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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.

Largely a decent attempt

Intros at times are a bit long or less simple
In some answers criticisms can be more clear

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			

Time taken - 3h 19m

Name

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Rollno

Subject

Western Philosophy I

Date

20/06/25

Module

Philosophy MTS



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

(10 Marks)

Aristotle formulated his theory of Substance in response to Platonic Ideas, which fail to explain the empirical world & the "problem of becoming".

For Aristotle, both universals & particulars ("treeness" & tree) coexist & the separation is only at mental level.

Why a tree is not an object of knowledge for Plato

→ For Plato, true knowledge comes from reason in the form of eternal unchangeable forms / universals, which inhabit a transcendental world of ideas.

→ Thus, true object of knowledge is "treeness".

→ Soul in its unembodied state has knowledge of ideas, as explained by Plato in his theory of recollection & example of a slave boy.

(Don't write anything in this area)



→ Plato tries to relate the world of Ideas & opinion through Participation Theory & Copy theory.

↳ particulars participate in universals (trees participate in "treeness") & are a copy of perfect archetypes, i.e. universals.

Aristotelian view

→ He criticizes Plato because if many particulars participate in universals, the latter become divisible & changeable.

→ Also, a copy should have something in common with the archetypes.

→ For Aristotle, both universals & particulars coexist & are consisted of matter & form.

→ Matter is the primary indeterminate stuff from which things are made & form is what it becomes.

However, he ends up accepting pure form, ending up where Plato began his philosophy.

(Don't write anything in this area)



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

(10 Marks)

Locke was an empiricist who accepted sense experience as the only source of knowledge. Mind is a tabula rasa and there is nothing innate in the mind that was previously not in the senses.

(Don't write anything in this area)

Lockean empiricism

- ① We get ideas from sense experience, which are ~~true~~ direct objects of knowledge.
- ② Simple ideas grasped ~~inactively~~ & directly by the mind give us knowledge of primary qualities (extension, solidity, figure, motion, rest, number).
- ③ Knowledge of matter is ~~inferred~~ indirectly through the primary qualities that represent them (representative realism).
- ④ He defined thus matter as the unknowable substratum of qualities & called it "I know not what".



- ⑤ Perception is of two types — i) Sensation (direct intuitive sense of agreement & disagreement $\Rightarrow$ gives knowledge of primary qualities) & ii) Reflection (internal perception, gives us complex ideas of matter & soul).

⑥ Locke accepted self as substratum of thinking, perceiving & willing, & is known via intuition.

⑦ He also accepted God as substratum of finite things, known through demonstration.

Logical inconsistencies

① Berkeley — accepting an unknowable substratum is against the foundation of empiricism.

② Inference of matters requires its prior perception.

③ Berkeley also argues that no quality is primary & objective — motion & rest depend on a frame of reference.

④ Locke also accepted self & God without perceiving them.

This ultimately culminated in Berkeley's esse est percipi.

(Don't write anything in this area)



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)

Kant considered both rationalists & empiricists as dogmatic and attempted to synthesize their positions to arrive at knowledge proper in the form of synthetic a priori judgements.

Knowledge proper

① Hume denied the possibility of knowledge proper through sense experience, which cannot give us knowledge that is universal, certain & factual.

⇒ universal & certain knowledge is possible in maths & logic, whereas factual knowledge is possible in physics.

② Hume also treated causality as a knowledge of 'matter of fact' and a psychological necessity.

③ Kant says that synthetic a priori judgements give us knowledge proper:



- Synthetic judgements - where predicate not contained in the subject (e.g. "rose is red")
- apriori judgement - Independent of sense experience.
- Kant argued that they are possible in mathematics, (e.g.) " $7 + 5 = 12$ " $\Rightarrow$ 12 is not contained in $7 + 5$ & the equation can be validated without sense experience.

Criticism

- ① Empiricists say that there are either synthetic a posteriori or apriori analytic judgements.
 - ② Kant relies on his own 12 categories of understanding & apriori percepts to establish synthetic apriori judgements.
 - ③ Logical positivists - "12" adds nothing new to " $7 + 5$ ".
- ⇒ Kant's response - what about 756321×321456 ?

Despite shortcomings, Kant's attempt saved philosophy from Hume's scepticism.

(Don't write anything in this area)



- 1(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)

(Don't write anything in this area)

The question can be understood in the context of Cartesian methodological scepticism.

