

Aspects of Western Philosophy
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Module - 15
Lecture - 15
John Locke
Theory of knowledge
Concept of substance
Primary and secondary qualities

Welcome to this course on Aspects on Western Philosophy module 15 and lecture number 15. In continuation with what we have been discussing in the previous lecture, we will once again concentrate on the contribution of the great empiricist philosopher; the rather the founder of empiricist philosophy British empiricism John Locke and this lecture will focus the following topics, we will see a very brief overview of John Locke's theory of knowledge with particular focus on the concept of substance and also on the notions of primary and secondary qualities.

We have introduced this concepts in the previous lecture and in the previous lecture when I was discussing this, I have pointed out that these are some of the very important contributions of John Locke. Particularly the concept of substance and the notion of primary qualities, because he makes a distinction between primary qualities and secondary qualities, which has become very controversial among the empiricist even within the empiricist tradition itself; this distinction has been immediately questioned, immediately countered by his immediate successor Bishop George Bucklin. And we could see that after Bucklin when David Hume comes up with his radical empiricism, which actually leads way to Kantian's critical philosophy and Hume also takes up the same problem which Locke has initiated and started discussing about the problem of substance and Hume comes up with a radical account of what happens to this notional of substance, if you strictly follow the consequences, the implications of an empiricist epistemology which realize only on experience.

So before we start actually I mentioned that you know I will begin with Locke's theory of knowledge and the most important postulate or rather the most important theme; thesis of empiricist epistemology is that or empiricist conception of knowledge is that as I have already discussed elaborately in my previous lecture that all knowledge is the result of

experience and there are certain terms which Locke introduces when he talks about knowledge.

The first thing is that all knowledge is sought of experience and when you talk about experience he says that there are primarily two sources of experience one is sensation and other one is reflection we have discussed it. But the most important notion in this context is the concept of idea because that is why I am already mentioned that Locke's initiating the kind of ideation theory of knowledge where ideas play a very important role and what is the distinguishing feature of an idea is that ideas are essentially and necessarily mental objects; they are in the mind.

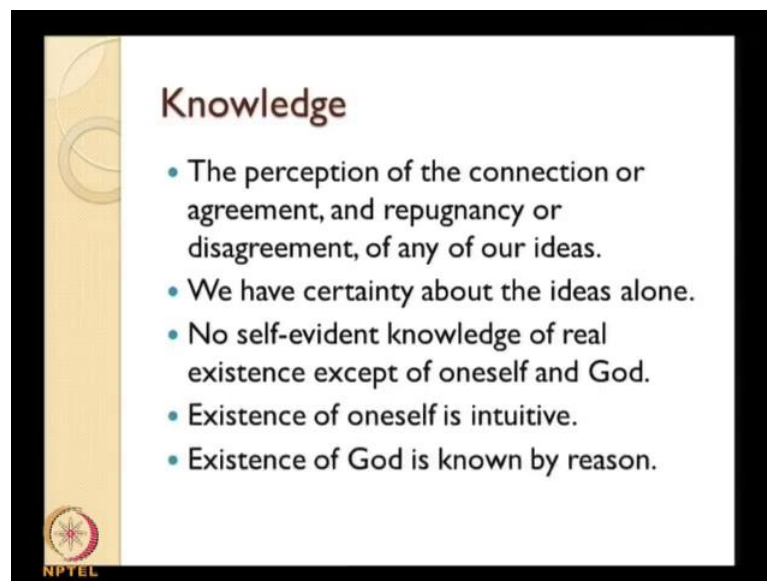
So, as for as an empiricist is concerned the primary source of knowledge is the ideas; the ideas which are there in the mind, the ideas which mind comes to know of course, an empiricist would say that these ideas are not innate to the mind, this is where the empiricist is different from a rationalist. Both empiricism and nationalism give a lot of importance to the notion of ideas. But when it comes to the origin of ideas, the empiricist would argue that they are created, they are produced by certain forces outside the mind; they are not something which is native to the mind and that is why in the previous lecture we have seen Locke's began his entire project by criticizing and refuting the very notion of innate ideas; ideas which are native to the mind.

I am not going to repeat all these things just to remind that there is an importance given to the notion of idea and ideas according to Locke are produced by forces which lie outside the mind, they come from outside they are not something which is their within and from where do they come from that is another question because an empiricist or an epistemologist when he talks about knowledge which are result of ideas because knowledge is defined as a perception of the agreement on the segment between ideas, if that is the case from where do these ideas come from, the ideas come from or the ideas are produced by sensations and reflections or primarily by sensations which are coming from without from an outside world and what is this outside world you are talking about.

That is another very controversial notion as far as philosophy is concerned. Can you ever talk about an outside world, placing yourself either within it or outside it against which you state this all notion of mirroring which you would find into (Refer Time: 05:26) philosophy, many philosophers notably the American pragmatist thinker Richard

Dougherty written a book; The mirror of nature philosophy and the mirror of nature they requesting this very conception of mirroring mind as a mirroring of nature something which is out there. So, that the whole notion there is a reality out there is questioned by 20th century philosophers, we can see that the root of this problem lies in empiricist epistemology in the philosophical condemnations of this great British empiricist thinker John Locke.

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Now, let us talk about knowledge I have already mentioned this, I will just repeat it is the perception of the connection or agreement and repugnancy or disagreement of any of our idea. So, knowledge deals with perception of the connection or agreement or disagreement of our ideas. So, basically knowledge has to deal with perception and ideas. It perceives ideas the connections between ideas the decrement between ideas and the disagreement between ideas.

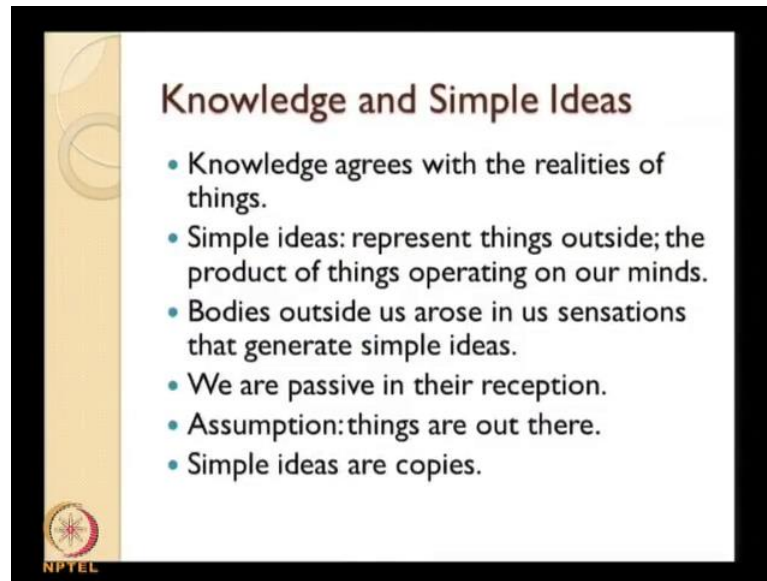
So, this is what the foundations of any ideation theory of knowledge, any representation list epistemology this is the basic foundation. We have certainty about the ideas alone, we cannot talk about anything else, but only about ideas when I open my eyes or when look around I see a world. But can I really say that I see a world that is the very famous statement made by Bucklin we would see it in the next lecture when he says that I speak with the vulgar and think with the wise.

A philosopher would speak with the vulgar saying that there is the world outside, but when you think like a philosopher you have to think like a thinker, a philosopher. You really have to doubt or you cannot accept, take for granted the existence of a world that exists outside your mind. What is this world? We can be certain only about our own ideas because as far as I am concerned, the fundamental archetypes of my knowledge or my ideas and I do not know from where do they come from, there is no 100 percent certainty about whether these ideas are produced by something else, as far as I am concerned, ideas alone exist.

We have certainty about the ideas alone and no self-evident knowledge of real existence except of oneself and God. So, Locke says that except of oneself my own mind, about me I have self-evident knowledge about me, I cannot doubt my own existence the same old Cartesian problem because the very process of doubting itself asserts my own existence and he would say that God's existence also cannot be doubted. Interestingly Locke would say that my own existence is a result of intuitive knowledge and God's existence is a result of rational knowledge.

Existence of oneself is intuitive, existence of God is known by reason and what do you mean by reason here, it is very interesting he uses the term reason in a very different sense, not in the sense in which we understand it today in the light of developments that have taken place in modern science where reason is almost equated with observation or experimentation and others whole (Refer Time: 08:58) on which modern science depend, so existence of God is known by reason.

