



MAINS TEST SERIES 2025

TEST-2

WESTERN PHILOSOPHY I

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.

QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	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

DIMPLE CHOUTHAN

Rollno

Subject

Test-2

Date

19/6/25

Module

PHILOSOPHY TEST SERIES-2025

Checked



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FEEDBACK

Based on
discussion try to
add few points
and refine it
will definitely
impact

Do not
write
anything
on the
margin



1(a) "For Aristotle, a particular tree is an object of knowledge, but for Plato it is not so"
"Elucidate this view. (10 Marks)

Plato and Aristotle differed in their view of the Substance, even though both accepted independent existent of Substance. to be real.

(Don't write anything in this area)

Simple

A particular tree as an object of knowledge

Plato's view

Plato rejects it as an object of knowledge as :-

- particulars are ~~limited~~, finite, temporary and object of opinion or Doxa.

- It is so because knowledge is eternal, independent, objective, infinite and such knowledge



requires object of knowledge to be as such.

- Plato thus accepts Ideas or universals as true object of knowledge, or substance.

Aristotle's view

- He accepts it as particular associated with universal is accepted as substance
- Formed body is substance or object of knowledge as pure material or pure form can not be accepted as substance
- as change, motion can't be accepted on the basis of universals alone, and material alone can't exist.

Thus Plato rejects it in his "Transcendental metaphysics" while Aristotle accepts it in his "Descriptive metaphysics"

(Don't write anything in this area)

Need more
reg of



(b) What are the logical inconsistencies in John Locke's empiricism? (10 Marks)

John Locke, father of modern empiricism held mind as 'tabula rasa' and accepted experience as the source of valid knowledge.

Logical Inconsistencies

- (i) Locke accepts that necessity and universality can't exist in empirical knowledge.
- (ii) He accepts 'Material Object' to be 'something I know not what'. Thus if it can't be known via experience, how can we accept its existence.
- (iii) He accepts 'abstraction' which leads to inconsistency.

(Don't write anything in this area)



in empiricism as abstraction can be done on rational criteria. He accepts material objects as the basis of abstraction, which brings him closer to rationalists.

(iv) He accepts the innate idea of god, which refutes his empiricism.

(v) He himself says that empirical knowledge can at best be "probable".

These logical inconsistencies ultimately culminated into Hume's Skepticism.

(Don't write anything in this area)

22/11/2020



1(c) How does Kant attempt to establish the possibility of synthetic a priori judgement in mathematics?

(10 Marks)

(Don't write anything in this area)

Q. 1(c)
Kant has tried reconciling Empiricism and rationalism via his theory of synthetic a priori judgements. (SAJ)

Establishing SAJ in mathematics

- Kant says that mathematics can have SAJ on the basis of 2 a priori concepts of space and time. [Transcendental Aesthetics]
- Space in geometry and time in arithmetic help in making mathematical judgements a priori in nature.



- He gives the example of " $7+5=12$ ", when broken into subparts, it's understood that as '12' is not contained in '7+5', hence it's 'synthetic' in nature. And its knowledge is not derived from sense experience, hence its 'a priori' in nature.

- Thus Kant establishes SAJ in mathematics which is new, necessary and universal knowledge.

Kant has been criticized by A.J. Ayer that he has accepted psychological criteria to prove SAJ in mathematics. However Kant has reconciled rationalism and empiricism by way of SAJ.

(Don't write anything in this area)



(d) "What if a powerful deceiver is tricking me about everything - even things that seem completely certain, like $2 + 3 = 5$ or that square has four sides?" - Analyse this question in the context of Descartes' rationalist philosophy

(10 Marks)

Descartes' rationalist philosophy is based on the certain, clear and distinct truth of "Cogito Ergo Sum".

"What if a powerful deceiver ^{is} trying to trick me about everything"

Analysis →

To arrive at certain, indubitable, truth in philosophy. Descartes started doubting everything.

- He doubted sensory knowledge.
- He doubted dreams
- He doubted mathematical knowledge as well on the premise that what if there is a devil

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who is tricking me into believing
"2+3=5".

This way he doubted everything,
even rational knowledge. However
he said, "to doubt, is a
conscious process and not possible
without a thinking being". Thus

doubting process itself proves the
existence of the thinker. Thus

he accepted this as clear
and distinct truth → i.e.,

"Cogito ergo sum" - I think
therefore I am.

