-------- 1. Sketch the main features of Leibniz's theory of Monads, with reference to the problems it was meant to solve. How successful is the theory in solving them?

Leibniz tries to solve the problem of Berkeley’s main blueprint plan of God. He tries to make a dynamic world instead of letting the unfinished immaterial world of Berkeley continue. He gives consciousness to every object in the world. It calls for pre-established harmony in the world. The world still runs on the original Berkeley unfinished blueprint world, but every character from its first appearance receives its own consciousness and its own plan. Everything will continue its own plan from the beginning by leaving the others alone.

Monadology followed Democritus's atomic idea. Leibniz believes that a monad is a final substance and not divisible. All monads have no windows and cannot communicate with anything outside of them. Monads can't send or receive any information from other monads.

The first level of monads has limited ability or consists of developing monads. It is a rare monad that gives existence to an object. My bones, blood, a cell in my body—that combination of my physical body is 'entelechy' or the first level of monads. It's a fundamental feature or the lowest level of the thing. Animals and plants also have this ability. My plant can have its root, leaf, and other parts that can make it survive.

The secondary level of monads is more transcendent than the first. It inherits all property and also has more advanced property from the first level of monads. It can be compared to our consciousness with the ability to have memory and perception. So, a tree doesn't have this second level of monads because it can't move, be conscious or memorize anything. The tree only has the first level of monads. We can call a person who has a dead brain but a physical body, still functional as a vegetable because that person loses this second-level ability of monads and returns back to the first level. Some kinds of animals have an ability to perceive and memorize something. My dog can remember me and show happiness when he sees me come home. It can respond to my action. My dog has this second type of monads as well.

This third level of monads is the most transcendent of all kind of monads; it can think and reason. I have my soul so I am different from other people. I'm not just perceiving or remembering things that happen to me. My dog can't think reasonably. I have this third type of monads but my dog doesn't.

If each of the monads is windowless and unable to interact with others monads in the world, what brings this world alive? How is everything as it is today? How can the movement of my finger over the keyboard make a change on the computer screen? Leibniz has the concept of pre-established harmony as an answer. As God wrote the blueprint for the first time (according to Berkeley’s argument), God put consciousness and gave an individual plan or purpose to every object in the world. The world works as it does because every object does it own duty by following the original plan, like a dozen clocks that been built and set up with the same time. Every clock will work and tell the time exactly the same for all of them. It just does its own job as the beginning set-up. If we say that we have our own will to press the keyboard and it makes a change to the computer screen, we decide to press or not to press the keyboard. But Leibniz will say that this is similar to the dozen clocks. Each tells the exact

same time but it doesn't mean each has its own will to decide to tell the correct time. It just follows the original plan that been programmed from the beginning.

Each monad perceives mundane things from the inside that have been perceived by other monads outside of itself. That sound very contradictory to Leibniz's argument. This is a weak point of Leibniz that I see. Leibniz, however, gives the reason of the mirror reflection theory. What each monad perceives from others is itself or the universe, like us looking into the mirror. But I can't see how the double mirror situation can be resolved. Look outside ourself is the mirror from the other monads' perspective and if we look to other monads or the mirror, we will see nothing. How are we going to see the universe?

Leibniz's success is to bring life to the world. The reality starts functioning and every object has a reason and purpose to run this world. The pre-established harmony is an interesting work, but some arguments, such as the mirror reflecting, do not make sense to me. He almost did his job in my opinion, but he left many important points for a later philosopher.