



# ENLITE IAS

Enlightening minds. Lightening journeys

## MAINS TEST SERIES 2025

### INDIAN PHILOSOPHY I

#### TEST-1

#### *QuestionPaperSpecificInstructions*

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)					
<b>Signature</b>					<b>TOTAL</b>		

Name

Paras Mistry

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Subject

western

Date

Module

Checked



**FEEDBACK**

Decent attempt

Do not  
write  
anything  
on the  
margin

1 (a)

Plato's theory of knowledge is based on universal ideas while Aristotle is concerned about concrete reality.

For Aristotle, a tree is a concrete substance having matter and form. Knowledge of tree provides knowledge of becoming - a concrete reality. There is no knowledge apart from the world of becoming. Knowledge based on perception and conception requires concrete object having matter and form.

Explain in terms of particular tree

For Plato, 'becoming' is a fleeting world and knowledge needs to be permanent. The

particular tree is merely a copy of the pattern like 'idea' of tree. For him, knowledge includes that of 'universal ideas' which are permanent and independent of sense-experience. Particular tree reminds us of 'idea of tree' and that idea is real knowledge..

For Aristotle, knowledge of tree is based on perception but for Plato, it is based on 'recollection' - The 'reminiscence' theory holds that all knowledge is within and gradually unfolded through recollection.

5.5

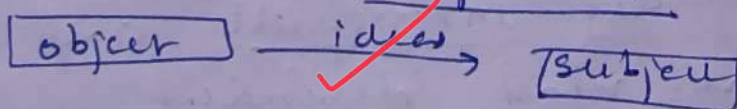
Plato thus uses 'divided line theory' to explain levels of knowledge and true knowledge being based on rational insight

(b)

Locke in 'Essays on human understanding' believes mind to be 'tabula rasa' and sense experience as the only source of knowledge.

### Logical inconsistencies

1) Epistemological dualism: He states that we can know only ideas and not the things in themselves. This leads to 'scepticism'



2) Substance: Accepted matter as supporter of qualities though it cannot be perceived [I know not what] like 'Vaisheshika's' concept of Dravya.

3) Soul and God: Accepted Soul and God departing from his sensationism.

Soul and God cannot be perceived. [Hume] maintained that soul is a 'fiction' out of 'imagination' and subjective laws of association.

4) Distinction between primary and secondary qualities

Primary qualities like solidity, extension, motion are in object and secondary ones like colour, touch are in subject. [Berkeley] criticised it as they are inseparable and both are mind dependent.

eg : we cannot think of touch without solidity.

Inconsistencies in empiricism were reduced by Berkeley and culminated into radicalism of Hume.

Causality

6.5

(c) Kant's critical philosophy sought to reconcile rationalism and empiricism through apriori synthetic judgement.

Synthetic Judgement Apriori (SJA) in maths

Definition of synthetic apriori judgement

**Apriori**: independent of sense experience and has necessity and universality.

**Synthetic**: predicate is not in connotation of subject and adds to our knowledge.

eg: Rose is red

**SJA**:  $7 + 5 = 12$ .

Here the product 12 is not contained in 7+5. It merely denotes process of adding.

The numbers being shorter, it might seem the predicate is contained in subject. But if numbers were 7 or 8 digits, one couldn't easily count them.

Also  $7+5=12$  is always true. Hence,  $7+5=12$  is SJA.

In geometry: The statement, 'The line between two points is the shortest' is SJA because shortest (quantity) is not contained in the 'line between two points'. Hence it is SJA.

Critique: Kant conflated logical with psychological issue. Logically  $12$  is contained in  $7+5$  and it is not necessary for one to count on fingers. The statement of geometry is primitive.

Logical positivists maintained strict separation between analytic and synthetic, a priori and a posteriori.

\* (d)

Descartes in 'Meditations on the first philosophy' used 'methodological scepticism' to arrive at an ~~indubitable~~ truth - 'Cogito'

### Methodological scepticism

He laid down certain points to be considered in his enquiry to reach certain knowledge

1) Not to accept anything unless I know it as such.

2) 'valid knowledge' must be based on 'clear and distinct ideas'.

