

Welcome students to the second module of Descartes. The paper title is History of Ideas I. The module we are going to do is the concluding module of Descartes, the title of the module is Cogito Ergo Sum, Part 2, module number 10.

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The outline of this module will be we'll be looking into kinds of ideas which are proposed by the Descartes, existence of God, proof for the existence of the physical world, and attributes, substance and modes.

The learning outcomes, you will be able to identify by the end of the module, the different kinds of ideas. You'll be able to appreciate and understand the proofs which are offered to prove the existence of God, proofs for the existence of the physical world and understand concepts as substance, attributes and modes in Cartesian philosophy.

Kinds of ideas. According to Descartes, there are three kinds of ideas, adventitious, factitious and innate. Adventitious ideas are those which are perceived by senses. So these are ideas like moon, sun, trees, anything that you perceive with your senses. Second kind is a second type of ideas are factitious ideas which are created by the mindlike for example or Unicorn (Unicorn is a horse that has a horn on its head). Now we know that there is no such animal like a Unicorn, but our mind can put together different ideas and can create something like a Unicorn or a Golden mountain, a mountain which is made up of gold. Now we have seen gold and we have seen a mountain. The mind can on its own, put together these ideas and create something on its own. So these are factitious. The third kind ideas are innate ideas. These are ideas which are inborn in the human mind, and they are not derived from experience. For example, the existence of also the idea of God is one such kind of an innate idea.

In the last module we looked into how he offers proof for the existence of self. As you remember, the goal was to reach self evident truths, and for that he started with the first self evident truth that is cogito ergo sum, that is, I think therefore I am. Now after using that as the basic axiom he went on to prove the existence of God. And to do that, he offered proofs. So we will now look into the proofs which were offered. So the first proof is when he speaks about very argues from the ideas which are present in their mind. He

says if we observe the ideas which are present in our mind, it looks it appears to be that there are some ideas which are in it. There are some which we invent and there are some which are received from senses like which I explained before. There are innate ideas, adventitious in fact, factitious ideas. Now you can say he says that all may be an illusion. You can doubt that, but he says I also find in this different kind of ideas, one very unique kind of idea that is the idea of God. Now it is such a unique idea must have a cause because human mind, being so finite, cannot be responsible for such a magnificent idea. So he argues that if such an idea does exist in the human mind, then it must have been put by God himself, as the effect reflects the nature of the cause. If the cause is magnificent, the effect also is magnificent. So if the effect in the mind is the idea of God, then it is only God who can be of such a nature who is capable enough of putting such a grand idea in our mind. So otherwise and infinite Being cannot be thought of by a finite mind, so by this he says God exists. This is the first proof.

The next proof, he argues from idea of infinity. The notion of infinite means that there is something which is in finite. Doubt suggests truth. Just as imperfect, the word imperfect suggests that there is something perfect in the same way of being that is finite, which is by virtue of the defects that are present. The idea of a finite being suggests that there is an infinite being, which is free from defects. Such a being can only be God. Therefore God is an infinite being exists.

Third, he argues from the cause of existence, he says, we cannot be the cause of our own existence, because if we were to cause ourselves, then we would have made us is perfect. And if we look into ourselves, we find that we are imperfect in nature. If we are imperfect, it means that we have not created ourselves. So if we have not been created by us, is then who's the one who has created us? It can only be a perfect being, so. God exists.

The ontological argument says that the existence of God follows from the very idea of God. To say that God is perfect yet lacks existence does not make called the most perfect and greatest being. So if God is to be perfect, God has to exist. Therefore God exists.

The next proof is from divine perfections. Divine perfections must have, he says, one cause. If there were many causes, then they would have not been perfect. Perfection

indicates only one God. Such a being is also self-caused. Otherwise, you will say that for one perfect being is caused by another, then they will say the third is caused by the 2nd is caused by the 3rd, the 3rd is caused by the 4th it will lead what we call as infinite regress in philosophy. In order to avoid infinite regress, we need to assume that God is self-caused. God has caused his own self. There is no other cause for God's existence.

The next argument is idea of God, as in it the idea of God is in it. God, he says, is the archetype of our existence. Man has been created in the image of God, just as a workman places his mark on workmanship, in the same way God has placed the idea of his existence into our mind as an idea of God, which he calls an innate idea. Otherwise he says a finite and imperfect mind cannot think of such perfection.

From the proofs that he offers, the nature of God follows. So for him, God is eternal, omniscient. He can see the past, present and future. God is omnipotent, all-powerful, creator of this world, source of all goodness and truth. He does not possess a physical body like humans. He does not perceive by means of senses. God's intellect, and will is quite different from humans. He does not will evil or sin unlike humans.

After proving the existence of God that God then goes on to prove the existence of the physical world, how does he argue? He says that as I see the world, there must be a cause of it, and I know he says that my God cannot be a deceiving God. Suppose if I were to see these things and this world was not to exist, then he could have charged the world as a God who misleads him. But the God is not misleading and when there being a God, if I can still see the physical world, that means the exists.

So this then goes on to prove first proves the self, then he proves God and then the external world.

We then come to the doctrine of substance, attributes and modes. Substance means it does not require any other being to exist. There is only one such substance that is God, the absolute substance and two relative substances, mind and body. Attribute is an essential character or property of a substance which inheres in it. Attribute of body is extension. And attribute of mind is thought. Modes are nothing but modifications of substances. Motion is the mode of the body, imagination or sensation is the mode of mind.

In the next module you will learn how mind and body are related to each other.

So what we have learned today are we learn to distinguish between three kinds of ideas, proofs of the existence of God, physical world, substance, attributes and modes.

Thank you.