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Knowledge and Simple Ideas

- Knowledge agrees with the realities of things.
- Simple ideas: represent things outside; the product of things operating on our minds.
- Bodies outside us arose in us sensations that generate simple ideas.
- We are passive in their reception.
- Assumption: things are out there.
- Simple ideas are copies.

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Now let us come to the knowledge, the very notion of knowledge because we have began this lecture with the notion of knowledge and as we have already seen in the previous lecture knowledge is intimately linked with the notion of simple ideas. I have discussed this distinction between simple ideas and complex ideas in the previous lecture of course, we would be elaborating upon this distinction in this lecture as well when we discuss elaborately the concept of substance.

So here knowledge agrees with the realities of things, Locke says that knowledge agrees with the realities of things. So this is again a kind of realistic picture, a kind of representationalist attitude. So, from the outset we can say that knowledge agrees with the realities of things and what do you mean by that, the simple ideas which represent things outside the product of things operating on our mind. So when we talk about knowledge, the immediate reference is to the simple ideas which the mind has and they are representative sub things outside the mind, the product of things operating on our mind.

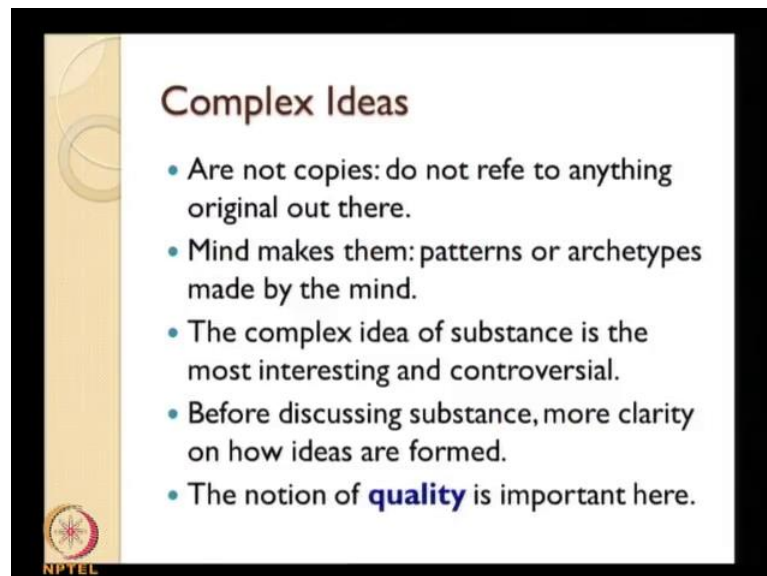
So, actually what Locke says is that these simple ideas are produced by things outside the mind and these things are qualities will come to that bodies outside us arose in us sensations that generate simple ideas and we are passive in their reception, I have already discussed all these things in the previous lecture. Assumption is that these things are out

there, so this is what I have already mentioned, the very assumption, the fundamental assumption of an empiricist epistemology is that there is a world outside the mind.

I mean as I have already mentioned in the previous lecture, mind represents an inner space while the reason outer space of objects and the whole notion of knowledge is trying to explain the connection between the inner space and the outer space, how does the inner space know the outer space or how does the outer space get into the inner space that is the all mystery of knowledge which the epistemologist of all traditions were trying to explain. The rationalism say that the inner space is already full just like something which already knows everything and the empiricist would say that the inner space is a tabula rasa, a blank sheet on which nothing is written.

So, experience rides on it John Locke's famous statement tabula rasa, mind is an empty cabinet; a white sheet of paper where nothing is written, but experience starts writing on it and when experience starts writing on it, we get ideas and these ideas are compared with one another, combine with one another we get knowledge. So, the whole system of knowledge is built up on that and the basic assumption is that there are things out there and simple ideas are copies of these things.

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Complex Ideas

- Are not copies: do not refer to anything original out there.
- Mind makes them: patterns or archetypes made by the mind.
- The complex idea of substance is the most interesting and controversial.
- Before discussing substance, more clarity on how ideas are formed.
- The notion of **quality** is important here.

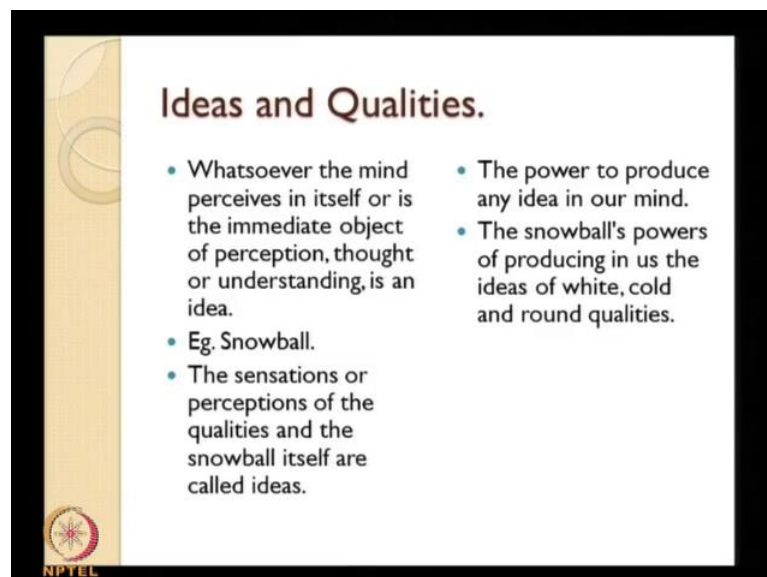
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Now, when we talk about complex ideas though we have introduced the term in the previous lecture, I would be elaborating upon this here, they are not copies, they do not refer to anything original out there. For example, when I talk about my simple idea of

sweetness, there is something which is out there, which produces it but when I talk about an apple, it is highly doubtful; I mean from the perspective of an empiricist epistemologist who realize only on ideas we cannot ascertain the existence of an apple or any object for that matter except qualities like red color, round shape, sweet, smell etcetera these are qualities except these qualities, we cannot ascertain the existence of an apple as an object.

Mind makes them, so it is the mind, it is the reflective capacity of the mind which combines, compares, compounds and in different ways the mind creates this, produces this idea. Patterns or archetypes made by the mind and the complex idea of substance is the most interesting and controversial as I have already pointed out, I am going to say why it is interesting and why is it controversial before discussing substance. But this is what Locke says though he talks about substance he says that; before we enter into that discussion we have to really talk about you know how ideas are formed and it is in this context he introduces the notion of quality and the quality as I have already mentioned in my previous lecture is the powers that produce ideas in the human mind.

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Ideas and Qualities.

- Whatsoever the mind perceives in itself or is the immediate object of perception, thought or understanding, is an idea.
- Eg. Snowball.
- The sensations or perceptions of the qualities and the snowball itself are called ideas.
- The power to produce any idea in our mind.
- The snowball's powers of producing in us the ideas of white, cold and round qualities.

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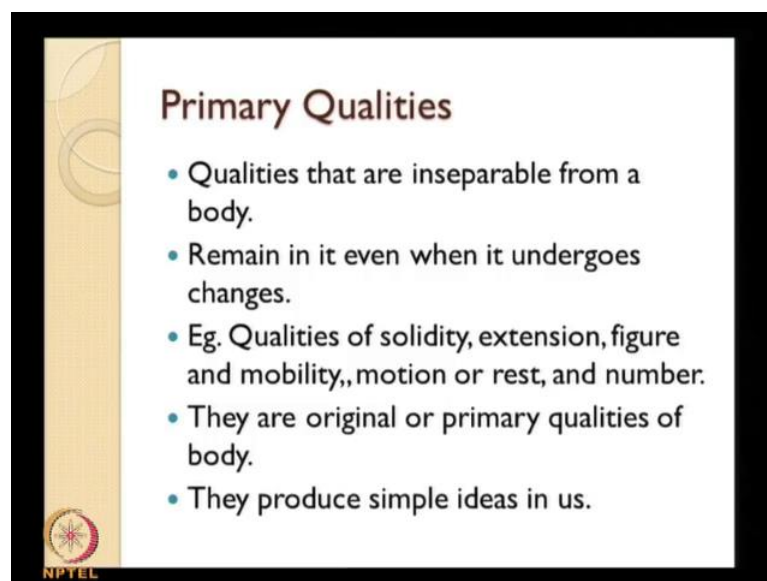
So ideas and qualities are interconnected in the Lockean framework, I mean in the context of trying to understand their complex in the relationship, I would once again go back to the original definition of idea and then come to the notion of quality and see how they are interconnected, how one produces the other. So, about idea whatsoever the mind

perceives in itself or is the immediate object of perception thought or understanding is an idea.

