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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)		2(d)		5(a)			
1(b)		2(e)		5(b)			
1(c)		3(a)		5(c)			
1(d)		3(b)					
1(e)		3(c)					
2(a)		4(a)					
2(b)		4(b)					
2(c)		4(c)					
Signature				TOTAL			

Name	NINIYA THOMAS
Subject	WESTERN PHILO - I
Module	

Roll no	
Date	13/07/2024

checked



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FEEDBACK

Do not
write
anything
on the
margin

Good attempt



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1(a) "This is a blue book"

Analyse whether Plato will treat the above proposition as valid knowledge

(10 Marks)

The Plato's philosophy considers 'ideas' as substance which have real & independent existence in the World of ideas. The given sentence refers to 'particulars' which belongs to 'World of opinion'

(Don't write anything in this area)

Validity of the statement-

① This is a 'blue book' refers to a particular that is obtained through sense experience.

② According to Plato, only universals i.e. essence have real & independent existence. They are obtained through reason.

Anything obtained through sense experience cannot be treated as valid knowledge as:

(1) It can go wrong eg snake or a rope

(2) perceptions of mad men are not knowledge.

(3) Perception is a conjunction

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(Don't write anything in this area)

Of what is perceived & perceive
Hence those obtained through
reason is considered as a valid
knowledge

→ He contrasts the knowledge &
opinion through theory of divided line

In the given eg.

Ideas	Ideas of good
Maths	Illusion
Things	thinking
Image	belief
(blue book)	Imaging

Fig: Theory of divided line

→ Hence we can say that "This is a book" is not a valid knowledge as they belong to the World of opinion. Rather they are the Copies of blueness (copy theory) & imperfect expression of ideas (expression theory)

5



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

Locke is an empiricist philosopher who upholds the dictum "there is nothing in my intellect that is not previously in my sense".

(Don't write anything in this area)

Grounds of differentiation between primary (1°) & secondary qualities

→ Being a realist, he accepts the reality of both external world. Through ~~one~~ experience one receives ideas of world which are later inferred. → "Representative Realist"

→ Primary qualities are accepted as objective and unchangeable which has its existence on the matter. eg motion, rest, figure etc.

→ secondary qualities are accepted as that having existence in the knowee. Hence it is subjective.



And changeable
eg taste, colour

→ Through primary qualities one receives the ideas of external world. From this these are copies of external world & its existence is inferred from these copies. This is "I know not what"

→ Through secondary qualities
Criticism

① Berkeley — There is no distinction between 1° & 2° qualities as every quality is 2° ^{percept}
eg Red is dependent on frame of reference

② Matter cannot be accepted now
- 'I know not what' as ^{one} it does not obtain the perception of matter as substratum of 1° qualities

Hence Lockean philosophy finally culminated in 'immaterialism' of Berkeley

(Don't write anything in this area)



1(c) Why the dictum "understanding maketh nature" is treated as a "Copernican revolution" in the context of Kantian philosophy? (10 Marks)

(Don't write anything in this area)

Kant philosophy is an attempt to reconcile rationalism & empiricism as 'percepts without concepts are blind & concepts without percepts are lame'. He accepts percepts to get sensory knowledge & reason to regulate knowledge — Copernican revolution.

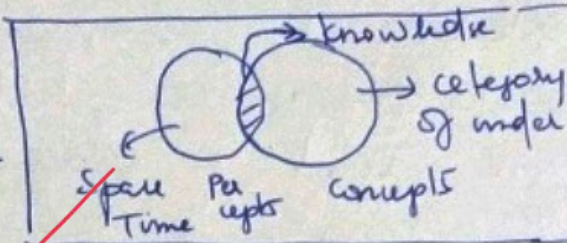
Understanding maketh nature — Copernican revolution

- Rationalists who accepted reason & empiricists who accepted experience failed in bringing valid knowledge
- According to Kant, knowledge proper is contained in synthetic a priori knowledge. (maths & physics)
- It is obtained through percepts (sensory — space & time) & concepts (category of understanding)
- knowledge begins from senses & understanding of knowledge senses



takes place through reason.

→ senses are the passive capacity of mind & understanding is the receptive capacity of mind.



(Don't write anything in this area)

→ It is a Copernican revolution as Reason is accepted to regulate knowledge than obtain knowledge.

