every event has a cause"

How do Kant and Hume fundamentally differ in their epistemological approaches to the above statement? (10 Marks)

(Don't write anything in this area)

'Every event has a cause' — signifies causality. Kant & Hume vary in their approach to this statement.

Kant

① Causality is accepted as a category of understanding by Kant.

② It can be used to establish and know about phenomena.

③ Causality is accepted as synthetic a priori

synthetic — because effect is not contained in the cause and a priori because it is a category of understanding

④ Causality is not applicable to noumena — like God, soul etc.

Therefore cosmological proof (based on causality) of God is rejected by Kant.



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## Hume

- ① Causality is not outrightly rejected as a concept but 2 things about it are rejected
- (i) universality of causality &
  - (ii) logical necessity of causality.
- ② Universality of causality cannot be ~~expt~~ established through limited number of perceptions.
- ③ When two events are observed ~~simultaneously~~ contiguously or concomitantly multiple times, the mind gets trained to believe that they are necessarily connected. But it is only a psychological necessity and not a logical necessity.

Thus, Kant introduces ~~category~~ <sup>facto</sup> ~~category of understanding~~ causality as category of understanding in order to mitigate Hume's skepticism.

6



2(d) "Neither there is randomness in this world nor the freewill" Discuss this statement in the context of Spinoza's philosophy (10 Marks)

(Don't write anything in this area)

Spinoza introduces monistic philosophy through his substance which is defined that which is eternal and infinite and can be known only through itself.

## Absence of randomness and freewill

- ① 'everything is substance' - as it is infinite, eternal. There cannot be more than one substance as they will limit each other.
- ② 'pantheistic notion' - God and human beings are one & the same - ∴ no scope for free will
- ③ Substance is causa sui (self-caused) since it is eternal.
- ④ Cannot accept a personalistic God because it has attributes ~~like~~ which negates ~~the~~ Spinoza's dictum on substance - 'every determination is a negation'



⑤ Creation implicates will & intellect - not possible for substance

⑥ Creation of world implicates a temporal order where world does not exist - but substance itself is world

⑦ Cannot depend on anything for creation as substance has independent existence

⑦ Spinoza tries to bring free will through defining actions governed by moral reason as free actions. These actions come through intellectual love of God (Amor dei intellectualis). These actions will be free of passions, emotions, envy etc

But this is criticised by existentialist philosophers who believe in 'existence precedes essence'. Therefore Spinoza's ~~cannot~~ philosophy results in rigorous monism where randomness & free will cannot exist.

(Don't write anything in this area)



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2(e) Analyse the philosophical problems posed by Berkeley's dictum - esse est percipi (10 Marks)

In order to rectify the inconsistencies created by Locke's empiricism, Berkeley puts forward - esse est percipi - to be is to be perceived.

Esse est percipi - 1) For a thing to exist it must be perceived  
2) something exists  
3) Therefore it is perceived.

Rejection of matter by Berkeley. ~~as~~  
It cannot be established through perception, inference or causality. There is no impression which can be related to the existence of matter.

~~But~~ Accepts finite and infinite spirits and ideas - these are accepted in order to establish the permanence ~~and~~ externality of things.

↳ own self accepted through esse est percipi  
↳ other selves accepted through analogy  
↳ God accepted to explain nature & order of things.

(Don't write anything in this area)



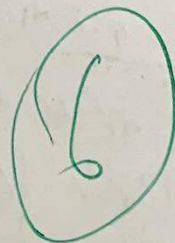
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## Problems created by Berkeley

- ① Rejection of matter leads to the conversion of things into mere ideas.
- ② When he says that he cannot find a single impression to establish matter, the same can be applicable to finite & infinite spirits which are arbitrarily accepted by him.
- ③ ~~Subjective~~ Idealism introduced by Berkeley eventually leads to skepticism of Hume.

Finally, Hume to be a consistent empiricist denies self, matter, God.



