

distinct. The ideas created by the mind by the conjunction of ideas are factitious. These are the ideas created by imagination. They are also not clear and distinct. But the innate ideas, which are neither adventitious nor factitious, are clear and distinct. These innate ideas are implanted in the mind by God at the time of our birth. They are self-evident. The idea of causality, infinity, eternity, perfect Being or God and the like are innate ideas. They are clear and distinct. Cleanness and distinctness of ideas are the test of their truth. The development of true knowledge consists in the logical deduction of other truths from these self-evident innate ideas. Descartes, thus, applies mathematical method to philosophy. Paulsen has characterised Descartes' philosophy as mathematical rationalism.

Descartes started with universal doubt. To doubt is to think, to think is to exist. *Cogito ergo sum*, 'I think, therefore, I exist'. Descartes starts with the certainty of the self, which is known intuitively. He deduces the existence of God from the innate idea of God. The idea of God is the idea of an infinite Being. This cannot be produced by me, because I am a finite being. The cause must contain as much reality as is contained in the effect. So God or the Infinite Being is the cause of the innate idea of God. We also have a conviction that external things exist. The rationalists maintain that there are certain fundamental principles of reality which are innate and recognised as true by reason, by intuition. Intuition is immediate apprehension by reason.

Descartes held that some of our ideas are innate, and Spinoza agreed with him. Leibniz maintained that all of our ideas are innate. Every mind is a self-contained world in miniature. Ideas, according to Leibniz, are at first implicitly contained in the mind, and later on brought out and made explicit by mental activity. Leibniz maintains that truths of facts are derived from experience. They are particular and contingent. Necessary truths are derived from reason. They are universal and self-evident. Locke, the empiricist, said, "There is nothing in the intellect which was not previously in the sense." Leibniz amends Locke's dictum thus: "There is nothing in the intellect which was not previously in the sense—except the intellect itself."

Criticism: The pivot of rationalism is the doctrine of innate ideas. The doctrine of innate ideas has been vigorously attacked by all empiricists beginning with Locke. If any of our ideas were real