MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

CATHERINE DODGE

HONORS 4500.700: INDEPENDENT STUDY

DR. GLORIA COX & DR. JOE BARNHART

15 DECEMBER 2000
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE  
COURSE SYLLABUS

COURSE DESCRIPTION

This course is an introduction to modern philosophy. It provides an overview of six major philosophers: René Descartes, Benedict de Spinoza, Gottfried Wilhelm Leibniz, John Locke, George Berkeley, and David Hume. The course is intended to acquaint students with the issues and ideas of the modern philosophical period.

COURSE OBJECTIVES

Upon the completion of this course, students will be familiar with the metaphysics, ethics, theology, and epistemology of the six philosophers covered in the course. The course will primarily focus on epistemology as this is a key concern for the modern period.

COURSE OUTLINE

The course will consist of thirteen lectures, beginning with an overview of modern philosophy. Subsequent lectures are topic based; however, chronological development will be emphasized as well. Lectures are as indicated in the attached table.

<table>
<thead>
<tr>
<th>WEEK</th>
<th>LECTURE</th>
<th>STUDY AIDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Introduction to Modern Philosophy</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Introduction to the Big Six</td>
<td>Timeline, Philosopher Overviews</td>
</tr>
<tr>
<td>3</td>
<td>Rationalist Metaphysics</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Empiricist Metaphysics</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Rationalist Ethics</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Empiricist Ethics</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Rationalist Philosophy of Religion</td>
<td>Meditations diagram. Ideas Diagram - Descartes</td>
</tr>
<tr>
<td>8</td>
<td>Empiricist Philosophy of Religion</td>
<td>Ideas Diagram - Spinoza, and Leibniz</td>
</tr>
<tr>
<td>9</td>
<td>Rationalist Epistemology Part I</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Rationalist Epistemology Part II</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Empiricist Epistemology Part I</td>
<td>Ideas Diagram - Locke, Berkeley, and Hume</td>
</tr>
<tr>
<td>12</td>
<td>Empiricist Epistemology Part II</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Introduction to Kant</td>
<td></td>
</tr>
</tbody>
</table>
LECTURE 1:
INTRODUCTION TO
MODERN PHILOSOPHY
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE I: INTRODUCTION TO MODERN PHILOSOPHY

I. Introduction

A. What is modern philosophy?

1. The modern philosophical period

a) The modern philosophical period begins with the work of René Descartes and ends with Immanuel Kant.

b) It is not contemporary philosophy; to avoid this confusion, it is sometimes referred to as the classical modern period

c) Approximate dates are from 1600-1800

d) René Descartes credited to be the father of modern philosophy since he ushered in this period

2. The modern philosophical paradigm

a) Rejected medieval thought, primarily Aristotelian rationalism

b) Embraced either alternative forms of rationalism or empiricism

c) Rejected the idea that the human mind has access to reality itself

d) Asserted that humans have access to an indirect representation of the real world (through sensory experience and conceptualization)

e) The human mind is restricted (by itself) from direct apprehension of reality

f) Influenced heavily by science of the period, including Newtonian physics and Galileo's heliocentric view of the universe; In his Philosophiae Naturalis Princivs Mathematica (1687), Sir Isaac Newton establishes 3 laws of motion and the law of universal gravitation:

(i) That a body remains in its state of rest unless it is compelled to change that state by a force impressed on it

---


2 www.britannica.com (selection: Isaac Newton)
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE I: INTRODUCTION TO MODERN PHILOSOPHY

(2) That the change of motion (the change of velocity times the mass of the body) is proportional to the force impressed

(3) That to every action there is an equal and opposite reaction

(4) Universal gravitation, which he confirmed from such phenomena as the tides and the orbits of comets, states that every particle of matter in the universe attracts every other particle with a force that is proportional to the product of their masses and inversely proportional to the square of the distance between their centres.

B. What were the key concerns of modern philosophers?

1. Metaphysics
   a) Literally means “what comes after physics”
   b) Term first used by students of Aristotle regarding what he called his “first philosophy”

   (1) Aristotle’s “first philosophy,” found in Metaphysica, explores the characteristics of "Being as such" and inquires into the character of "the substance that is free from movement," or the most real of all things, the intelligible reality on which everything in the world of nature was thought to be causally dependent.

   (2) Aristotle’s “second philosophy,” in his Physica, was the investigation of the nature and properties of what exists in the natural, or sensible, world

   c) Today, metaphysics refers to the philosophical study whose object is to determine the real nature of things—to determine the meaning, structure, and principles of whatever is insofar as it is

   d) A division of philosophy that is concerned with the fundamental nature of reality and being and that includes ontology, cosmology, and often epistemology

1 www.britannica.com (selection: metaphysics)
4 www.webster.com (selection: metaphysics)
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE I: INTRODUCTION TO MODERN PHILOSOPHY

e) Having to do with speculations about the meaning and nature of the universe; concerned with what lies beyond the physical world of sensory experience.

2. Ethics

a) Also referred to as moral philosophy.

b) The discipline concerned with what is morally good and bad, right and wrong.

c) The term is also applied to any system or theory of moral values or principles.

3. Philosophy of Religion

a) The study, from a philosophical perspective, of the nature of religion and religious belief, including such specific questions as the existence and nature of God and the presence of evil and suffering in the world.

4. Epistemology

a) This was the primary issue discussed by modern philosophers and thus we will spend the most time on this topic.

b) The study of the origin, nature, and limits of human knowledge; deals with questions such as:

   1. What is the limit of human knowledge?

   2. How much can humans ever hope to know?

   3. What is the human capacity for knowledge?

   4. How can we know that we know something? (i.e. Can the senses be trusted? Can the intellect be trusted?)

c) The name is derived from the Greek words *episteme* (knowledge) and *logos* (reason).

d) Epistemology has had a long history spanning the time of the pre-Socratic Greeks up to the present. Along with metaphysics, logic, and ethics, it is one of the four main fields of

---

*www.britannica.com* (selection: ethics)
*www.webster.com* (selection: philosophy of religion)
*www.britannica.com* (selection: epistemology)
philosophy, and nearly every great philosopher has contributed to the literature on this topic.

e) Epistemology, or the theory of knowledge, attempts to discover:

(1) The extent of our knowledge

(2) The standard or criteria by which knowledge is to be judged

f) There are two primary epistemological paradigms:

(i) Rationalism

(a) Characterized by *a priori* knowledge\(^8\)

(i) Literally means “from what is before”

(ii) The Latin phrases *a priori* and *a posteriori* were used in philosophy originally to distinguish between arguments from causes and arguments from effects.