So even if there is a deceiver,
my doubting can not be doubted.
His Method of Doubt in Discourse

on method became the precipice
of modern rationalist thought.

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area)



1(e) Are Space and Time a priori concepts according to Kant? Justify your views

(10 Marks)

In his Transcendental Aesthetic
Kant has talked about 2 a priori concepts of Space and Time.

(Don't write anything in this area)

Space and Time as a priori concepts :->

- Space and Time are 2 forms of pure intuition.
- They can not be derived from experience. Rather, all experience is derived from them.
- Sensibility receives knowledge in ordered manner through "2 mental spectacles" of "Space and Time".
- These are necessary and



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universal in nature and have to be accepted as a priori for knowledge to be received.

- All phenomena is experienced on the basis of these 2 a priori concepts.

Moth → - If they are not a priori, they will become a posteriori and we will receive sensations of space and time, which is not the case.

- Space is the external sense while time is the internal sense for receiving knowledge of phenomena.

Thus Kant has gone beyond traditional views of Newton and Leibnitz and held space and time as a priori.

(Don't write anything in this area)

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2(a) How does John Locke classify the types of knowledge in his Essay Concerning Human Understanding?

(10 Marks)

(Don't write anything in this area)

John Locke in his Essay,
"Concerning Human Understanding"

talks about three types of
knowledge.

Types of knowledge

(i) Sensory knowledge - knowledge regarding empirical world is derived from sensations in the form of ideas of primary qualities of objects. It is thus called sensory knowledge.

(ii) ~~Sensory~~ Intuitive knowledge - Knowledge of soul is derived from intuition or ~~is~~ which is also a type of sensation but its internal reflection of



thinking, knowing etc. which
supposes a soul as a thinker,
knower. This is intuitive knowledge

(Don't
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anything
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area)

(iii) Demonstrative knowledge

Knowledge of duration, existence,
knowing etc. when enlarged to
infinity, yield the knowledge
of God. This is demonstrative
as it is based on mediate
knowledge while intuition is
immediate.

On the basis of sensations,
Locke thus gives three types of
knowledge and accepted intuition
also on the basis of sensation
unlike Descartes who accepts
it as based on reason.



2(b) Is the God in Spinoza an object of worship? Analyse

(10 Marks)

Spinoza in his 'Pantheistic' theory propounds "God is All and All is God".

(Don't write anything in this area)

God as an object of worship

- Spinoza's God is unlike the God of religion as God is impersonalistic, indeterministic, absolute and all-encompassing.
- Only a personalistic God can be accepted as an object of worship which is not the case in Spinoza's philosophy.
- He says "Determinatio Negatio Est" i.e., every determination is negation. Thus Spinoza's God can't be an object of



worship as such God would require attributes which makes God deterministic and fit for worship.

- God is beyond finite attributes as per Spinoza.

Thus, Spinoza's God can't be accepted as object of worship.

However if we consider Naturalism as also a form of religion, then it can be accepted because God equals to Nature and vice versa.

Spinoza's God is like Sankara's Nirguna Brahman. Sankara also accepted Saguna Brahman as object of worship and not Nirguna Brahman.

(Don't write anything in this area)

Read for



2(c) Does Hume maintain a dichotomy between knowledge of "relation of ideas" and "matter of fact"? (10 Marks)

Hume's empiricist philosophy was the logical culmination of Locke and Berkeley's philosophy.

(Don't write anything in this area)

Dichotomy between knowledge of "relation of ideas" and "matter of fact".

Hume accepts 2 kinds of knowledge which show his skepticism regarding empiricism.

• Knowledge of matter of fact

↳ It is derived from sense experience.

↳ There is newness in it, but no necessity and universality.



↳ It is probable knowledge.

• Knowledge of relation of ideas

↳ It is based on reason

↳ It has necessity and universality

in it but no newness.

↳ It is of 4 types

(i) Agreement or disagreement between ideas

(ii) Relation of co-existence

(iii) Abstract relation

(iv) Relation of identity and difference.

This dichotomy is due to his skepticism regarding experience as experience yield only impressions and ideas and on this basis, certain knowledge can't be derived. Hume's skepticism and dichotomy led to Kant's reconciliation of empiricism and rationalism.

Create
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2(d) Is Spinoza's philosophy deterministic in essence?