Since I have already discussed this, I am not elaborating here; example a snowball, you have you have white color, you have some sought of a sensation of cold etcetera. The sensations or perceptions of the qualities like whiteness, like cold and various other sensations and the snowball itself are called ideas, I have an idea which of course, a kind of complex idea which Locke would later explain, the idea of snowball is a complex idea the simple ideas are in the color, the kind of sensation I have and all those things.

So they are the ideas and when we talk about qualities, the power to produce any idea in my mind is a quality and the snowballs power of producing in us the ideas of white, cold and round qualities. The qualities of white, the qualities of cold, the quality of round; all these are sought of the qualities which an object in the outside world has and these qualities produced ideas in my mind.

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Primary Qualities

- Qualities that are inseparable from a body.
- Remain in it even when it undergoes changes.
- Eg. Qualities of solidity, extension, figure and mobility,, motion or rest, and number.
- They are original or primary qualities of body.
- They produce simple ideas in us.

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This is another very important and very very interesting aspect of Locke's philosophy, which is extremely complicated and extremely controversial; we can see that the entire epistemological tradition has discussed this notion of primary quality and secondary qualities. The distinction which Locke considered as very important in a philosophical framework which Buckley onwards would not consider as really important and even the very notion of quality itself is suspected by David Hume. So, all these things, all these


interesting discussions actually start unraveling from Locke's introduction of this distinction between primary qualities and secondary qualities when he was discussing the interconnection between qualities and ideas.

So what are primary qualities, there are qualities which are primary, which are secondary, which are more real and which are not really more real. So, primary qualities are qualities that are inseparable from a body, they are inherent in the body without which you cannot conceive that body, which are there in the body; these are all primary qualities and again remains in the body even when it undergoes changes. So, something which remains in the body even when it undergoes several changes, so you cannot separate it from it.

Again example qualities of solidity, extension, figure and mobility, motion or rest and number are all primary qualities which Locke conceived as inseparable from the object and they are original or primary qualities of the body. So, they are original they are in the body, they are not attributed by us or they are not the result of we perceiving them in a certain way or our attributions to the object see for example, when I say a beautiful flower beauty of course, is a quality but it is definitely an attribution; an attribution by my mind. The same rose or the same object or the same painting which I found as beautiful may not be found as beautiful by another person, another person might even think it is ugly.

So, here beauty and that we are attributions of the mind, they are quite subjective but again I am just citing this example to show that these are not the secondary qualities again because even secondary qualities are not purely subjective according to John Locke. Secondary qualities, the examples given to secondary qualities are for example you know the white color of a flower, of snow for example.

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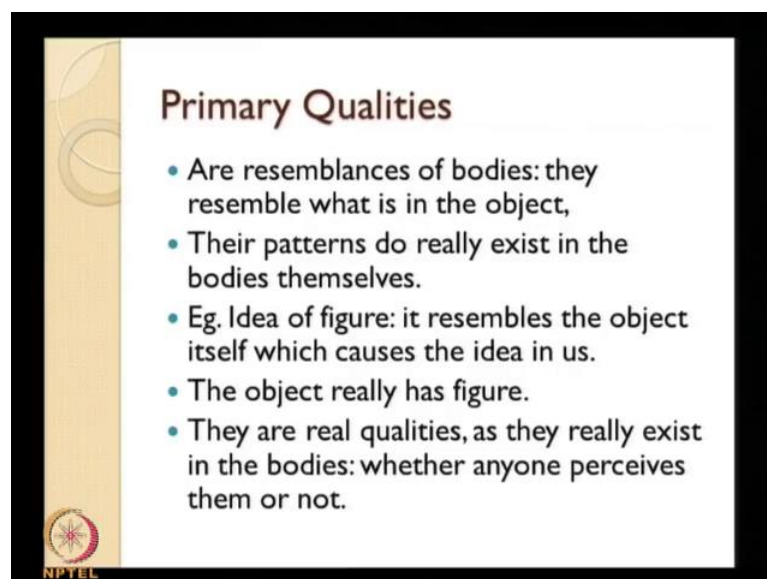
Secondary Qualities

- Not in the objects themselves.
- Are powers to produce various sensations in us by their primary qualities.
- Eg. Colours, sounds, tastes and odours.

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So these are primary qualities, they produce simple ideas in us. So, this is what Locke ultimately says these primary qualities are the abilities which objects have introducing simple ideas in us and again when you talk about secondary qualities not in the objects themselves, so they are not quote unquote objective. They are powers to produce various sensations in us by their primary qualities and example colors, sounds, tastes and odors these are all termed as secondary qualities by Locke.

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Primary Qualities

- Are resemblances of bodies: they resemble what is in the object,
- Their patterns do really exist in the bodies themselves.
- Eg. Idea of figure: it resembles the object itself which causes the idea in us.
- The object really has figure.
- They are real qualities, as they really exist in the bodies: whether anyone perceives them or not.

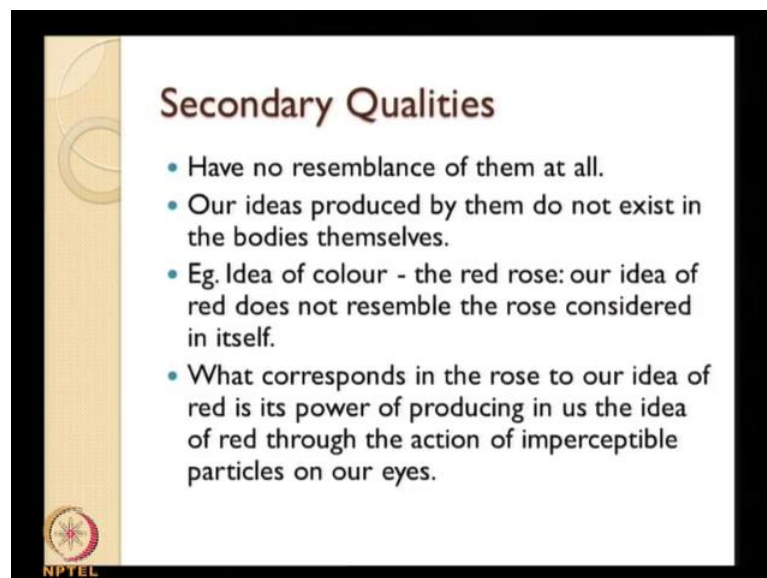
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Once again let us go back to primary qualities, they are resemblances of bodies; they resemble what is in the object they are there they resemble what is in the object something which is quote unquote objectively present in the body.

So, for example, solidity the solidity of a snowball or anything for that matter an apple, but that red color of an apple is not something which is there, which is really there. Their patterns do really exist in the bodies themselves and example, the idea of figure; it resembles the object itself which causes the idea in us and again the object really has a figure, so in that sense they are objectively present in the body. The real qualities as they really exist in the bodies whether anyone perceives them or not. See for example, many of the qualities depend on our perceiving them and this is what probably the basis of the distinction between; one of the basis for conceiving a distinction between primary and secondary qualities and interestingly Berkeley actually bless this distinction for him or qualities are in that sense secondary, he would say that to be; is to be perceived.

But for Locke that is not the case, things exist independent of me perceiving them. So, he is a realist in that way while Berkeley is an idealist, he is a realist, is an empiricist and empiricist epistemologist the representationist and a realist.