3) Ideas must be present in mind, open to mind and mind must attend to it

Concise

Deliberate doubt

- 1) Doubted sense testimony as senses are fallible  
eg: seeing rope as snake
- 2) Truths of sciences doubted  
 $2+3=5$  doubted as there might be demon deceiving us to believe in wrong knowledge
- 3) That I doubt cannot be doubted: I must exist as a 'thinking being' even if demon wants to deceive.

Concise

Demand of the question is how Descartes proves mathematical knowledge through Methodological scepticism

Cogito ergo sum establishes God, veracity & omnipotence- demon can't decide

Result: Cogito ergo sum :- 'I think therefore I am'. My consciousness shows I exist beyond doubt. This revealed certain indebitable truth as foundations for further enquiry.

3

This was criticised by Kant who maintained 'self' as postulate of knowledge (apriori) and existentialists who maintained 'existence precedes essence'

(b)

In 'transcendental aesthetics'  
Kant proved space and time  
as 'a priori percepts' - the very  
basis of our perception

### Metaphysical exposition

- They are percepts and not  
concepts
- Concepts are formed by  
observing various instances

eg: greenness from many  
green things  
but notion of space is not  
formed like this.

- Also 'cowness' being a concept  
cannot be reached by clubbing  
together all cows. But  
clubbing together all white  
spaces in objects we reach  
one white space.

- It is not empirical percept  
like table but basis of perception

## Transcendental exposition

- They are a priori. If they were a posteriori, they would be either objective or relative and illusionary.

- Newton's view of space-time being objective rejected as it would be based on perception and become relative.

- Leibniz's view of space-time as abstraction rejected as space-time is prerequisite for objects to be viewed here-there and at particular time.

- Geometry is valid only if we consider space-time as forms of intuition.

Based on this 'Kant' formulated his epistemology 'understanding makes nature' when mind imposes structure on phenomena.

2(a)

Locke believed in empiricism and all knowledge being probable. However he provided certain scope for some knowledge to be absolutely certain.

Tabula rasa

### Types of knowledge

Knowledge is perception of agreement or disagreement between ideas. Knowledge to be valid needs to be certain, instructive, real as 'Mīmāṃsākas' maintained

Types :

Intuitive It is immediate perception of agreement or disagreement between ideas. It is absolutely certain.

eg : 'Existence of myself' through reflection

**Demonstrative** : Mediate perception of agreement or disagreement between ideas. eg  $A > B > C$  therefore  $A > C$ . This too is certain and ~~is~~ logic used it to accept God's existence.

**Sensitive** : This is based on sense experiences, is relative and uncertain.

eg : Limited perception regarding distant planets and atoms.

**Critique** : Without connection between ideas, they remain scattered data. There need to be fixed rules to synthesize data into judgment to yield objective knowledge.

**Hume** explained it based on psychological laws and  **Kant** explained it on basis of apriori time-space and 12 categories of understanding.

Explain in detail with levels of certainty

5.5

(b)

Spinoza's pantheistic philosophy believes 'All is God, God is all' and reduces all things to abstraction.

### God in Spinoza's philosophy

- 1) It is a 'substance' that is indeterminate as 'Every determination is negation' like 'Advaita's Brahman'.
- 2) It is impersonal reality static in nature and has innumerable attributes.
- 3) All individual things are 'modes' and have no reality of its own like waves to the sea.
- 4) Everything is strictly determined as it follows necessarily from God and no room for 'freedom of will'.

His God is not an object of  
worship

- 1) Worshipful god needs a self-conscious will but Spinoza says such God is limited as he has a purpose
- 2) Impersonal God is pantheism cannot be worshipped as there is no difference between God and devotee
- 3) Lack of freedom of will makes worship and its utility redundant. Everything is strictly determined
- 4) His God is an object of 'intellectual love' that is 'selfless' like 'moth's love for flame'.
- 5) Freedom lies in acting rationally from point of view of God to become one with 'timeless existence'

God in Spinoza's philosophy is an object of mysticism and not worship.