(10 Marks)

Spinoza's philosophy is absolutist and pantheistic in nature, as per which "God is All and God is All"

(Don't write anything in this area)

Is it deterministic in essence :->

Determinism is acting as per one's internal nature or due to external conditions. Spinoza's philosophy is said to be deterministic as God acts as per own internal rational nature and thus the world is determined accordingly.

[Eg] Just as a triangle determines its three sides and angles necessarily, similarly God determines worldly activities



necessarily.

This determinism goes against the notion of 'freedom' of individuals as per critics.

However, freedom or 'Conatus' exists as God's determinism is not irrational but is rational and so far individuals 'instantiate' God's internal nature, freedom and determinism are balanced.

This determinism is also criticized by ^{Hegel} ~~Hume~~ as 'abstract monism' and like a 'dark abyss'. However Spinoza refutes this claim by believing in divine determinism as the rational basis of existence of this world.

(Don't write anything in this area)

necessity



2(e) What are logical grounds for immaterialism of Berkeley?

(10 Marks)

Berkeley in his empiricism gives the dictum of "Esse est percipi", thereby accepting immaterialism of worldly objects.

(Don't write anything in this area)

Logical grounds of immaterialism

① Rejection of difference between primary and secondary qualities given by Locke.

As per Berkeley, there's no logic behind accepting primary qualities as originating from material substratum.

Both primary and secondary qualities are dependent on knower and are thus subjective in nature. eg ship's motion.



- (Don't write anything in this area)
- ② Locke himself accepts matter as 'something I know not what', thus there's no logic to accept matter as real.
 - ③ Only that which is perceived, i.e., idea and the perceiver are real based on "To be is to be perceived".
 - ④ Berkeley has rejected Locke's criteria of accepting abstraction to prove material objects existence.

He saved
spiritualism

Berkeley's immaterialism is thus due to his Epistemological monism unlike Locke's Epistemological Dualism. He wanted to save spiritualism from the attack of materialism this way.



3(a) Critically examine the philosophical position which upholds the doctrine of innate ideas.

(20 Marks)

Innate ideas are accepted by Rationalists like Descartes, Spinoza and Leibnitz while rejected by Empiricists like Locke, Berkeley and Hume.

(Don't write anything in this area)

Doctrine of Innate Ideas →

I. Rationalism

- Descartes talked of innate ideas in 'Meditations' and held them as beyond doubt.

eg - Idea of God is innate in nature.

- Similarly Spinoza and Leibnitz also accepted innate ideas.

- Leibnitz accepted that all ideas are innate ⇒ Clinax



of Rationalism while Descartes held only some as innate.

- Innate ideas exist in us since birth and are derived from reason.
- Plato in 'Anamnesis' of soul, also accepts innate ideas as soul gets reminded of its innate idea via remembrance.

II. Empiricism's criticism

- Locke criticizes innate ideas on multiple grounds and holds mind as 'Tabula Rasa' or blank slate.
- No ideas can be accepted as innate as it can't be

(Don't write anything in this area)



accepted that mind may not be aware of an idea which is innate.

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- More universality of ideas can not be the basis of innateness. eg - Sun-centrality is a universal idea but not innate
- Many people like sick, old, children are not aware of innate ideas.
- Axioms can't be the basis of innate ideas as they themselves are accepted as innate. This is Fallacy of Petito Principii.

Thus Empiricists criticize innate ideas and accept experience



as the valid source of knowledge.
However, Locke himself accepts
the idea of God, leading to
contradiction. He also
accepts that experience can't
lead to certain knowledge.

Thus innate ideas remain
an important aspect and
in Kant's philosophy it
can be seen in the sense
of acceptance of Noumena
beyond phenomena whose
knowledge can't be derived
from experience. and ideas
like Causality as innate in
Categories of Understanding.