(iii) Knowledge that is independent of all particular experiences

(iv) “We possess innate ideas, and that, being aware of their logical relationships, we have *a priori* knowledge of the world as it really is”\(^9\)

(v) Relating to or derived by reasoning from self-evident propositions\(^10\)

(ii) Empiricism\(^11\)

(a) Characterized by *a posteriori* knowledge

(i) Literally means “from what is after”

---

\(^{8}\) [www.britannica.com](http://www.britannica.com) (selection: a priori knowledge)


\(^{10}\) [www.webster.com](http://www.webster.com) (selection: a priori)

MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE I: INTRODUCTION TO MODERN PHILOSOPHY

(ii) Knowledge that is derived from experience

(b) Empiricists reject innate ideas and a priori knowledge

(c) All knowledge originate from sensory experience

(d) There is no a priori knowledge of the world as it really is

(e) Empirist Motto: We can only know what we experience

C. Who are the modern philosophers?

As with any period, there are too many philosophers to study them all so we will focus on six major philosophers of the modern period, three rationalists and three empiricists.

1. Rationalists
   a) René Descartes
   b) Benedict de Spinoza
   c) Gottfried Wilhelm Leibniz

2. Empiricists
   a) John Locke
   b) George Berkeley
   c) David Hume

Immanuel Kant, a German philosopher, follows these six and attempts to integrate the beliefs of all six philosophers above – reconciling empiricism and rationalism to some extent. We will not have time in this course to cover the extensive writings and complex ideas of Kant; however, this course provides a solid foundation regarding the philosophers above, and includes an introduction to Kant. Thus, students will be adequately prepared for future studies of Kant upon completion of this course.
LECTURE 2:
INTRODUCTION
TO THE BIG SIX
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 2: INTRODUCTION TO THE BIG SIX

I. Introduction

A. Who are the modern philosophers?

1. Rationalists

   a) René Descartes

      See Descartes overview (in the Study Aids section)

   b) Benedict de Spinoza

      See Spinoza overview (in the Study Aids section)

   c) Gottfried Wilhelm Leibniz

      See Leibniz overview (in the Study Aids section)

2. Empiricists

   a) John Locke

      See Locke overview (in the Study Aids section)

   b) George Berkeley

      See Berkeley overview (in the Study Aids section)

   c) David Hume

      See Hume overview (in the Study Aids section)
LECTURE 3:
RATIONALIST
METAPHYSICS
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE 3: RATIONALIST METAPHYSICS

I. Rationalist Metaphysics

A. René Descartes

1. Dualistic System

   a) A radical distinction between mind, the essence of which is thinking, and body, the essence of which is extension

      (1) Descartes' dualism creates a problem between the mind and the body, which includes questions such as

          (a) How do the mind and body interact?

          (b) How are ideas from the material world imprinted onto an incorporeal mind?

      (2) The mind/body problem that Descartes creates through his dualism becomes a key issue that future philosophers are forced to deal with

      (3) It should be noted that though many philosophers deal with the mind/body conflict, different terminology is often incorporated by other thinkers

      (4) Mind is also referred to as

          (a) Intellect

          (b) Soul

          (c) Spirit

          (d) Will

      (5) Body is also referred to as

          (a) Matter

          (b) Corporeal substance

b) Throughout his writings, a tension or conflict between mind and body are evident:
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 3: RATIONALIST METAPHYSICS

(1) "For I also judged that to have the power of moving itself, as well as the power of sensing or of cogitating, in now way pertains to the nature of a body."

(2) "I knew, from this, that I was a substance the whole essence or nature of which is only to think, and which, in order to be, does not have need of any place, and does not depend on any material thing. Thus this 'I', that is to say, the soul through which I am, is entire distinct from the body, and is even easier to know than it, and, even if the latter were not al all, the soul would not cease to be all that which it is."

c) The mind/body conflict pertains only to humans; God is perfect for he lacks these two conflicting natures:

(1) "I judged from this that it could not be a perfection in God to be composed of these two natures, and that, as a consequence, he was not thus composed."

(2) Note: The above quote is a perfect example of the rationalistic paradigm as discussed in lecture 1. Descartes concludes by reason (and analysis) that God must indeed consist of merely one nature for God is perfect. His assumption is that the dual nature of humans is the source of our imperfection - our reason leading us one way and our bodily appetites leading us another way - and thus he determines that God, in order to secure His perfection, must consist of only one nature, that of mind.

2. Cartesian Universe

a) Consists of:

(1) Thinking, unextended souls (mind)

(2) Unthinking, extended bodies (matter)

b) The material world exists because it appears to exist and we are inclined to believe it exists; God is perfect and therefore would not deceive us regarding the material world

---


2 Ibid., p. 53.

3 Ibid., p. 55.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 3: RATIONALIST METAPHYSICS

(1) “For, since he [God] has plainly given to me ... a great propensity to believe that these ideas are emitted by corporeal things, I do not see how, if these ideas would be emitted from elsewhere than from corporeal things, it could be understood that God is not a deceiver. And thus corporeal things do exist.”

c) Material world emits ideas into souls

(1) We know that ideas are emitted into our souls by matter because it occurs regardless of our consent or action.

(2) “But, since God not be a deceiver, it is completely manifest that he [God] emits these ideas into me neither immediately through himself nor even by means of some mediating creature in which their objective reality might be contained not formally, but rather only eminently.”

(3) “All things that are contained objectively in the ideas are contained eminently.”

d) Mechanistic

(1) Descartes refers to the “machine of the human body”

(2) “Namely, it occurred to me, first, that I had a face, hands, arms and in this whole machine of members such as it also shows itself in a corpse and which I designated by the term ‘body’.”