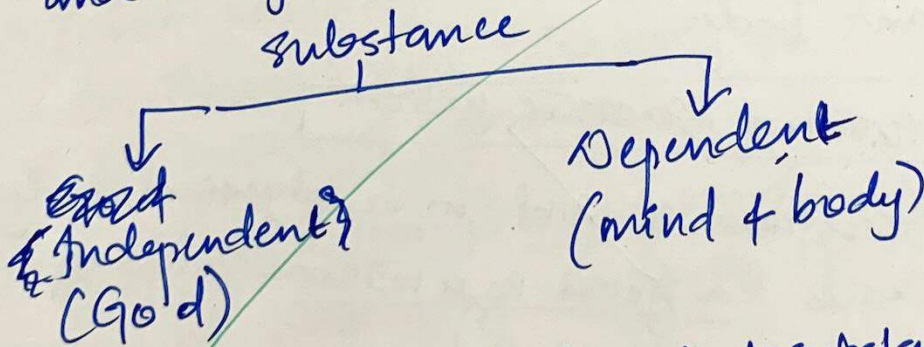


3(a) In what sense Spinoza's concept of substance be treated as an improvisation upon the Descartes notion of substance? (20 Marks)

Both Spinoza and Descartes are rationalists but Spinoza is a strict monist while Descartes puts forward an uncompromising dualism.

## Descartes notion of substance

- ① Descartes is a naive realist, accepts the existence of mind and material things.
- ② He accepts the existence of substance and categorises it into 2.



- ③ Mind and body are dependent substances that are causally related. They depend on God for existence
- ④ God exists independently.

(Don't write anything in this area)

can begin with definition of

substance



⑤ Mind has consciousness as its essential attribute.

⑥ Body has extension as its essential attribute.

⑦ Pineal gland is accepted as seat of soul  
Body communicates with mind through sensation & mind with body through volition.

⑧ Horse and horse rider analogy where horse is spurred by the rider is given to explain mind body relation.

⑨ Animal spirit is also used to link mind and body.

## Criticism of Descartes notion.

① Acceptance of soul in a physical body creates 'a ghost in a machine' type of problem - Gilbert Ryle.

② How can material pineal gland be seat of soul which is pure consciousness?

③ Horse and horse rider are 2 entities with



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both extension and consciousness hence cannot be compared to mind and body.

(Don't write anything in this area)

## Spinoza's substance

Spinoza defines substance as something that is eternal, infinite and can be known only through itself.

Everything is substance' and substance is self-caused (causa sui)

He accepts attributes in substance which are infinite and exists parallelly without limiting each other  
for Thought and extension are 2 attributes of substances

Every determination is a negation - substance cannot be known by comparing it with anything else.

He accepts modes as affection of substance in order to explain changeable and perishable things in the world.



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eg: intellect & will are modes of thought  
motion & rest are modes of extension.

Spinoza does not accept a personalistic  
God like Descartes - as his substance  
Itself is God - i.e. 'God is All' and All  
is God'

## Criticisms

- ① Attributes are contradictory to definition of substance and not organically linked with substance.
- ② Opposing attributes like thought and extension are attributed to the same substance.

Even though Spinoza's concept of attributes face some criticisms, he puts forward a more philosophically consistent view on substance thus solving some of the problems created by Descartes.

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critic of personalistic  
God

(Don't write anything in this area)



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3(b) What are the logical grounds for treating space and time as a priori percepts?

(15 Marks)

(Don't write anything in this area)

Kant accepts space and time as a priori percepts, in order to establish knowledge proper.

Grounds for treating space & time as a priori percepts

① They are accepted as a priori percepts in order to accept synthetic a priori statements (knowledge proper)

② Kant ~~states~~ accepts space and time as a priori because they need to be accepted without experience.

If they are accepted through sense experience, they can be disproved.

③ They are accepted as 'percepts' because and not concepts because concepts are formed from many particulars. But 'space is one particular' constituted by many things.

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Arithmetic, Geometry  
Space, Time



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④ Also Kant criticises existing notions of space and time.

Newton - accepts space and time as objective realities, known through experience.

If they are objective realities we can disprove them easily.

Leibniz - accepts space and time as subjective realities used to explain <sup>co-</sup>existence of things and passage of events.