Descartes as a mathematician wanted to steer philosophy away from speculative metaphysics to clear & distinct ideas.

Methodological scepticism

- ① Sense experience can be doubted, as an evil genius can trick us to believe its veracity.
- ② Physical experience can be doubted, e.g. dreams turn out to be unreal.
- ③ Even facts of natural sciences can be overturned by new discoveries.
- ④ Laws of maths can be a work of a cunning deceiver.
- ⑤ However, it is not possible to doubt the doubting process itself, as a conscious

element is involved. Thus, knowledge of self is a self-evident truth. ("Cogito ergo sum")

② Descartes then goes on to prove God through the idea of the most perfect being, veracity of empirical world through God's benevolence, and other selves through analogy.

Criticism

① If "I think" can prove my existence, "I work" can too (Descartes: no conscious element involved).

② Gilbert Ryle: doubt itself is a relative term.

③ Cogito is a kind of a deduction: "all thinking things exist" → "I think" → "I exist".
⇒ one can only prove that "thinking process" is taking place.

④ Carnap: "am" is used as a copula, not in terms of existence.

⑤ Kierkegaard says that cogito is a kind of tautology: "I exist therefore I think".

✂

Focus on what is being asked



1(c) Are Space and Time *a priori* concepts according to Kant? Justify your views (10 Marks)

(Don't write anything in this area)

Space and time are accepted in western philosophy to explain existence of things & succession of events.

Kant regarded them ~~as~~ a priori concepts & not concepts.

Newtonian & Leibniz's view

→ Newton regarded them as objective realities independent of the ~~knower~~ — receptacles that make sense experience possible.

→ Leibniz considered them to be subjective realities and ~~dependent~~ on the observer.

Kant's position

→ He argued that space-time cannot be objective as they are known via perception

→ They are also not ~~subjective~~ as one cannot think them away as ~~empirical~~ objects ⇒



not possible to imagine objects without them.

→ Rather, they are apriori percepts which make sense experience possible ("mental receptacles")

→ Apriori because their validation is independent of sense experience — space is apriori like geometry & time like arithmetic.

→ Percepts because concepts are essence of many particulars, but space-time are only one.

Critical estimate

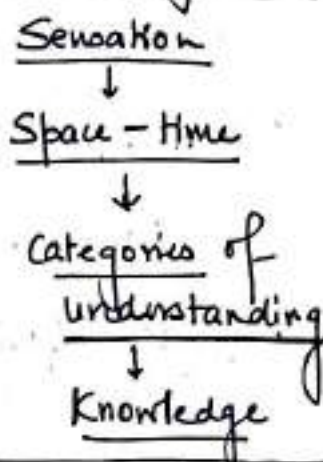
→ Modern physics & Einstein's relativity proved that space & time are relative.

→ Modern science treats them as a continuum.

→ Russell criticized Kant for treating them as "transcendentally ideal".

Kant's notion of space-time plays a central role in establishing knowledge proper as synthetic apriori judgement.

(Don't write anything in this area)





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)

Locke as an empiricist treated only sense experience as a source of knowledge. He said that mind is a tabula rasa & there is no knowledge innate to the mind.

Locke's theory of knowledge

Locke
→ ~~Kant~~ classified perception into i) Sensation

& ii) Reflection

→ We get knowledge inform of ideas - direct objects of knowledge. Sensation gives us simple ideas (grasped ~~inactively~~ by mind).

& reflection gives us complex ideas (created actively by mind after processing simple ideas through reflection).

→ Knowledge of matter is inferred indirectly through ideas that represent it (representative realism). ~~Kant~~ Locke thus treated matter as the unknowable substratum of primary



qualities ("I know not what").

→ Locke further classifies knowledge into 3 types:

① Intuition — immediate perception of agreement or disagreement → Locke establishes knowledge of self through it. → certain & universal

② Demonstration — involves mathematical & logical steps. → knowledge of God by negating the finite. → certain & universal knowledge

③ Sensation — knowledge of primary qualities through sense experience → factual / probable knowledge.

Critical estimate

① Accepting an unknowable substratum goes against foundations of empiricism.

② Berkeley also argues that all qualities are subjective & thus secondary.

③ Locke accepts God & self without their perception, using demonstration & intuition.

Hume later goes on to refute matter, self, God, taking empiricism to its logical extreme.

