Metaphysics Exercise 15

Phil. 93, Winter 2006 Due Tues., Mar. 14

1. According to Leibniz, which of the following is correct?
   a. A monad contains no diversity, because it is a simple substance (has no parts).
   b. All monads are made out of the same simple substance, but they are different from each other because their perceptions are different.
   c. Monads are made out of a simple substance, whereas bodies are made out of a more complex substance.
   d. Every monad is a simple substance, which differs from all the others because its perceptions are different.
   e. (a) and (b).
   f. (a) and (d).

2. In §7 of the Monadology, Leibniz says that a monad can’t be altered or changed internally by an external cause. If that’s the case, how can monads act on each other?
   a. A monad is not an external cause; monads are internal.
   b. Monads act on other monads by causing perceptions. But a perception is just a new accident (or mode), so having a new perception is not an internal (essential) change.
   c. In all metaphysical strictness, they don’t act on each other at all.
   d. They don’t act on each other directly, but they can act on God. So one monad can cause a change in God, who then causes a change in a second monad.
   e. None of the above.
   f. (c) and (d).

3. About which of the following do Leibniz and Spinoza agree with each other but disagree with Descartes?
   a. A substance depends on nothing else for its existence.
   b. Every (simple) substance is indivisible.
c. Strictly speaking, no substance is a body.
d. It belongs to the concept of a substance that it necessarily exists.
e. (a) and (b).
f. (b) and (c).

4. About which of the following do Descartes and Leibniz agree with each other, but disagree with Avicenna?

a. Every body is divisible.
b. Sensible qualities are ideal: they are not real qualities of the objects of our perception.
c. Some substances are extended and others are not.
d. Perception is not, strictly speaking, an effect produced by the action of a body on our soul. Bodies do not act on souls.
e. None of the above.
f. All of the above.