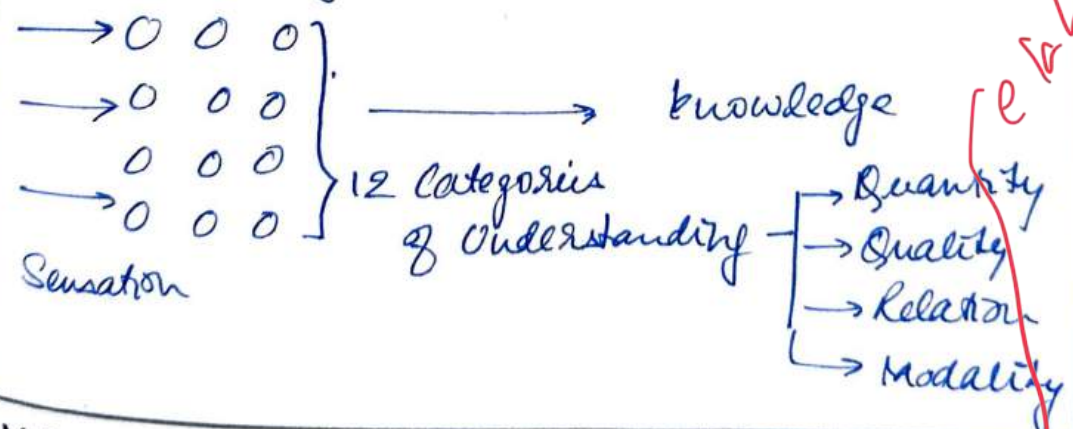
(b) In the context of Kantian epistemology, explain the meaning of categories of understanding. Also comment whether they can be treated as innate ideas as accepted by the rationalists (15 Marks)

(Don't write anything in this area)

Kant in his philosophy of Pure Reason, talks of Sensibility, Understanding and reason to gain knowledge.

Categories of Understanding in Kantian Epistemology :->

• Sensations received from space and time are synthesized into knowledge on the level of Understanding taking help of 12 Categories of Understanding.



rework



- These Categories are divided into 4 → Quantity, Quality, Relation and Modality.
- A priori in nature, as these are embedded in the mind are independent of experience.
- These 12 categories constitute the Transcendental Analytic, where knowledge is "transcendentally deduced"

① Subjective Deduction

- ↳ Synthesis of Apprehension in Intuition
- ↳ Synthesis of recognition in Concepts
- ↳ Synthesis of reproduction in Imagination

② Objective Deduction

- ↳ Synthetic Unity of Consciousness

◦ These Categories are treated as "concepts" without which percepts

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are blind.
• Causality is accepted one of the categories.

As innate ideas :-

These Categories of understanding can be accepted as innate as there are 'a priori' in origin.

This is similar to 'Rationalists' position.

Eg - Causality is treated as an innate idea by rationalists and accepted as one of the categories by Kant.

These Categories of understanding form the basis of synthesis of knowledge received from sensations.

(Don't write anything in this area)



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3(c) Make a critical study of Aristotle's account of the problem of "becoming" (15 Marks)

Aristotle in his "Descriptive Metaphysics" tried to tackle the 'issue of becoming', developing upon Plato's philosophy of being and becoming.

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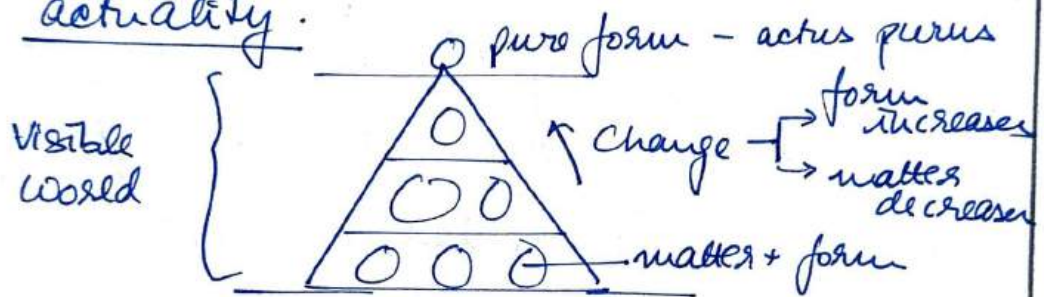
Problem of Becoming + Critical Analysis

- Becoming highlights transient state which we see in empirical world. Plato tried to explain it by way of his 'Copy Theory' that material objects are archetypes of eternal ideas.
- However Aristotle refuted this on the basis that unchangeable, objective ideas can't explain change and subjectivity of this world.
- Thus Aristotle accepted the



concept of potentiality and actuality to explain the problem of becoming.

- As per this, world is a hierarchical order in which everything exists as 'formed matter' and is associated with potentiality and actuality.



- It is due to 'entelechy', that the substance undergoes change towards higher form.
- This is becoming, i.e., becoming more form and less matter in a hierarchical manner.

(Don't write anything in this area)



Criticism

- Aristotle himself accepted pure form - "Actus purus" where there is no further change, thus no becoming.