→ These understandings leads to 12 categories of understanding which obtain limits the knowledge to phenomena.

→ ~~Any~~ Trying to understand noumena (beyond phenomena) → transcendental illusions.

Hence 'understanding makes nature' is considered as Copernican revolution.

Likewise discussing



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

Descartes, a rationalist philosopher, advocates 'Cogito ergo sum' & I think therefore I'm as the first undoubtable knowledge to proceed to establish other entities like God, world etc.

Cogito ergo sum — 1st & undoubtable knowledge

→ Descartes tries to establish his philosophy on the basis of Geometry to obtain clear & distinct ideas.

→ He begins by doubting every knowledge through methodological skepticism like world, maths, science.

→ He finally admits that thinking process involves a conscious entity therefore self cannot be doubted. Hence "I think therefore I'm". This is an intuitive knowledge.

→ From this he establishes God through causal proof & ontological argument.

Q: Cogito ergo sum



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→ The God prevents the act of evil demon & thus establishes Mathematics.

→ External World — we have the idea of external world like colour, shape which are either because they exist or because of the deceiving of God. But God's veracity does not carry deception.

Criticism

① Descartes — 'I think therefore I'm' is not the primary knowledge but 'All thinking things exist'.

② Pragmatists like Peirce criticise 'quest for certainty' as every knowledge presupposes another. Here → 'Certain knowledge exist'.

③ Used is established through fact whose existence is in question.

④ Carnap says that 'I'm' is conjunct of predicate. ⑤ Kant — consciousness is for phenomena only.

Hence Descartes philosophy started unwanted philosophical problems in future.

Not relevant

(Don't write anything in this area)

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

The given statement is a critique to Descartes' ontological proof for God.

(Don't write anything in this area)

"Existence is not a predicate"

Descartes establishes God through

① Ontological proof of Anselm —
Just like 3 sides of triangle points to triangle, so does existence points to 'most perfect being' i.e. God.

② Causal proof — the cause for finite 'most perfect being' cannot be finite entities. Which points to a infinite entity i.e. God.

Kant's criticism

① Attempting to prove God's existence from the idea of God leads to 'circular fallacy'

Most perfect being exists
God is the most perfect being



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Hence he exists.

→ Kant says that merely from this idea existence cannot be proved as what that has proved is proved in the initial premise itself

→ Kant defends this by bringing the idea of 'most perfect Island'. Just because you have the idea of something it is not necessary that it exists.

Hence Kant says that existence is not a predicate.

con

be better

W2

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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)

John Locke, an empiricist considers knowledge that which is obtained from sense experience. Mind is a tabula rasa i.e. devoid of knowledge prior to experience. thereby negating reason. The given statement is a critique to 'Innate Ideas of Descartes'

Rejs Arguments for given statement
(Rejection of innate ideas)

- ① New born children, illiterate lack knowledge about the world without experience.
- ② It is contradictory to say some are received through reason while others are not.
- ③ Considering universality of values as a criterion is wrong as not all values are universal
eg. stealing allowed in Spartanism



④ Not all universal ideas are innate.

eg sun is a universal idea but it is obtained through sense experience.

⑤ Explanation of religious experiences is possible only through experience.
eg Mystical experiences.

Locke's philosophy

He accepts sense experience to obtain knowledge. Through sensation & reflection one obtains the ideas of world. Ideas of copy of world through which external world is inferred. (Representative realism).

He accepts → Matter as substance
→ God
→ self

Locke's philosophy, however, resulted in scepticism of Hume.

(Don't write anything in this area)

more criticism



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

Leibniz ^{and rephrased} introduces monadology to rectify the problem of determinism in Spinoza's philosophy.

(Don't write anything in this area)

Idea of free will

Monad property

→ Leibniz accepts monads as substance possessing independent activity, action & force. They are windowless & thereby possess freedom of activity.

→ According to Pre established Harmony (PEH) God created the best possible world where monads are independent of the activity of other monads. like musicians in Jazz.
On this count we can say that free will is present.

However

→ According to PEH theory, God created this world in such a way that whenever a

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monad produces change, a
corresponding change is produced
in the other monad

→ Since human beings are
combination of these monads,
every action performed is
predetermined by god at
the time of creation.