Kant says that they are not subjective realities as ~~they can be~~ space and time can be imagined without objects but the reverse is not possible.

Criticism of Kant's notion of Space and time

① Einstein in his theory of relativity accepts space and time as relative to each other.

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② Kant's notion of space and time is based on Euclidean geometry which does not align with modern scientific theories.

③ space and time also cannot be imagined without objects.

④ The postulation of a priori, percepts etc are all postulations of Kant itself which can be accepted only within his philosophy.

⑤ As Ayer criticises that Kant uses psychological criteria and not logical criteria to accept space and time as a priori percepts.

Even though, Kant's philosophy faces criticisms, he saved philosophy from falling into dogmatism and skepticism by establishing knowledge proper.

(Don't write anything in this area)

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3(c) Make a comparative study of Aristotelean "descriptive metaphysics" and modern science. (15 Marks)

Aristotle puts forward the 'theory of potentiality and actuality' in order to explain matter and its changes.

| Aristotle                                                                                                                    | Modern Science                                                                                 |
|------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|
| <p>① He accepts <u>matter</u> - but it is not uniformly defined by him.</p> <p>Matter is described in a relative manner.</p> | <p>① Matter is one basic principle governing science &amp; follows laws of physics.</p>        |
| <p>② He accepts 4 types of causes - <u>material, efficient, formal, final</u>.</p>                                           | <p>② only <del>one</del> <sup>a</sup> <u>cause-effect</u> relation is clearly established.</p> |
| <p>③ Cause and effect can exist simultaneously.</p>                                                                          | <p>③ Cause always temporally precedes the effect.</p>                                          |

Brief about  
Aristotle's philosophy



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| Aristotle                                                                                                                                                                                                                                                                                                                                                                                                                            | Modern science                                                                                                                                                                                                                                                                                                                                                                                        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>④ He accepts 'Actus purus' (pure form) as the prime mover to create all effects.</p> <p>⑤ He describes evolution as <u>teleological</u>.</p> <p>⑥ Aristotle also attempts to create classification of different species based on <u>rationality</u>.</p> <p>Actus purus (pure form)<br/>higher beings<br/>man<br/>animals<br/>plant<br/>(pure matter)</p> <p>⑦ <del>Species</del> Species and genera are fixed for Aristotle.</p> | <p>④ There is no prime mover in modern science.</p> <p>⑤ Evolution is accepted as <u>mechanical</u>.</p> <p>⑥ Classification of species is <u>not based</u> on any <u>arbitrary</u> criteria like rationality.</p> <p>Classification was done after conducting <u>rigorous study</u> of evolution, climate, etc.</p> <p>⑦ Species and genera change with time<br/>eg: Dinosaurs do not exist now.</p> |

(Don't write anything in this area)

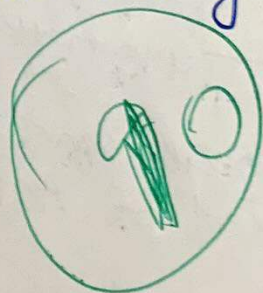


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| Aristotle                                                                                                                                                                        | Modern Science                                                                                                                                                                      |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>⑧ Aristotle discusses about <u>intraspecies evolution</u></p> <p>eg: human from an embryo or a chick from an egg.</p> <p>⑨ Aristotle's theory cannot be verified properly</p> | <p>⑧ Talks about <u>interspecies evolution</u></p> <p>eg: from ape to man</p> <p>⑨ Modern theories come under <u>logical positivists category</u> <u>theory of verification</u></p> |

Even though Aristotle tries to explain metaphysics through matter and form. ~~He is~~ His theories differ from modern science many ways.



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4(a) Analyse why Plato relies upon different metaphors and analogies in his theory of ideas (20 Marks)

(Don't write anything in this area)

Plato puts forward his theory of ideas in order to counter sophistic view that perception is <sup>not</sup> only true knowledge.

Ideas - universal, eternal, abstract, essence of various particulars, objective, independent existence objects of knowledge

Particulars - non-eternal, changings, objects of opinion, perishable

He introduces the analogy of cave and prisoners to explain his theory of ideas.

