

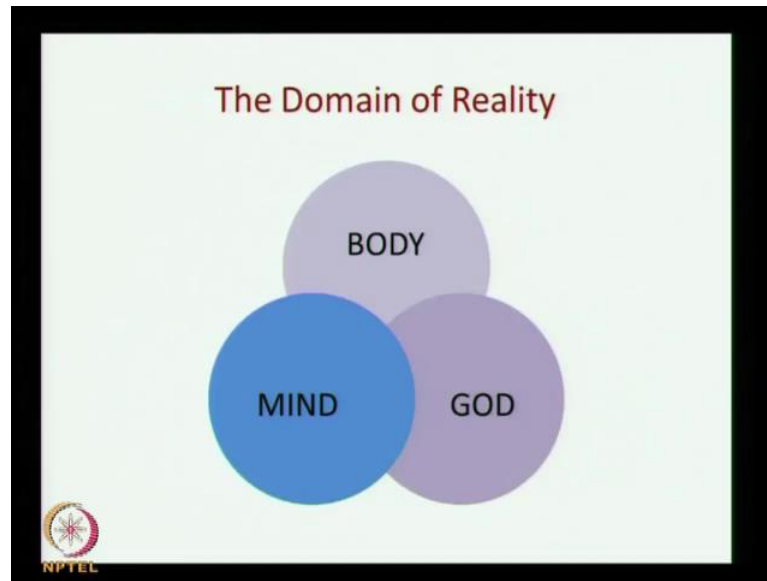
Aspects of Western Philosophy
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Module - 10
Lecture - 10
Rene Descartes
The problem of the physical substance
The concept of God
The proofs for God's existence
Mind-body dualism

Aspects of Western Philosophy module 10 and lecture 10, this lecture will focus the following topics we will try to understand the problem of the physical substance as it is explained in the philosophy of Rene Descartes.

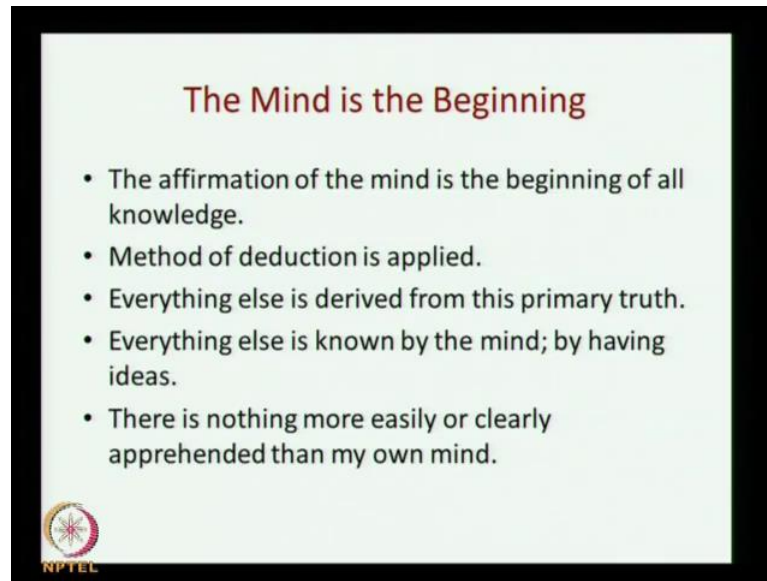
And in this context he introduce us not the notion the concept of God and again like many of his (Refer Time: 00:31) particularly like many of his, many of this scholastic philosophers Descartes also comes up with the certain proofs for the existence of God and also in this context we will see the very important distinction which he maintains or rather I would rather say that this is the very important problem which Descartes has initiated, it is not that Descartes as introduced it Descartes actually has not introduce the mind body dualism into western philosophy it has been that since the time of Plato or its even before that, but in Descartes we would find acumination of the discussions all the implications of mind body dualism have been brought out in Descartes' philosophy. We will conclude this lecture with a brief analysis of mind body dualism.

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When we talk about reality we have been already examining all these concepts in the previous lectures. Roughly we can say that this the ontology of reality these are the three important substances that we find when we talk about reality in this context there is that the mind then the God and then the body there is the certain reason why I follow this order I began with mind because as in the previous lecture we have seen Descartes is already prove the existence of the mind, he is pretty sure about its existence and for him an I thing in substance. So, for he is only proved that the existence of the mind gains a kind of precedence or it comes first before all other things which is followed by the existence of God and again after that with the help of proving the existence of God Descartes proves the existence of body or physical substance or the entire existence of the physical world material world is proved has a third step. So, these three constitute roughly the domain of reality for the God or what we normally understand as the substances.

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The Mind is the Beginning

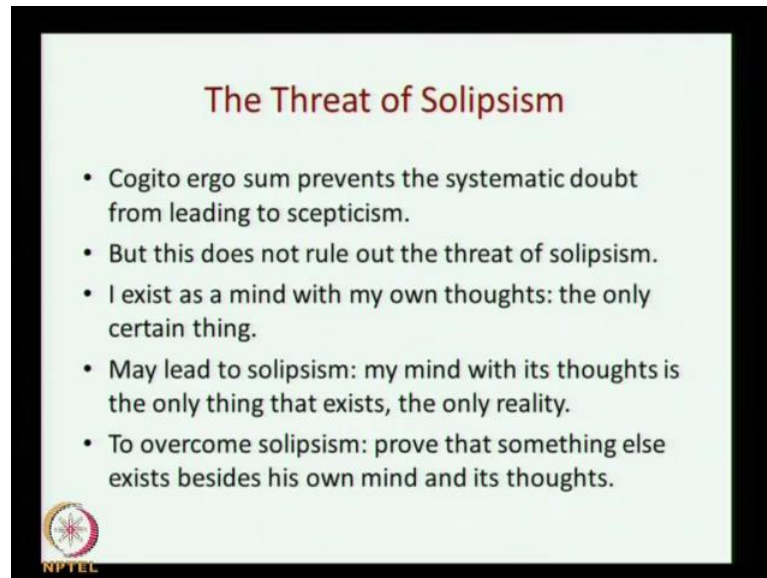
- The affirmation of the mind is the beginning of all knowledge.
- Method of deduction is applied.
- Everything else is derived from this primary truth.
- Everything else is known by the mind; by having ideas.
- There is nothing more easily or clearly apprehended than my own mind.

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Now, as I already mentioned the mind is the beginning the affirmation of the mind is the beginning of all knowledge we have already seen this because Descartes was looking for a starting point and absolutely certain indubitable starting point in philosophy. So, if you have the starting point in philosophy that would function as a self as an axiom something which is very similar to an axiom in mathematics from where we deduct everything else.


All knowledge system is in one sense based on this beginning and mind is that beginning and now that method of deduction is applied and everything else is derived from this primary truth and everything else is known by the mind by having ideas. So, mind is very important because all knowledge even when I know that there is a camera in front of me or there is a computer in front of me this does not directly or immediately imply that there is an object called a camera or a computer in front of me, it only means that I have an idea of a computer or I have an idea of a camera. So, what is absolutely certain for me is the existence or me having ideas I am having ideas which further implies that there is a mind which as ideas oh I am a mind, I am a thinking substance which entertain or which as idea. There is nothing more easily or clearly apprehended than my own mind. Because in every process of apprehension whatever you know whatever you comprehend whatever you understand even when you doubt the mind perishable. So, there is nothing that is so immediately and clearly known like the mind.

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The Threat of Solipsism

- Cogito ergo sum prevents the systematic doubt from leading to scepticism.
- But this does not rule out the threat of solipsism.
- I exist as a mind with my own thoughts: the only certain thing.
- May lead to solipsism: my mind with its thoughts is the only thing that exists, the only reality.
- To overcome solipsism: prove that something else exists besides his own mind and its thoughts.

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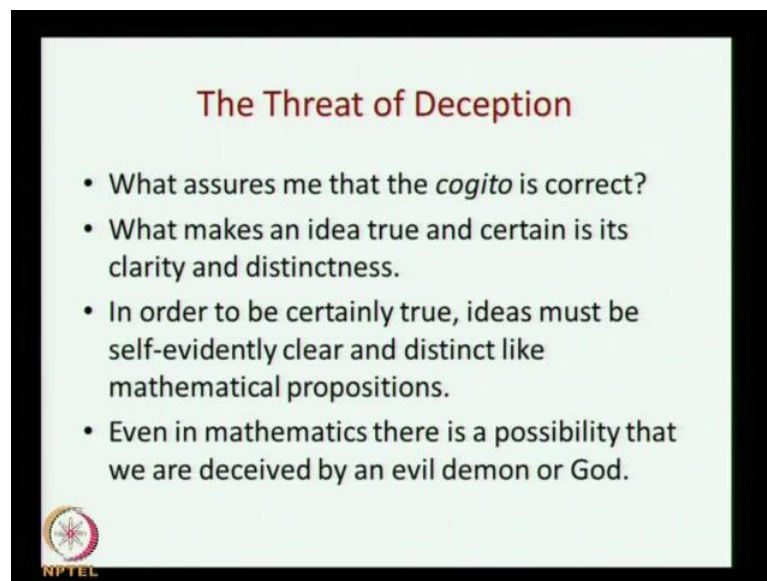
Mind is the absolute starting point for Descartes, but this importance given to the mind both as a starting point as and also as your central concept in his philosophical enterprise immediately leads to a kind of threat, the threat of solipsism is the situation which says that there is only my mind and its ideas that exist nothing else in this world, the world as such is not real there is only one thing in this world that is my mind everything else is my creation or the creation of my mind. So, this is the problem.

Cogito Ergo sum which I think therefore, I exist there the Cogito the mind the thing in substance prevents the systematic doubt from leading to scepticism that is true in one sense Cogito is the end point of your doubt as we have already seen in the previous lecture Descartes begins with the kind of methodological doubt a kind of systematic doubt, but it ends somewhere it is not that scepticism takes you to eternity so that you are nowhere you are lost completely, no, it ends in a definite place with the Cogito.

The discovery of the Cogito is the end point of your scepticism, but there are issues this does not rule out the threat of solipsism you might encounter a very very peculiar at a different kind of or even a more serious danger now because though you can talk about everything you ultimately are not assured that there is the world that exists outside. I exist as a mind with my own thoughts only certain things for me and this may lead to solipsism my mind with its thoughts is the only thing that exists the only reality that exists. So, this situation is not it in one sense it cancels all human enterprises all


philosophy, all literature, all arts, all science, very thing is cancelled because there is no meaning. To overcome solipsism does becomes a very important problem and to prove that something else exists besides once own mind and its thoughts. So, this is become the next step for Descartes and it is here you know again to strengthen this doubt or this worries Descartes suggest that what assures me that the Cogito is correct that is the question.