→ Though Leibnitz tried to
contain free will in his philosophy
he failed to do so.

Hence we ~~can~~ say that Monadology
& theology are not compatible
to accommodate freedom of will.

Can be better
planned

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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)

The given statement is a 'cause-effect-relation'. Hume & Kant differ in explaining the given causality principle.

Hume's epistemological approach

Hume, being an empiricist, accepts sense experience as for obtaining valid knowledge.

→ Though he accepts law of causality as an association means to associate ideas & impressions, he negates the following (1) There is a logical relation between cause & effect (2) there is power in cause to produce effect.

→ Causality is just a sequence of invariable antecedent followed by invariable consequent. There is no guarantee that future will be the same. Just because he see fire with smoke for 1000 times it need not be the same in future.

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It is a function of contingency, succession & constant conjunction.

Kant's view on causality

→ Kant accepts causality as knowledge proper which is factual, certain & distinct.

→ It is a synthetic a priori judgement because

(i) synthetic → cause effect is not in cause

(ii) a priori → experience does not validate this statement. unlike Hume.

→ It belongs to category of understanding to know the phenomena.

Transcend. Argument Kant criticises Hume as rejection of causality makes life difficult. He also agrees with Hume that neither causal reason nor experience can prove causality. Thus Kant constructs transcendental exception.

(Don't write anything in this area)

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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's philosophy (Rationalist) accepts substance as independent reality. The given statement is a critique to Spinoza's freewill argument.

Given statement in the context of Spinoza's freewill

- Free will is the ability of a person to act according to his will.
- Since Spinoza's philosophy is Pantheism one might (All is God, God is all) one might feel that there is no free will.
- According to Spinoza, freewill is nothing but 'acting according to one's true nature'. At the time of birth one is provided with 'Conatus' i.e. true rational nature. However with bodily association

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& finite will one ~~falls~~ forget
true nature & becomes slaves of
passion.

→ It is only through ~~constant~~
contemplation that one realises the
true nature of god. — "Intellectual love"

→ However freewill is not possible
because

① Theology & free will cannot
go hand in hand as God
controls everything

② Existentialists like Sartre
claim that existence precedes
essence.

Here everything is determined by
God and hence ~~Sartre's~~ philosophy
lacks freewill.

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

(10 Marks)

(Don't write anything in this area)

Berkeley is an empiricist philosopher who accepts knowledge through experience. He upholds the dictum 'esse est percipi' i.e. to be is to be perceived.

Things that are perceived

→ It ^{does} ^{exist} is not perceived

→ It is not perceived

Things that are perceived exist

→ Thing is perceived

→ Hence exists

Philosophical problems of dictum

In order to establish permanence of things he accepts (1) self through intuition (2) other self through analogy (3) God through intuition.

He also denies matter as substantum of primary qualities as its ideas are not detached.

permanence
externality

Philosophical problems

① Moss — the 'is' i.e. to be is to be perceived is tautology & partial identity & hence the statement is false.



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(Don't write anything in this area)

② Self is accepted as the substratum of thinking, perceiving etc. which is based merely on passive ideas.

③ God is accepted to explain permanence of things merely on the basis of intuition thus deviating from philosophy

④ Early philosophers like ~~Plato~~ Kant accept says that any attempt to know transcendental self leads to false transcendental illusions.

⑤ Hume says that ideas of self & God are impressions of self & God are not received through sense experience.

As a result empiricism finally culminated in scepticism of Hume.

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

(Don't write anything in this area)

In order to rectify the errors caused by Descartes substance Spinoza introduces monistic substance to explain his philosophy.

Spinoza's substance as an improvisation upon Descartes substance

Descartes notion of substance-

→ Descartes is a rationalist who accepts God, mind & body as substance where God is Independent & infinite & mind & body are dependent on God for existence.

→ Mind is active, conscious & unextended whereas body is inactive & extended. They interact through Interactionism i.e. Mind through volitions & body through sensation just like horse rider spurs horse to move.

→ Mind soul has its seat in the pineal gland of the body.

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Issues in Descartes substance:-

- ① A dependent substance in itself is a contradiction.
- ② Mind & body cannot be related as they are categorically different (similar to samkhya's duction)
- ③ Placing soul in body is like 'Ghost in the machine' ← Gilbert Ryle.
- ④ Animal spirits are introduced to explain relation between mind & body but it is ruled from matter which is a contradiction.
- ⑤ He accepts God as personalistic God which has limitations.