Analogy - ~~A~~ ~~some~~ some prisoners have been kept in the cave for many years. These prisoners believe that the shadows they perceive outside the cave are the only realities. One day, one prisoner escapes and in the light of sun sees everything and realises shadows are



not the realities. He tries to convince the other prisoners of the reality but is unable to do so.

## Metaphors from the Analogy and their meaning

① Cave and shadows - represent the empirical world which is accepted as reality by the prisoners.

② Freed prisoner - represents the philosopher who has gained true knowledge.

The philosopher realizes ideas are real and particulars are perishable just like prisoner who realizes shadows are not the reality.

③ Sun - represents the 'idea of good' which is the highest or most supreme idea.

Realisation of idea of good helps us differentiate between universals and particulars.



- ④ Difficulty of freed prisoner - is an honest admission of the difficulty to establish a relation between ideas and particulars which are mutually exclusive.

(Don't write anything in this area)

## Relation between ideas and particulars

- ① Participation theory - particulars participate in the ideas of universals (similar to samavaya sambandh of Nyaya)  
eg: white objects participating in whiteness
- ② Expression theory - particulars imperfect expression of universals
- ③ Copy theory - particulars are copies of ideas.

## Aristotle's criticism

- ① Aristotle criticises independent existence of ideas as pure form as it is possible only in thought.
- ② If ideas are eternal and unchangeable how can we explain change in this world.



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③ particulars cannot be copies of universals as they are mutually exclusive in nature.

④ If particulars participate in universals then ideas becomes divisible - which is not possible.

Thus, Plato uses several metaphors and analogies to explain his theory of ideas which are criticised by Aristotle who introduces 'potentiality and actuality' to explain change in the world.

12

(Don't write anything in this area)



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4(b) "The seeds of scepticism in Hume's philosophy are contained in Locke's empiricism" Discuss

(15 Marks)

(Don't write anything in this area)

Locke is an empiricist philosopher who accepts representative realism. According to Locke, "there is nothing in the intellect that was not previously in the senses".

Locke accepts substance, soul, God, causality which creates inconsistencies with his empiricist thoughts.

Substance - defined as 'unknowable substratum of knowable qualities'  
→ results in dictum of 'I know not what'

Here Locke indirectly concedes that one can ~~know~~ establish the existence of something ~~not~~ without actually experiencing it.

Self and causality - accepted by Locke through intuitive knowledge - an immediate perception of right or wrong, without doubt.



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This violates his own empiricism where he rejects innate ideas

God - accepted by Locke as infinite substratum of all finite things and its existence through demonstrative knowledge.

This proof is essentially ontological.

Locke also accepts existence of subtle things like atoms, other planets which cannot be perceived.

Locke's inconsistencies lead to Berkeley's philosophy of 'esse est percipi' (To be is to be perceived).

where Berkeley rejects matter (substance) but accepts spirits and ideas to establish permanence and externality of things.



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## Hume's skepticism

Rejection of substance - which cannot be perceived or experienced through any impressions.

Rejection of self - 'show me one impression which can be related to self'.  
It appears contiguous similar to  
rapidity of flame  
Self → bundle of ideas

Rejection of causality - It is not universal or a logical necessity. It is only a psychological ~~necess~~ necessity

Rejection of knowledge proper - There does not exist any knowledge which is universal, certain and factual at the same time.

Thus, inconsistency of Hume's empiricism leads to Hume to reject even self to establish consistency.

