

Your name: _____

Your section day/time: _____

Metaphysics Exercise 7

Phil. 100B, Winter 2009. Due Tues., Feb. 10.

1. The Meditator looks into the causes of error because:
 - a. The conclusion of the Second Meditation, that I am a thinking thing, would be thrown into doubt if I could not determine exactly when God would or would not allow her to go wrong, and so could not trust any “thinking.”
 - b. The conclusion of the Third Meditation, that God exists, would be thrown into doubt if I could not understand why he allows me to go wrong.
 - c. The conclusion of the First Meditation, that an evil demon might be deceiving me, would be thrown into doubt if it turned out that God himself is a deceiver.
 - d. Error is the only form of imperfection which she knows for sure exists.
 - e. (a), (b) and (c).
 - f. None of the above.

2. It makes a difference whether error is due to a “pure negation,” rather than a “privation” (as those are defined on p. 100), because, according to Descartes:
 - a. God needs no justification for creating something which includes a pure negation.
 - b. Every finite thing is purely negative: it is nothing but negations. So a privation must be referred to an infinite cause.
 - c. There can be pure negations in God, but not privations. So we can understand how God be a cause of the former in creatures, but not of the latter.
 - d. A pure negation is a quantity; a privation is a differentia (essential characteristic). So something which includes a privation is of a bad kind (essentially bad).
 - e. All of the above.
 - f. None of the above.

3. Which of the following are part of the Meditator’s solution to the problem of her own imperfection (the Problem of Evil)?
 - a. She realizes that she has not proved that God is perfect, but only that he exists.
 - b. She realizes that she is never actually in error, since she is essentially only a thinking thing, and, as a rationalist, she believes that thought as such is essentially true.

- c. She realizes that she is, as it were, half way between God and nothingness, and that the nothingness in her needs no cause to explain it.
- d. She realizes that she ought to doubt her own imperfection, as well. How does she know that she is really imperfect?
- e. She realizes that since (as she assumes) God exists and is perfect, all her imperfections will eventually be removed.
- f. None of the above.