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The Threat of Deception

- What assures me that the *cogito* is correct?
- What makes an idea true and certain is its clarity and distinctness.
- In order to be certainly true, ideas must be self-evidently clear and distinct like mathematical propositions.
- Even in mathematics there is a possibility that we are deceived by an evil demon or God.

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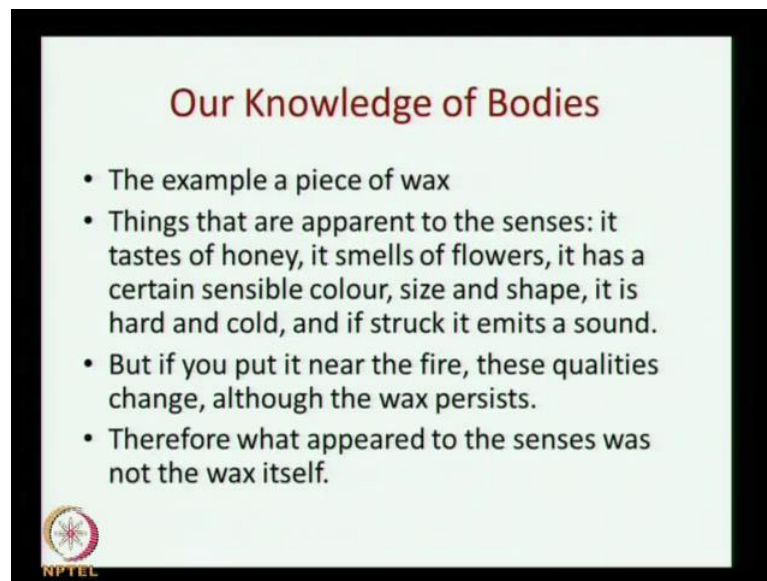
See when I open my eyes, I could see a world around me I experience the world around me in different ways different sensations and feelings and emotions they are all there and I could see colours and smells, I can experience colours and smells and taste and everything, but does it assure I mean there is a possibility that my Cogito or the thinking substance which experiences all these things is making a mistake, it is not correct what assures me that the Cogito is correct. I could be a schesophinic as schesophinic could see things which is actually this things are not there, but still he or she might experienced them by mistake. What makes an idea true and certain is its clarity and distinctness. So, here Descartes comes up that criterion and to decide the truth, the truth of an idea what makes an idea true and certain.

Anything that is true and certain must be clear and distinct that should not be any confusion about it there should be immediate. In order to be certainly true ideas must be

self-evidently clear and distinct like mathematical propositions when you encounter a mathematical proposition, there is no scope for any further doubt about it.


Even in mathematics there is a possibility that we are deceived by an evil demon or God. So, this were Descartes comes up with another possible or potential threat to his knowledge systems that even in the case of mathematics were you a parentally you feel that you are absolutely certain about your knowledge there is the possibility that we are deceived by a demon an evil demon or God it is possible that you might be thinking that this is like this, but actually it is not the case you are being deceived. So, even to this point you have not prove anything else, but only the existence of the thinking substance or the Cogito the most important problem or the immediate problem for the Descartes is the knowledge of bodies knowledge of material objects around us whether they really exist or what we know about them is true or not correct or not that is the question.

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Our Knowledge of Bodies

- The example a piece of wax
- Things that are apparent to the senses: it tastes of honey, it smells of flowers, it has a certain sensible colour, size and shape, it is hard and cold, and if struck it emits a sound.
- But if you put it near the fire, these qualities change, although the wax persists.
- Therefore what appeared to the senses was not the wax itself.

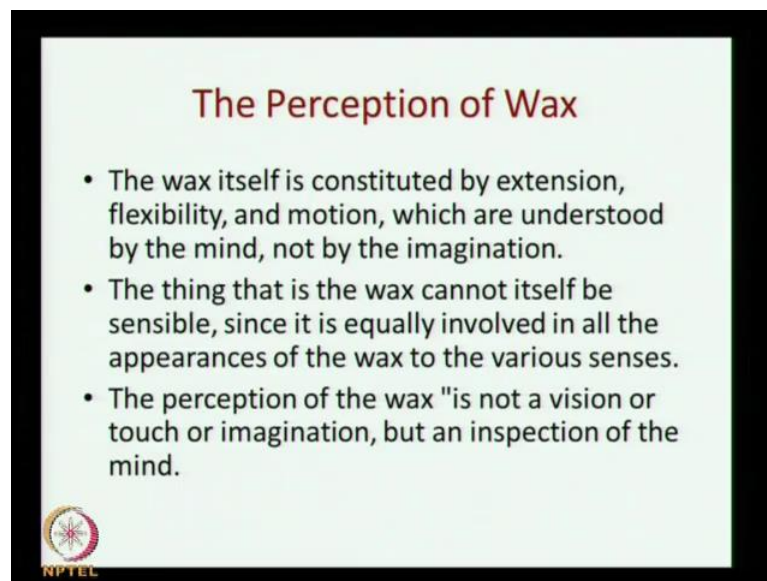
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Here Descartes in order to sought of strengthen then is arguments Descartes takes up the example of a piece of wax is the classic example given by Descartes he takes a example of piece of wax things they are apparent to the senses when you see a piece of wax what is the apprentices it tastes of honey because it s taken from the honey. It smells of flours it has certain sensible colour size and shape it is hard and cold and if struck it emits a sound. So, these are the apparent qualities you perceive when you perceive a piece of wax. Now the question is whether from the perception or sensation of these qualities

these enumerated qualities which we believe are the qualities of a wax can we assume that the wax the piece of wax actually exists. So, Descartes says that if you put this piece of wax near the fire these qualities change the movement you put it being a piece of wax near fire these qualities like taste of honey smells of flowers certain sensible colours size shape hard and cold all these qualities might undergo certain changes these qualities change all though the wax persist. So, it might acquire a different set of qualities.

Now, you know the quality which use to posses earlier number longer are there, but instead there are certain other set of qualities that that the object possesses therefore, what appeared to the senses as not the wax itself and its here he says that the wax itself is constituted by extension flexibility and motion which are understand by the mind not by the imaginations.

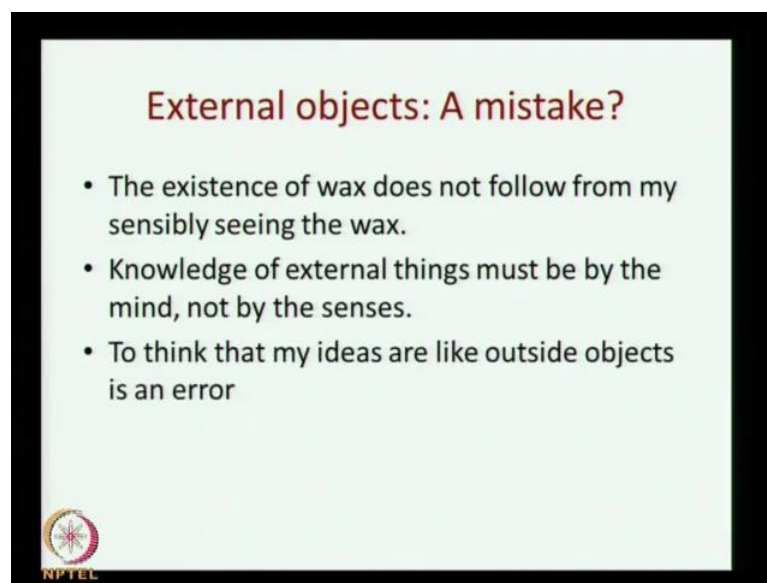
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Here actually Descartes introduces a distinction there are 2 type of a qualities later on he calls it modes and attributes, but here at present he says that there are qualities which are apparently sensible like taste smell and all that and there are qualities which are actually constitute of the objects like extension motion which according to Descartes are not something which the object possesses, but are understood by the mind not by the imagination. But the mind the thing that is the wax and not itself be sensible since it is equally involved in all the appearances of the wax to various senses the perception of the wax is not a vision or touch or imagination, but an inspection of the mind.

So, it is not a vision of touch or imagination, but an inspection of the mind basically he says that these material sensations which we get when we perceive when were so called perception or apprehension of an object material object take place several sensations and perceptions need not necessary point to the existence of an object, but only the existence of certain ideas in the mind. So, they do not prove anything else, but only the existence of a mind which Descartes is already proved. They do not necessarily prove the existence of a material substance, from all these assumptions can we conclude that external objects or the very concept of an object.

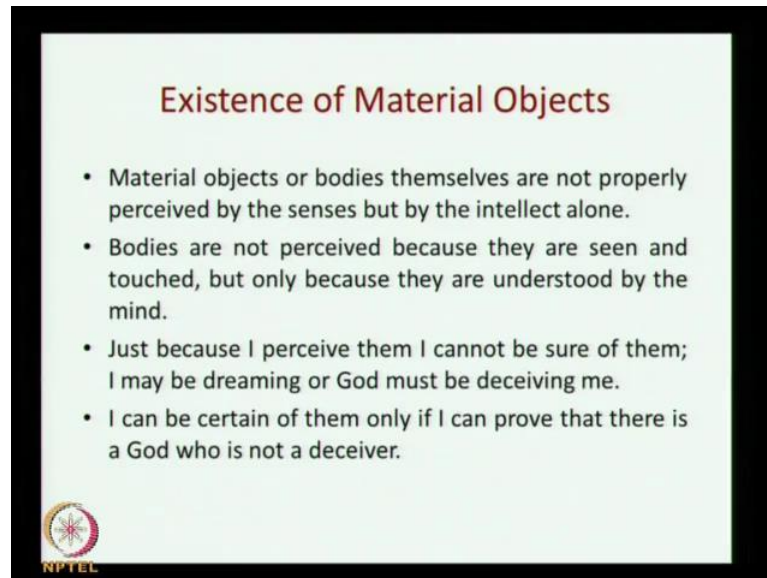
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There are some mistake that is a question the existence of wax does not follow from my sensibly seeing the wax knowledge of external things must be by the mind not by the senses to think that my ideas are like outside objects is an error and this is what we have reached. So, just because we have for sensations perception does not mean that there are objects in the world.


Now the, an existence of material objects still remains a problematic thing, material objects or bodies themselves are not properly perceived by the senses, but by the intellect alone, bodies are not perceived because they are seen and touched, but only because they are understood by the mind.