(c)

Hume in 'A treatise of human understanding' asserts all knowledge to be a psychological necessity and hence probable

Knowledge is based on impressions and ideas alone. Hume maintains 2 types of knowledge

relations of ideas

- This is concerned merely with understanding of ideas and have no concern reality
- It is certain and universal eg knowledge of maths and geometry

$$2 + 2 = 4$$

matters of fact

- This relates to empirical knowledge that is relative and probable

eg: Rose is red and can be of any other colour

- Truths of fact is real knowledge which includes identity, causality, relations, etc.
- 'All ideas are distinct' (<sup>human</sup> ~~Humean~~ atomism) and no logical connection between them.
- Mind through psychological association and imagination creates knowledge.
- Causality for example is based on resemblance, contiguity and succession of two things in many past instances  
eg: Fire and smoke
- This knowledge is based on habit and customs and this thinking is sensible and not legitimate.

Compare with Kant

6

This dichotomy was maintained by Leibniz too - truths of reason and truths of fact and analytic - synthetic distinction of logical positivists

(d)

Spinoza regards 'Substance'  
to be the only reality and  
reality is 'static'

Determinism in Spinoza's  
philosophy

- 1) Substance (God) alone is  
real and is rational.
- 2) Everything follows necessarily  
from God like 3 angles of  
triangle = 2 right angles.
- 3) The world is like an  
extended plane (God) and  
Squares, Triangles, etc on  
the plane are things (Geometrical  
theorem)
- 4) There is no room for  
freedom of will as reality  
is static.
- 5) 'Freedom is an illusion'  
like an intoxicated person  
feels he is a superhero.

Thus, determinism is the  
essence but this leads to  
nihilism, atheism, acosmism.

Spinoza has a different  
view on freedom.

### Freedom

- Freedom lies in acting in  
one-ness ~~also~~ with all  
inter-related reality.
- We should be rational and  
role of passions should be  
reduced to zero as they bind  
us.
- Being rational free us from  
clutches of desire, hatred,  
selfishness and gives freedom
- This freedom lies in selfless  
~~love~~ intellectual love for  
God like meth's love for  
flame

Can conclude with Leibnitz definition of activity/force

6

Though, philosophy is  
deterministic, it teaches us  
to develop scientific temper  
and rise above petty desires  
and be selfless

(e)

Berkeley's subjective idealism was a revelt against materialism and spiritualized philosophy. According to him there is no material substance and mind and ideas alone are real.

### Logical grounds for refuting matter

- Locke described matter as supporter of <sup>simple</sup> qualities like solidity, extension, motion.
- Locke departed from empiricism and assumed it (I know not what)
- Berkeley argued that all objects are ideal  
eg: apple is collection of taste, colour, etc.  
like Nijnanvadi's argue.  
- 'Sarnam Buddhimaya Jagat'

## Reputation of matter

- matter as substratum cannot be perceived (esse est percipi)
  - Qualities like solidity, extension, etc are ideas and not found in any substratum
  - Refuting epistemological dualism of Locke, Berkeley stated that matter is 'collection of ideas' and hence 'ideal'. (epistemological monism)
  - Further, reputation of matter helped refine distinction between primary and secondary qualities. All qualities are ideas and inseparable. eg: cannot separate colour from extension
  - Berkeley proved 'God' as permanent perceiver of 'ideal world' and thus maintaining continuity of things
- This culminated in radical empiricism of Hume which ended in skepticism about soul, God, world

3(a) Rationalists who believed that 'reason' is the only valid source of knowledge believed that some ideas are innate and provide 'certainty in knowledge'.

### Doctrine of innate ideas

- 1) Plato : real knowledge consists of ideas that are already in soul's essence. The above guarantee permanent knowledge. eg: idea of beauty beauty stays even after beautiful object is destroyed.
- 2) Descartes : some ideas like 'idea of god' is clear and distinct and present in all of us. The innate idea that 'I exist', 'I think' and 'there is eternal world' provides certitude.

3) Leibniz : A monad is 'windowless' and cannot go outside itself. All knowledge is within and this harmony is pre-established by God.

### Critique

Locke : • Mind is 'tabula rasa' - clean slate. All knowledge originates from 'sense experience'.

