

Relationship Between Minds and Bodies:

Descartes, Locke, and Berkeley

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Relationship of Mind and Body - Descartes

- Clear and Distinct Principle
- Descartes' Argument for Dualism
- Pineal Gland

Clear and Distinct Principle

- Clear: easily accessed by the attentive mind
- Distinct: different from other perceptions
- Exclusive to the mind, not the senses

“I call a perception ‘clear’ when it is present and accessible to the attentive mind - just as we say that we see something clearly when it is present to the eye’s gaze and stimulates it with a sufficient degree of strength and accessibility. I call a perception ‘distinct’ if, as well as being clear, it is so sharply separated from all other perceptions that it contains within itself only what is clear” (Principles of Philosophy I.45).

Dualist Argument

- 3 Substances
 - Infinite minds
 - Finite minds
 - Bodies

“From the fact that I know that I exist, and that at the same time I judge that obviously nothing else belongs to my nature or essences except that I am a thinking thing, I rightly conclude that my essence consists entirely in my being a thinking thing” (AW 64)

Dualist Argument (Logically)

D1: We have a clear and distinct perception of our mind as being independent from our body and being a finite entity.

D2: We have a clear and distinct perception of our body as being independent from our mind and being an extension of the mind.

D3: Anything that can be clearly and distinctly perceived separately is distinct because they are separated by God. (Dogmatic?)

CONC: The mind must be distinct from the body.

Pineal Gland

- Letter to Meysonnier
- “principal seat of the soul”
- Not doubled
- Soul meets body

Complications with Descartes' Philosophy: Objections and Replies

Objections and Replies: Caterus

Caterus

- Perceiving things differently does not make them distinct
- Scotus
 - “Formal and objective” distinction
 - God’s mercy and justice

Descartes

- Incomplete entities
- Motion of an object
- Mind and body conceived independently

Objections and Replies: Arnauld

Arnauld

- Body is a vehicle for the mind
- Platonic dualism?

Descartes

- Mind and body are strongly united
- Arm to body
- Body to mind
- Nature of man

Relationship of Mind and Body- Locke

- Dualist- believes in mind and external material world
- Primary secondary distinction
- Ability to abstract

Dualist Principle

- The external world exists
- Learn about it through sense experience
- Sense experience is an element of our mind

Primary Secondary Quality Distinction

- Sensations can change based upon perception
 - Secondary qualities
- Certain qualities are part of essence of the substance
 - Primary qualities
- Primary qualities are the information about the substance that we can know

Ability to Abstract

- Abstraction- psychological capability of our mind
- Transcends sense experience
- Common conclusions are able to be reached

“If we examine the idea we have of the incomprehensible supreme being, we shall find that...the complex ideas we have both of God and separate spirits are made of the simple ideas we receive from reflection: e.g. having, from what we experiment in ourselves, got the ideas of existence and duration; of knowledge and power; of pleasure and happiness; and of several other qualities and powers, which it is better to have than to be without.” (II.XXIII.33, AW 366b).

Relationship of Mind and Bodies: Berkeley

- Reality consists of only ideas which are perceived, thus reality is in our mind.
- Bodies do not exist, because matter is not an extension, but merely an idea within our minds and sensations.
- “By matter...we are to understand an inert, senseless substance, in which extension, figure, and motion do actually subsist. But it is evident from what we have already shown that extension, figure, and motion are only ideas existing in the mind, and that an idea can be like nothing but another idea, and that consequently neither they nor their archetypes can exist in an unperceiving substance. Hence it is plain that the very notion of what is called matter, or corporeal substance, involves a contradiction in it” (Principles, §9).