(3) Animals have no souls

(a) For Descartes, the soul is equivalent to the intellect or rational capacity; thus animals, lacking rational capacity, are reduced to corporeal substance – matter in motion (machines)

---

* We will discuss Descartes proof of God’s existence and his goodness in lecture 7, which covers the religious beliefs of the rationalists.


6 Ibid., p. 74.

7 Ibid., p. 77.

8 Ibid.

9 Ibid., p. 82.

10 Ibid., p. 32.
B. Benedict de Spinoza

1. Metaphysical Monism

   a) The idea that there is only one single substance which makes up the universe

      (1) Substance is defined by being completely independent – that which has a propensity to exist – thus only God qualifies

   b) Everything that exists makes up this one substance

   c) It is illogical for more than one substance to exist

      (1) "Since God is an absolutely infinite being, of whom no attribute which expresses an essence of substance can be denied and he necessarily exists, if there were any substance except God, it would have to be explained through some attribute of God, and so two substances of the same attribute would exists, which is absurd. And so except God, no substance can be or, consequently, be conceived."11

   d) This one substance is:

      (1) Infinite

      (2) Divine

      (3) Identical with nature

   e) Mind & Body

      (1) Mind and body, which were substances for Descartes, are merely attributes of the one substance (God and Nature) for Spinoza

      (2) There is no mind/body conflict for Spinoza as they are just two attributes of the same substance

         (a) Mind and body are one and the same

         (b) Two ways of conceiving the same thing

MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE 3: RATIONALIST METAPHYSICS

(3) Being has infinite attributes

(a) "God, whom I define as a being consisting of infinite attributes, each of which is infinite, or supremely perfect in its kind."\(^\text{12}\)

(4) As finite creatures, we are only aware of two attributes:

(a) Intellect (mind)

(b) Extension (body)

(5) "Turning now to the universal Natura naturata, or those modes or creatures which immediately depend on, or have been created by God – we know only two of these: motion in matter, and intellect in the thinking thing."\(^\text{13}\)

2. Pantheism

a) Referred to by Spinoza as Deus sive Natura, God or Nature

(1) "Since nothing can be or be conceived without God, it is certain that all things in nature involve and express the concept of God, in proportion to their essence and perfection. Hence the more we know natural things, the greater and more perfect is the knowledge of God we acquire, or (since knowledge of an effect through its cause is nothing knowing some property of the cause) the more we know the natural things, the more perfectly do we know God's essence, which is the cause of all things."\(^\text{14}\)

(2) "And since Nature or God is one being, of which infinite attributes are said, and which contains in itself all essences of created things, it is necessary that of all this there is produced in thought an infinite idea, which


contains in itself objectively the whole of Nature, as it is in itself."^{15}

b) Humans are merely part of nature

c) Rejects teleological\(^\text{16}\) view of nature

(i) From the Greek *telos* (end) and *logos* (reason)

(2) Explanation by reference to some purpose or end; also described as final causality, in contrast with explanation by efficient causes only. Human conduct, insofar as it is rational, is generally explained with reference to ends pursued or alleged to be pursued; and human thought tends to explain the behavior of other things in nature on this analogy, either as of themselves pursuing ends, or as designed to fulfill a purpose devised by a mind transcending nature.

d) A purely mechanistic view of nature, like Descartes', which collapses metaphysics into physics\(^\text{17}\)

e) Spinoza's pantheism has mystical overtones, and thus provides a scientific and rational form of spirituality that is very attractive to many today.

C. Gottfried Wilhelm Leibniz

1. Monadology

a) The world is composed of monads

(1) Greek term for unit\(^\text{18}\)

(2) No Parts

(3) Indivisible

(4) Unextended


\(^{16}\) www.britanicca.com (selection: teleology)


MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 3: RATIONALIST METAPHYSICS

(5) Neither grow nor decay; begin and end only with creation or annihilation

(6) Distinct (no two alike)

(7) Subject to continuous change (internal)

(8) Always perceiving

b) Every substance is a monad and every monad is a substance

(1) The opposite of Spinoza's metaphysic, which posited one substance, for Leibniz posits a plural universe with infinite substances

(2) For Leibniz, the essential characteristic of substance is simplicity and unity; thus bodies, which are composed of parts, could never qualify as substances

c) Every body/organism is a collection of monads, or substances

d) Every monad is like a mirror of the universe that contains it and the universe itself is contained implicitly in it

(1) "Every simple substance has relations which express all the others and that it is consequently a perpetual living mirror of the universe."\(^9\)

e) The life of a monad is pre-ordained by God

(1) All monads act in harmony according to God's pre-ordained plan for them

(2) Since all bodies are an aggregate of monads, and the universe is contained in every monad, "consequently every body responds to all that happens in the in the universe, so that he who saw all, could read in each one what is happening everywhere, and even what has happened and what will happen."\(^20\)


\(^20\) Ibid., p. 265.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE 3: RATIONALIST METAPHYSICS

(3) Everything that can happen to a monad follows from its own essential characteristics and not from the influence of an other entity.

(4) They are the source of their own internal activity\(^{21}\)

(a) "The natural changes of the Monad come from an internal principle, because external cause can have no influence upon its inner being."\(^{22}\)

(5) God has written the “score” for each monad such that each one works together in perfect conjunction to produce the world we see.

(b) Symphony analogy: As if a individual musicians are each placed in separate rooms, with their score; all begin to play, independently of one another (and unaware of one another), and if each musician’s performance were recorded and compiled into one piece, it would reveal perfect harmony\(^{23}\)

f) Dominant monad

(1) Every living body has a dominant monad, which in the soul in animals\(^{24}\)

g) Body & Soul

(1) The body and soul are always united\(^{25}\)

(2) The soul has always been present in the body

(c) “It has been decided that not only is the organic body already present before conception, but also that a soul, in a word, the animal itself, is also in this body”\(^{26}\)


\(^{22}\) Ibid., p. 253.


\(^{25}\) Ibid.

\(^{26}\) Ibid., p. 268.
(3) The body and soul work together according to God's pre-ordained harmony (Leibniz is unable to adequately explain, other than to say God has harmonized the two according to his pre-ordained plan.)

(a) “They are fitted to each other in virtue of the pre-established harmony between all substances, since they are all representations of one and the same universe.”

