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Descartes discourse on method summary part 5

In part 5 of the Speech on Method (titled: Physics, Heart and Soul of Man and Animals) René Descartes goes from the metaphysics of Part 4 to physical considerations. Descartes has been hesitant in previously publishing his thoughts on the matter following Galileo's contamination over his heliocentric views, but now he feels more confident in their acceptance. Descartes first discusses light and its natural origins, considering celestial bodies as transmitting light and humans as the collectors of that light. He then discusses matter, saying that God's laws must be perfect and therefore imperative in every possible world (not just ours). These laws separate, according to Descartes, matter in bodies that operate under these laws. What is important to note here is not so much Descartes's physics, but rather the notion of natural law, originating from God, can explain all natural phenomena. If we, say, take God out of the equation, nothing will change. One way to see this is to argue that Descartes holds up God as a watchmaker's view, which means that God created the laws that govern the world without his intervention. Another possible interpretation is much more radical and could come at that time at a very high cost for Descartes who tip tipped his feet around the notion of a purely rational, non-religious, natural order account. Descartes avoids heresy by claiming that although nature can be understood by natural law, the capacity of the human soul for reason must be godly. The reason is what for Descartes separates us from animals. Reason and subsequent use of language is what makes humans, unlike animals, act on more than instinct. This, for Descartes, proves that our souls come from God and are, in fact, immortal. - In the fourth part, Descartes applied his method in 4 investigative steps to some basic issues in philosophy. He did so because he wanted to seek the truth in science (as indicated by the title of the Speech), and claimed that the sciences had taken their basic principles from philosophy. (1) The basic principles that Descartes discovered in Part Four, the two main things he concluded were to be true, were I think, so they are also the independence of the mind from the body (Descartes concluded that it was a substance whose essence or nature was merely to think and which, in order to exist, did not need a place and depended on nothing material.) He'll try to confirm that in part five. Descartes argued that these principles must be true because his conceptions of them were very clear and and claimed that clear and distinct ideas were guaranteed to be true by the divine being. (In part four, he also presented an argument to show that there is a benevolent, almighty, infinite, eternal, all-knowing divine being.) So maybe you're thinking, OK, but what are these have to do with science? What does it mean I think, therefore, I'm having to do with for every action there is an equal and opposite reaction or Mendel's laws of genetics or the ideal gas law? This is the subject of part five. In part five, Descartes reports that he used his 4-step method to discover the laws of nature: ... We have observed certain laws that God has established in nature and has impressed in our souls such notions of these laws which, after having reflected sufficiently, we cannot deny that they are strictly observed in everything that exists or is happening in the world. (Paragraph 1 of Part Five; your translation may differ slightly.) Note that Descartes believes that these laws -- are discovered through human reflection -- govern everything that happens in the world: everything in NATURE, that is. I showed what the laws of nature were;... I tried to prove all the laws that one could doubt and show that they were such that even if God had created more worlds, there could have been none in which these laws were not respected. Then I showed most of the problem... must, in compliance with these laws, be ordered and arranged in a certain way that makes it similar to our heavens; , meanwhile, some parts of it should form an earth; others, planets and comets; and others a sun and fixed stars. (paragraph 2). But what does Descartes mean by nature? We can see from the quotes above that it has something to do with matter. In fact, after we see below, it has everything to do with matter; the human mind, for example, is not subject to the laws of nature. (The human mind is subject to laws, of course; but Descartes will keep the idea that the human mind can make its own choices.) Bodies are made up of matter (Article 4). Descartes says that he examined human and non-human bodies (it is not clear how much direct observation was involved; Descartes mainly describes a reasoning process). He considered the functions that would take place in a body made of the types of matter he had previously found, and says that the functions he discovered were exactly all the things that could be in us without our thinking of them, and therefore without our soul (that is, that a distinct part of the body of which we said that its nature is just to think) contributing to them , and all of them are the same, so it can be said that irrational animals resemble us. But we could not find from this account any of those things that, being dependent on thought, are the only things that belong to us to the extent that we are men, although we found them all later, when we assumed that God created a rational soul and joined it to this body... (Paragraph 4) In other words, (human and non-human) are made of matter and are thus subject to the laws of nature. There are no bodily functions (digestion, breathing, circulation, etc.) etc.) of the human mind, according to Descartes. (1) He comes to this conclusion because he does not observe any bodily process which he considers to have been explained as being caused by thought. In other words, since D. can't notice anything in the body that should have been caused by what he thinks involves, he concludes that no body processes are caused by thinking. This is very similar to how he concluded in part four that nothing in thinking was because of the body: he didn't notice anything in thinking that he felt it had to be because of the body. Once again, the principle of reasoning seems to be: if no influence is visible, then no influence is present. This is not necessarily a sound principle! However, through this means Descartes established a conceptual separation of what he calls body or matter (approximately, what can be felt with the five senses or instruments that are more delicate than our senses), on the one hand, and mind (approximately, those aspects of human experience and

consciousness that are not able to be felt with the five senses). The science of nature is the science of nature, and for Descartes it means the study of those things that are subject to the laws of nature. Things that are subject to the laws of nature are organisms, matter. Thus, modern studies of natural sciences matter. (Modern natural science also studies energy, but during Descartes' time people had no clear idea of what it was, and assumed it was a property or function of matter. However, energy should be something we can detect with the five senses or instruments, so the basic idea of the subject of science is defined in a way that Descartes would accept.) What does all this have to do with I think I am? - Well, remember that I think, therefore, I'm the first step in Descartes discovering the independence of the mind from the body. So is natural science today, though it is beginning to change. However, remember that basic physics books begin by telling you that physics studies matter and energy; basic chemistry books begin by talking about substances that are all materials; basic biology books begin by describing the basics of life that are chemical compounds or by describing the functions of life that are observable with the five senses or measurable with instruments. Now, you might ask, does Descartes represent the difference between a living being and a dead being or us alive? After all, the Greeks said that the soul -- something immeasurable -- is responsible for it, both in humans and non-people. The answer is that Descartes doesn't subscribe to the Greek idea soul; he believes that the soul is essentially the mind. then he account for the difference between living things and non-life non-life -- He says that the bodily processes associated with life (circulation, heat, breathing, digestion) are just things that matter can go through when properly arranged. For example, in Article 4, it attributes body heat to something like fermentation that happens in the body (apparently due to chemical reactions from digestion). He believes that circulation can be caused at least in part by this heat, and by other mechanical expansions and contractions. He doesn't think any of these things are caused by, or cause, mind. 1. Philosophy was to address the final nature of all things, and science addresses parts or aspects of what exists. Also, sciences often start from certain assumptions and assumptions about what is most basic: physics even today begins by accepting certain definitions of matter and energy, and assuming that what exists in the universe is matter, energy and empty space -- nothing else. Unless and until some major problems arise (discovery of data that may not fit the hypothesis, prediction failures, etc.), physicists do not have to ask if there is anything besides matter, energy, and empty space: whether accepted definitions of matter and energy make sense or are correct, etc. The point is that according to Descartes and most philosophers and scientists of his time, these basic principles that physicists start from should be checked by philosophy, and should be explained by principles the philosophy has been discovered to be true. 1. In other works Descartes deals with the fact that sometimes the body and mind affect one another: if we think of something scary we could start physically shaking or getting greasy; or if we have bodily disease, it would be fever we could have hallucinations. Although he allows that the body and mind can affect one another, he does not believe that any life functions in the body are caused by the mind (for example, we can't decide whether to digest or not), or that any mind functions are caused by the body (for example, even if the body can affect what we believe, D. doesn't believe the body can cause us to be able to think). I think).

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