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Existence of Material Objects

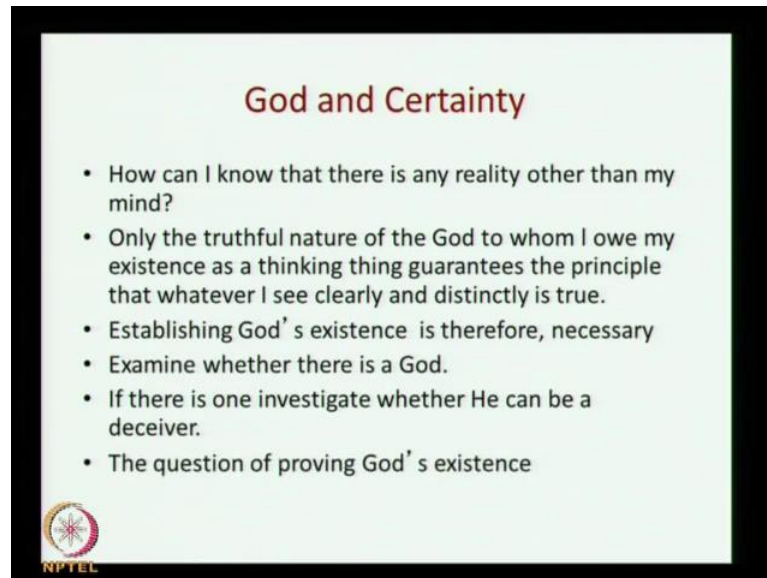
- Material objects or bodies themselves are not properly perceived by the senses but by the intellect alone.
- Bodies are not perceived because they are seen and touched, but only because they are understood by the mind.
- Just because I perceive them I cannot be sure of them; I may be dreaming or God must be deceiving me.
- I can be certain of them only if I can prove that there is a God who is not a deceiver.

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The mind as I mentioned plays a very important role even in the in the question of the apprehending material objects just because I perceive them I cannot be sure up them I may be dreaming or God must be deceiving me. So, still the possibility of a deceiver, a kind of an evil demon or at deceiving God exists I can be certain only of them only if I can prove that there is a God who is not a deceiver. So, no that becomes very important that Descartes as to somehow assure himself that there is no evil demon. So, that if or in other words we can say that he as to prove the existence of God and once he proves the existence of the God even the question of evil demon does not arise because God is so benevolent by definition God must be benevolent and God will not cheat God will not deceive if at all God induces sensations in us they must be corresponding to object outside my mind. So, that is his argument.


In one sense the question of certainty about the material world is related to the question of God.

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God and Certainty

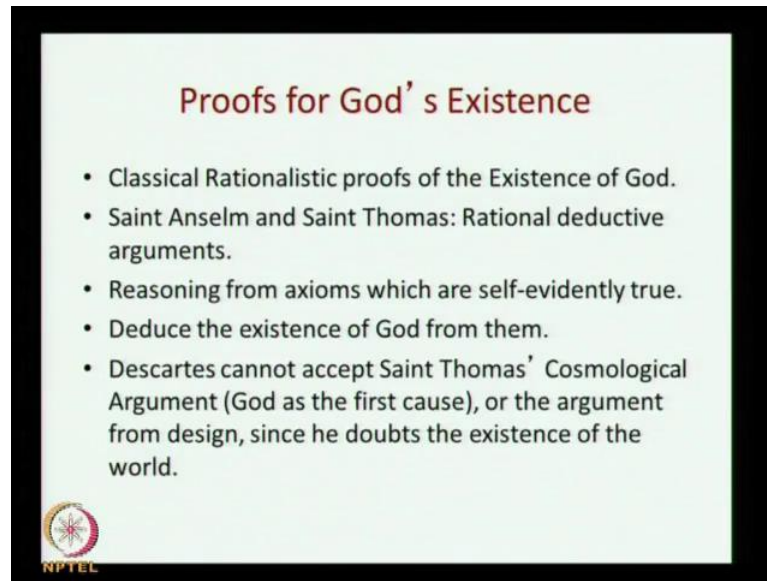
- How can I know that there is any reality other than my mind?
- Only the truthful nature of the God to whom I owe my existence as a thinking thing guarantees the principle that whatever I see clearly and distinctly is true.
- Establishing God's existence is therefore, necessary
- Examine whether there is a God.
- If there is one investigate whether He can be a deceiver.
- The question of proving God's existence



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How can I know that there is any reality other than my mind only the truthful nature of God to whom I owe my existence as a thinking thing guarantees the principle that whatever I see clearly and distinctly is true? So, all these things necessitates that Descartes should now prove the existence of God establishing Gods existence is therefore, an necessity examine whether God wheatear there is God or not that becomes very important. And if there is one investigate whether he can be a deceiver the question of proving Gods existence become up perennial problem and very important issue for Descartes, it has been a perennial problem for philosophers particularly medieval philosophers Descartes also takes it up for various other reasons.

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Proofs for God's Existence

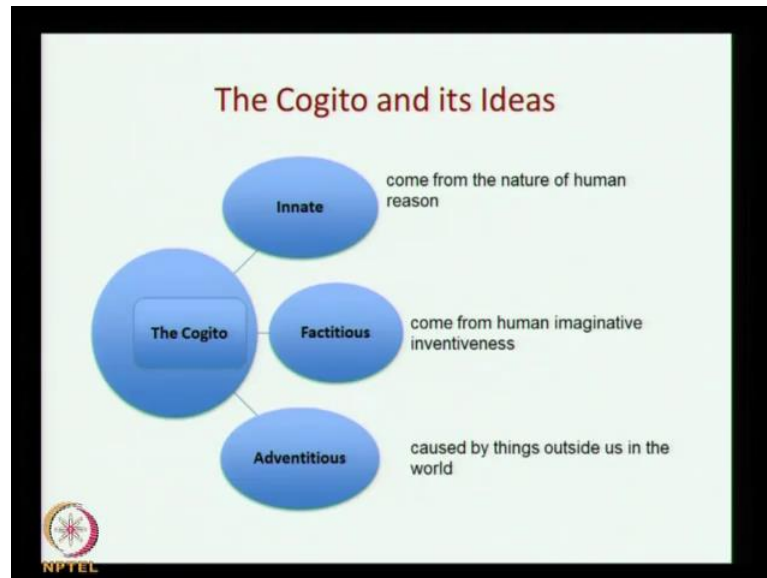
- Classical Rationalistic proofs of the Existence of God.
- Saint Anselm and Saint Thomas: Rational deductive arguments.
- Reasoning from axioms which are self-evidently true.
- Deduce the existence of God from them.
- Descartes cannot accept Saint Thomas' Cosmological Argument (God as the first cause), or the argument from design, since he doubts the existence of the world.

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Now, he comes up with the proofs for God's existence and there are certain classical rationalistic proofs for the existence of God as we have already seen it Saint Anselm and Saint Thomas come up with rational deductive arguments for proving the existence of God and there is some process of reasoning from axioms which are self-evidently true and deduce the existence of God from them. Descartes found that many of these given arguments, the so-called proofs for the existence of God from classical tradition, are problematic. For example, Saint Thomas' cosmological argument that God as the first cause or the argument from the design which suggests that there is a universe that exhibits a design and behind that there must be a conscious designer that is God, but Descartes cannot accept this as an argument for the existence of God on such things because he is yet to prove the existence of the world.

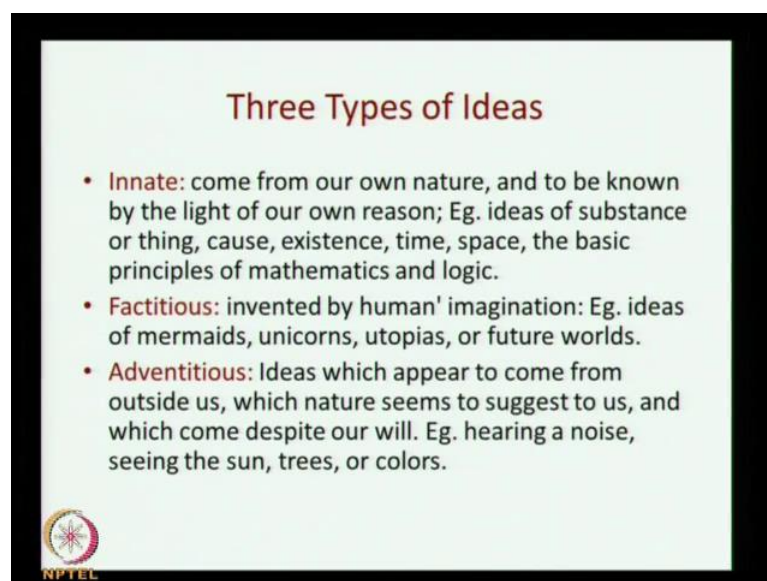
One cannot deduct the proof for God's existence from the design world perceives in this world because the world itself is something which is yet to be decided. So, many of such classical proofs are not acceptable for him.

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This is what you know when you talk about the Cogito. So, for we have only prove the existence of the Cogito, the Cogito or the mind and thing in substance and its ideas there are certain ideas which are we need there are certain others which have factitious and certain others which are adventitious the in it ideas come from the nature of human reason mathematical and other kind of ideas or the factitious come from human imaginative inventiveness and the adventitious come from things outsiders in the world. That is now the problematic domain for us.

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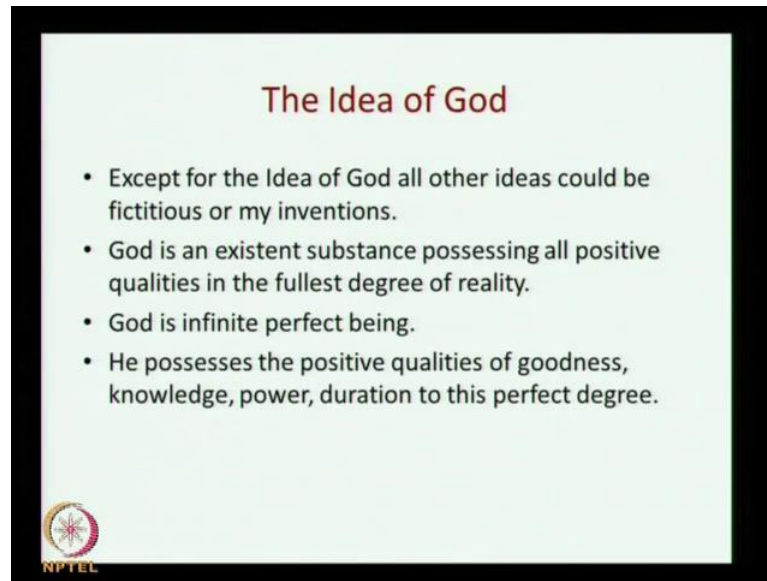
So, this just to explain that you know when you talk about the innate ideas examples of substance or thing cause existence time space the basic principles of mathematics and logic there all innate and when you talk about fictitious they are basically invented by human imagination example ideas of mermaids unicorns utopias or future worlds this things do not exists they are just imagine they are just created by the human mind artificially. And adventitious ideas are ideas which appear to come from outside of us which nature seems to suggest to us and which come despite our well example hearing a noise see in the sun trees or colours.