(b) “Souls act in accordance with the laws of final causes through their desires, purposes and means. Bodies act in accordance with the laws of efficient causes or of motion. The two realms, that of efficient causes and that of final causes, are in harmony, with each other.”

(c) “According to this system bodies act as if (to suppose the impossible) there were no souls at all, and souls act as if there were no bodies, and yet both body and soul act as if the one were influencing the other.”

---

28 Ibid., p. 267.
29 Ibid., p. 267.
LECTURE 4: 
EMPIRICIST 
METAPHYSICS
I. Empiricist Metaphysics

A. John Locke

1. Materialism

a) His materialist system for the most part denies metaphysics

(i) To speculate of metaphysics is to go beyond the limits of human knowledge

(ii) All ideas come from experience and we have no experience of the metaphysical world, and thus cannot know it

(a) "Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas; how comes it to be furnished? ... To this I answer, in one word, from experience. In that all our knowledge is founded, and from that it ultimately derives itself."  

b) Locke himself was a Christian, but his empirical system does not allow for knowledge regarding the metaphysical for the most part; he makes two exceptions to his empirical system - for the self and God

(i) Locke accepts Descartes cogito ergo sum (I think, therefore I am), asserting that our existence is known intuitively

(a) "Our knowledge of our own existence is intuitive ... we perceive it so plainly and so certainly that it neither needs nor is capable of any proof. I think, I reason, I feel pleasure and pain: can any of these be more evident to me than my own existence? If I doubt of all other things, that very doubt makes me perceive my own existence, and will not suffer me to doubt of that." 

---

2 Ibid., p. 89.
3 Ibid., p. 378.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 4: EMPIRICIST METAPHYSICS

(2) God's existence is known to us by reason, rather than experience

c) Later empiricists, who adopt his ideas but do not share his faith, are not as willing to make this exception to empiricism

d) A tension remains due to this exception; the existence of God can be known, but not that of angels or demons, which must be excepted by faith

(1) "The existence of a God reason clearly makes known to us, as has been show. The knowledge of existence of any other thing we can have only by sensation; for, there being no necessary connexion of real existence with any idea a man hath in his memory, nor or any other existence but that of God with the existence of a particular man, no particular man can know the existence of any other being, but only when, by the actual operating upon him, it makes itself perceived by him. For, the having the of anything in our mind no more proves the existence of that thing, than the picture of a man evidences his being in the world, or the visions of a dream make thereby a true history."  

(2) "The having the ideas of spirits does not make us know than any such things do exist without us, or that there are any finite spirits, or any other spiritual beings, but the Eternal God ... And therefore concerning the existence of finite spirits, as well as of several other things, we must content ourselves with the evidence of faith; but universal, certain propositions concerning this matter are beyond our reach."

2. Mind/Body conflict

a) Locke does not attempt to solve the mind/body conflict as it is beyond the limit of human knowledge

(1) "I think we are at a loss, both in the one and the other; and can as little understand how the parts of body cohere, as how we ourselves perceive or move."

---

5 Ibid., pp. 393-94.
6 Ibid., p. 195.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE 4: EMPIRICIST METAPHYSICS

(2) "Another idea we have of body is the power of communication of motion by impulse; and of our souls the power of exciting of motion by thought. These ideas, the one of body, the other of our minds, every day's experience clearly furnishes us with; but if here again we inquire how this is done, we are equally in the dark."7

(3) "The substance of spirit is unknown to us, and so is the substance of body equally unknown to us."8

(4) "For whensoever we would proceed beyond these simple ideas we have from sensation and reflection, and dive further into the nature of things, we fall presently into darkness and obscurity, perplexedness and difficulties, and can discover nothing further but our own blindness and ignorance."9

b) He merely states we have a clear and distinct idea of the soul

(1) "The one is as clear and distinct an idea as the other: the idea of thinking, and moving a body, being as clear and distinct ideas as the ideas of extension, solidity, and being moved ... It is for want of reflection that we are apt to think that our sense show us nothing but material things."10

B. George Berkeley

1. A number of his contemporaries considered him a metaphysician and not an empiricist because of his emphasis on existence and being in his Treatise Concerning the Principles of Human Knowledge"11

2. Most famous for his denial of the existence of corporeal matter

   a) Matter does not exist, only mind (perceiving spirits)

   b) There is no existent matter beyond our perception; sensible objects exist only in the mind

   c) If matter exists without the perception of the mind, then we are creatures without purpose

---

8 Ibid., p. 196.
9 Ibid., p. 197.
10 Ibid., 192.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 4: EMPIRICIST METAPHYSICS

(1) “If therefore it were possible for bodies to exist without the mind ... without any reason at all, that God has created innumerable beings that are entirely useless, and serve to no manner of purpose.”

12

d) The concept of matter itself is a contradiction

(1) “Now for an idea to exist in an unperceiving thing, is a manifest contradiction; for to have an idea is all one as to perceive: that therefore wherein color, figure, and the like qualities exist, must perceive them; hence it is clear there can be no unthinking substance or substratum of those ideas.”

13

(2) “By matter therefore 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.”

14

3. Existence is based on perception (by the mind)

a) His famous phrase is esse est percipi: “to be is to be perceived”

15

b) The world is maintained by God

(1) Even if no other mind is perceiving, God is there to perceive, and thus by his perceiving he maintains the existence of the world

16

c) This does not mean the real world is a dream; things really exists and ideas are not copies as they are for Locke or Descartes - the idea is the thing itself, which exists

13 Ibid., p. 25.
15 Ibid., p. 24.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 4: EMPIRICIST METAPHYSICS

(1) "Ideas imprinted on the senses are real things, or do really exist; this we do not deny, but we deny they can subsist without the minds which perceive them, or that they are resemblances of any archetypes existing without the mind: since they very being of a sensation or idea consists in being perceived, and an idea can be like nothing but an idea."

4. Mind/Body Conflict

a) Materialists cannot reconcile the mind/body conflict

(1) "For though we give materialists their external bodies, they by their own confession are never the nearer knowing how our ideas are produced: since they own themselves unable to comprehend in what manner body can act upon spirit, how it is possible it should imprint any idea in the mind."

b) Berkeley believes his system solves the mind/body conflict

(1) The world consists only of active, perceiving spirits

(a) "Whereas a soul or spirit is an active being, whose existence consists not in being perceived, but in perceiving ideas and thinking."