(Don't write anything in this area)

Spinoza's concept of substance as Imposition:-

- ① Spinoza accepts substance as that which is in itself & can be known independently.



② He accepts independent, eternal
attributeless substance.

→ Unlike Spinoza, he accepts
impersonalistic God as ascribing
those attributes can act as
limitation — "Every determination
is a negation"

If S is P then S will not
be not P — this acts as a limit
ation.

→ He also denies God as creator
because :

① Creation implies will which
is a limitation.

② Creation requires a material
entity that co exist with God

③ We have to accept a temporal
order where there is existed
nothing. This questions eternality
of God.

Failure of Spinoza's philosophy

① He through realistic view he

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ascribes attributes to God which is a contradiction.

② He accepts thought & extension as the known attributes with infinite extension existing parallelly → Parallelism. But thought oversteps to know extension which is a contradiction.

③ If human intellect can know thought & extension then why not other attributes?

④ It fails to account for phenomena of the world — hence dark night in which all cows are black.

⑤ Spinoza's God is "lions in den" as everything is God centered.

Hence Spinoza's failure to account for Descartes' substance finally led to monadology of Leibniz.

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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 a priori percepts
space and time as a priori percepts
in order to account for knowledge
of Maths & physics & thereby pheno-
mena.

Logical grounds for treating space & time
as a priori percepts

Why a priori & not a posteriori?

① If space & time are accepted
as objective knowledge they
will be subjected to experience &
thereby lack universality.
~~Since~~ Newton considered space
& time as objective

② According to Leibniz space & time
are subjective & resides in knowledge

Kant, they cannot be subjective
as objects without space & time cannot
be imagined.

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- ③ Hence Kant considered space & time as a priori. A child is aware of nearness & farness without need for experience. Such experiences are ensured by a priori space & time.

(Don't write anything in this area)

Why percepts?

- ① Space & time are not concept as concept is the essence of several particulars.
- ② But space & time are only one and hence the percept which holds the many particulars.

Mathematics & physics which speaks about the continuum is facilitated by the a priori per apperception of space & time. They are the 'goggles' to view phenomena.

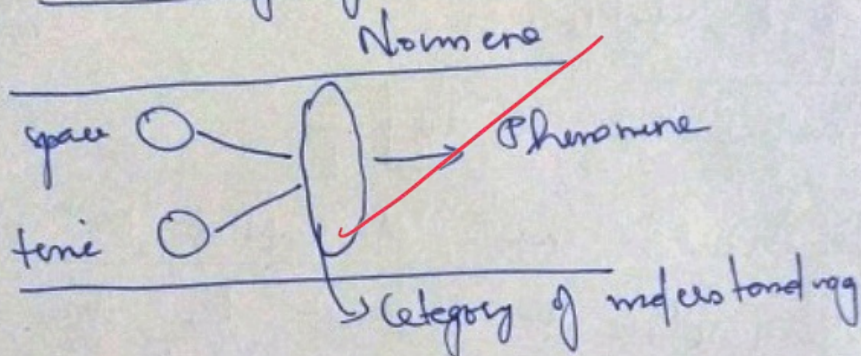
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→ space & time by accommodating
Mathematics & physics provide
the knowledge of Phenomena.

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Criticism

- ① Einstein considers space & time as continuum. Objective as space & time without objects is not possible.
- ② In transcendental aesthetic, Kant keeps space & time as "empirically real & transcendently ideal". This is criticised by Stewart & Arnold.
- ③ Kant accepts space & time based on Euclidean geometry but modern scientists accept them as continuum.

Kant's philosophy saved philosophy from degradation.



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

The term 'descriptive metaphysics' is coined by Skinner referring to the "theory of causation" of Aristotle.

(Don't write anything in this area)

Comparative study of

I. Aristotelean "descriptive metaphysics"

In order to account for the 'problem of change' created by Plato's theory of forms, Aristotle introduces theory of causation.

He enumerates 4 causes:

① Material cause — entity from which effect is produced
eg clay

② Efficient cause — driver of the cause
eg potter

③ Formal cause — mental form of effect
eg idea of pot

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④ final cause — final effect produced
eg pot.