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Secondary Qualities

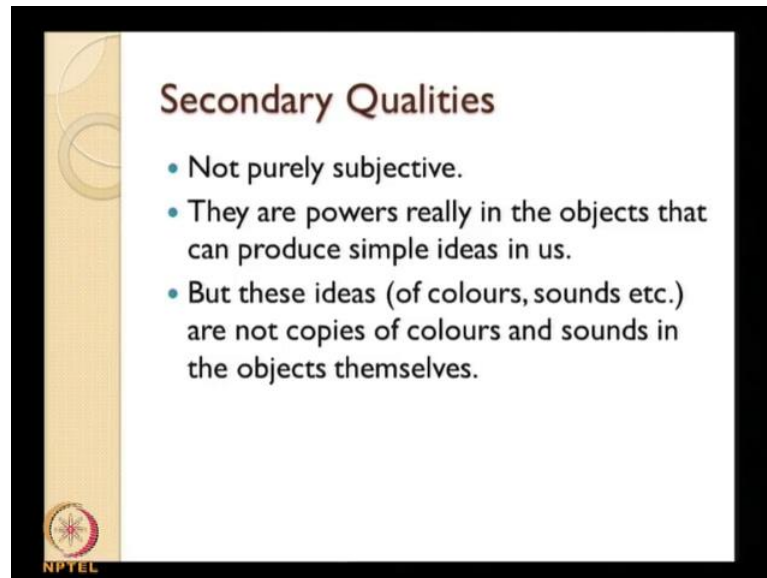
- Have no resemblance of them at all.
- Our ideas produced by them do not exist in the bodies themselves.
- Eg. Idea of colour - the red rose: our idea of red does not resemble the rose considered in itself.
- What corresponds in the rose to our idea of red is its power of producing in us the idea of red through the action of imperceptible particles on our eyes.

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So, he says that they are real qualities as they exist in the bodies whether anyone perceives them or not, while secondary qualities have no resemblances of them at all anywhere in the world. So you cannot say, that you cannot assert that they are there in

the object, there in the body, our ideas produced by them do not exist in the bodies themselves and example the idea of color, the red rose our idea of red does not resemble the rose considered in itself. What corresponds in the rose to our idea of red is its power of producing in us the idea of red through the action of imperceptible particles on our eyes.

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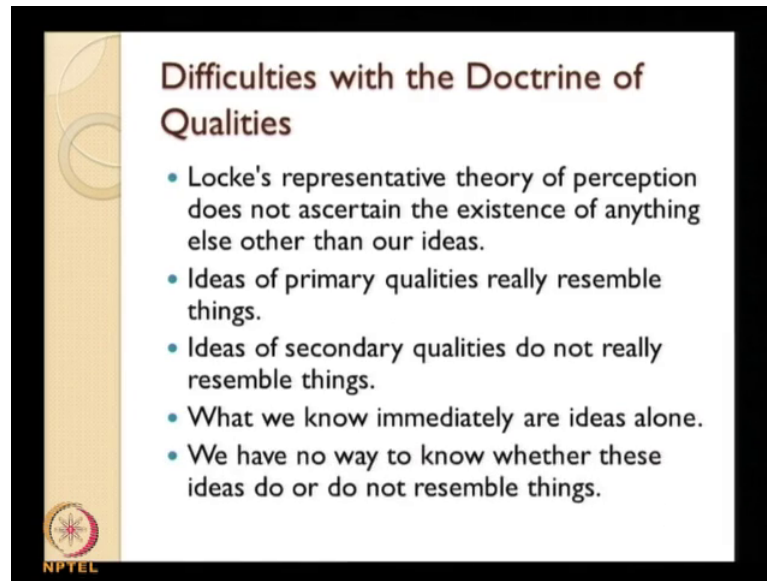
Secondary Qualities

- Not purely subjective.
- They are powers really in the objects that can produce simple ideas in us.
- But these ideas (of colours, sounds etc.) are not copies of colours and sounds in the objects themselves.

So in that sense they are merely secondary, they are not primary, they are not really part of that object, but as I said let us not confuse secondary qualities with something which is purely subjective like beautiful for example, which is subjective to some extent we can say that it is subjective, but secondary qualities are not subjective in that sense, they are not purely subjective because they are powers really in the objects that can produce simple ideas in us.

There is something in the object, it is the primary qualities which produce them but there is something in the object which generates them, but these ideas of colors and sounds etcetera are not copies of colors and sounds in the object themselves that is the point in which he makes the distinction they are there but they are not copies of colors and sounds in the objects themselves.

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Difficulties with the Doctrine of Qualities

- Locke's representative theory of perception does not ascertain the existence of anything else other than our ideas.
- Ideas of primary qualities really resemble things.
- Ideas of secondary qualities do not really resemble things.
- What we know immediately are ideas alone.
- We have no way to know whether these ideas do or do not resemble things.

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It is here Locke encounters certain difficulties in his; the entire project of Lockean epistemology encounters certain difficulties with regard to this notion of or with regard to this distinction he makes between primary qualities and secondary qualities. Locke's representative theory of perception does not ascertain the existence of anything else other than our ideas, I have stated it in the beginning itself.

If you follow the implications, the strict implications of an empiricist epistemology which realize on experience which says that all knowledge is the result of experience and in that sense all knowledge have their foundations in our ideas then we can talk only about our ideas; ideas and ideas alone and these ideas are produced by qualities and he says that there are primary qualities and secondary qualities and the very distinction is made on the basis of something which is really there in the object and something which is not really there in the object.

So, in the case of primary qualities you can compare these ideas with the object, I mean that is presupposed. So, you need to compare it time that they are originally present, but how do you compare, with what do you compare; you can compare only your ideas nothing else because as far as empiricist is concerned only ideas exist. So, that is what he says, ideas of primary qualities really resemble things, ideas of secondary qualities do not really resemble things. So, primary qualities do resemble and secondary qualities do not resemble, so there is a concept of resembling; ideas resembling things, but how do

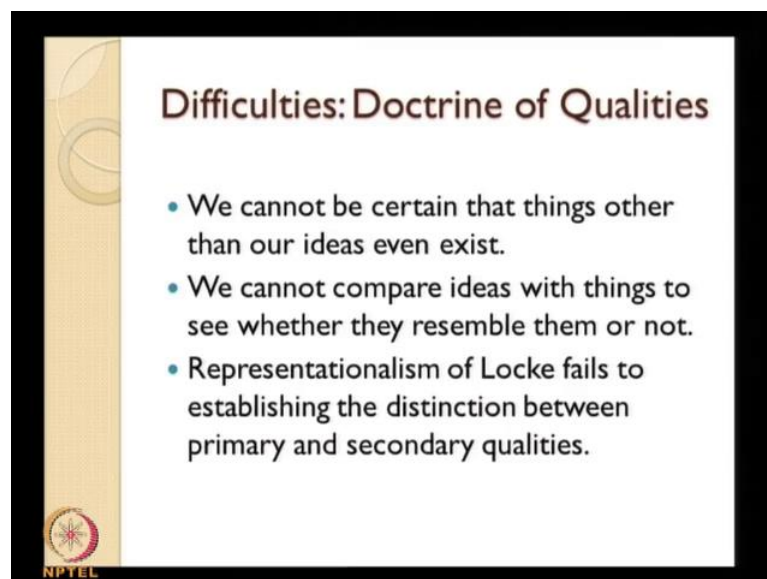
you know that ideas do actually resemble things, how can you ascertain that ideas do actually resemble things.

What we know immediately are ideas alone, we cannot know anything beyond these ideas which are there in the mind, which we discover, which we encounter in our mind, but from where do they come from, is there anything outside there with which they can be compared all these are outside the scope of an empiricist epistemologist. We have no way to know whether these ideas do or do not resemble things, we cannot compare. We can compare one idea with another because both ideas are mental entities, but we cannot compare an idea with something which is lying outside our mind because this is a mental entity and that is something which is a physical or whatever non mental entity.

As far as non-mental entities are concerned, we have no direct excess to. So, if you try to compare our ideas with something which is lying outside the world, we are envisaging that we would be able to compare a non-mental entity with a mental entity and this whole process is the mental process, how can you bring in a non-mental entity into a mental process this is impossible.


So, the idea of comparison the very notion of comparison is inapplicable when it comes to things which are not ideas.