(2) God's spirit acts to imprint ideas on our senses

(a) "It remains therefore that the cause of ideas is an incorporeal active substance or spirit."

(3) Thus, the mind/body conflict is resolved by removing body (matter) from the equation.

(4) Only one substance exists, that of spirit

(a) "From what has been said, it follows, there is not any other substance than spirit, or that which perceives."

---

17 Ibid., p. 30.
18 Ibid., p. 79.
19 Ibid., p. 33.
20 Ibid., p. 25.
(5) Because matter does not exist, there is only spirit; the spirit of God acts upon the spirits of humans, imprinting ideas upon our senses.

5. Berkeley’s Purpose

   a) Berkeley was strongly Anglican and thus extremely critical of non-believers, referring to the “monstrous systems” which “impious and profane persons readily fall in with those systems which favor their inclinations, by deriding immaterial substance, and supposing the soul to be divisible and subject to corruption as the body.”

   b) Berkeley desired to end the rising skepticism and atheism, which he felt materialism was the cause of.

   “For as we have shown the doctrine of matter or corporeal substance, to have been the main pillar and support of skepticism, so likewise upon the same foundation have been raised all the impious schemes of atheism and irreligion.”

C. David Hume

1. Hume takes empirical metaphysics to the next logical step

   a) According to Locke, all our knowledge comes from sensory experiences. Thus, since we know nothing but matter, the result is a materialistic philosophy that leaves little room for God.

   b) Anglican Bishop Berkeley refuted Locke’s materialism by asserting that we have no knowledge of such a thing as matter. “All matter, so far as we know it, is a mental condition; and the only reality that we know directly is mind.” By doing so, Berkeley saves the world from materialism, thus making it safe for God.

   c) Using Berkeley’s argument, Hume argues that we likewise have no concept of mind. Thus, now both mind and matter have been destroyed and we are left with skepticism for humans have been reduced to bundles of sensory perceptions.

---

22 Ibid.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 4: EMPIRICIST METAPHYSICS

2. Mind
   a) Asserts we have no knowledge of mind
   b) No idea of mind (if the mind is defined as an unchanging non-material substance within)
      (1) No impression of the self and therefore no idea of the self – just bundles of impressions
      (2) Our ideas cannot go beyond sense impressions and we have no impressions of the mind, except perhaps a bundle of impressions

3. Body
   a) We can never observe a connection between our perceptions and actual things, thus we cannot establish that objects cause the impression
   b) Our belief in the existence of external objects is unjustified

4. Skepticism
   a) Hume is considered a modified skeptic
      (1) "Should it be said, that, from a number of uniform experiments, we infer a connexion between the sensible qualities and the secret powers ... The question still recurs, on what process of argument this inference is founded? Where is the medium, the interposing ideas, which join propositions so very wide of each other? It is confessed, that the colour, consistence, and other sensible qualities of bread appear not, of themselves, to have any connexion with the secret powers of nourishment and support. For otherwise we could infer these secret powers from the first appearance of these sensible qualities, without the aid of experience ... Here then is our natural state of ignorance with regard to the powers and influence of all objects."
   b) Hume denies the existence of everything except the actual impressions themselves

---

24 Hume's skepticism will be discussed further in Lecture 12, when Hume's epistemology is covered.
(1) No corporeal bodies

(2) No continuity

(a) "For all inferences from experience suppose, as their foundation, that the future will resemble the past, and that similar powers will be conjoined with similar sensible qualities. If there be any suspicion, that the course of nature may change, and that the past may be no rule for the future, all experience becomes useless, and can give rise to no inference or conclusion. It is impossible, therefore, that any arguments from experience can prove this resemblance of the past to the future; since all these arguments are founded on the supposition of that resemblance."\(^{26}\)

(3) No cause and effect

(a) "But no man, having seen only one body move after being impelled by another, could infer, that every other body will move after a like impulse. All inferences from experience, therefore, are effect of custom, not of reasoning."\(^{27}\)

(4) No God

(a) "The idea of God, as meaning an infinitely intelligent, wise, and good Being, arises from reflecting on the operations of our own mind, and augmenting, without limit, those qualities of goodness and wisdom."\(^{28}\)

c) None of our scientific conclusions are based on reason

(1) "I say then, that, even after we have experience of the operations of cause and effect, our conclusions from experience are not founded on reasoning, or any process of the understanding."\(^{29}\)


\(^{27}\) Ibid., p. 28.

\(^{28}\) Ibid., p. 11.

\(^{29}\) Ibid., p. 21.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE 4: EMPIRICIST METAPHYSICS

d) Mind/Body conflict

(1) The conflict remains because we are totally ignorant of how the mind and body interact; the power by which the mind affects the body is unknown

(2) Hume rejects the typical reliance upon God for the unexplained, such as in the mind/body conflict, because we are as ignorant of God as we are of the powers

(a) "We are ignorant, it is true, of the manner in which bodies operate on each other: Their force or energy is entirely incomprehensible: But are we not equally ignorant of the manner or force by which a mind, even the supreme mind, operates either on itself or on body?"

e) Some would say Hume's skepticism forces him to become solipsistic

(1) In philosophy, solipsism was formerly moral egoism (as used in the writings of Immanuel Kant), but now, in an epistemological sense, it is the extreme form of subjective idealism that denies that the human mind has any valid ground for believing in the existence of anything but itself.

(2) The British idealist F.H. Bradley, in Appearance and Reality (1897), characterized the solipsistic view as follows: "I cannot transcend experience, and experience is my experience. From this it follows that nothing beyond myself exists; for what is experience is itself's states."

---

31 Ibid., p. 48.
32 www.britannica.com (selection: solipsism)
33 www.britannica.com (selection: solipsism)
I. Rationalist Ethics

A. René Descartes

1. Provisional Morality

a) Provides a moral code, which is later presented as final, for use while seeking the truth

b) Very pragmatic; aim at happiness

(1) "In order that I did not remain irresolute in my actions while reason would oblige me to do so in my judgments, and that I did not cease to live as happily as I could during this time, I formed for myself a provisional morality, which consisted of but three or four maxims, which I would gladly like to share with you."

c) Why provisional?