Value of Experience

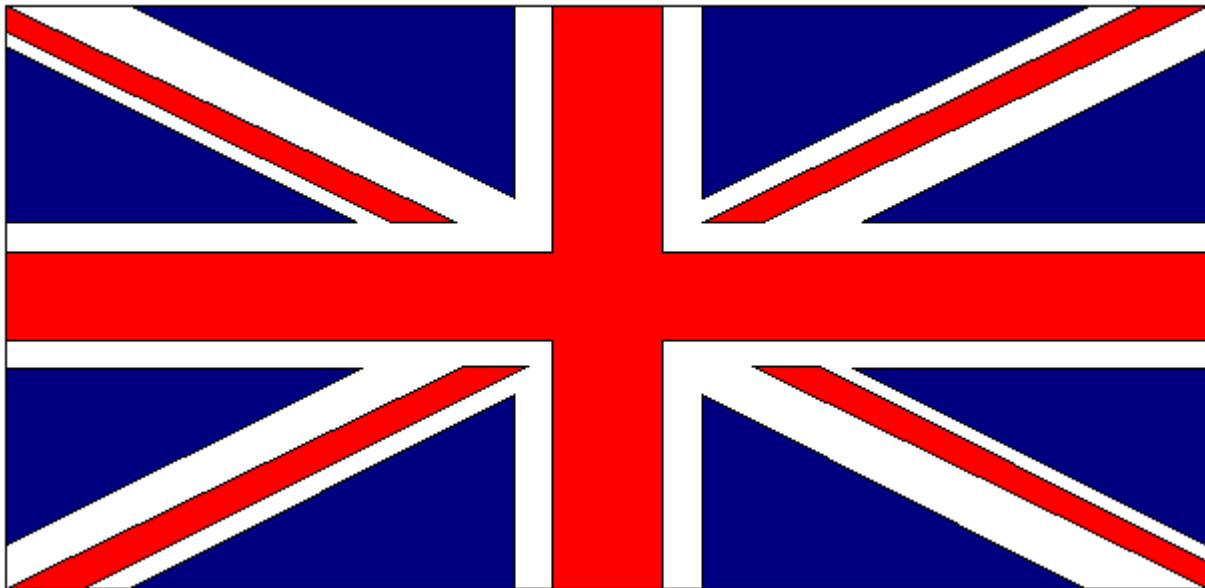
Rationalists on Value Of Experience: Descartes

- Senses can be fallible but practical

Empiricists and Value of Experience



- Locke, Hume, Berkeley
- Sensation and experiences is the foundation of our knowledge of the world.



Value of Experience: Locke

- Sensation/ experience allows us to garner information from the outside world
- Primary qualities are truths about the substance emitting sensation
- All sensation contributes to abstraction
- ALL KNOWLEDGE IS DERIVATIVE OF EXPERIENCE

Value of Experience for Berkeley

- Sensations is all we have, that is the construction of reality.
- I am stuck with myself and cannot go into the external world.



What is the self?

Descartes on the self

- Descartes believes that the mind is the seat of thought
- Mind is the soul
- We are conscious and thinking things
- Mind = self

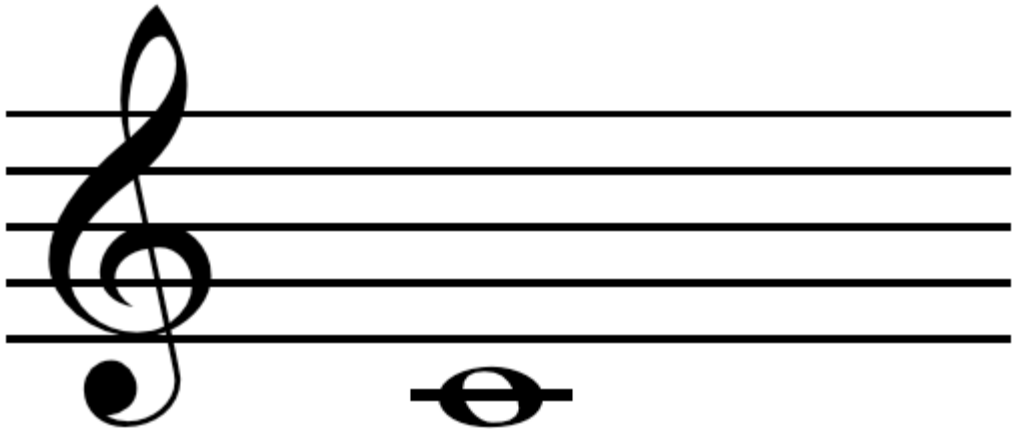
Locke on the Self

- Believe in the soul and bodies
- Self cannot be the body- same self in two bodies
- Self cannot be the soul- two incarnations
- Self can only be described as our conscious experience
- Consciousness theory
- [A person] is a thinking intelligent being, that has reason and reflection, and can consider itself as itself, the same thinking thing in different times and places; which it does only by that consciousness which is inseparable from thinking, and, as it seems to me, essential to it... (II.XXVII.9, AW 370a).