(Don't write anything in this area)



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

(10 Marks)

Spinoza was a rationalist, whose God-intoxicated philosophy based on a monistic indeterminate infinite substance attempted to resolve logical inconsistencies of Cartesian dualism.

(Don't write anything in this area)

Spinoza's God

→ Descartes accepted a personal God of religion as an independent substance. Mind & body are dependent substances.

→ However, Spinoza argued that dependent substance is a self-contradiction.

→ He defined substance as:

"that which is in itself, conceived through itself, requiring the concept of no other thing".

→ He defined substance as an impersonal God, indeterminate & indescribable in terms of finite intellect because:



⇒ Every determination is a negation : ascribing qualities to God puts limitations on it.

S is P means that S is devoid of P.

(Don't write anything in this area)

→ Thus, Spinoza's God is not an object of worship.

→ Also, he defined mind & body as two parallel attributes of God and modes to explain changing world. We are modes of God's attributes of thought & extension.

Critical estimate

- ① A Substance without attributes is a self-contradiction.
- ② Free will & morality become inexplicable if we are modes of God.
- ③ He sacrificed many for the sake of one.
- ④ Is the relation between modes & God real or illusory?
- ⑤ It is contradictory to say that Infinite attributes of God coexist without limiting each other.



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

(Don't write anything in this area)

Hume took empiricism to its logical extreme by refuting the existence of self, God, matter. He held that through sense experience we only get Impressions & Ideas.

Hume's definition of knowledge proper

① Hume argued that sense experience can never give knowledge proper, that is universal, certain, & factual at the same time.

② Knowledge of relation of ideas is universal & certain, but not factual. It can be found in the realm of maths & logic.

③ Knowledge of matter of fact is factual and probable, and found in physics.

→ Sense experience gives us knowledge of matter of fact, and there is a possibility of perceptual error.



④ Hume also treated causality as a knowledge of matter of fact, as it is a function of contiguity, conjunction & succession $\Rightarrow$ one can never guarantee that future will be like the past.

(Don't write anything in this area)

⑤ Thus, this strict dichotomy ends up in a kind of scepticism through denial of knowledge proper.

$\rightarrow$ Kant argues that denying causality leads to scepticism. It is a category of intellect enabling sense experience. Also, a synthesising self & a universal apperception are necessary for knowledge process to occur.

$\rightarrow$ Kant thus introduces synthetic a priori judgments to make room for knowledge proper.

However, Hume never denied possibility of certain & factual knowledge in maths & factual knowledge in physics. Thus, he was a pragmatist rather than sceptic.



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

(10 Marks)

Spinoza was a rationalist whose God-intoxicated philosophy accepted an Impersonal, Indeterminate, infinite God as the only substance.

(Don't write anything in this area)

Spinoza's substance

- Unlike Descartes, who accepted an independent substance in form of a personal God, Spinoza accepted an Indiscrutable God as the ultimate substance.
- He argued that every determination is a negation & any attempt to describe God poses limitations on him ($S \text{ is } P \rightarrow S \text{ is } \frac{P}{\text{not}}$)
- Mind & body are two parallel attributes of God. He has infinitely many attributes but our finite intellect can only comprehend these two.
- Modes are accepted to explain the changing empirical world. Modes of consciousness are intellect & will & modes of extension are



rest & motion.

- Humans are modes of God's attributes of thought & extension, thus finite versions of God.
- Thus, it becomes a challenge to explain freewill & morality if we are just modes of God.

Spinoza's response

- We do not have the power to influence the universal order of things.
- But true freedom is when we act as per our internal reason. Actions emanating from our pure reason are morally superior.
- Freedom comes through contemplation of intellectual love of God, which leads to the realization of our finitude & our existence as modes of God.
- However, Spinoza still fails to account for moral responsibility. Also, existentialists like Sartre criticize him, saying that "Man is condemned to be free".

(Don't write anything in this area)



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

(10 Marks)

Berkeley gave his dictum of esse est percipi ("to be is to be perceived") in response to Lockean notion of substance as an unknowable substratum of qualities ("I know not what")

(Don't write anything in this area)

Grounds for immaterialism

- Locke defined substance as the unknowable substratum of primary qualities, which is inferred indirectly through ideas that ~~represent~~ it (representative Realism).
- Berkeley criticized him saying that one never perceives matter.
- Also, inference of matter requires its prior perception at least once.
- Proving matter through causality fails because ideas (non-material) can't be caused by matter.
- Thus, accepting matter goes against foundations



of empiricism.