(1) Descartes "promised" himself to "perfect" his "judgments more and more," but he is aware of constant change in history concerning what is regarded as truth

(a) "I did not see anything in the world that were always to remain in the same state."

(2) Thus, he does not obligate himself to maintain this morality, nor any other truths, for life because of this constant change

(a) "I would have thought that I was committing a big mistake against good sense if, because I once approved of something, I had obliged myself to take it to be good once again at a later time, when it would perhaps have ceased to be so or when I would have ceased to regard it to be such."

d) Four Provisions

(1) Obey the customs and laws of my country

---


2 Ibid, p. 43.

3 Ibid.

4 Ibid.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 5: RATIONALIST ETHICS

(a) "It seemed to me that the most useful thing was to regulate myself in accordance with those whom I would have to live ... I ought to take note rather of that which they practiced than of that which they said."\(^5\)

(b) This included retaining the religion of his upbringing and conducting himself according to the moderate opinions of his time.

(c) When there is variation, choose the path of moderation.

(d) In agreement with Aristotle, Descartes advocates moderation and believes that most forms of excess are bad.

(2) Make behavioral actions based off the most convincing evidence and then act resolutely and consistently as though these decisions were certain.

(a) Because life will not wait on our deliberations.

(b) "And thus, the actions of life often tolerating no delay, it is a very certain truth that, when it is not in our power to discern the truest opinions, we must follow the most probable."\(^6\)

(c) To avoid regret.

(d) "And this was capable from then on of freeing me from all regret and the remorse that usually agitate the consciences of those feeble and faltering minds which allow themselves inconstantly to go and to practice as good those things which they later judge to be bad."\(^7\)

(3) Change your desires rather than attempting to change the world.


\(^6\) Ibid.

\(^7\) Ibid.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE 5: RATIONALIST ETHICS

(a) We are powerless concerning much of the external world, but powerful regarding our own thoughts and emotions

(b) "To accustom myself to believe that there is nothing that be entirely within our power but our thoughts"8

(c) This is the secret of past philosophers

(i) When we realize everything is outside our control, except our thoughts, we relinquish all desires and are able to find peace and contentment

(ii) Learn to be content, "tending naturally to desire nothing but those things which our understanding represents to it in some fashion as possible" because "all the goods that are outside us" are "removed from our power."9

(iii) Most men never learn to do this and thus are never happy because they constantly seek to control that which they can never control

(4) Always seek the truth

(a) After reviewing the occupations of humankind, Descartes determines that he could not do better than to "spend all my life in cultivating reason, and in advancing, as far as I could, in the knowledge of the truth, following the method that I had prescribed to myself."10

(b) Discovery of truths through his method provided him great satisfaction, rendering all else inconsequential

(c) "For, God, having given each of us some light in order to distinguish the true from the false, I

---

9 Ibid., p. 45.
10 Ibid.
would not have believed that I ought to for a single moment to content myself with the opinions of others.”

e) Conclusion

(1) Descartes morality allows him to live no differently then other moral people do

(a) “And thus, without living in a fashion different, in appearance, from that of those who, not having any task but to lead a sweet and innocent life, make an effort to separate pleasures from vices, and who, in order to enjoy their leisure without being bored, make use of all those diversions which are honest.”

B. Benedict de Spinoza

1. Spinoza greatly influenced by Descartes' Discourse on Method and Meditations (both were published before Spinoza reached the age of ten)

a) Spinoza’s Treatise on the Emendation of the Intellect is much like Descartes’ Discourse

(1) Autobiographical style

(2) Begins by stating all that experience had taught him that all things in ordinary life are empty and futile

(3) Commits himself to meditation to seek out truth

(4) Recommends a provisional morality

2. Worldly Distractions

a) Three Types

(i) Sensual Pleasure

(a) Temporary

---

12 Ibid., p. 49.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 5: RATIONALIST ETHICS

(b) Can overtake us
(c) Causes confusion
(d) Dulls the mind

(2) Wealth
(a) Sought for its own sake
(b) Assumed to be the highest good

(3) Honor
(a) The most entrapping of all for it is viewed as being good and the ultimate end which everything is directed
(b) To pursue it, we must follow the dictates of other men's reason (social conformity)

b) Must be given up in order to pursue the truth

(1) Giving up certain evils for a certain good (truth)

(2) "But all those things men ordinarily strive for, not only provide no remedy to preserve our being, but in fact hinder that preservation, often cause the destruction of those who possess them, and always cause the destruction of those who are possessed by them." ⑩

3. Truth

a) Eternal

(1) It cannot perish as worldly distractions do, leaving us sad

(a) "But love toward the eternal and infinite thing feeds the mind with a joy entirely exempt from sadness. This is greatly to be desired and sought with all our strength." ⑪

⑪ Ibid., pp. 4-5.
4. Good and Bad, Perfect and Imperfect
   a) Relative denominations
      (1) "For nothing, considered in its own nature, will be called perfect or imperfect, especially after we have recognized that everything that happens according to the eternal order, and according to certain laws of Nature."\(^{16}\)

5. The True or Highest Good
   a) To arrive at perfection is the highest good
      (1) Perfection consists in having a nature in which there is union of the mind with the whole of Nature
   b) Anything that leads to perfection is a true good
   c) Spinoza's goal
      (1) To obtain this nature of perfection
      (2) "I wish to direct all the sciences toward one end and goal, namely, that we should achieve, as we have said, the highest human perfection. So anything in the sciences which does nothing to advance us toward our goal must be rejected as useless - in a word, all our activities and thoughts are to be directed to this end."\(^{17}\)
   d) This nature - how obtained?
      (1) "First, to understand as much of Nature as suffices for acquiring such a nature."\(^{18}\)
      (2) "Next, to form a society of the kind that is desirable, so that as many as possible may attain it as easily and surely as possible."\(^{19}\)
      (3) "Third, attention must be paid to Moral Philosophy and to the Instruction concerning the Education of children."\(^{20}\)

\(^{17}\) Ibid., p. 6.
\(^{18}\) Ibid., p. 5.
\(^{19}\) Ibid., pp. 5-6.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 5: RATIONALIST ETHICS

(4) “Because Health is no small means to achieving this end, fourth, the whole of medicine must be worked out.”