- Becoming in just one-direction is refuted by modern science which accepts evolution, which need not always be in one-direction.

- Plato accepts 'being' as the ultimate reality and 'becoming' as merely opinion based knowledge.

Thus Aristotle by way of his Encyclopaedic genius tries reconcile the problem of being and becoming and paved way for further philosophies like Leibnitz.

(Don't write anything in this area)



4(a) Discuss Plato's theory of forms from metaphysical, epistemological and mystical perspectives. Will it be logical to say that knowledge is also one among the forms? (20 Marks)

(Don't write anything in this area)

Plato's theory of forms developed as a refutation to Stoic concept of 'homo mensura'. Theory of forms accept 'forms' as universals, which is the unchangeable, eternal, objective object of knowledge.

I. Metaphysical perspective

- Metaphysically, ideas or forms are accepted as real.
- Ideas are the substance which exist independently in the transcendental world, beyond the empirical world of objects.
- This is Metaphysical Transcendental Idealism



- Ideas are 'substance' because knowledge is universal, objective, eternal in nature and ~~only~~ such object could be the basis of this knowledge which ~~itself~~ is universal, objective and eternal. This can only happen in transcendental world as the empirical world is subject to change.

II. Epistemological perspective

- To get true knowledge of ideas, reason is required.
- As experience yields only opinions or Doxa and not true knowledge.
- Further object of knowledge exists separately from the knower. This is realism.

(Don't write anything in this area)



Thus, this is Transcendental Realism as ideas, object of knowledge exist independently of knower in transcendental world.

IV. Mystical perspective

- It is seen in the Idea of Good as given in Republic.
- The world of objects is directed towards this idea of good.
- This idea can not be described and thus needs help of analogies like Divided Line and Allegory of the Cave showing mysticism.
- Further relation between idea of god and idea of good is not clear.

(Don't write anything in this area)



Knowledge as one of the forms

- Knowledge itself is accepted as one of the forms. by Plato.
- In his Divided Line Analogy, it can be seen how knowledge is accepted at the top.
- It is in the form of rational insight of true nature of ideas.
- Thus it is one among the many ideas.

Plato's philosophy of 'Theory of forms' was accepted by scholars like Zeller and Stace who subscribed to Plato's views of metaphysics, epistemology and mysticism. Plato's theory "became the footnotes of entire Western philosophy."



4(b) Hume's empiricism is more about determining the limits of knowledge than denying its possibility itself. Analyse

(15 Marks)

Hume's empiricism is the logical development of "seeds" sown by Locke's empiricism.

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Denying the possibility of knowledge :-

- Hume has been criticized of Skepticism as he doubted experience as the true source of obtaining knowledge.
- He doubted God, soul, matter all on the basis of his theory of impressions and ideas.
- As there is no causality between idea of cause and that of effect, matter, soul, God can't be accepted.



- He doubted inductive method on which science is based.

Thus it seems that he denied possibility of knowledge.

However Hume has refuted this claim as :->

(i) He accepted knowledge on the basis of reason.

(ii) He himself said that "my skepticism" is "academic skepticism".

Determining limits of knowledge

- Hume rather wanted to know the limits of knowledge based on experience.

- Thus he doubted everything

(Don't write anything in this area)



4(c) How Leibniz's notion of substance is radically different from that of the rationalists who preceded him?

(15 Marks)

Leibniz accepts 'substance' as that which is associated with activity.

I. Notion of substance :->

- Leibniz accepted Monads as substance.
- These are independent active free.
- Qualitatively alike as all monads are conscious.
- Quantitatively different as degree of consciousness varies in monads.
- Quantitative Pluralism is accepted.
- Monads are associated with 2 powers
 - Perception
 - Appetition

(Don't write anything in this area)



Radically different position from preceding rationalists :->

① Leibnitz's quantitative pluralism is radically different from Spinoza's monism.

Spinoza held absolutist view of God being the absolute reality and mind and body as two parallel attributes of substance of God. Parallelism

While Leibnitz accepted pluralist view and held mind and body both as monads with higher degree of consciousness in mind.

② Leibnitz held independent activity as the basis of accepting substance while Spinoza held

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the basis of independent existence and conception of substance.

③ Descartes also accepted mind, body as two relative substances dependent on God. This was Dualism. While Leibniz holds pluralism.

④ Leibniz accepts pre-established Harmony for explaining interaction between monads while Descartes held Interactionism and Spinoza held Parallelism.