- Thus, Berkeley reduces external world to ideas. However, he accepts a self as the synthesizing subject for perception. It would be illogical to say that "I don't exist".
- Our self is known through intuition & other selves through analogy. When one self is not perceiving things, other selves continue to perceive (permanence of things).
- He also accepted God as the supreme spirit & the ground of all ideas.

(Don't write anything in this area)

Criticism

- If self is accepted on common sense grounds then why not matter?
- Berkeley fails to explain objectivity of knowledge.

Hume denies self as a bundle of impressions. He also denies matter & God, taking empiricism to its logical extreme.

3(a) Critically examine the philosophical position which upholds the doctrine of innate ideas (20 Marks)

(Don't write anything in this area)

The rationalist doctrine of innate ideas says that true knowledge comes from reason and not sense experience. Founded by Plato's theory of forms, it was later expanded by Descartes, Spinoza & Leibniz.

Doctrine of innate Ideas

① Plato : in response to sophists who only treated sense experience as real and denied possibility of certain truths, Plato gave his theory of forms.

↳ Sense experience cannot lead to true knowledge as it is transient & changeable.

↳ There is possibility of perceptual errors.

↳ Only permanent forms existing in a

transcendental world of ideas is real.

↳ Knowledge of forms is innate to the soul in disembodied state.

↳ Recollection theory - knowledge comes from recollection of what the soul experienced prior to birth.

② Descartes - through his methodological scepticism, he doubted sense experience as a work of a powerful deceiver and sought to establish clear & distinct ideas.

↳ However, one cannot doubt the doubting process itself as there is a conscious element involved ("cogito Ergo Sum").

③ Spinoza furthering the rationalist tradition gave the notion of monistic indeterminate infinite substance.

↳ "Every determination is a negation" → Substance can't be described by finite intellect.



- ④ Leibniz gave the theory of monadology and pre-established harmony — God established coherence among independent, active, many, conscious, unextended, windowless monads.

(Don't write anything in this area)

Critical estimate

- ① Locke's criticism of innate ideas:

↳ If knowledge is innate, infants & mentally disabled should also have them.

↳ Ideas of God, self, morality are not universal.

↳ Laws of logic are derived from experience.

↳ It is illogical to claim that one has innate knowledge in mind & yet it lies dormant.

↳ People lead entire lives without accepting God.

- ② Kant says that ascribing knowledge solely

to reason is dogmatic.

↳ Knowledge requires both concepts & percepts.

↳ "Concepts without percepts are empty & percepts without concepts are blind".

↳ Innate knowledge of 12 categories of understanding along with a priori percepts of space & time enable sense experience.

↳ Knowledge begins from senses & proceeds to understanding.

The doctrine of innate ideas; In an attempt to establish self-evident truths, couldn't ultimately resulted in speculative metaphysics.



(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 argued that both empiricists & rationalists proceeded to establish their position without asking "what can I know", leading to a kind of dogmatism.

He synthesized both positions saying that "Knowledge begins from the senses & proceeds to understanding".

Categories of understanding

- Kant argued that 12 categories of understanding are universal to human intellect & make sense experience itself possible.
- They constitute knowledge proper as they are synthetic a priori in nature.
- Synthetic because the predicate is not contained in the subject & a priori.



because their validity is independent of sense experience.

→ There are 12 categories of understanding:

↳ Quantity

- i) Unity
- ii) Plurality
- iii) Totality

↳ Quality

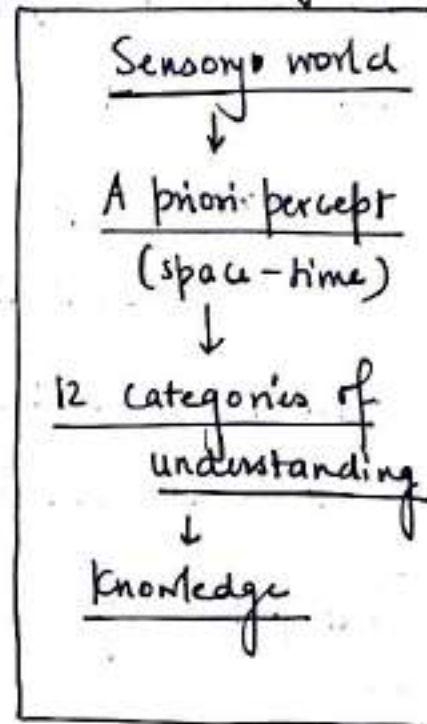
- i) Relation
- ii) Negation
- iii) Limitation

↳ Modality

- i) Subsistence
- ii) Causation
- iii) Reciprocity

↳ Necessity

- i) Possibility
- ii) Existence
- iii) Necessity



(Don't write anything in this area)

Egs

→ Sensations are received through receptacles of space & time & processed by categories of understanding, leading to knowledge.