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Difficulties: Doctrine of Qualities

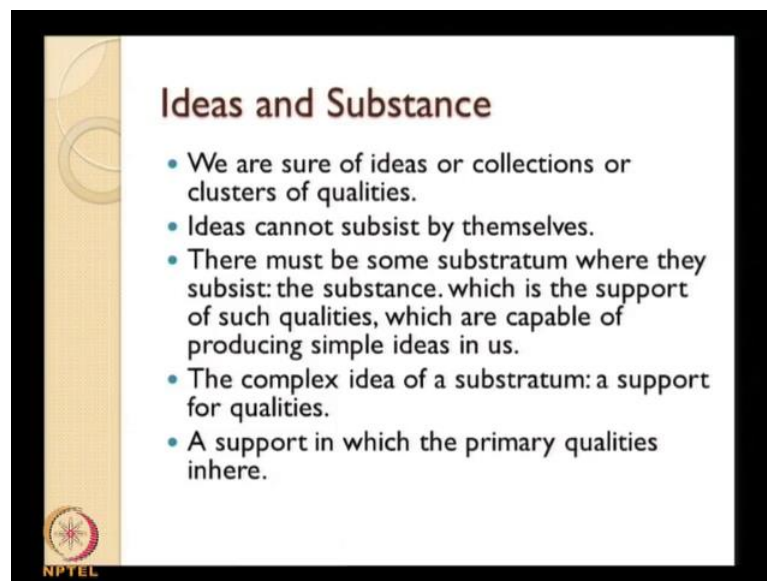
- We cannot be certain that things other than our ideas even exist.
- We cannot compare ideas with things to see whether they resemble them or not.
- Representationalism of Locke fails to establishing the distinction between primary and secondary qualities.

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Again we cannot be certain that things other than our ideas even exist, as far as I know I can only be certain about my own ideas, but I do not know anything beyond that. We cannot compare ideas with things to see whether they resemble them or not representationalism of Locke fails in establishing the distinction between primary and secondary qualities.

So if you strictly follow the implications of empiricism, you cannot maintain a strict distinction between primary qualities and secondary qualities. You have to bring all the qualities to the same level or rather it is highly doubtful whether you can ever talk about qualities because the very assumption is that something lies outside, this is a Humean derivations. Hume says that how can you talk about anything that is outside the mind, you can only talk about even the mind itself as an entity, a single entity; homogeneous entity is itself a construction something which we construct artificially, we can doubt its own existence apart from impressions, just impressions nothing excess this is what Hume says.

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Ideas and Substance

- We are sure of ideas or collections or clusters of qualities.
- Ideas cannot subsist by themselves.
- There must be some substratum where they subsist: the substance, which is the support of such qualities, which are capable of producing simple ideas in us.
- The complex idea of a substratum: a support for qualities.
- A support in which the primary qualities inhere.

Anyway we will discuss that when we discuss the contributions of David Hume. So, now, let us come back to ideas and substance we are sure of ideas or collections or clusters of qualities; that is only thing I am sure about. There are ideas or collections or clusters of quality which create the idea say for example, apple; apple is nothing, but a cluster of certain qualities out of which I mean from where I have created this cluster.

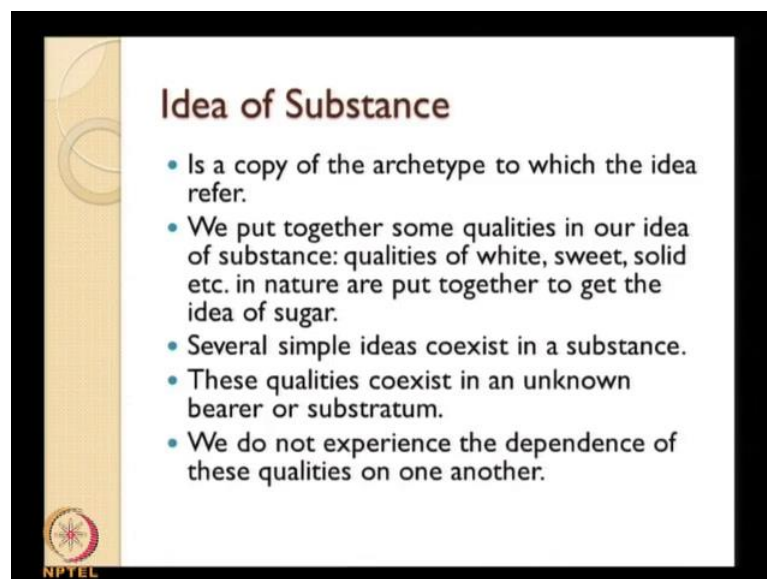
There are several ideas like red color, taste, smell, etcetera, so putting them together I create an idea, the idea will happen which is a complex idea.

Ideas cannot subsist by themselves so I have already discussed this in the previous lecture, but I think I need to explain it once again from this context in this lecture because it is a very important concept to be discussed, the notion of substance. It is originated from the assumption that ideas cannot subsist by themselves there must be some substratum where they subsist; the substance which is the support of such qualities which are capable of producing simple idea in us.

So, this substrate is something which lies at the foundation of the notion of substance. The support of qualities; qualities cannot have in the air, quality should subsist somewhere, they should try to some something what is that something; that something is the substratum; the substance. The complex idea of a substratum, a support for qualities this complex idea of a substratum is the support of all the qualities that where qualities are attached to.

A support in which the primary qualities in here, so again the notion of primary qualities are important here to explain the notion of substance the substratum, it is the primary qualities the original qualities of the substance actually in here in this substratum.

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Idea of Substance

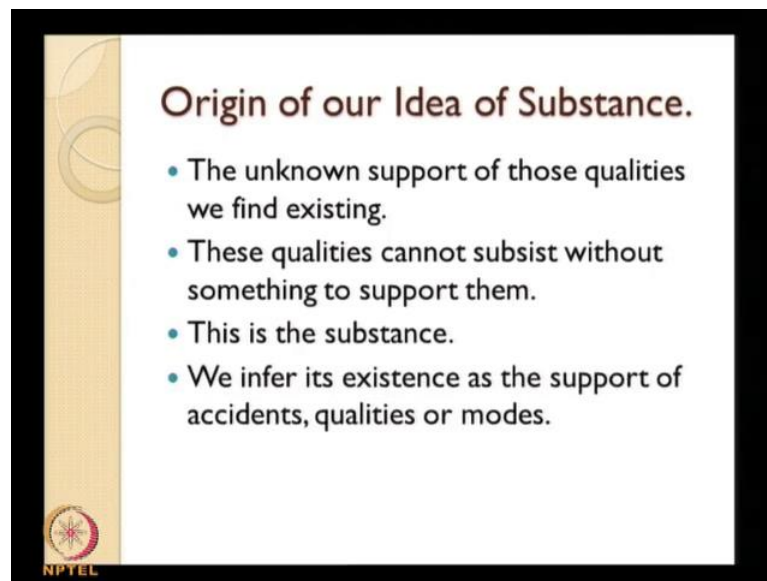
- Is a copy of the archetype to which the idea refer.
- We put together some qualities in our idea of substance: qualities of white, sweet, solid etc. in nature are put together to get the idea of sugar.
- Several simple ideas coexist in a substance.
- These qualities coexist in an unknown bearer or substratum.
- We do not experience the dependence of these qualities on one another.

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Again it is a copy of the archetype to which the idea refer; the idea of substance, the copy of the archetype to which the idea refer we put together some qualities in our idea of substance like qualities of white, sweet, solid etcetera in nature are put together to get the idea of sugar; I have already explained this. Several simple ideas coexist in a substance and these qualities coexist in an unknown bearer or substrate substratum which we do not experience the dependence of these qualities on one another, we cannot say that one quality is associated with another and there is a relationship between them rather we can only found them together, we only found them coexisting in one place.

So, we assume that there must be something which is supporting their coexistence to which they are all attached to, the metaphor of attaching, attach getting attached to or getting hanged or hanging to and now when we talk about the origin of our idea of substance, the unknown support of those qualities we find existing and these qualities cannot subsist without something to support them.

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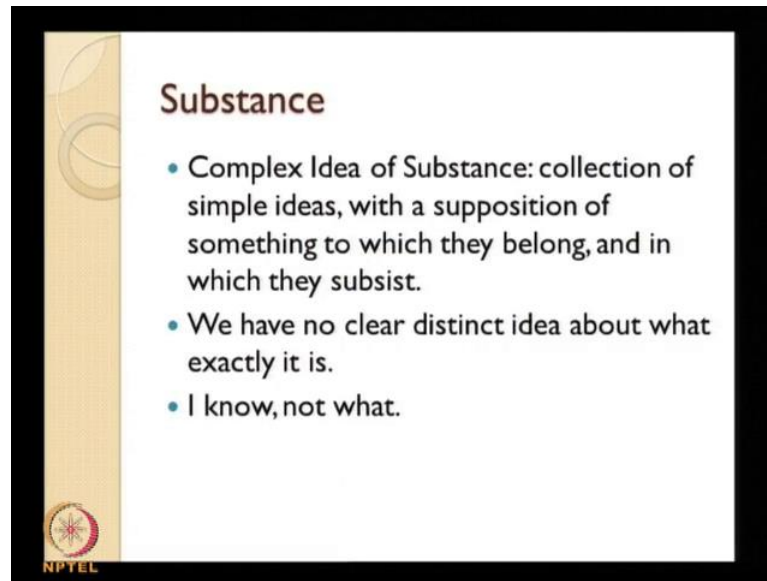
Origin of our Idea of Substance.