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These are not our creations they just come from outside of us and the question here is I mean before we really getting to the problem of material substance and existence of God we will just clarify once again the question here is what is the reality of ideas are present in our minds hence they exist actually in our minds they have actual or formal reality and what are the ideas of what they are about what objects do they represent ideas are ideas of something of objects, ideas represent or refer to objects they have objective reality. So, this is what Descartes was trying to assert and in this context let us examine the idea of God.

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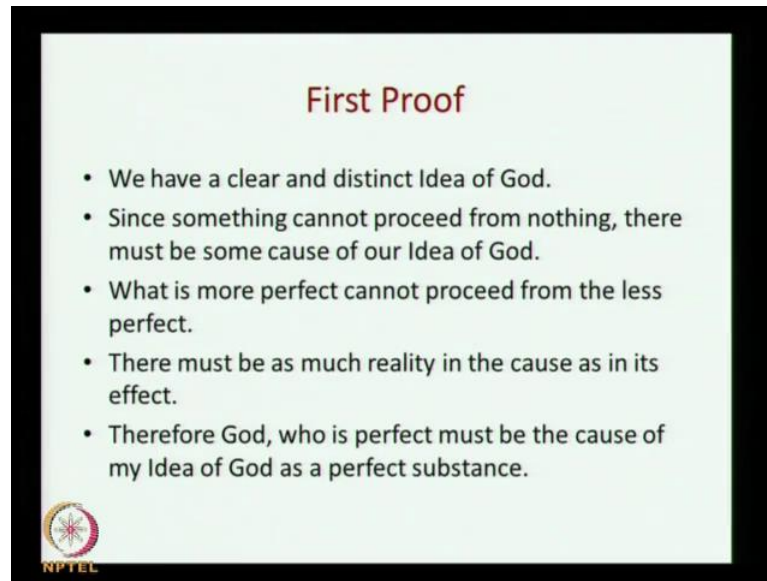
The slide is titled "The Idea of God" in a dark red font. It contains a bulleted list of four points. In the bottom left corner, there is a circular logo with a red and white design, and the text "NPTEL" below it.

- Except for the Idea of God all other ideas could be fictitious or my inventions.
- God is an existent substance possessing all positive qualities in the fullest degree of reality.
- God is infinite perfect being.
- He possesses the positive qualities of goodness, knowledge, power, duration to this perfect degree.

So, he says that except for the idea of God all other ideas could be fictitious or my inventions there is a reason for that he says that all other ideas could be fictitious except the idea of God because God is an existence substance possessing all positive qualities in the fullest degree of reality. The very a concept of God the very notion of God be suppose us a substance that exist possessing all positive qualities in the fullest degree of reality, it is an infinite perfect being God cannot be, but infinite, if it is finite, it is not God. We are all finite human creatures human beings are finite creatures, but God by very definition should be infinite and since we are all imperfect everything in this world these come across are imperfect creatures, imperfect objects, but God by definition should be perfect.


He possesses the positive qualities of goodness knowledge, power duration to this perfect degree. So, whatever qualities possesses these qualities God must be possessing in its infinite degree all qualities if there is goodness in God there must be goodness in God in that case God must possess infinite goodness, infinite knowledge, infinite power and everything in its perfect degree. So, in this context Descartes initiate the first proof the first proof say that it begins by saying that we have a clear an distinct idea of God that I have a notion of God as something which is perfect something which possesses all the qualities in its perfect degree. I have some notion or idea in my mind about God.

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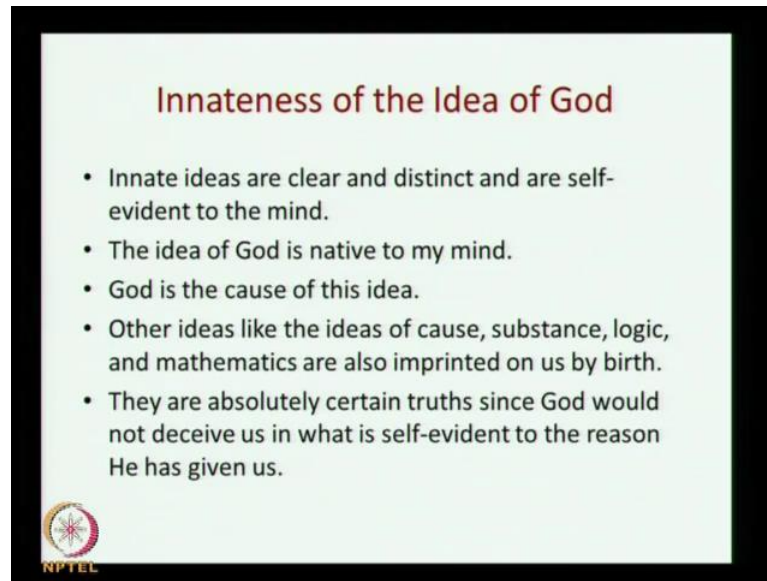
First Proof

- We have a clear and distinct Idea of God.
- Since something cannot proceed from nothing, there must be some cause of our Idea of God.
- What is more perfect cannot proceed from the less perfect.
- There must be as much reality in the cause as in its effect.
- Therefore God, who is perfect must be the cause of my Idea of God as a perfect substance.


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And since something cannot proceed from nothing there must be some cause of our idea of God every effect as a cause. So, now, I have an idea the idea of God that exist in my mind as a perfect creature must have a cause also what is more perfect cannot perceived from the less perfect it is a perfect being the idea of a perfect being which I have a in mind the cause of the idea cannot be something which is in perfect since it is about a perfect being. So, it must a perfect being who as created this idea in my mind there must be such a reality in the cause as in its effect as much reality should be there in the cause as in its effect therefore, God who is perfect must be the cause of the idea of God as a perfect substance. So, since my idea of God is an idea of a perfect substance the cause of this idea must be a perfect substance. So, perfection can come out of perfection alone that is the assumption.

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Innateness of the Idea of God

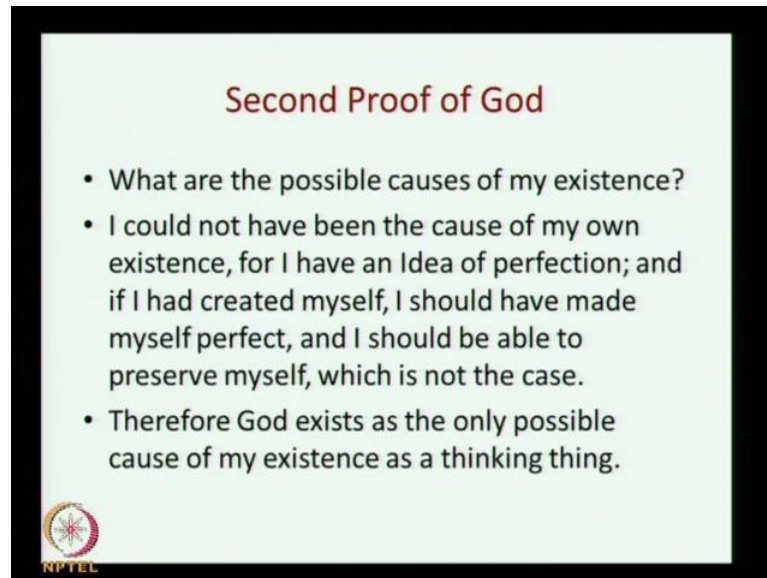
- Innate ideas are clear and distinct and are self-evident to the mind.
- The idea of God is native to my mind.
- God is the cause of this idea.
- Other ideas like the ideas of cause, substance, logic, and mathematics are also imprinted on us by birth.
- They are absolutely certain truths since God would not deceive us in what is self-evident to the reason He has given us.

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And now when you talk about the innateness of the idea of God innate ideas are clear and distinct and are self evident to the mind the idea of God is native to the mind that is innate to the mind God is the cause of this idea and other ideas like the ideas of cause substance logic and mathematics are also imprinted to an our mind by birth. They are absolutely certain truths since God would not deceive us in what is self evident to the reason he has given us.


So, since God as imprinted these original ideas it is called original ideas certain truths like the cause substance logic and mathematics there were innate to us there were from the very beginning and God as imprinted them in my mind and since God as imprinted them in mind God cannot deceive us.

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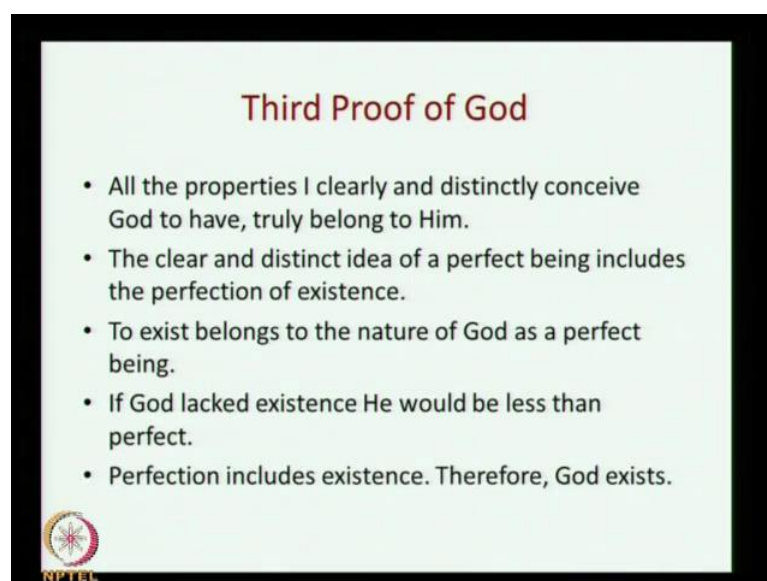
Second Proof of God

- What are the possible causes of my existence?
- I could not have been the cause of my own existence, for I have an Idea of perfection; and if I had created myself, I should have made myself perfect, and I should be able to preserve myself, which is not the case.
- Therefore God exists as the only possible cause of my existence as a thinking thing.




Now, when we come to the second proof of God what are the possible causes of my existence that is the question. I could not have been the cause of my own existence that is not possible because for I have an idea of perfection and if I had created myself I should have made myself perfect and I should be able to preserve myself which is not the case, since I have an idea of perfection in my mind if I had created myself and then I would have created myself as a perfect being, but I am not a perfect being since I am not a perfect being I cannot be the cause of my own existence therefore, God exists as the only possible cause of my existence as a thinking substance.