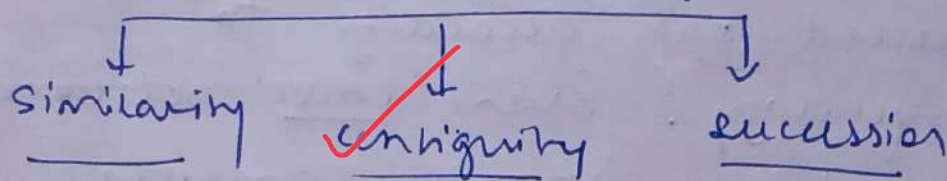
- Idea of 'God' is not present in mind of atheists and children.
- If all ideas are innate, we must be aware of them but we are not.

Hume : knowledge is confined to impressions and ideas, received through perception. All ideas are 'distinct' and



there is no necessary inners connection between them.

[what is distinguishable is separable] [Humean atomism].  
Knowledge is formed through psychological laws of association



Kant ∴ More inner ideas are conceptual and cannot give 'knowledge proper'.

- Knowledge needs 'percepts + concepts'.
- Knowledge begins with sense data which is moulded through '~~aprior~~ space and time' and 12 categories of understanding.
- Percepts without concepts are blind and concepts

without concepts are empty.

Innate ideas alone cannot  
provide knowledge and at the  
same time possibility of some  
innate ideas cannot be  
ruled out according to  
psychology. Even 'Locke' believed  
mind has innate capacity  
of understanding which Kant  
expounded to include 12  
categories and a priori concepts

b)

Kant's "Transcendental analytic" states that there are certain apriori elements of understanding that provide objective knowledge.

### Kantian epistemology and categories

- 1) Kant reconciled empiricism and rationalism ~~but~~ by stating that knowledge needs percepts and concepts.
- 2) The sense data through perception is moulded by apriori forms of space and time (intuitions) to yield percepts (day like).
- 3) These percepts are moulded by concepts (apriori) to yield knowledge.

4) These categories are a priori as they are basis through which we form objective knowledge

eg: Stone is hard - to be true for all needs a priori concept of 'substance-accident'

5) Had these concepts been empirical, they would become subjective eg: green-ness observed from different green objects

6) The 'concepts' include causality, unity, existence, non-existence, plurality, etc.

7) They are grounded in 'foundational unity of consciousness' which is true for all (Synthetic unity of apperception)

8) However, these concepts  
'alone' don't yield any  
knowledge and end in  
'transcendental illusions'

Space & time

of God, soul, ~~world~~.

9) They are 'regulative'.

### Categories of Kant - Innate ideas?

In one sense, these can be  
considered innate apriori ideas  
common for all. But in  
other sense these are not  
innate ideas of rationalists  
as rationalists believe innate  
ideas alone constitute knowledge

But 'Kant' merely treats  
categories as conditions  
that object must conform  
to and mind imposes this  
structure on phenomena

- (Understanding makes nature)

Hegel criticized Kant's categories  
as mere assumptions and put  
forward his 'absolute idealism'

c)

Aristotle believed that reality was world of activity (becoming) unlike plato who believed permanent world of forms was reality

Can briefly mention about Platonean theory of forms

Becoming

- 1) Change is the reality as held by Buddhists too
- 2) All movement is towards some end and each thing has an entelchy to progress from lower to higher form (like Leibniz's monads)
- 3) For him, this evolution is teleological and moved by an unmoved mover called Actus purus like Nyaya's Ayojnāt

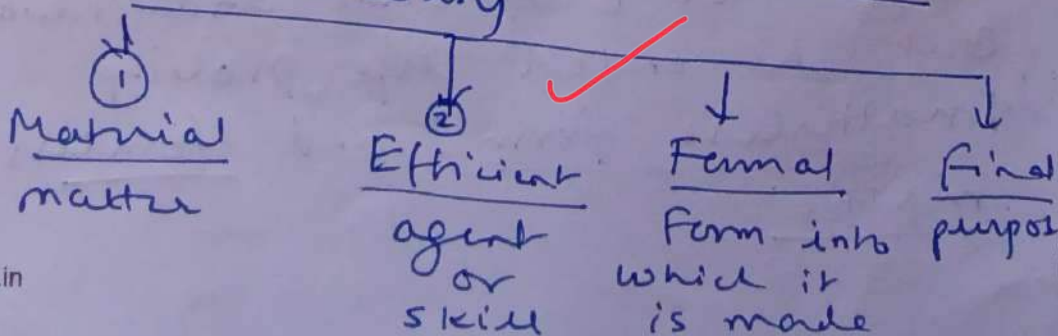
4) He referred Plato's concept of form as being independent reality in other world.