“If the identity of soul alone makes the same man, and there be nothing in the nature of matter why the same individual spirit may not be united to different bodies, it will be possible that those men living in distant ages, and of different tempers, may have been the same man. This way of speaking must be, from a very strange use of the word man, applied to an idea out of which body and shape are excluded” (II.XXVII.6, AW 369a).

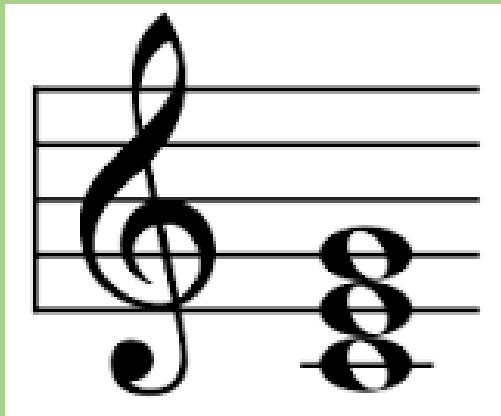
Construction of the Self according to Berkeley
(With help of a metaphor)

- Berkeley's philosophy of sensations are like a symphony of someone's life.
- In the thinnest form, Self is just a combination of sensations that we abstract and generalize to create experiences that we can communicate.



C-note

- Generalizations of sensations allows us to create *chords*
- Combinations of experiences create a certain *key*, giving us scales and chord progressions



C D E F G A B C

C Dm Em F G Am B° C

I ii iii IV V vi vii° I

The image displays a C major scale on a treble clef staff. Above the staff, the notes are labeled with their letter names: C, D, E, F, G, A, B, C. Below the staff, the corresponding chords for each note are listed: C, Dm, Em, F, G, Am, B°, and C. At the bottom, the Roman numerals for these chords are given: I, ii, iii, IV, V, vi, vii°, and I.

Qualities

Embellishing Tones

Cadences

Rhythms

Chromatic/Diatonic

Consonance/Dissonance

Musical Texture

Melodies

Timbre

(BALLAD)

IN A SENTIMENTAL MOOD - DUKE

D- D-(maj7) D-7 D-6

G- G-(maj7) G-7 / G-6 A7 D-

D7 G-7 Gb7 1. Fmaj7 2. Fmaj7 Ab7

Dbmaj7 Bb-7 Eb-7 Ab7 Dbmaj7 Bb7 Eb7 Ab7

Dbmaj7 Bb-7 Eb-7 Ab7 G-7 C7

D- D-(maj7) D-7 D-6 G- G-(maj7) G-7 / G-6 A7

D- D7 G-7 C7 b9 Fmaj7

DUKE ELLINGTON - "PIANO REFLECTIONS"

In A Sentimental Mood
Duke Ellington (1899-1974)

Where are you getting to?

- Each note, by itself, is like a raw sensation.
 - There is little to reflect about one note, or little life significance about one simple sensation
- Collections of notes and articulated melodies create pieces of music, much like sensations creating experiences, stories, and eventually Self.
- Next time you listen to a piece of music, think of it as a life story, or a reflection of the composer.

How are these Philosophers related?

- Locke = combination of Berkeley and Descartes
 - dualism → problem of interaction
 - All knowledge is derivative of sense experience
- Descartes only one to believe in innate ideas
- Berkeley = no abstraction
- What makes up the self differs

How can we apply this?

- Descartes- sense experience may be false but practical in everyday life
- Locke- everything that we sense can be used to build further knowledge and all sensations are useful in everyday life
- Berkeley- “In such things we ought to think with the learned, and speak with the vulgar” (Principles §51).