- The unknown support of those qualities we find existing.
- These qualities cannot subsist without something to support them.
- This is the substance.
- We infer its existence as the support of accidents, qualities or modes.

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So this is what; they cannot hang in the air, this is the substance we infer its existence as the support of accidents, qualities or modes and complex idea of substance is collection of simple ideas with a supposition of something to which they belong and in which they subsist.

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Substance

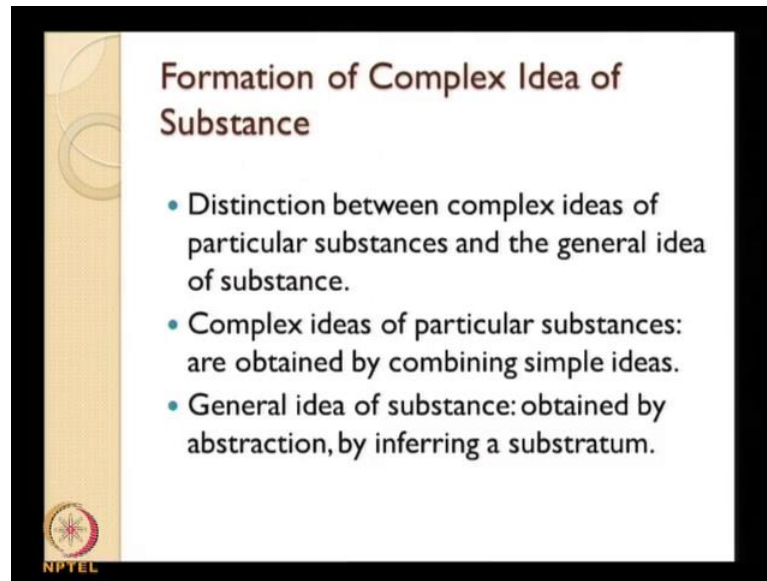
- Complex Idea of Substance: collection of simple ideas, with a supposition of something to which they belong, and in which they subsist.
- We have no clear distinct idea about what exactly it is.
- I know, not what.

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So this is the idea; it is the complex idea, the complex idea substance is a collection of simple ideas all the simple ideas put together whiteness, sweetness, solidity etcetera; all this qualities put together, all these ideas put together with a supposition to which they belong and in which they subsist and we have no clear and distinct idea about what exactly it is. If you ask me what exactly is, see I can talk about an idea for example, the idea a simple idea of white color there is some clarity about it; there is some distinctness about it. I can say that it is a simple idea of whiteness and it is not a simple idea of rightness there is clarity and distinctness, but if you ask me the question what you mean by an idea of substance I do not have an answer to that question, I have no clear and distinct idea about it, I just infer its existence, it is a matter of inference, it is being suggested by the coexistence, the apparent coexistence which I experience of simple ideas.

So the apparent coexistence which I perceive suggest that there should be such a support, I know not what. In the previous lecture also I have mentioned this, Locke says that I know there must be such a substratum to which ideas are attached to, but what is it I do not know because as far as I am concerned my knowing or knowledge is concerned, they presuppose ideas and I do not have an idea about substance or substratum because the very notion of substratum is that it is the support of ideas. So, ideas are supported by it, it is not an idea in itself. So in that sense I can never know it, I can only infer its existence, so I know that it exist, but I do not know what it is.

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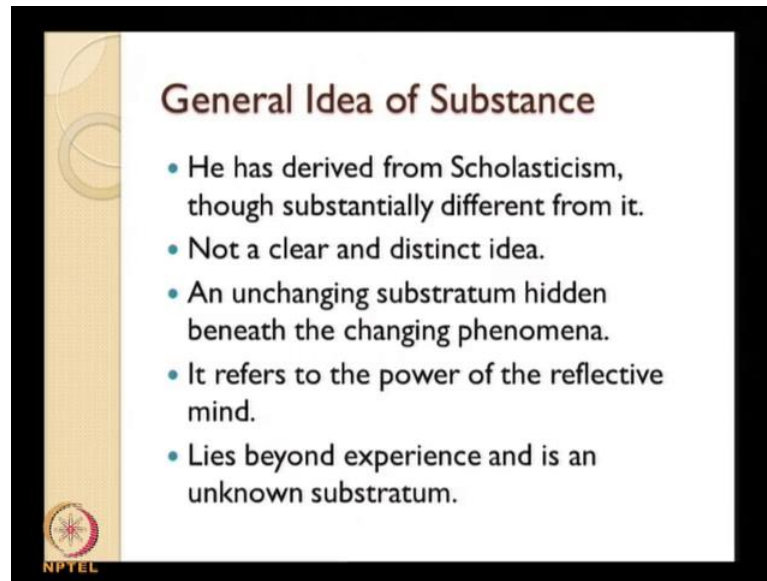
The slide is titled "Formation of Complex Idea of Substance" and contains three bullet points. The slide has a black border and a light beige background on the left side with a circular graphic. The NPTEL logo is visible in the bottom left corner.

Formation of Complex Idea of Substance

- Distinction between complex ideas of particular substances and the general idea of substance.
- Complex ideas of particular substances: are obtained by combining simple ideas.
- General idea of substance: obtained by abstraction, by inferring a substratum.

Now formation of complex idea of substance, so he says that there is a distinction between complex ideas of particular substances like apples, snow balls, sugar, etcetera, etcetera and the general idea of substance, there is a general notion of substance. Substance what is that, so he says that complex idea of particular substances are obtained by combining simple ideas. See for example, I have already pointed out the complex idea of sugar is obtained by combining simple ideas of white color, sweetness and solidity and various ideas and we combine them and put it into a one single substance and call it sugar, but the general idea of substance something which is say for example, a material substance matter which philosophers have been talking about there is matter some material substance which philosophers have been talking about and Locke says that it is obtained by abstraction, a process of abstraction and when you abstract something what you do is that you isolate one thing from the rest of things; that is how you isolate.

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General Idea of Substance

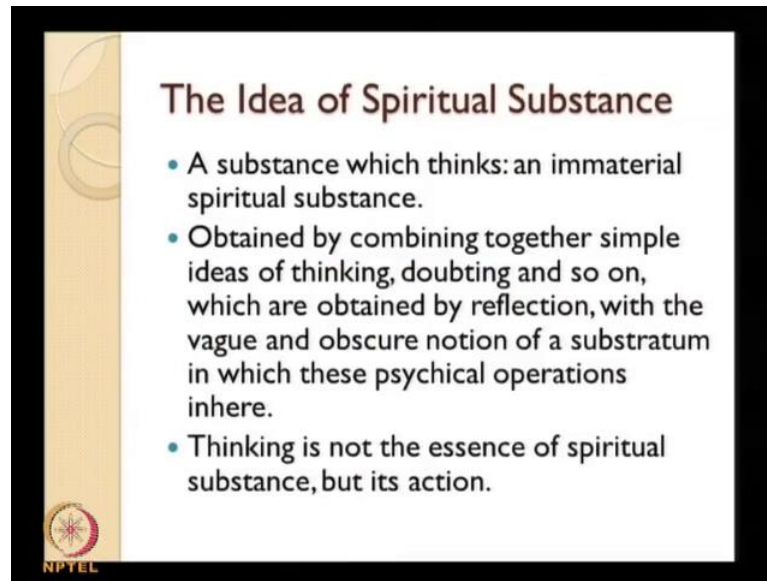
- He has derived from Scholasticism, though substantially different from it.
- Not a clear and distinct idea.
- An unchanging substratum hidden beneath the changing phenomena.
- It refers to the power of the reflective mind.
- Lies beyond experience and is an unknown substratum.

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So, here also you infer the existence of a substratum and by means of abstracting it, by assuming that these qualities, these ideas should hang somewhere. The general idea of substance is derived from scholasticism because it is scholastic philosophers who talked about this, who discussed notion of substance elaborately because that is one of the central notions, we have seen it. How Descartes and Spinoza and even Leibniz they have inherited this problem and for all this late rationalist philosophers this scholastic notion of substance is one of the central philosophical concepts, central philosophical problems.