He believed that whatever exists is 'formed matter' and cannot ✓ be separated.

5) 'Form' is a principle of actualisation and matter is 'potentiality'. eg: egg is form and chick when actualized ✓ is the form.

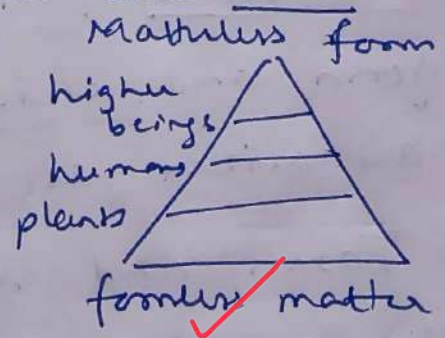
6) Form and matter are also relative eg: wood is matter for chair and chair is matter for furniture.

7) The whole movement is based on 4 causes working simultaneously



8) The Actus purus is the form of forms and moves the whole world of becoming

9) ~~Each~~ thing The evolution is from 'formless matter' (pure potentiality) to 'matterless form' (pure actuality) and Actus purus is the end'



Comparison with scientific evolution

Critique

Aristotle criticized Plato for treating 'idea' (form) as independent and stated that both are always together

Add more criticism

(matter + form) is form of substance (concrete individual)

8

But he ended up proving 'matterless form' and 'formless matter'

4(a) Plato's transcendental realism believes in independent ontological existence of universals (forms) as 'Nyaya' believes in 'Samanya'. eg: idea of beauty or cowness

### Theory of forms

#### Metaphysical

- Universals are eternal, one, simple
- They are transcendental and dwell in world of forms.
- They are original patterns and particular things are copies  
eg: cow copies cowness

Participation theory, expression theory

#### Epistemological

- They can be thought but not sensed.  
eg: Idea of equality.

Sophism critique

- They provide permanent knowledge of essence of things.
- They are in the 'soul' which dwelled in world of forms.
- 'Rational insight' provides knowledge of all ideas including idea of good as supreme.
- The 'divided line theory' shows different levels of knowledge.

• As we ascend from imagination to sensing to thinking to insight, our knowledge develops

Forms	Rational insight
Maths	Thinking
Things	sensing
Images	Imagining

(Plato's) → Knowledge begins with experience and ends with reason

- "Allegory of cave" shows that only philosopher who escapes world of appearance and learns about forms knows reality.

### [Mystical]

- All knowledge is already in soul but dimmed due to embodied existence and sense-experiences.
- ~~Ideas remind us of~~
- Things remind us of idea being similar or dissimilar.
- Knowledge is hence merely recollection (Theory of reminiscence).
- Meditation on idea of good as supreme is required.
- The 'idea of good' regulates all ideas.

Knowledge - one among forms?

Knowledge is not an idea and cannot be thought about. Knowledge is right apprehension of things and reality. Ideas need to be 'synthesized' by proper 'rules' to yield knowledge. In Plato's case 'ideas provide knowledge' but knowledge is not an idea as no particular thing imitates knowledge like 'red ball imitating redness'.

Although Plato believed in transcendent ideas, it is unscientific and dogmatic.

Aristotle refuted him by stating that 'ideas being essence' are found in 'particulars only'.

(b)

Hume in his 'A Treatise of human understanding' showed 'Scepticism' as a weapon against dogmatic rationalism.

Hume's empiricism - more about determining limits of knowledge

- 1) According to him, our knowledge is confined to sense impressions and ideas
- 2) There is no 'logical necessary connection' between ideas that can give 'certitude in knowledge'.
- 3) He rejected 'rationalists' claim' that 'ideas are innate' and 'logically connected'.