(5) “And because many difficult things are rendered easy by ingenuity, and by it we can gain much time and convenience in life, fifth, Mechanics is in no way to be despised.”

6. Provisional Morality

a) Following Descartes’ lead, Spinoza likewise establishes a provisional morality because life will not wait on our deliberations

(1) “But while we pursue this end [the highest human perfection], and devote ourselves to bringing the intellect back to the right path, it is necessary to live. So we are forced, before we do anything else, to assume certain rules of living as good.”

b) Three Provisions

(1) Speak in a way that ordinary people can understand and do whatever does not interfere with obtaining our goal

(2) “To enjoy pleasures just so far as suffices for safeguarding our health.”

(3) “To seek money, or anything else, just so far as suffices for sustaining life and health, and conforming to those customs of the community that do not conflict with our aim.”

7. The Ethics

a) Spinoza’s great work, written from 1663-65, but published posthumously (1677)

---

21 Ibid.
22 Ibid.
23 Ibid.
24 Ibid.
25 Ibid.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 5: RATIONALIST ETHICS

b) His ethics in this work are very similar to his provisional morality, which is now presented as final

c) Virtue

(1) “The first and only foundation of virtue, or of the method of living rightly is the seeking of our own advantage.”

(2) Virtue is its own reward

(a) “Blessedness is not the reward of virtue, but virtue itself; nor do we enjoy it because we restrain our lusts; on the contrary, because we enjoy it, we are able to restrain them.”

(3) Based on understanding (our motivation behind our actions)

(a) “A man cannot be said absolutely to act from virtue insofar as he is determined to do something because he has inadequate ideas, but only insofar as he is determined because he understands.”

(4) The Greatest Virtue

(a) “Knowledge of God is the mind’s greatest good; its greatest virtue is to know God.”

d) Good and Evil

(1) Relative

(a) “As for as good and evil are concerned, they also indicate nothing positive in the things, considered in themselves ... For one and the same thing can, at the same time, be good, and bad, and also indifferent. For example, music is good for one who is melancholy, bad for one who is

---

27 Ibid., p. 264.
28 Ibid., p. 211.
29 Ibid., p. 213.
mourning, and neither good nor bad to one who is deaf."

(2) What is useful is good, what prevents us from mastering some good is evil

(3) Things that disagree with our nature are evil and things that agree with our nature are good

(4) Good things cause the preservation of the proportion of motion and rest the human body's parts have with one another and evil things cause the parts of the human body to have a different proportion of motion and rest to one another.

(5) Joy and cheerfulness are good, sadness and melancholy are evil

e) Self Knowledge

(1) "He who understands himself and his affects clearly and distinctly loves God, and does to the more, the more he understands himself and his affects."

C. Gottfried Wilhelm Leibniz

1. Leibniz never directly addresses the subject of ethics, though both his Discourse on Metaphysics and his Monadology provide insight into his underlying moral philosophy

2. Leibniz has a very strong Christian faith (and thus adherence to Christian morality)

   a) He was born to a pious Lutheran family

   b) His faith will be discussed further in Lecture 7, which covers his philosophy of religion

---

31 Ibid., p. 200.
32 Ibid., pp. 213-14.
33 Ibid., p. 221.
34 Ibid., p. 253.
3. Goodness/Morality
   a) Because of his faith, goodness and morality are identical with piety

   (1) “For he [God] is not only the Architect and the efficient cause of our being, but he is also our Lord and Final Cause, who ought to be the whole goal of our will, and who, alone, can make our happiness.”

   (2) “Wise and virtuous persons work in behalf of everything which seems conformable to the presumptive or antecedent will, and are, nevertheless, content with what God actually brings to pass through his secret, consequent and determining will.”

   b) For this reason, he does not need to explain what morality or ethics are, for they are contained within the Bible

4. Happiness
   a) We can find happiness through loving God

   b) “God alone can render the soul happy or unhappy”

5. Harmony
   a) There is a “harmony which appears between the physical realm of nature and the moral realm of grace, that is to say, between God, considered as the architect of the mechanism of the world and God considered as the Monarch of the divine city of spirits.”

6. Beauty
   a) “Beauty consists of unity in diversity; the greatest beauty is the maximum unity in the maximum diversity.”

---

6 Ibid.
8 Ibid., pg. 63.
7. City of God

a) This is a “moral world within a natural world”\(^{41}\)

b) As the architect of the natural world, God has created
natural laws to punish sin and rewards piety

c) God is a perfect monarch and thus, in the end, “there will be
no good action unrewarded and no evil action unpunished”\(^{42}\)


\(^{42}\) Ibid., p. 271.
LECTURE 6:  
EMPIRICIST  
ETHICS
I. Empiricist Ethics

A. John Locke

1. Moral principles

a) Not innate

b) Accepted by people because they are profitable

c) Vary throughout the world

(i) If you consider history, and survey the actions of men, you will find no “no principle of morality to be named, or rule of virtue to be thought on ... which is not, somewhere or other, slighted and condemned by the general fashion of whole societies of men, governed by practical opinions and rules of living quite opposite to others.”

d) Often derived through superstition

e) Need to be examined

2. Good and Evil

a) Good is that which increases pleasure or diminishes pain of mind and body

b) Evil is that which decreases pleasure or increases pain of mind and body

c) Our emotions are caused by good and evil

3. Moral Good and Evil

a) “The conformity or disagreement of our voluntary actions to some power of the law-maker; which good and evil, pleasure or

---

2 Ibid., p. 80.
3 Ibid., p. 82.
4 Ibid., pp. 159-60.
pain, attending our observance or breach of the law by the decree of the law-maker, is that we reward and punishment.”

