

Leibniz

Mind body interaction

Question- “How can we explain mind body interaction or the lack thereof?”



Monads- bodies and minds

- Rational minds/souls- act on final causes(apetite, ends, means)
- Bodies- (the appearance of monads, but really all that exists for Leibniz are minds) act based on efficient causes(movement)

QUESTION: since bodies and minds obey different causes, how are the laws so compatible? why do they correspond so well?

Interaction

- Monads- independent, can not change or act on one another. Monads do not have doors and window- they are a confined substance.

Thus,

Transeunt causation- external interaction, can not exist

Immanent causation- internal interaction driven by will can exist

Yet it seems that mind and body do interact...HOW DO MIND AND BODY INTERACT? HOW DO BODIES INTERACT?

THEY DON'T



Types of interaction

(if, unlike Spinoza, you believe in a distinct body and mind of different substances- dualism)

- Body-body



- Body-mind



- Mind-Body



Ultimately, Leibniz rejects any type of interaction between substances, claiming that the illusion of interaction is created by a pre-established harmony in monads

Intra- mental



Some other Philosophers....

Q: We want to generally explain causation:

A: Occasionalist-Bodies are passive, can not act on one another. Thus, there can be no interaction between substance. Period. Substance is passive and God does all of the moving

Leibniz: no, this is a "recourse to a miracle."(AW273) must look at secondary causes

Q: I want to generally explain how souls and bodies interact:

A: Descartes: soul can't create motion in the universe because they can't add any energy to the world and do not have motion already attributed to them that could be transferred, but the soul can influence the direction of the motion

Leibniz: There are only mental substances. Also, physics tells us that the soul can not influence direction of motion either, but science had not yet progressed far enough for Descartes to understand this.

Q:I want to explain why there is the parallel appearance of transeunt(external) causation when all that really exists is internal causation.

A: *Leibniz: harmony*

Leibniz's Harmony

- “The soul follows its own laws and the body also follows its own; and they agree in virtue of the harmony pre-established between all substances, since they are all representations of a single universe.” (M78, AW 282)
- “According to this system, bodies act as if there were no soul (though this is impossible); and souls act as if there were no bodies; and both act as if each influenced the other.” (M81, AW282)

How could this harmonic view be possible?

- “God Created the soul in a way in which everything must arise from its own depths.” (AW 273)
- Soul is given a “representative nature” when it is created that “makes the perceptions or expressions of external things occur in the soul at a given time.” (AW 273)
- The world is contained, pre-established in each soul and unfolds in an un-necessitated way that is determined by our will. While there are no bodies or transeunt causation, the mind which acts in accordance with final causes is always in harmony with our illusion of transeunt causation.

Summary

- Bodies are merely appearances of monads
- Transeunt Interactions between body and mind, or two bodies are illusions
- There is only internal(immanent) causation driven by the will
- Because there is pre-established harmony, the laws of final and efficient causation parallel each other. we have the illusion of soul/body interaction, but really, the only real thing is mental substance
- Think of a reel of film. The images come from the screen, and the sound comes from a totally separate place. The images and sound complement each other perfectly. Because of pre-established harmony, the sound and the picture will complement each other.

Works Cited

- Roger Ariew and Eric Watkins. *Modern Philosophy: An Anthology of Primary Sources*, 2nd edition. Hackett, 2009.
- Russell Marcus's Notes