→ However, they are only applicable to the phenomenal world & not the noumenal



world which is independent of perceiver.

→ Thus, it can be said that categories of understanding are innate ideas as they are common to every knower, and independent of sense experience.

(Don't write anything in this area)

Criticism

- ① Kant resorts to his own notion of categories of understanding & a priori precepts to establish knowledge proper & synthetic a priori judgements.
- ② Hume's argument of causality as a psychological necessity is evaded by Kant.
- ③ Modern science says that space & time are relative in nature & a continuum.
- ④ It is beyond verification whether categories of understanding are innate to human intellect. Despite logical inconsistencies, Kant's notion of categories of understanding helped western philosophy escape Hume's scepticism.



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

Aristotle gave his theory of substance as a response to Platonic ideas, which fail to explain the empirical world & the problem of change.

Aristotle defined substance as having independent existence, having both matter & form.

Matter & form is the primary indeterminate stuff of which things are made, and form is what matter transforms into.

Their separation is only at the mental level.

Matter & form are relative in nature, e.g. clay is matter and so relative to form soil (matter), but it is matter relative to pot (form).

Potentiality & Actuality - problem of becoming

(Don't write anything in this area)



- Potentiality is related to matter & actuality to form.
- Matter makes an organized journey towards actualization into form (unconscious teleological evolution).

- Universe takes superior form over time (e.g. seed $\Rightarrow$ tree), culminating in pure form i.e. Actus Purus

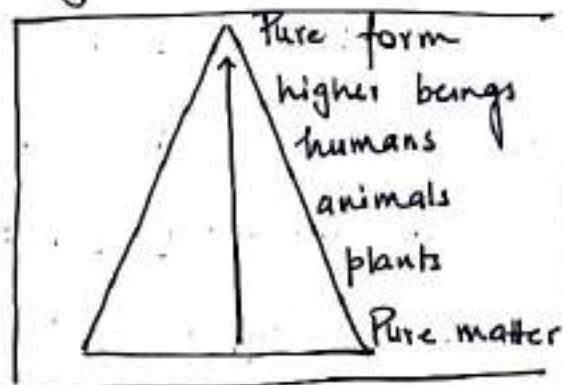
- Also, Aristotle accepts 4 types of causes:

- ↳ Material (e.g. clay)

- ↳ Efficient (e.g. potter)

- ↳ Formal (e.g. design)

- ↳ Final (e.g. purpose of pot - drinking)



Critical estimate

① Unconscious teleological evolution is a self-contradiction.

② He ends up accepting pure form despite

(Don't write anything in this area)



criticizing Plato for the same.

③ He accepts 4 causes, ~~but~~ but modern science only accepts cause & effect.

④ His theory of change only accounts for homogenous evolution (embryo → human) and not heterogenous evolution (ape → human).

⑤ He uses matter non-uniformly and in a relative sense.

⑥ He says that cause-effect can exist simultaneously, but modern science proves that effect always temporally follows cause.

⑦ His notion of Actus Purus as a prime mover is unscientific & ~~beyond~~ verification.

Ironically, Aristotle ends up where Plato started his philosophy, i.e. pure form.

(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 gave his theory of forms in response to sophists who regarded sense experience only as the source of knowledge & denied the possibility of certain truths.

Metaphysical aspects

→ Plato regarded permanence only as real, and not change as propounded by Heraclites.

→ Eternal immutable universals existing transcendently in the world of ideas only are true objects of knowledge.