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Third Proof of God

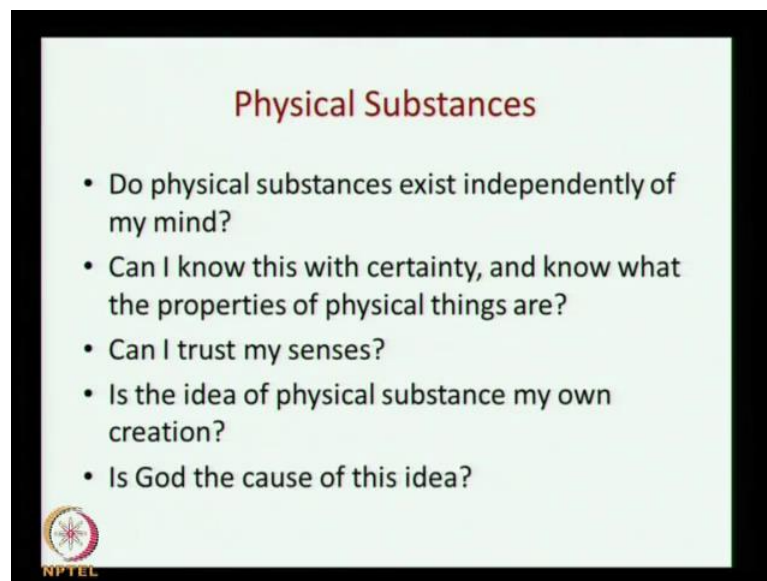
- All the properties I clearly and distinctly conceive God to have, truly belong to Him.
- The clear and distinct idea of a perfect being includes the perfection of existence.
- To exist belongs to the nature of God as a perfect being.
- If God lacked existence He would be less than perfect.
- Perfection includes existence. Therefore, God exists.



So that the second proof, now we come to the third proof. All the properties I clearly and distinctly conceive God to have truly belong to him the clear and distinct idea of a perfect being includes the perfection of existence. To exist belong to the nature of God as a perfect being; if God lacked existence he would be less than perfect see this is something which we have already seen in the previous lectures that since God is the perfect being the idea of God is that of a perfect being and perfection include existence, so God exists.


If God lacked existence he would be less than perfect. So, perfection includes existence therefore, God exists. So, in this what Descartes proves the existence of God and also that God is not a deceiver because God as imprinted these ideas on me he cannot be a deceiver.

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Physical Substances

- Do physical substances exist independently of my mind?
- Can I know this with certainty, and know what the properties of physical things are?
- Can I trust my senses?
- Is the idea of physical substance my own creation?
- Is God the cause of this idea?

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Now, with this he thinks that he can comfortably go head proving the existence of physical substance no physical substance exist independently of my mind because all substances I come to know about them though ideas which have mental I have an idea of a substance that exist outside. So, they never exist independent of my mind can I know this with certainty and know what the properties of a physical things are that is the question now can I trust my senses this is another question is the idea of physical substance my own creation is God the cause of this idea.

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The slide is titled "Cause of Physical Substance" in a dark red font. It is divided into two columns. The left column is headed "I am not the Cause" and the right column is headed "God is not the Cause". Both columns contain three bullet points. In the bottom left corner, there is a circular logo with a star and the text "NPTEL" below it.

I am not the Cause	God is not the Cause
<ul style="list-style-type: none">• I could not be the cause of physical objects since I am a thinking substance.	<ul style="list-style-type: none">• God is not a deceiver.
<ul style="list-style-type: none">• The effect must be like the cause.	<ul style="list-style-type: none">• God exists and is infinitely good, He would not allow me to be deceived about everything that exists.
<ul style="list-style-type: none">• The cause of this idea must be itself a physical substance.	<ul style="list-style-type: none">• God authenticates my sensory experiences.

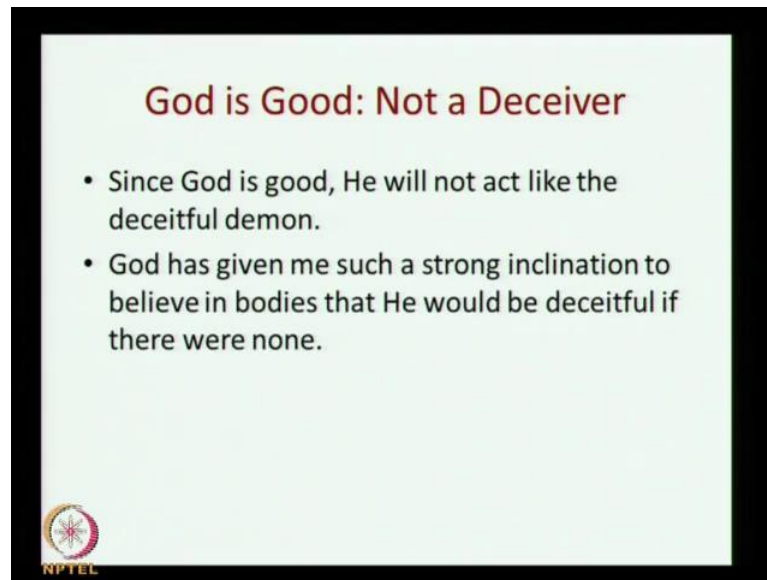
These are some of the such things which Descartes puts forward and he says that I am not the cause God is not the cause of these ideas in my mind there must be actual substances outside the world in the world the external world and they cause these ideas in my mind of course, it is God who created those substances created me as well, but the ideas which I get when I perceive an object is not caused by God by that substance I am not the cause because I could not be the cause of physical objects since I am a thinking substance thinking or through or mind and physical substance cannot they are diametrically opposite substances.

So, I cannot be the cause of a material substance since I am a thinking substance the effect must be like the cause, a thinking substance if at all it produces something which is of that nature. So, a mind can have ideas because ideas are not physical substances, but mind cannot produce a physical world that exists outside the cause of the idea must be itself a physical substance and God is not the cause because God is not a deceiver God would not deceive me by creating ideas of physical substance in my mind. So, that I think that there are physical substances that exist actually in the world that is the kind of deception and cannot be a deceiver God exists and is infinitely good because as I have already mentioned all qualities which we can conceive exist in God in its highest degree.

Goodness should exist in God in its highest degree, God must be infinitely good substance or God who is infinitely good cannot be a deceiver because deception is

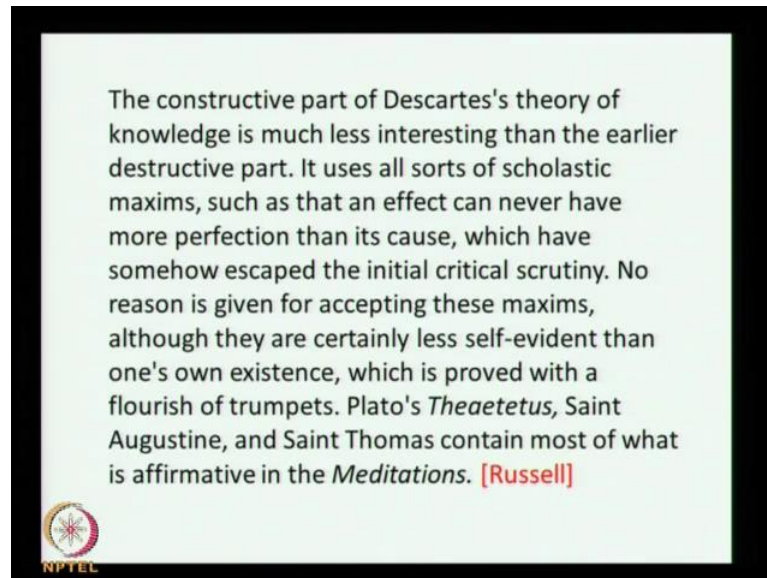
against goodness he would not allow me to be deceived about everything that exists God authenticates my sensory experiences. The world of sensory experience, the physical world, the material world, the material substances body exist objectively.

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God is good and God is not a deceiver, since God is good, he will not act like the deceitful demon. God has given me such a strong inclination to believe in bodies that he would be deceitful if they were there were none and cannot be a deceiver therefore, bodies exists therefore, physical world exists now this is the quote from Russell we have seen that.

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Before we really I read it up, I will just summarise it we have seen you know in the previous lecture we have seen how Descartes begin with a method of doubt the process of doubting methodological doubt everything that can be doubted so that he can arrive it and inevitable starting point from where he can deduce everything else. So, he went on doubting and finally, reached a point where he proved the existence of the thinking substance or mind. And now the question is about the physical world physical substances or bodies since we cannot directly prove the existence of the physical world, Descartes was trying to prove the existence of God on the one hand and also to prove that God cannot be deceiver he has done it God exists and since God exists as possessing all qualities in its highest degree he cannot be a deceiver.

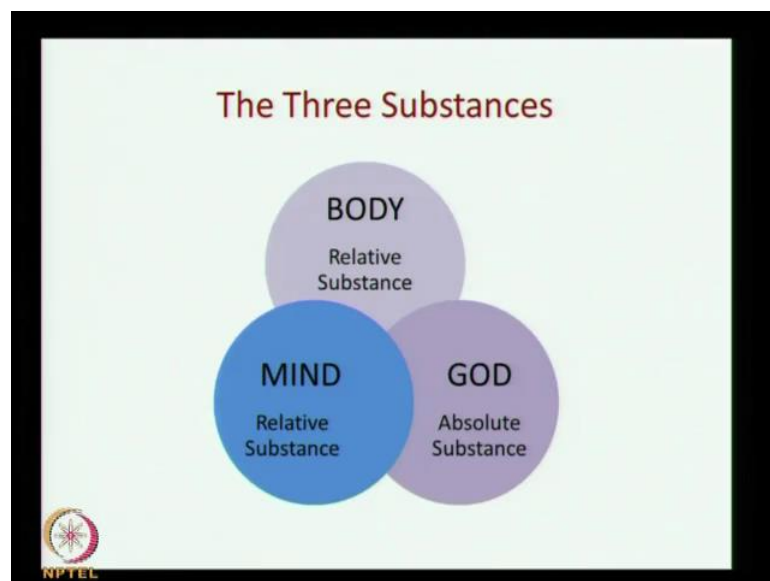
There must be a world that exists in the outside world which we perceive though our senses and the third one is therefore, the physical world exist. So, he as prove the existence of all the three possible substances God mind and body he would later on called God as the substance the absolute substance mind and body as relative or dependent substances.

Now let us see what Russell says Bertrand Russell in his history of philosophy comments that the constructive part of Descartes theory of knowledge now on words you know we can see that this is the constructive part is much less interesting than the earlier destructive part, the earlier destructive part is doubting everything that can be doubted it

uses all sorts of scholastic maxims such as that an effect can never have more perfection than its cause which have somehow escaped the initial critical scrutiny. No reason is given for accepting these maxims although they are certainly less self-evident than one's own existence which is proved with a flourish of trumpets. Plato's *Theaetetus*, saint Augustine and saint Thomas contain most of what is affirmative in the meditations.