Locke can also not ignore it, so in one sense he has also taken it from the scholastic his heritage, but at the same time his notion of substance is substantially different from the scholastic and subsidization. It is not a clear and distinct idea first of all, but the scholastic philosophers it is very clear and distinct and unchanging substratum hidden beneath the changing phenomena according to Locke, it is unchanging; it never undergoes any change and it is hidden beneath the changing phenomena. It refers to the power of the reflective mind that reflective mind assume that it is the support and lies beyond experience and is an unknown substratum, I know not what it is unknown and unknown of (Refer Time: 36:20).

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The slide is titled "The Idea of Spiritual Substance" and contains three bullet points. The slide has a white background with a black border. On the left side, there is a vertical yellow bar with a circular logo at the bottom that says "NPTEL".

The Idea of Spiritual Substance

- A substance which thinks: an immaterial spiritual substance.
- Obtained by combining together simple ideas of thinking, doubting and so on, which are obtained by reflection, with the vague and obscure notion of a substratum in which these psychical operations inhere.
- Thinking is not the essence of spiritual substance, but its action.

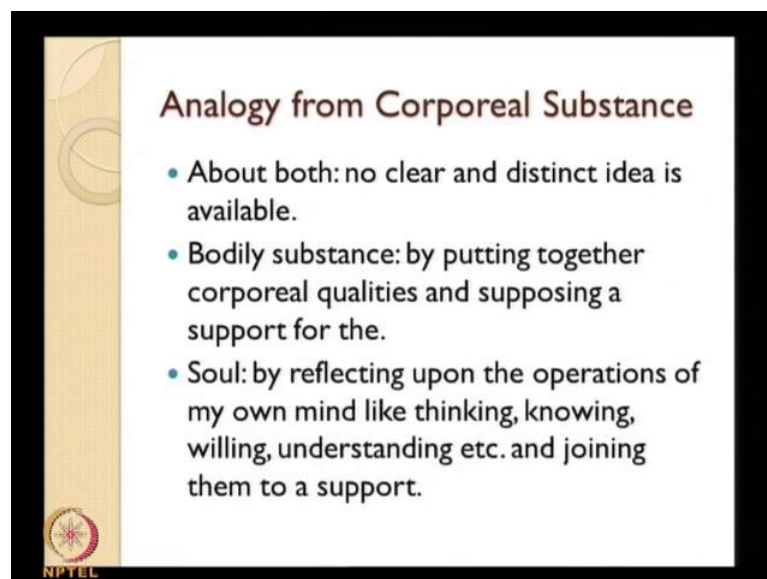
So we have seen that the issues which we have discussed today, we began with ideas and we have seen the inter relationship between ideas and qualities and we have seen that this when you when it comes to qualities, there are two types of qualities Locke talks about; the primary qualities and the secondary qualities and this entire distinction of primary qualities and secondary qualities would ultimately help him to substantiate his idea about the notion of substance because substance is something which is ultimately conceived as identity in which the primary qualities in here.

So there is a connection between primary qualities and the substance, a particular substance is always understood in terms of the primary qualities that are inherent in it, but of course, Locke also means the distinction between the substance in general and particular substances. Now when you talk about substances again there are two there are 3 types of substances he talks about, the first one is the material substance; I know not what, the material substance the matter that is in which the qualities, the simple ideas like the sweetness, the solidity all these ideas, all these qualities hang on it. So, that is a material substance then the second one is obviously the spiritual substances, the mental substance or the soul, the mind. So, we can see a revisiting of the mind body dichotomy in John Locke's philosophy in a different way and of course the third one is god, the supreme substance. Again we could see that the scholastic philosophy is reflected, concerns of the scholastic philosophy is reflected here; concerns of Cartesian philosophy is reflected here.

So, in one sense Locke also addresses similar issues with which all most all his predecessors were concerned. So, when you talk about a spiritual substance; a substance which thinks, it is an immaterial spiritual substance, something which thinks cannot be material. So it is a immaterial spiritual substance and the idea of such a substance like we have already seen that the material, the notion of material substance is obtained by means of assuming that there should be a substratum to which qualities which produces the simple ideas in our mind must be subsisting to a substratum, that is the material substances. So, similarly how do you derive this notions here obtained by combining together simple ideas of thinking, again there are two sources I have mentioned for experienced, sensation and reflection.


So, here with reference is to reflection to thinking, so the simple ideas obtained to thinking, doubting and so on which are obtained by reflection with the vague and obscure notion of a substratum in which these psychical operations in here. So, this all thing you know when I think, when I doubt, when I will; all my psychical operations presuppose that there must be a psychic entity to which they belong; a unity and that I, the cyclic entity to which all the cyclic mental operations belong is a spiritual thinking substance according to Locke. Thinking is not the essence of spiritual substance, but only an action of it that is what I said in that in that sense different from Descartes; Descartes conceived thinking as the essence; as the attribute but for Locke there cannot be any such attribute essential substance.

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Analogy from Corporeal Substance

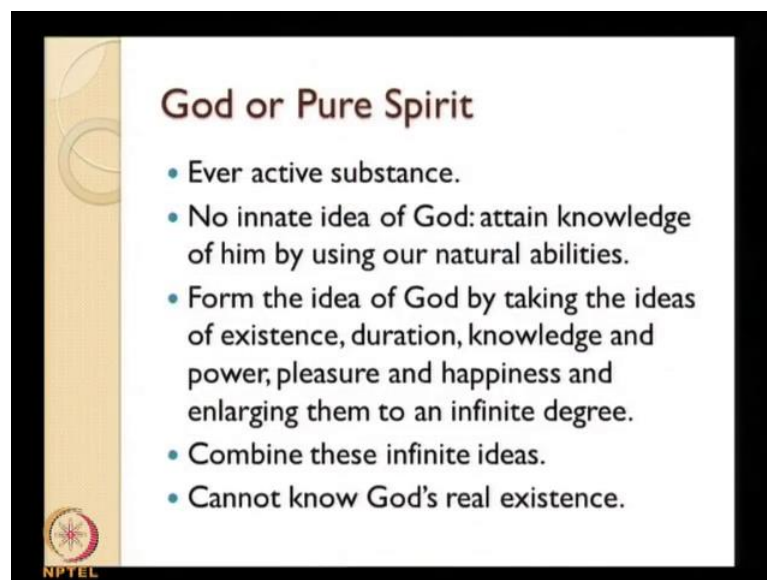
- About both: no clear and distinct idea is available.
- Bodily substance: by putting together corporeal qualities and supposing a support for the.
- Soul: by reflecting upon the operations of my own mind like thinking, knowing, willing, understanding etc. and joining them to a support.

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Here; obviously, I have already mentioned there is that there is kind of analogy with a corporeal substance or the material substance about both we have no clear and distinct idea, about the substances we cannot have clear or distinct ideas.

Bodily substance by putting together corporeal qualities and supposing a support for them, all these qualities put together and there must be a kind of support to them to which, on which they subsist that substratum is the material substance. Similarly soul is by reflecting upon the operations of my own mind like thinking, knowing, willing, understanding etcetera and joining them to a support, putting them together and assuming that they must subsist somewhere, they must belong to an entity the thinking substances.

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The slide is titled "God or Pure Spirit" and contains a bulleted list of five points. The slide has a black border and a light beige background with a decorative vertical bar on the left side. The NPTEL logo is visible in the bottom left corner of the slide.

- Ever active substance.
- No innate idea of God: attain knowledge of him by using our natural abilities.
- Form the idea of God by taking the ideas of existence, duration, knowledge and power, pleasure and happiness and enlarging them to an infinite degree.
- Combine these infinite ideas.
- Cannot know God's real existence.