4) He based theory of knowledge on psychological laws of association:

- Resemblance
- Contiguity
- Succession

5) He regarded material substance as supporter of qualities. We cannot trace any impression or idea about abstract supporter of qualities. Substance is collection of 'simple ideas' like solidity, extension, etc having a name and formed by imagination.

6) He regarded knowledge of soul as permanent spiritual substance. Soul is a 'bundle' of fleeting ideas, perceptions, sensation (like बुद्धि, मानसिकता)

7) He rejected 'causality' by his 'problem of induction' theory and stated that 'cause-effect relationship' is mere 'psychological necessity'.

eg: Bread that nourishes can make sick tomorrow.

Did not deny possibility of knowledge

He showed that neither rationalism nor empiricism can provide certitude in knowledge. All knowledge is probable. It is based on custom and habit. Thinking thus is 'habitual and sensitive' and 'not cogitative'. He also believed in certain knowledge of 'maths' - (relation between ideas)

Kant tried to face scepticism of Hume through his 'transcendental idealism' that seeks to combine percept + concept for knowledge.

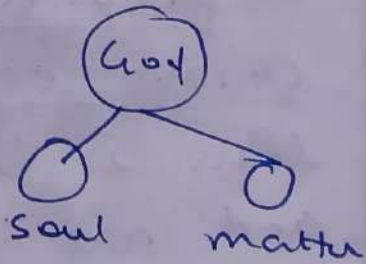
(c)

Leibniz in 'monadology' states 'plural monads' as 'units of force' to be substances

Leibniz's notion of substance and difference from earlier rationalists

1) Descartes: Mind and body are relatively independent substances and God is absolutely independent substance. Criteria was 'ontological independence'.

Critique: Leibniz held that ~~as~~ relatively dependent substances are against the very definition of ontologically independent.



Also, Descartes held that essence of mind is consciousness and that of matter is extension. But mind has

unconscious states too and  
extension is infinitely divisible  
Therefore cannot be the  
substance.

2) Spinoza : Held God as  
'indeterminate', self caused  
substance. Cartesian used  
was 'ontologically and  
conceptually' independent.  
Mind and matter are two  
of many attributes of substance.  
Substance alone is real  
and other things of  
multiplicity are modes and  
unreal.

Critique : World of finite  
things cannot be called  
illusion and mind cannot  
only know one attribute -  
matter but should know  
others too.

Monads - as substance

- 1) Spiritualistic pluralism as held by 'Jaina's' and monads are qualitatively alike, quantitatively different.
  - 2) Autia for substance is 'independent activity'. All monads work independently due to 'inner urge' (entirely).
  - 3) Windowless as they cannot influence other monads.
  - 4) Pre-established harmony (PEH) is established by God to ensure all monads work in harmony to serve 'mutual ends'.
  - 5) Monads have 'conscious and unconscious states'. A bare monad with dormant consciousness due to 'force of resistance' appears material.
- This substance for Leibniz means 'independent activity' and there are infinite substances.

5(a) Kant in 'critic of pure reason' - 'transcendental dialectic' states that mind can know only the phenomena and any attempt to know noumena ends in 'transcendental illusions' called antinomies, sylogisms, ideals of reason.

### Antinomies

- 1) Knowledge according to Kant needs percepts + concepts (reconciled empiricism + rationalism)
- 2) The sense data is synthesized into judgement through 'a priori time and space' and '12 categories' to yield knowledge.
- 3) This knowledge is limited to 'phenomena' and mind makes 'nature' (sum total of inter-related appearances)

Space & time

- 4) If mind merely synthesizes concepts and tries to know the 'world as a whole reality', it needs to no proper knowledge.
- 5) It merely provides a 'semblance' of knowing as 'limit of knowledge is not limit of thought'
- 6) The attempt leads to 'antinomies' where a 'thesis' and 'anti-thesis' having equally formal and valid arguments seems to end in no conclusion about world. (like dialectics of 'Shunyavada' by 'Nagarjuna' leading to 'anirvachaniyata')
- ) We think in terms of quantity, quality, modality, relation here.