⑤ Leibniz's acceptance of Entelechy as the basis of accepting substance is different from earlier rationalists.

Leibniz's notion was thus the climax of rationalism by way of his radically different notion of substance.

Justify it



5(a) What are antinomies? Discuss their significance in Kant's critical philosophy

(20 Marks)

Kant in his 'Critique of Pure Reason' talks of 3 Ideas of Reason - i.e., World, God and Soul. Antinomies are related to Transcendental Dialectic of World.

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Antinomies

- Reason compels us to go beyond the realm of understanding
- When 12 Categories of Understanding are applied to 'World's idea, then antinomies arise.
- Antinomies are claims of equal strength which can be made about this world.
- This is a pair of Transcendental Illusion



- These are of 4 types

- (i) World is simple (Thesis)
Quality World is not simple (Anti-Thesis)
- (ii) World is beyond space and time (Thesis)
Quantity World is in space and time (Anti-Thesis)
- Relation**
(iii) There is a free cause (Thesis)
and nothing is determined
There is no free cause and (Anti-Thesis)
everything is determined
- Modality**
(iv) There is God behind this (Thesis)
world
There is no higher being (Anti-Thesis)

Significance

- Antinomies show that reason is also limited in the sense that we can only talk rationally about phenomena.

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- It makes his philosophy critical as he tried to save the spiritual world or noumena from the attack of science while at the same time, saved matter from the attack of skepticism.

- It paves way for his 'Critique of Practical Reason' wherein he accepts faith, morality

Kant thus tried to reconcile empiricism and rationalism while saving both and uplifting them in spirit just as Hegel did by way of Thesis, antithesis

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and synthesis of Absolute
Idea.

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10

(can add
more
points)

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5(b) Examine the logical grounds for accepting God in Cartesian philosophy

(15 Marks)

Descartes in his Cartesian Dualism accepts God as a substance as independently existing in nature.

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Logical grounds →

(i) Innate ideas

Descartes says that "I find in myself the idea of God"

Who can be the source of this idea? Not a finite soul as God's idea is infinite. Thus God himself is the basis of innate idea of God.

This is the a priori proof for accepting God.

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(ii) Cosmological ground.

If God's idea is not accepted, it'll lead to infinite regress as who will be the cause of this world.

(iii) Substance

God is accepted as independent substance as God exists-in-itself and is causa-sui or self-caused.

Mind and Body are two parallel substances which are dependent on God.

(iv) Motion

As the first cause of motion, God is accepted, otherwise it will

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lead to infinite regress.

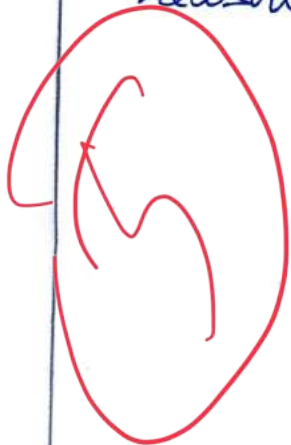
God is thus accepted in Cartesian

Deism. It is similar to

Ramanuja's dualist school.

Descartes being a rationalist,
tried to give logical, a priori
reasons behind accepting God.

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Read properly
more specific
comment



5(c) "A tree will shed a leaf in the Amazon forest even though no human can perceive it" How can this phenomenon be philosophically explained in the context of Berkeley's esse est percipi? (15 Marks)

Berkeley in his empiricist thought gave the dictum "Esse est percipi" - i.e., "to be is to be perceived".

This means that the proof of existence lies in being perceived.

The above sentence of "a tree --- even though no human can perceive it" can be explained as $\exists \rightarrow$

Berkeley counters his critique who remark 'if existence is based on perception, how can the phenomena which is not



perceived by any human being
be accepted to exist'; Berkeley
counters it by saying that even
though this phenomena is not
perceived by any human or
finite soul. It is perennially
perceived by infinite soul of
God.

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- All phenomena of this world
is under constant perception
of God, thus existent.
- This given remark tries to
posit Berkeley's philosophy as
doubtful of empirical world.
However Berkeley has himself
said he wanted to counter



the tenets of materialism for spiritualism sake and thus gave the dictum of "esse est percipi". However it in no way tries to deny existence of material objects altogether.

Berkeley's philosophy thus is motivated from spiritual, teleological tenets behind explaining this world.

Problem of Permanence
Role of God

(Don't write anything in this area)