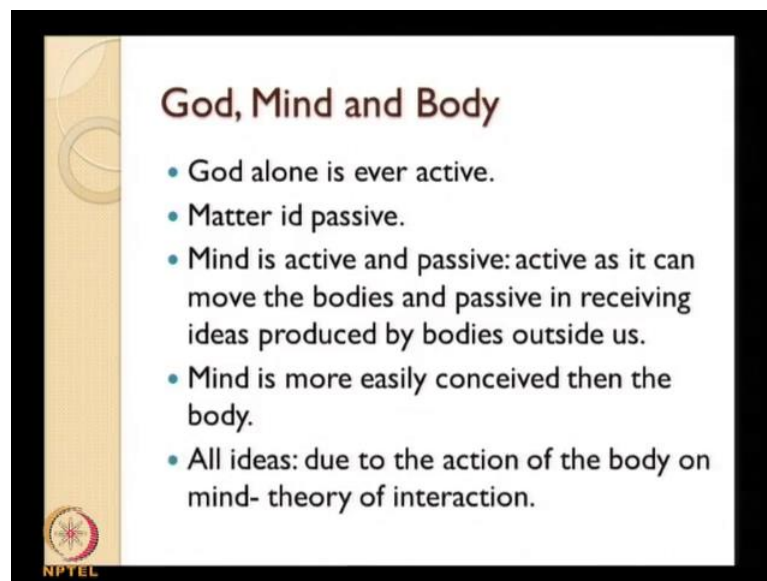
Now before we conclude this discussion on Locke's philosophy and particular on his notion of substances there is one very important substance. Apart from the mental substance and the physical substance mind and body, there is god which is the pure spirit, ever active substance. God alone is ever active; mind and body the body for example, matter for example, is basically inactive, god alone is active mind is active and inactive; sometimes active sometimes inactive. So, you cannot conceive mind as spiritual substance as an active substance, god alone is purely active in that sense.

As we have already discussed this our ideas about god is noting innate to that I mean it is not a result of which something which is innate to the mind no innate idea of god attain

knowledge of god by using our natural abilities, by using reason and what Locke says is that we thought the idea of the god by taking the ideas of existence which we are aware of things various things around us exist. So the idea of existence duration things exist for a duration, so we have the idea of duration, knowledge and power, pleasure and happiness and we have all these ideas our mind does is that, our mind enlarges all these ideas to its maximum degree.

So, we have the idea of pleasure and this idea of pleasure is something which we enlarge, we shoot it up to the infinity; infinite pleasure. Knowledge we have all our knowledge is limited, but we shoot it up to infinite knowledge, we enlarge it to infinite knowledge we say that there is infinite existence, infinite duration, infinite knowledge and attribute all these infinite qualities to one substance that is called that is how we come to know about god and combine this infinite ideas. But at same time Locke admits, acknowledges that one cannot know gods real existence because the limited finite human mind can never know the infinite god in its entirety, so that is also something which is acknowledged.

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God, Mind and Body

- God alone is ever active.
- Matter is passive.
- Mind is active and passive: active as it can move the bodies and passive in receiving ideas produced by bodies outside us.
- Mind is more easily conceived than the body.
- All ideas: due to the action of the body on mind- theory of interaction.

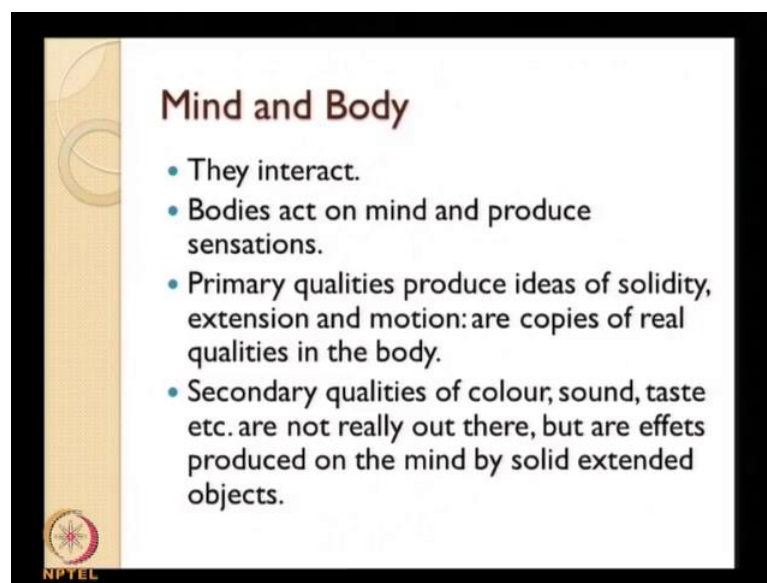
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Now let us before we conclude once again god, mind and body the three substances. God alone is ever active I have already mentioned this matter is passive, mind is active and passive active as it can move the bodies and passive in receiving ideas produced by bodies outside us, my mind is passive ideas do not come according to my wish of course, I can close my eyes and stop all the ideas coming; ideas related to visual images are

coming, but as soon as I open my eyes, I have no choice ideas just come they are outside there. So, somehow the world outside have the abilities to produce ideas in my mind, so I am passive as for as that aspect is concerned, but I am active because I can make moments in the physical world.

So, the mind is both active and passive mind is more easily conceived than the body because that the existence of the mind, existence of my own mind is not through intuition it is a matter of intuitive knowledge.

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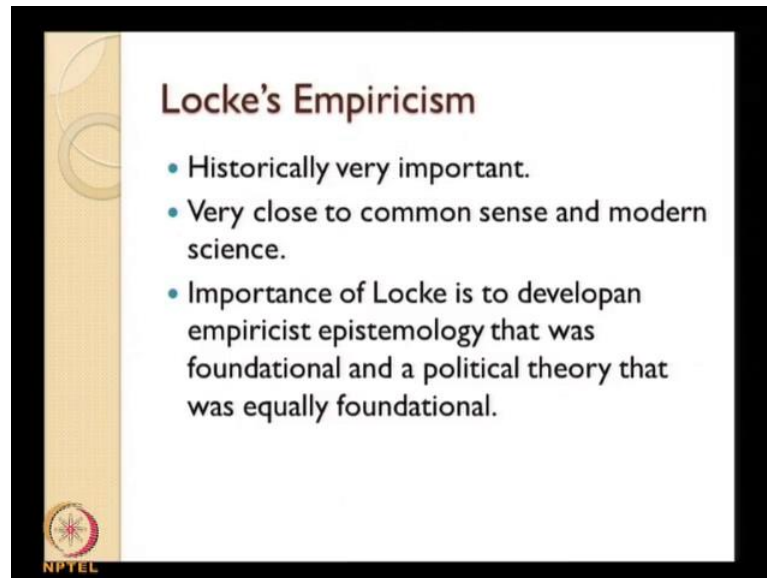
The slide is titled "Mind and Body" and contains a bulleted list of four points. The slide has a decorative left margin with a vertical yellow bar and a circular graphic. The NPTEL logo is visible in the bottom left corner.

Mind and Body

- They interact.
- Bodies act on mind and produce sensations.
- Primary qualities produce ideas of solidity, extension and motion: are copies of real qualities in the body.
- Secondary qualities of colour, sound, taste etc. are not really out there, but are effects produced on the mind by solid extended objects.

All ideas due to the action of the body on mind which is called the theory of interaction and mind and body according to Locke would interact; bodies act on mind and produce sensations primary qualities produce ideas of solidity, extension and motion and they are copies of real qualities in the body; I have already explained this. Secondary qualities on the other hand like colors, sound, taste etcetera are not really out there, but are effects produced on the mind by solid extended objects.

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Now, let us conclude Locke's empiricism is historically a very important philosophical moment. He has initiated an extremely important philosophical moment and it is come from the British traditional philosophy, while most of the other rationalist philosophers are continental thinkers. The most prominent empiricists philosophers are British empiricists thinkers like we have John Locke and after that Berkeley, Bishop Berkeley then again David Hume all are British philosophers and historically very important its very close to common sense and some of the very fundamental assumptions of modern science which relies a lot on Locke and empirical experience and experimentation.

The importance of Locke is to develop an empiricist epistemology that is foundational and a political theory that was equally foundational. So, two ways we can assess the importance of John Locke in the history of philosophy. Of course, in this course we would not be concentrating much on Locke's contributions to political philosophy though they are extremely important, I mean yes phenomenon contributions in political philosophy, as in the previous lecture I have pointed out some of his basic assumptions of political philosophy were adopted by the British parliament some time back and even the French also have taken it.

But our course, we will be more focusing on his contributions to the empiricist epistemology and there also his influence and his contributions are phenomenal and we can see that his immediate successors also sort of there they reject some of his basic

assumptions. They try to build this or they try to develop the empiricists epistemology he founded that to further heights and after that when we reach the philosophy of Emmanuel Kant, the critical philosophy of Emmanuel Kant where Kant actually tries to bring together the two opposing traditions of empiricism and rationalism. There again Locke reemerges as an important influence on Kant and also when Kant develops his political analytical philosophy.

So, the next lecture will try to focus our attention on the contributions of John Locke's immediate successor George Buckle till then.

Thank you.