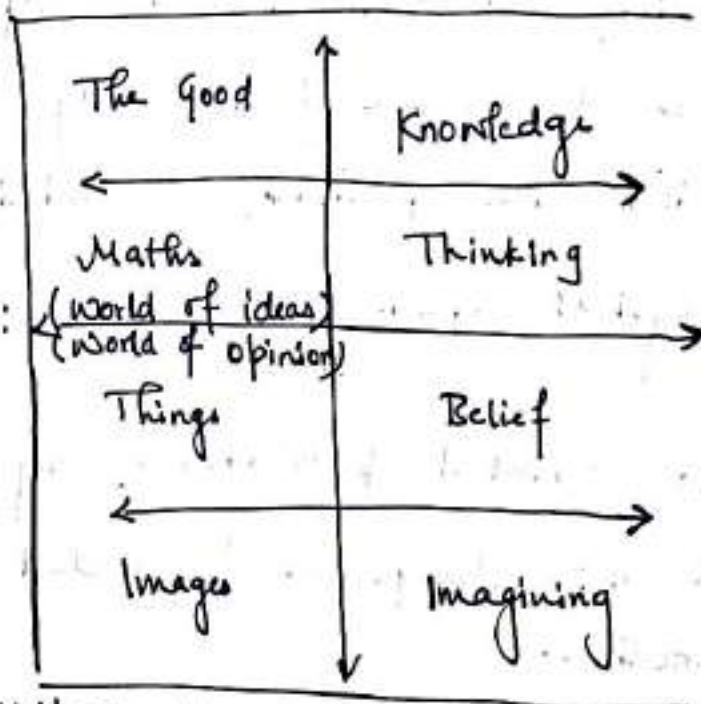
→ Universals are the essence of many changing particulars (e.g. "redness" is ultimately real & not red)



→ Through his divided line, he showed the distinction of world of ideas from world of opinion (particulars)

(Don't write anything in this area)

→ Plato relates world of ideas & opinions through:



① Participation Theory

⇒ The changing

particulars participate in eternal ideas

⇒ All red objects participate in "redness".

② Copy theory - all particular things are inferior copies of universals (perfect archetypes).

③ Expression theory - the sensory world is an imperfect expression of transcendental world of forms.



Epistemological aspects

(Don't write anything in this area)

- Plato's theory of forms is basically rationalism
- The soul before birth has innate knowledge of ideas; as it coexists with them in the transcendental world.
- Theory of recollection - knowledge comes when the soul recollects what it experienced before birth.
⇒ e.g. of slave boy, to whom Socrates teaches concepts of geometry merely by asking questions.
- Analogy of the cave - Plato says that even when a person gets the knowledge of ideas, he cannot explain it to others in words.

Mystical aspects



- Concepts of rebirth, bondage & liberation are central to Plato's theory of forms.
- Soul remains in bondage as long it is in ignorance & liberation comes through the contemplation of the "Good" through reason.

(Don't write anything in this area)

Knowledge represents the idea of the highest form, i.e. "The Good". Plato's theory of forms is heirarchical in nature, with the knowledge of "The Good" at the top.

However, Plato fails to explain the empirical world and the problem of becoming. His wfy & participation theories also fail, as universals become changeable & divisible.

Aristotle thus treats universals & particulars as existing.



4(b) Hume's empiricism is more about determining the limits of knowledge than denying its possibility itself. Analyse (15 Marks)

(Don't write anything in this area)

Hume was an empiricist who argued that sense experience is the only source of knowledge, giving us impressions & ideas.

Hume's empiricism

① Knowledge proper - Hume argued that sense experience never gives us knowledge that is certain, universal & factual at the same time.

⇒ Knowledge of relation of ideas (e.g. mathematics & logic) is certain & universal but lacks factual factuality.

⇒ Knowledge of matter of fact (e.g. physics) is factual & probable, but lacks certain & universality.



② Causality - Hume treats as knowledge of matter of fact and thus probable in nature.

⇒ One can never guarantee future will be like the past based on limited perceptions. (similar to Carvaka's critique of Bhuyodarsana)

⇒ Causality is a function of contiguity, conjunction and succession, and is thus a psychological necessity and not a logical necessity.

③ Matter, self, God - Locke accepted matter as the unknowable substratum of primary qualities & self as the ground for thinking, feeling, etc. Berkeley similarly accepted self as ground for ideas.

⇒ Hume says that matter is never perceived and is a collection of ideas.

(Don't write anything in this area)



- ⇒ Self is a bundle of changeable impressions (similar to Nagasena's Panchskandha)
- ⇒ God can neither be perceived nor inferred.

(Don't write anything)

Criticism

- Kant argued that denying causality leads to scepticism, as it is a category of understanding which enables sense experience.
- Similarly, a self is needed as a synthesizing subject for knowledge to occur. Identity of universal apperception is a prerequisite for knowledge.