Material cause evolves teleologically to form the effect. From this he says that matter gets actualised to form (ie. Actual Process is final) which is the uncaused mover.
→ Matter & form can be relative.

(Don't write anything in this area)

Comparison

Aristotle	Modern science
① Teleological event	① Mechanism
② Role for God — Actual Process	② No transcendental entity
③ Cause & effect exist together	③ Cause & effect turns to effect
④ 4 types of cause	④ Only one cause
⑤ Cause & effect are relative	⑤ Not relative

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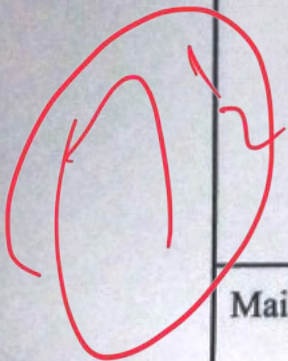
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Hence theory of causation differs
for both Aristotle & Modern
science.

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However the idea of evolution
theory in modern science
can be said to be inspired
from Aristotelian theory of causation.

move pointers
read notes



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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's philosophy advocates 'ideas' as that which have real & independent existence in the world of ideas (Theory of forms). He accepts analogies & metaphors to justify the complexity in his philosophy.

Why Plato relies on metaphors & analogies

Plato accepts 'analogy of cave', Copy theory, participation theory & expression theory to justify the complexities in following:

[1) Theory of ideas] — ideas are real & independent in world of ideas. They have the essence of particulars in this world. eg consciousness of cons.

[2) Theory of recollection/remembrance] — Ideas are objects of knowledge and they are obtained through reason.
→ knowledge is the recollection of ideas that were present with

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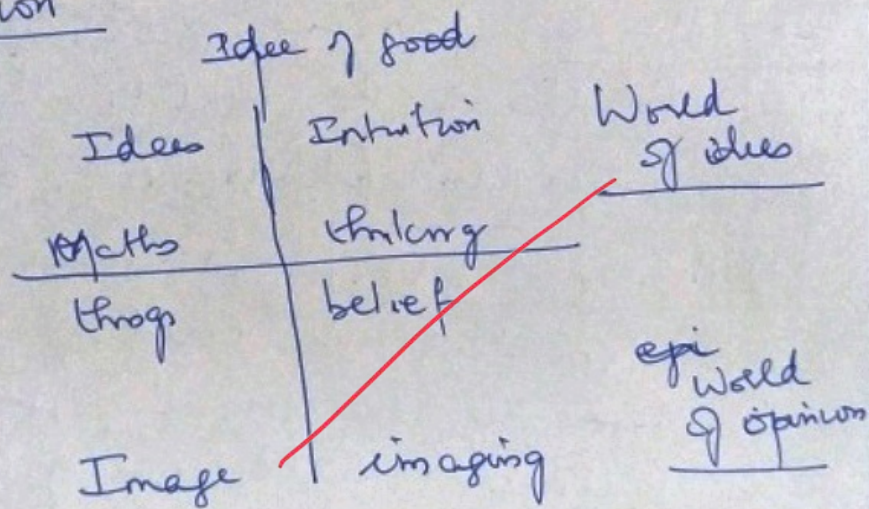


the disembodied body before birth.

[3] Theory of divided line

→ The particulars that we see in this world are obtained through some experience and they are opinions.

→ Now Divided line is introduced to context between knowledge & opinion



→ Here opinions are relegated to 'World of opinion' as they are incapable of producing valid knowledge

(Don't write anything in this area)