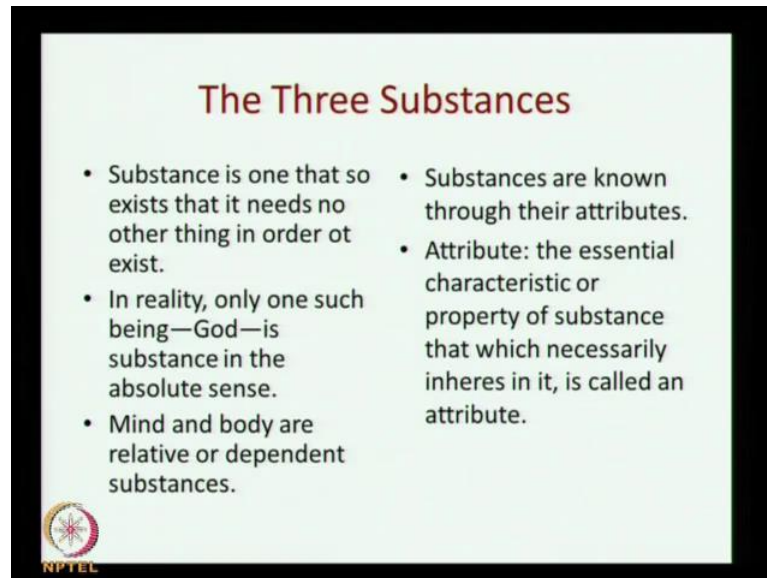
Russell says that there are two aspects to Descartes' philosophy. One is the destructive aspect where he employs methodological doubt, scepticism and he almost destroys the entire traditional scholastic philosophy and as far as that aspect of his philosophical thinking is concerned, Descartes is remarkably original. When it comes to the constructive part, less interesting because here he accepts almost all the maxims of scholastic philosophy without any reflection and constructs his own ideas about it.

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Now let us once again come to the old problem where we are begun with these three substances mind, body and God or in the correct order mind, God and body or in a more ontological order if you follow God, mind and body. God is the absolute substance I already mention the three substances substance is one that so exists that it needs no other things in order to exist.

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The Three Substances

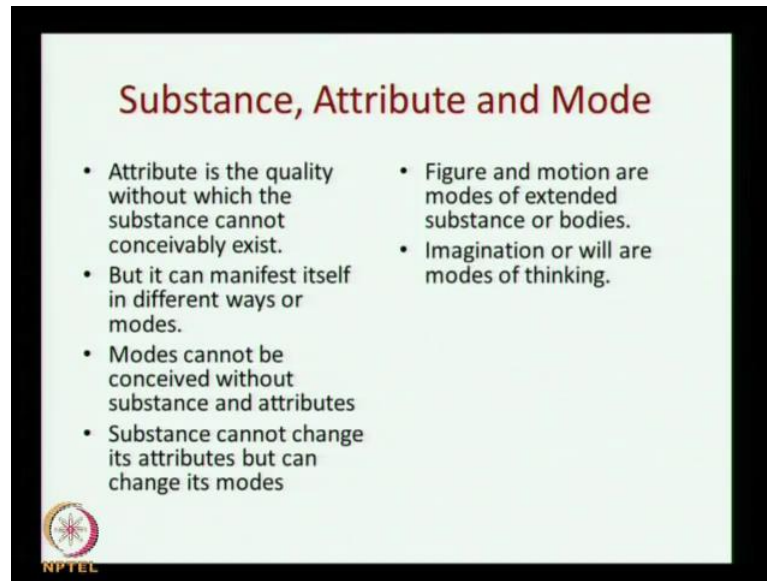
- Substance is one that so exists that it needs no other thing in order to exist.
- In reality, only one such being—God—is substance in the absolute sense.
- Mind and body are relative or dependent substances.
- Substances are known through their attributes.
- Attribute: the essential characteristic or property of substance that which necessarily inheres in it, is called an attribute.



That is a definition of a substance; it is something which does not need any other thing in order to exist something which is absolutely independent. So, that is the classical definition of a substance which is actually provided you will find this very similar to something of sought in the classical Greek philosophy in scholastic philosophy its. So, strong this notion of substance in reality only one such substance only one such being exists that is God mind and body are relative or dependent substance I have already mention this substances are non how do you know substance how do you know something you know something you know a substance to its attributes the qualities of that substance which are.


Essential to it, something which is characteristic of it, he says that an attribute is the essential characteristics or property of substance that which necessarily inheres in it something without which you conceive it they substance. That is an attribute.

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Substance, Attribute and Mode

- Attribute is the quality without which the substance cannot conceivably exist.
- But it can manifest itself in different ways or modes.
- Modes cannot be conceived without substance and attributes
- Substance cannot change its attributes but can change its modes
- Figure and motion are modes of extended substance or bodies.
- Imagination or will are modes of thinking.

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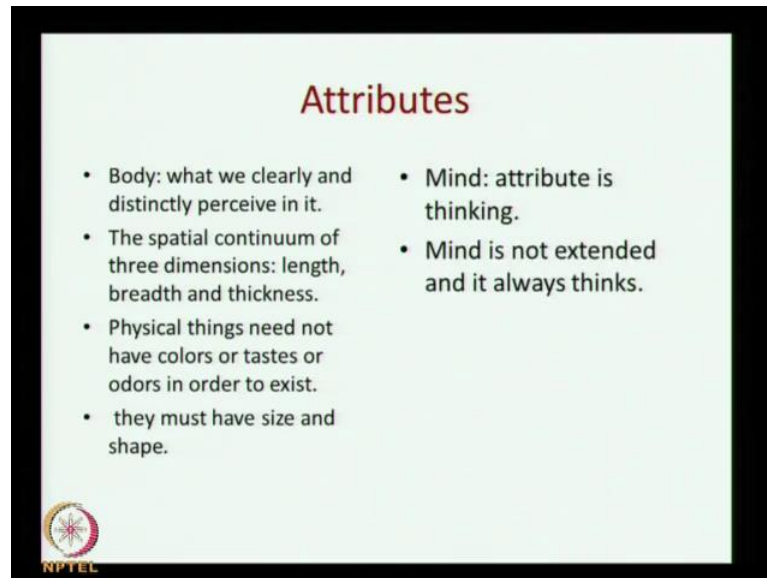
You have three concepts here substance attributes and modes I have already very briefly mentioned about it sometime back attributes as I mentioned is the quality without which the substance cannot conceivably exist, but it can manifest itself in different ways or modes for example, modes cannot be conceived without substance and attributes. So, there is a kind of relationship between these three words substance attributes and modes cannot change its attributes, but can change its attributes I will clarify this for example, if you take substance figure and motion are modes of extended substances of bodies.

When you conceive the body what is the attribute of the body the most important characteristic feature which defines it is where in nature without which the body cannot be conceived everybody will have this without that a thing will never qualify to, called as a body. So, what is it that is the attribute? So, figure and motion cannot be attributes they are only modes of existence then what is it extension is the attribute of body similarly when you come to mind imagination or will are modes of thinking, but thinking as such is the attribute you cannot conceive of a mind which does not think to be a mind is to think and no other substances can think only the mind can think.

Mind and thinking are intimately related there almost synonyms because thinking is the attribute of the mind, but imagination willing all these are modes of thinking. So, as I mentioned what we clearly and distinctly perceive in a body is the attribute of the body

the special continuum of three dimensions length breadth and thickness which nothing, but the extension is called the attribute of the body.


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Attributes

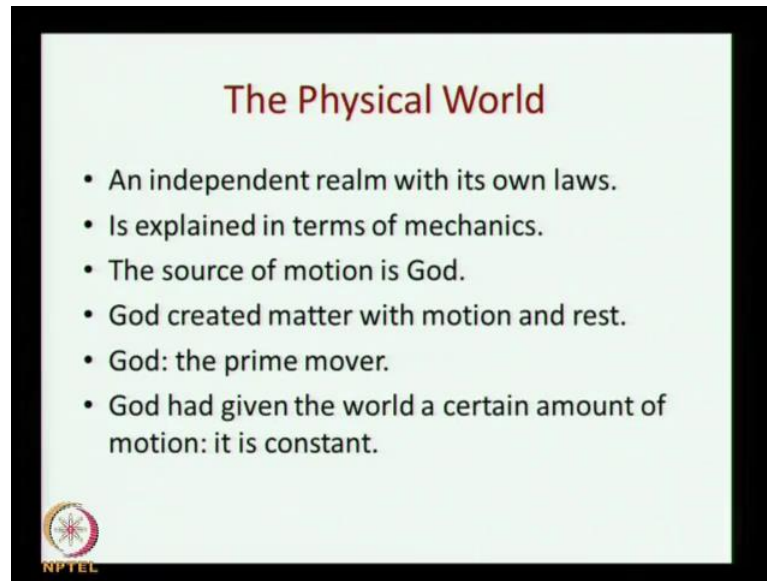
- Body: what we clearly and distinctly perceive in it.
- The spatial continuum of three dimensions: length, breadth and thickness.
- Physical things need not have colors or tastes or odors in order to exist.
- they must have size and shape.

- Mind: attribute is thinking.
- Mind is not extended and it always thinks.

 NPTEL


And physical things need not have colours or tastes or orders in order to exist, but extension getting extent into the space and time length, breadth and thickness are essential for a physical substance to exist they must have size and shape. When you come to the mind its attributes is thinking I have already mentioned it mind is not extended and it always thinks, since you have already discussed a lot about the thinking substance in the previous lecture.

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The Physical World

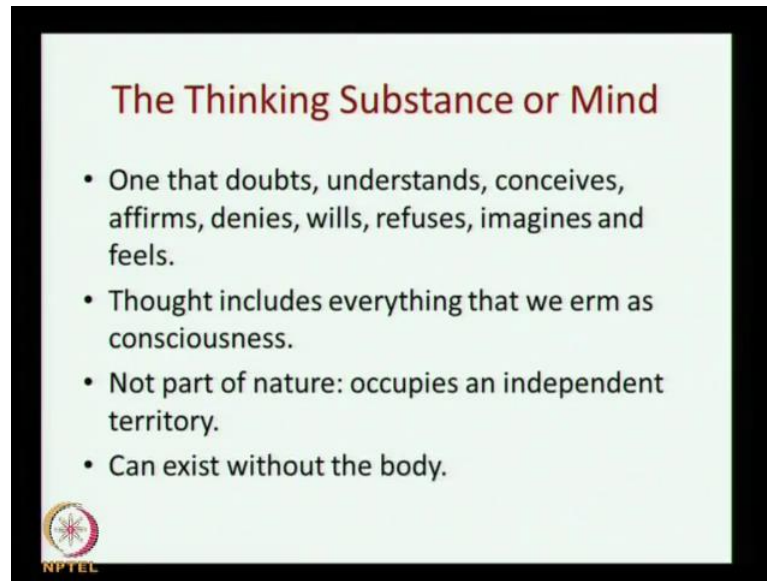
- An independent realm with its own laws.
- Is explained in terms of mechanics.
- The source of motion is God.
- God created matter with motion and rest.
- God: the prime mover.
- God had given the world a certain amount of motion: it is constant.