However, Hume never denied possibility of certain universal knowledge in maths & factual knowledge in physics. As logical positivists also claim that probable knowledge is also valid knowledge. Thus, Hume was only an academic sceptic & a pragmatist.



4(c) How Leibniz's notion of substance is radically different from that of the rationalists who preceded him? (15 Marks)

(Don't write anything in this area)

Spinoza's monistic substance culminated in a kind of determinism. Leibniz gave his theory of monadology in response order to make room for freedom.

Leibniz's notion of substance — how it is different.

① Pluralistic in contrast to dualism of Descartes & monism of Spinoza.

⇒ Monads are independent, active, many, conscious, unextended, windowless substances.

⇒ They are qualitatively alike & quantitatively different — each monad is unique in itself (identity of indiscernibles)

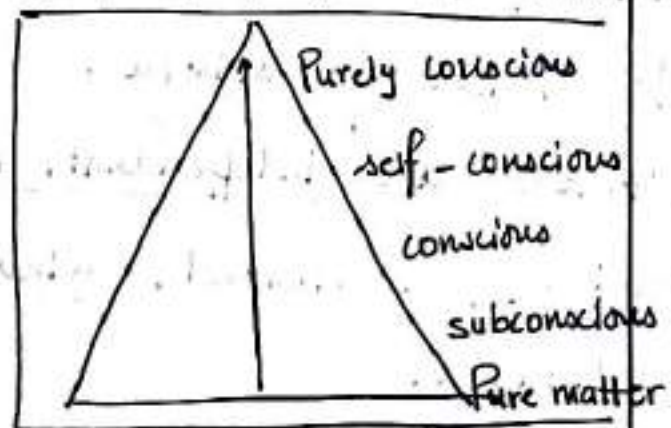


② Matter is also an aggregate of monads, contrary to Cartesian notion as dependent substance & Spinoza's notion of attribute of God..

(Don't write anything in this area)

⇒ Monads have an inertial tendency to get extended.

⇒ Matter is a cluster of monads with lower degree of consciousness & mind... with higher degree of consciousness (queen monad).



③ Liberation - monads have a tendency to move towards clearer perception & higher consciousness.

Fig. : Monads

④ Mind body problem - Cartesian interactionism accepted a causal relation



between dependent substances of mind & body, whereas Spinoza's parallelism treated them as attributes of God.

(Don't write anything in this area)

→ Leibniz said that God established a harmony among monads prior to creation (pre-established harmony).

→ Coherence between mind & body comes from pre-established harmony.

→ Change in every monad is reflected accordingly in other monads.

→ Analogy of orchestra - just like coherence among performers is established prior to their performance.

However, Leibniz's substance culminates in a sense of solipsism & panpsychism. Also, pre-established harmony cannot explain freewill

& morality, as monads become dependent on God. Leibniz however argues that God created the best possible world (Principle of Sufficient reason)



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

(Don't write anything in this area)

Kant attempted to synthesize rationalism & empiricism, which according to him failed to ask "what can one know", resulting in dogmatism.

One of the problems emanating from this was antinomies: contradicting positions of change v. permanence, finite v. infinite, freewill v. determinism, etc.

Significance in Kant's philosophy

→ To solve this problem, Kant made the phenomena — noumena distinction.

→ Phenomena are appearances which we get in the empirical world through sense experience.



→ Noumena are things-in-themselves (Dinge an sich), which exist independent of perception.

(Don't write anything in this area)

→ 12 categories of understanding, a priori percepts and synthetic a priori judgements give us knowledge of phenomena but tell nothing about noumena.

→ Kant thus restricted pure reason to the phenomena to make room for practical reason (faith).

→ Accepting noumena like matter, self, God solves the problem of antinomies, which cannot be solved in the phenomenal world.

→ Accepting God as a psychological booster and self as a postulate of morality enables us to act as moral agents,



as otherwise one would have no incentive to act morally.

→ Kant also accepts that we can never know objects themselves through pure reason, ending the realism v. idealism debate.

→ Hence, this resolves the scepticism induced by Hume's extreme empiricism, which denied possibility of knowledge proper.