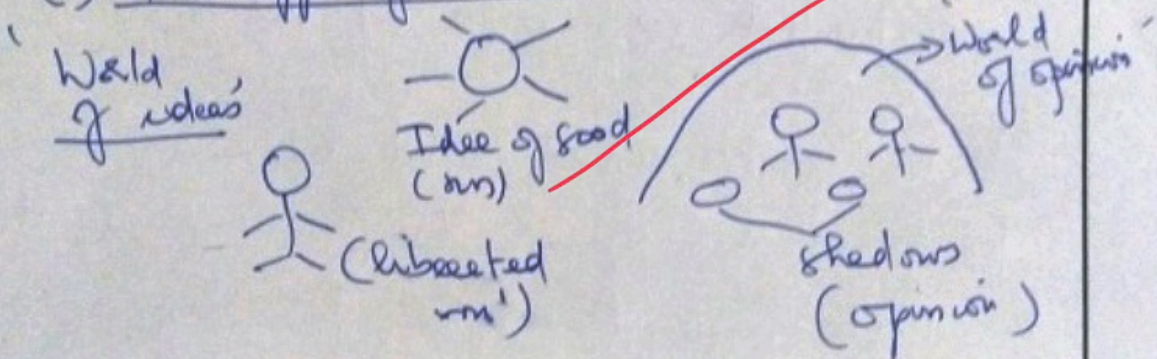
→ Liberation occurs when one obtains knowledge of one's self & then transcends to idea of world of ideas

(Don't write anything in this area)

Why analogies & Metaphors?

→ Normal people are incapable of understanding the above theories. So he introduces

(1) Analogy of cave



→ The prisoners of the cave represent ordinary human beings who are not believers that shadows are reality (opinion). However a released prisoner (liberated soul)

knows gets knowledge of ideas in the light of sun (idea of good) who finds it difficult to explain the same to prisoners



(2) Copy theory — particulars are copies of ideas in other world

(3) participation theory — particulars (horse) participate in universals (horseness)

(4) Expression theory — ^{particulars} ideas are the imperfect expression of ideas.

These complexities and absence of failure to account for change leads to Plato's being. Aristotle being of

⊗. Universals from other world to this world

Criticisms

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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, Berkeley, Hume are empiricists who accept sense experience as the source of knowledge. Lockean philosophy problems in Locke's philosophy finally culminates in scepticism in Hume.

	Matter	soul	god
Locke	✓	✓	✓
Berkeley	x	✓	✓
Hume	x	x	x

How Lockean philosophy culminated in scepticism of Hume?

1) Matter

→ Locke accepts matter through
"I know not what" through perception

of primary qualities (objective).

→ Matter is accepted as the substance of 1st qualities.

Criticism by Berkeley & Hume:-

① We do not perceive matter as the substance of qualities. The

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led to immateralism of Berkeley

② Hume - We ~~don't~~ do not receive the ideas / ~~impressions~~ of matter.

2) Soul → soul is accepted as the substratum of thinking / perception. Berkeley accepts soul to establish permanence of world.

Hume - "show me a single impression of soul" i.e. he says that soul is just a bundle of ideas and rapidity of events lead to fiction / illusion of self.

3) God - God is accepted by Locke as the sufficient reason / cause for all events in the world. Berkeley accepts God for permanence of things.

Hume - We do not receive impression of god.

④ Causality - Locke accepts causality as unintelligible ~~reason~~ to explain world. Hume denies

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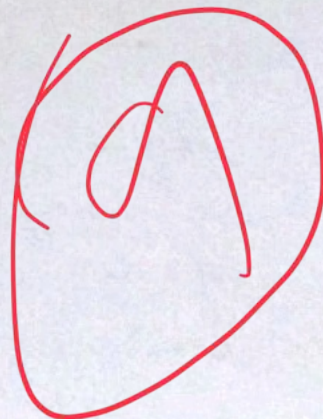
Causality as a logical necessity but a psychological necessity.

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⑤ Types of knowledge — Intuitive, demonstrative & sensitive knowledge
of Locke finally culminates in Hume's rejection of knowledge proper (Universal, certain, factual).

⑥ Rejection of distinction of 1° & 2° qualities of Locke by Berkeley
as every quality is secondary & subjective.

This scepticism of Empiricism led to waking up of Kant from dogmatic slumber.



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

(Don't write anything in this area)

In order to rectify the philosophical problem of 'freedom of will' in Spinoza's monism, Leibniz introduced 'monadology' & 'pre established harmony' to account for change.

Significance of pre-established harmony

→ This theory is establish relation between monads which are the substance of Leibniz's philosophy. Monads are ② Independent ③ active ④ windowless ⑤ possessing independent free.

→ According to Pre established Harmony theory (PEH) - at the time of creation of world, God arranged monads in such a way that a change in one monad leads to corresponding change in the other monad.

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→ Though they appear to be interaction with 2 monads it is just an ~~illusion~~. Just like musicians of Jazz act independently though they appear to be dependent so does the change in one monad leads to change in other.