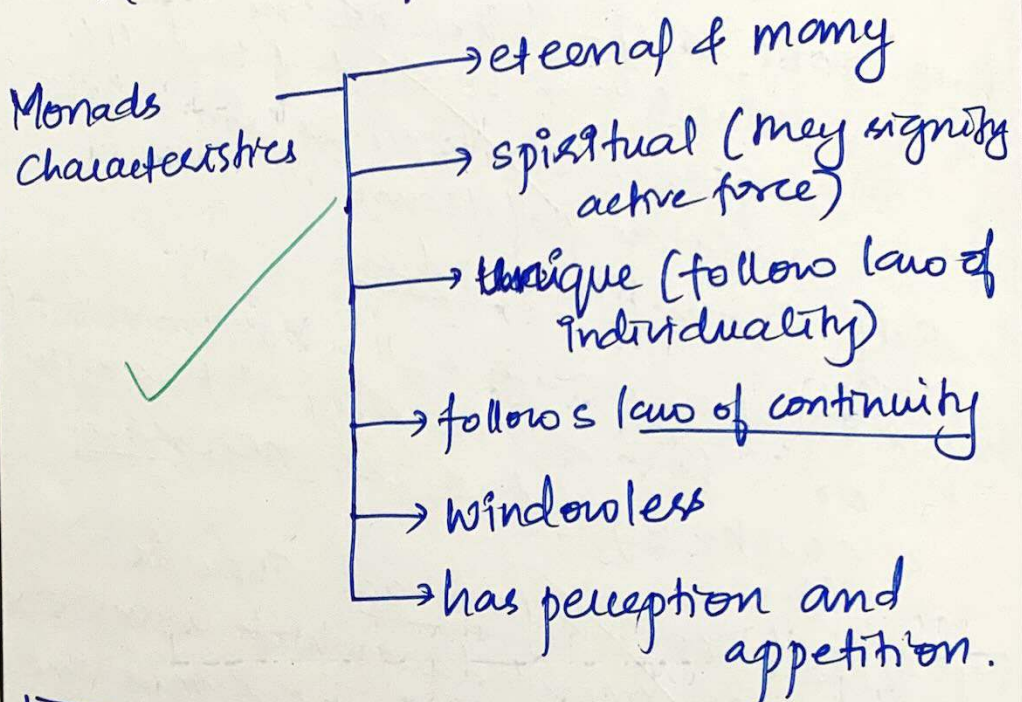
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next

(Don't write anything in this area)



4(c) Discuss the significance of the theory of pre-established harmony in Leibniz's philosophy (15 Marks)

Leibniz puts forward monadology in order to explain this world. Everything in this world is made of monads.



Leibniz's theory of pre-established harmony

Leibniz says that monads are independent from each other and do not have any external influence.

Therefore, changes seen in the monads are not a cause-effect relation but



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a pre-established harmony.

The God (highest monad) has established harmony among the monads during creation itself.

(Don't write anything in this area)

Therefore, the monads follow this plan that has been internalised in them.

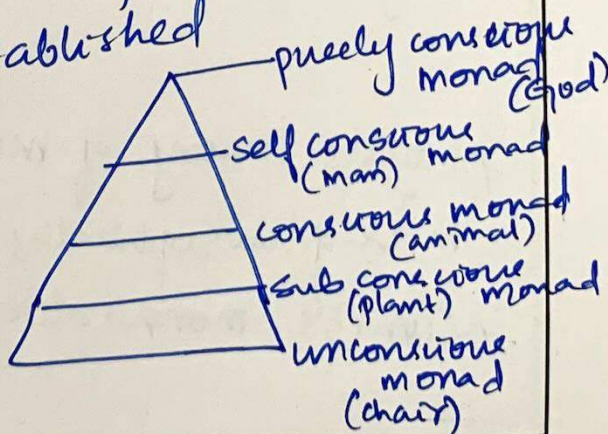
Analogy of orchestra is given by Leibniz, where audience might feel a concomitant change or cause effect relation between different players but there was established harmony during practice itself.

Free will, events in the world, mind-body problem,

## Significance

① Tries to explain the changes coming in the world through monads itself.

② A deistic god is accepted as supreme and hierarchy established





## Criticism

- ① Pre-established harmony where plan is introduced externally is contradictory to the nature of monads.
- ② Concept of free will is questioned, ~~as~~ monads just follow instructions of God
- ③ 'Knowledge of the world' becomes impossible as monads are independent and hence cannot go beyond one's own mental state.
- ④ Verification of monadology is also not possible as it requires a monad to go beyond its own mental state.

Spinoza's theory of monistic substance is more philosophically consistent than Leibniz's monadology.