 NPTEL

I will rather concentrate here a little bit more on the physical world very interesting thing to be noted here is that with this separation with this dualism of mind and body, and conceiving them as separate entities separate substances they are bound to be separate they cannot come together because both of them processes very diametrically opposite attributes mind thinking and body extension. Minds are not extended and body cannot think, each of them must be having an independent (Refer Time: 36:18) of their own with their own laws and their own principles the domain of the physical world must be having its own unique principles and laws and Descartes says that this can be explained in terms of mechanics the source of motion is God.


He says that here again he is bringing God because body though it constitutes an independent domain, its independent is always are relative independence. It is independent from the mind, but it is not absolutely independent because in the absolute sense there is only one substance which is independent that is God. Body or material substance is dependent on God it is independent of the mind, but it is dependent on the God the source of the motion is God it is God which gives bodies the physical words which motion God created matter along with motion and rest God is the prime mover. So, this again an Aristotelian conception which is also excepted by this scholastic philosopher there is a notion of prime mover and (Refer Time: 37:25) un moved mover God has given this world a certain amount of motion in this world as constant bodies must be moving fast or slow are in rest.

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The Thinking Substance or Mind

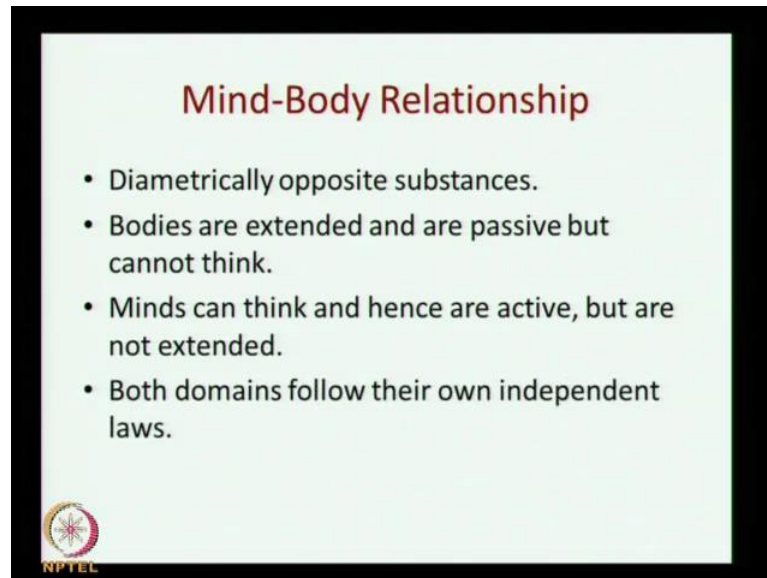
- One that doubts, understands, conceives, affirms, denies, wills, refuses, imagines and feels.
- Thought includes everything that we term as consciousness.
- Not part of nature: occupies an independent territory.
- Can exist without the body.

 NPTEL

But that is all modes of motion the amount of motion put together is constant in this world another hand the thinking substance of mind one that doubts, understands, conceives, affirms, denies, wills, refuses, imagines and feels that is the thinking substance thought includes everything that we term as consciousness.


These are all part of consciousness what we see not a part of nature this is where he separates the mind from the body, it is never part of the physical world physical nature it occupies a (Refer Time: 38:13) independent domain than the territory of the body it can exist without the body because they are diametrically opposite and independent. It is this context or this situation as actually as introduced several problems because now we have seen that the territories of the mind and body are totally different independent now how do explain the relationship because our day today experience our visual day today experience tells us that there is an very close relationship that exist between mind and body.

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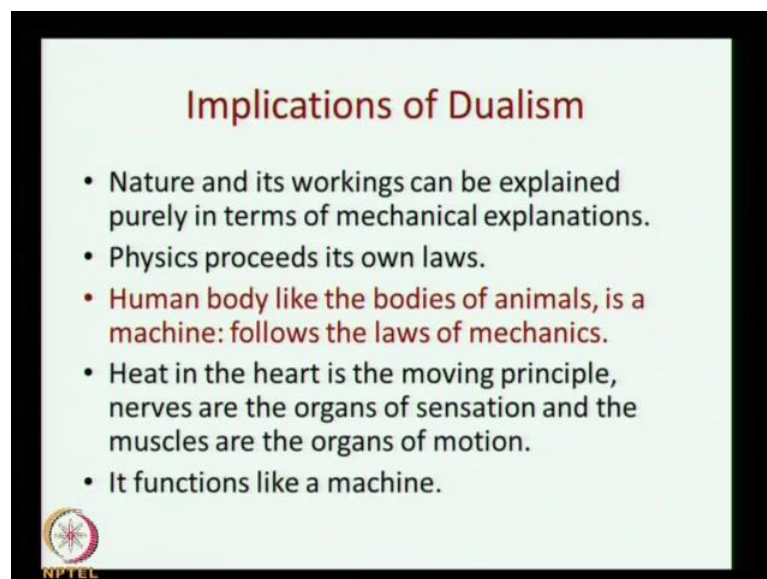
Mind-Body Relationship

- Diametrically opposite substances.
- Bodies are extended and are passive but cannot think.
- Minds can think and hence are active, but are not extended.
- Both domains follow their own independent laws.




And they are diametrically opposite substances bodies are extended and are passive, but cannot think minds can think and hence are active, but are not extended both domains follow their own independent laws.

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Implications of Dualism

- Nature and its workings can be explained purely in terms of mechanical explanations.
- Physics proceeds its own laws.
- **Human body like the bodies of animals, is a machine: follows the laws of mechanics.**
- Heat in the heart is the moving principle, nerves are the organs of sensation and the muscles are the organs of motion.
- It functions like a machine.



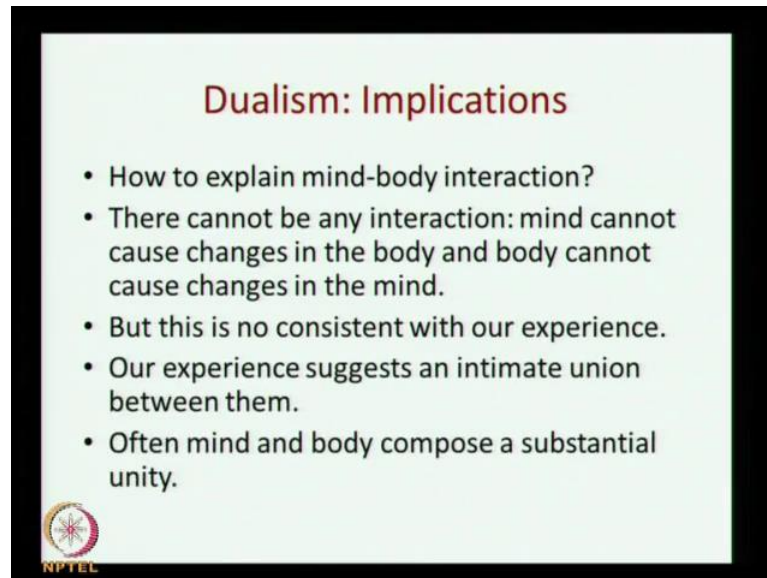
I have already explain this situation introduce us certain problems there are certain very interesting and significant implications of this dualism which are not confined to the world of philosophy alone, but to the world of science and culture and all that. So, that is the reason why Descartes is consider as the most one of the most important philosopher

or probably according to some a valuations is the most important thinker after Aristotle. So, it says that the implications of dualism nature and its working can be explained purely in terms of mechanical explanations which is something what was the requirement of the age the requirement of the age means you know it was the time when modern science natural science was sciences were emerging and natural science is were primarily concerned with the physical world.

It requires a completely autonomous independent system of knowledge to be developed completely free from the domain of mind soul God and other things independent of religion, independent of the conception of reviled knowledge which is so important religion. So, you require a domain that is an independent domain the domain of the physical world with its own laws and principles the mechanics the terms of mechanical explanations. So, this another very important an very significant implication of this dualism body human bodies is like a machine like the animal body and it follows the laws of machines heat in the heart is the moving principle nerves are the organs of sensation and the muscles are the organs of motion.


Everything explained in terms of mechanical principles and laws it functions like a machine. So, this is what Descartes dualism ultimately implies there are certain advantages as well as disadvantages of this dualism which we would be explaining in the course of our lecture further. But the main problem is that if they exist in diametrically opposite domains and territories, but that is not the case as for as our experience suggest a very close interaction we have to somehow respect it I mean with this kind of a clear cut dualism you would fail to explain or normal understanding of life which presupposes and very close interaction between mind and body.

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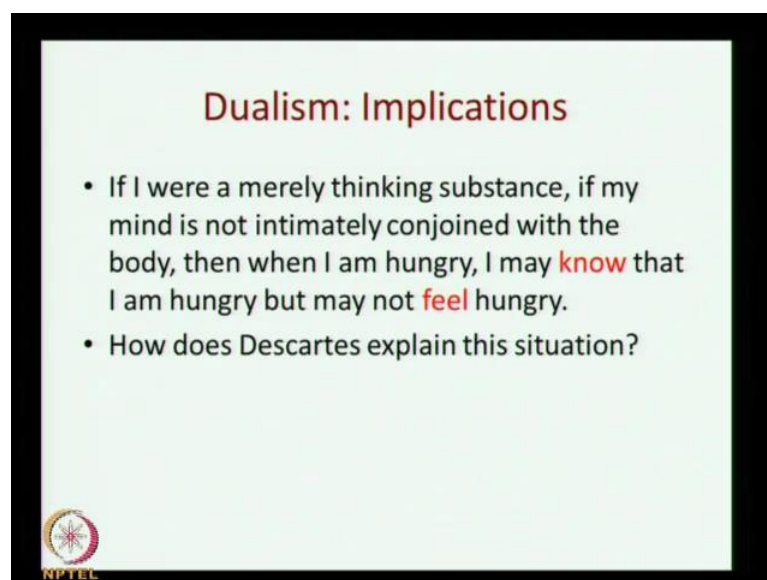
Dualism: Implications

- How to explain mind-body interaction?
- There cannot be any interaction: mind cannot cause changes in the body and body cannot cause changes in the mind.
- But this is not consistent with our experience.
- Our experience suggests an intimate union between them.
- Often mind and body compose a substantial unity.

 NPTEL


There cannot be any interaction if you follow Descartes philosophy mind cannot cause changes in the body and body cannot cause changes in the mind, but this is not consistent without experience our experience suggestion intimate union of mind and body often mind and body compose a substantial unity there is a substantial unity which needs to be explain further.

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Dualism: Implications

- If I were a merely thinking substance, if my mind is not intimately conjoined with the body, then when I am hungry, I may **know** that I am hungry but may not **feel** hungry.
- How does Descartes explain this situation?