→ This is ~~not~~ ^{neither} interactionism, not parallelism nor occasionalism.

This is similar to 2 clock towers built initially by clock maker in such a way that change in one leads to other change.

→ This accounts for:

① problem of change as body is a combination of monads where mind is queen monad & body possesses lower monads

② It is also explains free will.

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Criticism

① In the light of PEH, end-dependence of monads are compromised as one monad's change lead to other's change

② If monads are independent how do they correspond to changes in PEH?

③ A windowless monad leads to solipsism — i.e. 'Alles in mir, nichts außer mir'

④ It ^{fails} attempts to account for free will of living beings

Hence Leibniz's PEH is just an improvisation of parallelism where change is addressed through multiple monads.

Can be best presented



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5(a) Is Kant successful in answering the scepticism of Hume?

(20 Marks)

Kant's philosophy is an attempt to ~~rectify~~ ^{reconcile} the problems caused by empiricism & rationalism. Scepticism of Hume led to waking Kant from his dogmatic slumber.

(Don't write anything in this area)

Is Kant successful in answering scepticism of Hume?

Hume is an empiricist who accepts experience as the source of knowledge. He therefore denies (1) Matter (2) soul (3) God as their impressions/ideas can be obtained ~~from~~ through experience.

→ He also denies knowledge proper (perfect, universal & certain) & Causality as an ~~also~~ invariable association between cause & effect.

Kant's answer

1) knowledge proper — Kant believes that knowledge proper is contained in synthetic a priori judgements.

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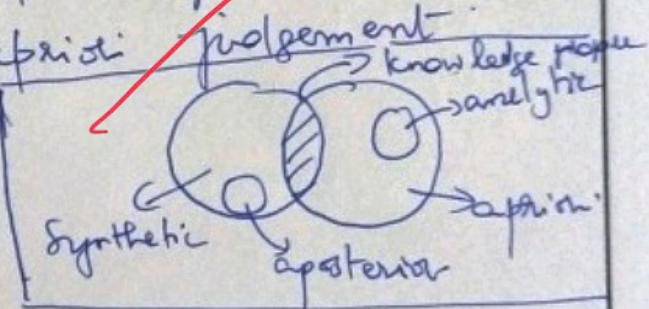


Maths & physics contain synthetic a priori judgements.

(a) Synthetic because in $7+5=12$ 12 is not contained in $7+5$ & in causality of physics effect is not contained in cause.

(b) a priori because both maths & causality does not require experience to understand.

② Causality — He accepts causality as a synthetic a priori judgement. As it belongs to the 12 categories of understanding.



③ Soul, God & World — He says that all knowledge is limited to phenomena (this world). However one pure reason tries to know entities like God, soul, cosmology which belongs to the noumenon (thing in itself).

(Don't write anything in this area)



This culminates in antinomies which paradoxes having equally credible promises like infinity vs finitude, simplicity vs complexity etc.

→ Any attempt to prove/disprove them lead to transcendental illusions.

Hence Kant accepts God, world & soul for address as psychological booster & morality respectively.

→ Hence Kant gives room for faith.

(Don't write anything in this area)

Criticism

1) Synthetic a priori judgements are contradiction as only synthetic a posteriori / analytic a priori are possible.

2) Logical positivists → all synthetic = A priori A posteriori & all analytic is a priori



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③ The inconsistencies in Dualism
(phenomena — noumena) culminated
in Absolutism of Hegel's philosophy

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write
anything
in this
area)

④ All judgements cannot satisfy
synthetic a priori

eg $A > B$

Hence this & However later philoso-
phers like pragmatists explain
philosophy without accepting
God-soul problem. Hence Kant's
philosophy is a mod solution
for scepticism of Hume

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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's philosophy is a polemic to Plato's theory of ideas as it failed to account for the problem of change. Aristotle posits a theory of causation to account for problem of change.

Theory of causation on the basis of given statement

① Aristotle explains theory of causation through 4 causes:-

① Material cause - It is the primal atom to which changes to final form

In the statement wood is the primal atom/matter which changes to table (form).