Thesis

Anti-thesis

Quantity

The world has a beginning and is limited in space-time

No beginning and is not limited in space-time

Quality

Nothing exists but the single

There is nothing that is single

Modality

There is a free cause and nothing is determined

There is no free cause and everything is determined

Relation

There is a necessary being

There is no necessary being

Significance

① Shows that knowledge is limited to phenomena

- ② Shows that reason is a regulative force.
- ③ Shows the furthest limited of knowledge.
- ⊕ Noumena (Things in themselves) cannot be known but only thought about.
- ⑤ 'Opens doors for faith' as soul and God, freedom of will are considered as 'postulates of morality' in 'Critique of Practical Reason'.

This reminds of <sup>Early</sup> Wittgenstein who says we can say only about that which follows 'logical structure' of our language'.

Can add Hegel's criticism

12.5

(b)

Descartes believed God to be ultimate guarantor of 'clear and distinct ideas' after he followed methodological skepticism to establish 'Cogito'

Logical grounds for accepting God in Descartes's philosophy

- 1) Veracity of God is ultimate guarantor of all clear and distinct ideas or else God would become a deceiver  
eg: Being in external world based on ideas
- 2) Innate idea of a perfect, omniscient, omnipotent, being cannot be caused by limited being. Causal proof of such an idea being caused by God

3) He provides ontological proof as existence being very essence of idea of God and necessarily follows just like 3 angles of triangle = 2 right angles follows from definition of triangle.

4) Cosmological proof by him argues that cause of his mother, father, ancestors and so on requires to end in 'causless cause' called 'God' as 'necessary being'.

### Critique

1) Fallacy of circular reasoning used as he uses God to prove clearness and distinctness of ideas and vice versa.

2) Locke argues that innate idea of God is not universal (eg: atheists)

3) Kant argues that idea merely produces idea and not real thing (eg: idea of 100 coins remains idea)

• Existence is not a predicate and is a prerequisite, so 'God exists' as necessary being is rejected.

• Causal proof based on ontological one is rejected and causality is a priori category applicable to phenomena only.

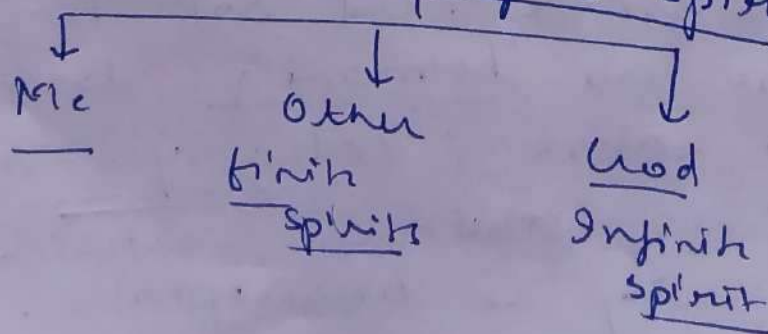
9  
f) Russel argues that 'universe' as a whole need not have cause as 'humanity' does not have cause (category-error) logically 'God' in Cartesian philosophy is unacceptable.

(c)

Berkeley's 'esse est percipi' believes that object exists only if perceived. His theory is like 'subjective idealism' of 'svatantra - vijñānāde'

Esse est percipi

- 1) All things are ideal and mere concrete ideas  
eg: apple → collection of ideas of heat, colour, smell, etc.
- 2) We cannot prove existence of objects outside consciousness
- 3) To explain continuity and permanence of things, he states existence of 3 spirits



- 4) When the "tree in forest  
sheds leaf" even when no  
human can perceive, it is  
still 'perceived by God'
- 5) "God" is the 'ultimate  
perceiver' that makes  
continuity possible
- 6) God is 'creator of fixed  
order of ideas' and there  
is 'no causality'
- 7) For God, reality is permanent  
and for us it is merely  
a copy of ideas perceived  
by us.
- 8) Teleological proof provided  
by him states God to be  
responsible for all harmony  
and design.

Critique

- ① Circular fallacy included as God is based on permanence and continuity of ideas and vice versa
- ② Departs from 'esse est percipi' as God is not perceived.
- ③ If God perceives, then he must have sense organs and everything would become relative and fallible.

Berkeley wanted to reduce materialism and hence believed in God. Like Hume's radical empiricism disproved proofs for God along with Kant's reputation of proofs for God.