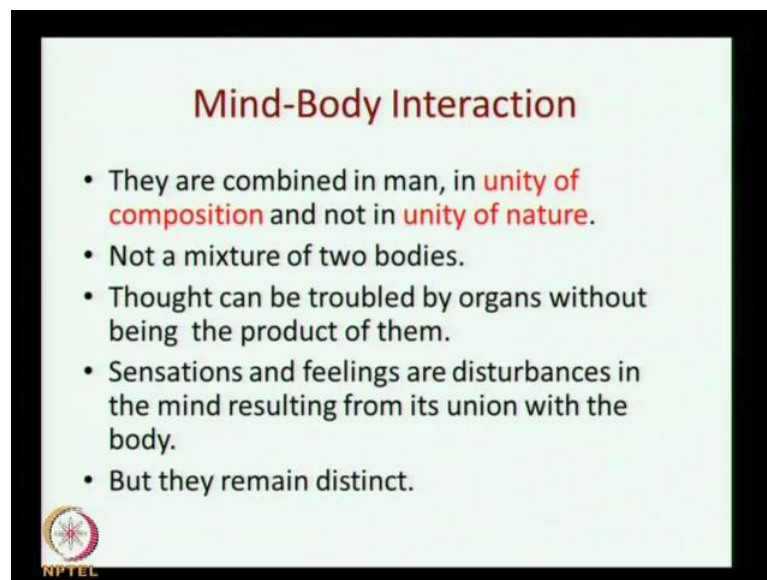
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And if I were a merely thinking substance if my mind is not intimately conjoined with the body then when I am hungry I may know that I am hungry, but may not feel hungry.

So, this is an very interesting paradox that if there is absolutely no connection between these 2 when I am hungry I may know that I am hungry because I am a thinking substance I can know that I am hungry, but I may not feel hungry because feeling is a broadly exercise, but that is not the case.


When I am hungry I feel that I am hungry feeling is also very active how does Descartes explain this situation is the problem.

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Mind-Body Interaction

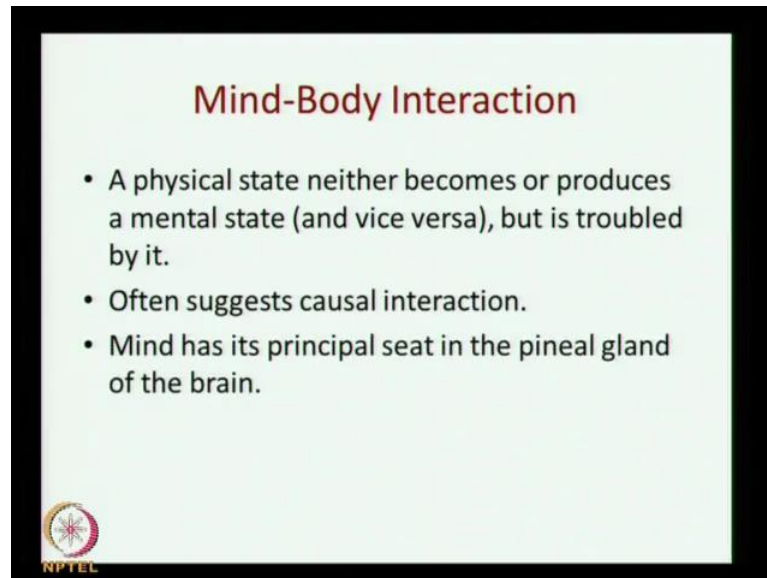
- They are combined in man, in **unity of composition** and not in **unity of nature**.
- Not a mixture of two bodies.
- Thought can be troubled by organs without being the product of them.
- Sensations and feelings are disturbances in the mind resulting from its union with the body.
- But they remain distinct.

 NPTEL

Here Descartes comes up with mind body interaction which will also mention when we discuss contributions of other philosophers who would follow. So, I will just mention it here they are combined in man a unity of composition and not a unity of nature this is what he say they are not united as a matter of nature I mean in the sense that there a diametrically opposite territories, but there is a unity of composition not a mixture of 2 bodies though thought can be troubled by organs without being the product of them.


When I see something I feel happy, I feel happy which is again a felling I am hungry, it is a feeling the body needs body as some wants, but then my mind also knows that I am hungry. So, there is a close interaction. So, he says that thought can be trouble by organs without being the product of them sensations and feelings are disturbance in the mind resulting from its union with the body, but they remain distinct.

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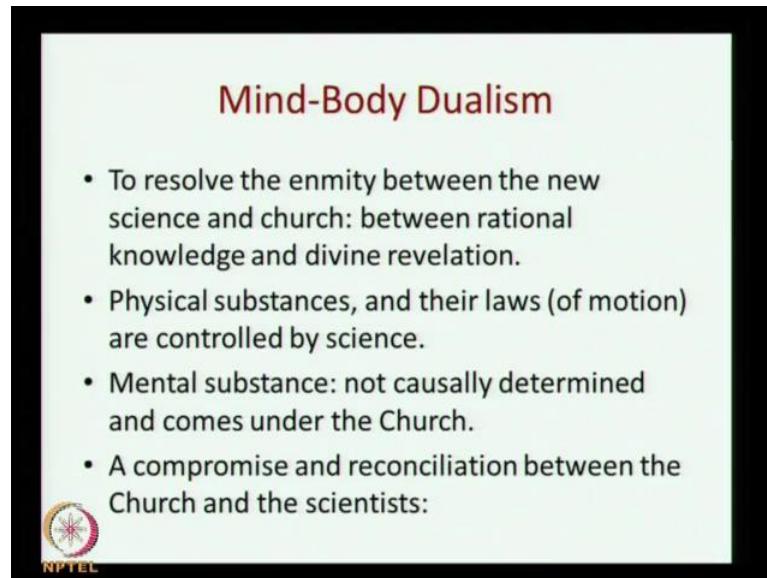
Mind-Body Interaction

- A physical state neither becomes or produces a mental state (and vice versa), but is troubled by it.
- Often suggests causal interaction.
- Mind has its principal seat in the pineal gland of the brain.

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Descartes maintains a very interesting body mind interactions without really its conceiving them as interacting with each other or belonging to the same domain a physical state neither becomes or produces a material state and vice versa, but is troubled by it. Often suggest causal interaction and he says that mind as its principal seat in the pineal gland of the brain and this position is introduce several interesting questions like you know if pineal gland is where mind and body interacts then is pineal gland a part of body or of mind these are questions which later on critics raised against (Refer Time: 44:51) dualism for which Descartes has not given a very satisfactory answer. And the mind body dualism has been very interesting and very troublesome domain in philosophy our since Descartes introduced this problem.

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Mind-Body Dualism

- To resolve the enmity between the new science and church: between rational knowledge and divine revelation.
- Physical substances, and their laws (of motion) are controlled by science.
- Mental substance: not causally determined and comes under the Church.
- A compromise and reconciliation between the Church and the scientists:




To resolve the enmity between the new science and church, in one sense this dualism helped in resolving the kind of enmity between the new science and the church between rational knowledge based on sense observation which science emphasises and divine revelation which is the modal of knowledge in religion. So, these 2 things apparently go in 2 different directions and contact each other, but Cartesian dualism in a sense helped the western European intellectual tradition to solve this problem. Physical substances, and their laws for examples laws of motion are controlled by science and mental substance not causally determined by the physical laws and comes under the church; because they are part of the divine domain a compromise and reconciliation between the church and the scientists must be possible with this.

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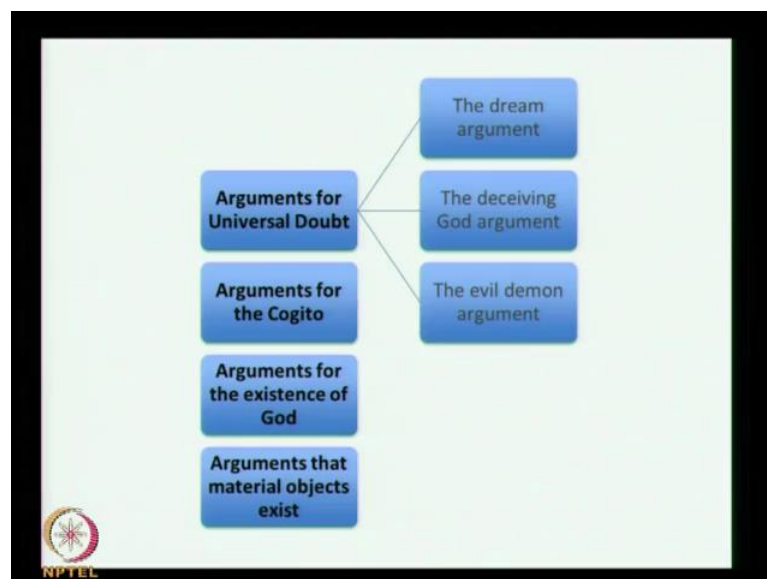
There are two key ideas that are presented in the Discourse and elaborated in later works. First: human beings are thinking substances. Second: matter is extension in motion. Everything in his system is to be explained in terms of this dualism of mind and matter. If we nowadays tend naturally to think of mind and matter as the two great mutually exclusive and mutually exhaustive divisions of the universe we inhabit, that is because of Descartes.

Anthony Kenny



Here I just quote Anthony Kenny makes a very makes a very interesting observation which would also summarise Descartes position - there are two key ideas that are presented in the discourse and elaborated in later works. First: human beings are thinking substances. Second: matter is extension in motion. Everything in his system is to be explained in terms of this dualism of mind and matter. If we nowadays tend naturally to think of mind and matter as the 2 great mutually exclusive and mutually exhaustive divisions of the universe we inhabit, that is because of Descartes and quote.

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Here is kind of a summary. So, there are several arguments initiated, it begins with the arguments for universal doubt which is again divided into three for example, the dream argument we have seen this, the deceiving God argument again we have seen that you know it concludes that God is not a deceiver and then comes the evil demon argument. And now the arguments for the Cogito is being raised arguments for the existence of God is followed by that and finally, arguments that material objects exist.

So, Descartes has introduced several problems as Russell said as I mention his destructive part is more interesting than his constructive part he as rather introduce more problems for later philosophers to solve and grapple with and we will also be doing in our subsequent lectures some of these problems keep in and we have to tackle them and we have to deal with them and even in contemporary philosophy there is an very interesting observation made by Richard Bernstein that Descartes is that is the father of philosophy in the Freudian sense. In the sense that in Freud's scheme of things, the father is the figure who is constantly negated similarly Descartes is a father of philosophy in the Freudian sense that dated philosophers all the philosophers who came after Descartes primarily considered Descartes as an opponent to be encountered.

So, the next philosopher who we are going to discuss is Spinoza, Spinoza is also a rationalist who has been tremendously influence by Descartes, but he tries to advance some of these issues particularly the mind body dualism which created several paradoxes and riddance in the Cartesian system and which Spinoza tries to resolve with the phantasm. We will see it in the subsequent lectures.

Thank you.