(Don't write anything in this area)



5(b) "John is carving a dining table out of wood"

Explain Aristotle's causal theory on the basis of the above event

(15 Marks)

(Don't write anything in this area)

Aristotle establishes his causal theory to explain the changes occurring in the world - which could not be done by Plato.

Substantive material form

According to Aristotle's causal theory there are 4 types of causes.

① Material cause - It is the material out of which effect is created.  
In this case wood is the material cause used by John

② Efficient cause - the act which results in the cause  
John's act of carving the wood is the efficient cause.

③ Formal cause - it is the form ~~of the~~ <sup>which</sup> causes the effect.  
the form of dining table existing in



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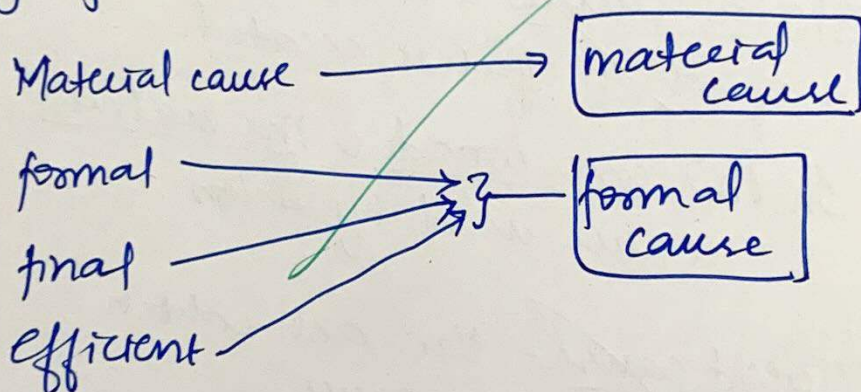
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John's mind is the formal cause.

④ Final cause — It is the reason for the effect to be created (teleological)

eg: dining table created for use in the dining room.

Here these 4 causes can be ~~the~~ essentially grouped as 2



By his theory of potentia and actuality wood is the matter which has potential to actualise into a table — which is form with respect to wood.

Therefore matter and form is also defined



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relatively by Aristotle.

Criticisms

① Matter is not defined properly by Aristotle, where sometimes he defines it relatively with form or sometimes as an unknowable substratum.

② Potentiality and actuality essentially becomes similar to Plato's evolution. Aristotle considers Actual Prime as prime mover, whereas as Plato considers idea of good as the supreme.

6½

Can add more context

(Don't write anything in this area)



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5(c) How far does Berkeley succeed in establishing the externality and permanence of things in the world? (15 Marks)

Berkeley introduces 'esse est percipi' in order to rectify inconsistencies of Lockean empiricism.

He rejects matter, but accepts ideas, finite and infinite spirits.

## Externality of things

When he rejects matter, it turns things into ideas.

But Berkeley says that ideas of objects can be known does not mean that they have their locus in the ego.

He himself says that he is not for turning things into ideas but rather ideas into things.

Since, individual perceivers cannot create objects at will - they are external to him.

(Don't write anything in this area)

Give more on the context of the question



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God's mind is the locus of the ~~act~~ real archetypes of the objects.

Therefore soul is only the knower and not creator.

(Don't write anything in this area)

## Permanence of things

① Even if things are not perceived by a soul at one point there exists the possibility of perception at any point.

② If one finite soul does not perceive, then there are other finite souls which can establish them through perception.

③ God (infinite spirit) is the creator. ~~of~~  
Therefore God's perception can establish things permanently.

④ God can only create the nature ~~is~~ rivers, oceans and establish the natural order of things.



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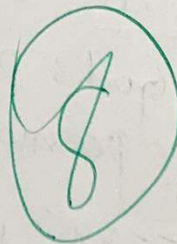
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## Criticism of Berkeley

① The argument to reject matter can be extended to reject finite souls and infinite ~~souls~~ spirit.

② Berkeley violates the est percepti by accepting soul and God without perceiving them.

Thus Berkeley idealism leads to Hume's skepticism where he rejects matter, self, causality and God in order to be a consistent empiricist



(Don't write anything in this area)