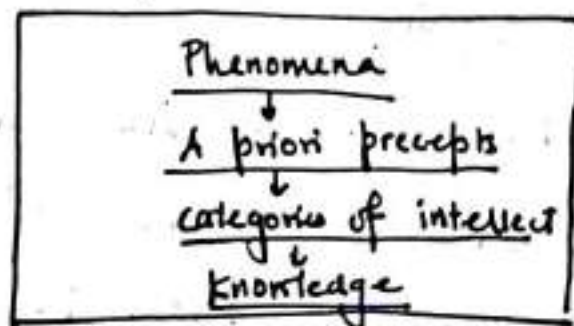
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Critical estimate

→ Critics argue that Kant evaded Hume's

scepticism rather than resolving it by introducing the phenomena - noumena distinction.

Phenomena Noumena





- Hegel argued that talking about noumena as unknowable is a kind of claim to knowledge itself.
- Schopenhauer says that Kant treats noumena as objects rather than limiting concepts.
- Russell & Strawson say that such a distinction is beyond purview of verification & hence meaningless.

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Despite shortcomings, Kant's distinction made room for faith & morality and showed the limits of human intellect.



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

(15 Marks)

(Don't write anything in this area)

Descartes as a mathematician attempted to establish the knowledge of self & God through clear & distinct ideas derived from his methodological scepticism.

Grounds for accepting God

① Knowledge of self (Cogito Ergo Sum)

- ↳ Descartes first establishes self through methodological scepticism by doubting all sense experience.
- ↳ One can doubt all sense experience but not the doubting process itself, as there is a conscious element involved.
- ↳ Thus, knowledge of self is a self-evident truth.

② Accepting God (ontological proof)



→ Descartes says "I have an idea of the most perfect infinite being" ⇒ "this idea cannot come from finite selves" ⇒ "It must be implanted in me by the infinite being, i.e. God".

(Don't write anything in this area)

→ Further, he says that the most perfect being cannot lack any positive attributes.

→ Existence is thus implicit in the idea of the most perfect being, just as 3 sides are implicit in the notion of a triangle.

Critical estimate

① Kant — existence cannot be a predicate.

⇒ A predicate requires a substratum for existence.

⇒ If existence is a predicate, it would lead to infinite regress.

Existence → Substratum 1 → Substratum 2...



② Kant also says that Descartes uses circular arguments to prove God: "the most perfect being must exist" (no grounds) $\Rightarrow$ "I have an idea of the most perfect being" $\rightarrow$ "It exists".

(Don't write anything in this area)

③ Reality vs. conception - Gaunilo argues that I have an idea of the "most perfect island" $\Rightarrow$ doesn't mean it exists.

④ Logical positivists say that necessary existence is a self contradiction.

⑤ Kant also says that trying to prove God & self based on pure reason results in paralogism of reason & transcendental illusion.

⑥ Perfection itself is a relative term.

Kant, however, accepts God based on practical reason as a psychological booster.



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)

(Don't write anything in this area)

The given statement can be understood in the context of Berkeley's attempt to explain permanence & externality of things.

Berkeley gave the dictum of esse est percipi in response to Lockean empiricism which ended up accepting matter as the unknowable substratum of qualities.

How Berkeley explains externality

→ Berkeley says that sense experience only gives us ideas as direct objects of knowledge.

→ Thus, external world is reduced to ideas leading to absurdities like "I eat ideas".

→ However, Berkeley says that loss of



ideas is not the mind $\Rightarrow$ there is only a knowledge relationship between the mind & ideas.

(Don't write anything in this area)

$\rightarrow$ Ideas exist in the supreme spirit, i.e. God, whose divine will determines the order of existence of ideas.

$\rightarrow$ Also, we perceive ideas as things and not the other way round - thus, ideas are external to human perception.

Permanence of Things

$\rightarrow$ Even when one spirit is not perceiving, other finite spirits continue to perceive.

$\rightarrow$ Also, God's Divine Will is always perceiving and determines the order of succession of ideas.

$\rightarrow$ Our minds only perceive inferior spirits



of permanent ideas existing in the Supreme spirit.

→ Hence, our perception is limited to ideas or even narrower.

(Don't write anything in this area)

Critical estimate

→ If self can be accepted on commonsense basis then why not matter? ⇒ Berkeley violates his own principle of esse est percipi.

→ ~~Also~~ Hume says that self is nothing but a bundle of changeable impressions, similar to Nagascna's Panchskandha.

→ Similarly, accepting God goes against empiricist foundations.

→ Berkeley also fails to properly explain objectivity in knowledge.

Hume takes empiricism to its logical extreme by denying self, matter, God.