② Efficient cause - move/drives of the matter. Here John is the efficient cause. They are:

① substantive cause - beginning/end

② Qualitative change - change in quality

③ Quantitative - change in quantity

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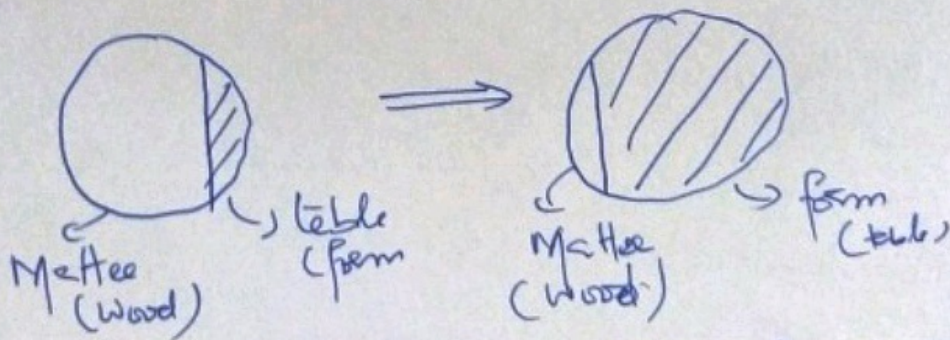


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② sub. locomotive - causing ~~no~~ displacement.

③ Formal cause - it is the mental form of effect - in the mind of efficient cause. ~~Here~~, it is the mental form of table in the mind of John.

④ Final cause - It is the final form of cause i.e. table of John. According to Aristotle, ~~material~~ causation is teleological to move to progress and finally ~~terminates~~ in - Actus Primus - uncaused cause, unmoved mover who regulates change.



Hence we can say that from all the 4 causes can be reduced 2:



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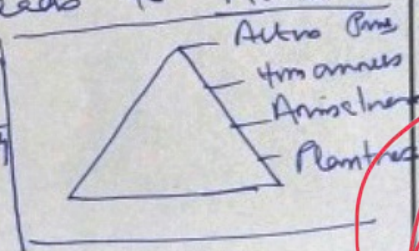
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(i) Material cause

(ii) Final cause — ie combination of efficient cause (because it is the beginning) & final cause (it is the end).

Hence every substance is a combination of Matter + form

→ This helps Aristotle's philosophy to explain potentiality & actuality.
Where matter actualises to form & finally leads to Actus.
Process depending on degree of rationality



Criticism

- ① It finally reaches Plato's forms ie matter ^{form} / formless matter Actus Pure
- ② Evolution is possible only for certain period.
- ③ Matter & form are not relative
- ④ Modern science uses only one cause contrary to 4 causes.

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

(Don't write anything in this area)

Berkeley is an empiricist who accepts experience as the source of knowledge. He advocates 'esse est percipi' — 'To be is to be perceived' to obtain knowledge. He rejects matter & brings in God to establish externality & permanence.

Berkeley's externality & permanence of things

① Rejection of matter — Unlike Locke who follows 'I know not what' to accept substance, he denies substance as:

② One does not perceive ^{matter} ~~ideas~~ as substance of ideas.

③ infer as prior knowledge is required

④ Not caused by matter as qualities can be caused only by conscious entities.

→ He says that there is no distinction b/w 1st & 2nd qualities as both exist in language - leg rest is dependent on frame of reference



Hence he upholds 'immateralism'

- ② Soul & God other selves — They are accepted as the substratum of think-
ing, perceiving and to establish
externality of external world as it
depends on knower. Other selves are
accepted through analogy

eg table refers to other people
capable of making table

- ③ God — God is accepted for as the
cause for idea of finite ideas like
mountain, sun etc. When no one
else is watching perceiving, God perceives
the World. Hence it become permanent
one ideas of external world are for
copies of God's idea of World.

Criticism

- ① If one accepts God merely
on the basis of passive ideas
thereby does not hold force

(Don't
write
anything
in this
area)



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② It accepts soul on the basis of intuition & not sense experience which derives from empiricism.

③ Moore - 'is' in the dictum is tautology, partial identity as hence no knowledge is provided.

④ It is criticised as 'subjective idealist' thus external world is dependent on knowled & mere ideas.

It is this failure

⑤ Hume - * show me any he denies souls & god and no impression and ideas of the same are received.

Hence it finally culminates in scepticism of Hume's philosophy.

Can be criticised

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