4. Moral Rules or Laws

a) 3 Types

(i) Divine Law

(a) Used to determine if an action is a sin or a duty

(b) Decreed by God

(ii) Civil Law

(a) Used to determine if an action is criminal or innocent

(b) Determined by the commonwealth

(iii) Philosophical Law (Law of Opinion/Reputation)

(a) Used to determine if an action is a virtue or a vice

(b) Determined by society

(c) Culturally relative

(i) “Thus the measure of what is everywhere called and esteemed virtue and vice is this approbation or dislike, praise or blame, which, by a secret and tacit consent, establishes itself in the several societies, tribes, and clubs of men in the world, whereby several actions come to find credit or disgrace amongst them, according to the judgment, maxims, or fashions of that place.”

(d) Virtue is that which is publicly esteemed and considered praiseworthy

---

6 Ibid., pp. 222-226.
7 Ibid., p. 224.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 6: EMPIRICIST ETHICS

(e) Commendation and Discredit

(i) Throughout history, this appears to be the strongest motivator of human behavior

(ii) Humans often do not consider the consequences of disobeying divine law, but this is not the case with society for "no man escapes the punishment of their censure and dislike."  

5. Morality

a) "Morality is the relation of actions to these rules."  

(1) Human behavior is compared to the 3 types of law listed above; this process is that of morality

b) Error in moral judgment occurs when an action is judged according to the wrong rule.

c) Capable of demonstration

(1) "I am bold to thing that morality is capable of demonstration ... since the precise real essence of things moral words stand for may be perfectly known, and so the congruity and incongruity of the things themselves be certainly discovered; in which consists perfect knowledge."  

(2) Key problem in morality is unclear definitions of moral words; thus, "definitions can make moral discourses clear."

6. Cause of Error

a) A great cause of error is the incorrect association of ideas

(1) "Some of our ideas have a natural correspondence and connexion one with another; it is the office and excellency of our reason to trace these, and hold them ..."

---

9 Ibid., p. 225.
10 Ibid., p. 227.
11 Ibid., p. 315.
12 Ibid., p. 315.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 6: EMPIRICIST ETHICS

together in that union and correspondence which is founded in their peculiar beings. Besides this, there is another connexion of ideas wholly owning to chance or custom."¹³

(2) We tend to see the incorrect association of ideas (by chance or custom) clearly in others, but not ourselves

(3) We need to examine the association of our ideas to verify that they are connected by reason (and not custom or chance), which will lead to sound morality

(4) Locke gives several examples of classical conditioning, in which humans incorrectly associate negative emotions with something completely neutral, which results in irrational behaviors

(a) Example: Children having an aversion to books or learning because of the pain and cruelty endured during their education

(5) This is similar to Aristotle’s ethics, in which he stresses the moral education of children such that they learn to delight in the good and despair in the bad.

(a) Aristotle believes that with training the appropriate emotions can associated with the appropriate acts.

(b) Aristotle understood the integral part that emotions play in human behavior and went so far as to say that “moral excellence is concerned with pleasures and pains; it is on account of the pleasure that we do bad things, and on account of the pain that we abstain from noble ones.”¹⁴


MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 6: EMPIRICIST ETHICS

B. George Berkeley

1. Not specifically addressed by Berkeley

2. Evident in his Treatise, and his religious vocation/affiliation, that Berkeley is strongly Christian (Anglican)

3. The Christian religion the best cure for vice
   a) "The eyes of the Lord are in every place beholding the evil and the good ... A clear view of which great truths cannot choose but fill our hearts with an awful circumspection of holy fear, which is the strongest incentive to virtue and the best guard against vice."¹⁵

4. Abstract ideas of morality difficult to frame and often harmful
   a) "The opinion that those and the like words [happiness, goodness, justice, virtue] and the like stand for general notions abstracted from all particular person and actions, seems to have rendered morality difficult, and the study thereof less use to mankind. And in effect, the doctrine of abstraction has not a little contributed towards the spoiling the most useful parts of knowledge."¹⁶

C. David Hume

1. Reason
   a) According to Hume, reason has two capacities: It assists humans in relations of ideas (logic and mathematics) and in determining cause and effect.

   b) It is the role of reason, or the head, to provide the means—one can reason the effect of a particular behavior or action.

   c) Reason can serve as a guide as to how one may attain a particular goal and it allows one to comprehend

   d) Reason incapable of serving as the basis for morality

---

¹⁶ Ibid., p. 62.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 6: EMPIRICIST ETHICS

(1) "What is intelligible, what is evident, what is probably, what is true procures only the cool assent of the understanding."17

(2) "It appears evident, that the ultimate ends of human actions can never, in any case, be accounted for by reason, but recommend themselves entirely to the sentiments and affections of mankind, without any dependance on the intellectual faculties."18

2. Emotions

a) Hume is an emotivist

   (1) Morality based on emotion

b) In contrast to reason, emotions, or the heart, deal with ends; moral decisions are grounded in moral sentiment

c) It is the heart's role to motivate a person to moral behavior

   (1) "What is honourable, what is fair, what is becoming, what is noble, what is generous, takes possession of the heart, and animates us to embrace and maintain it."19

d) Humans have two conflicting types of emotions, which motivate our behavior20

   (1) Self-love

      (a) Includes emotions such as greed, ambition, vanity

      (b) Characteristics

         (i) Idiosyncratic (specific to the individual)

         (ii) Intense

         (iii) Short-lived

18 Ibid., p. 257.
19 Ibid., p. 220.
20 Ibid., pp. 248-49.
LECTURE 6: EMPIRICIST ETHICS

(a) Moral Sentiment/Human Sympathy

(a) Includes emotions such as love, benevolence, concern for the welfare of others

(b) Human sympathy is the facet of human nature which is the foundation of all social life and personal happiness

(c) It is human nature to laugh with the laughing, to grieve with the grieving

(d) Characteristics

(i) Common among all individuals

(ii) Weak

(iii) Constant

e) Moral Relativism

(1) Although he compares moral judgment to taste, Hume avoids relativism by asserting that the moral sentiments, though weak, are universal and constant: "the humanity of one man is the humanity of every one."  

3. Moral Worth

a) Based on utility

(1) Rejects any system of morality not founded on fact and observation

(a) This is both the empiricist and the utilitarian in Hume surfacing

(2) Hume’s moral philosophy aims at the greatest happiness of others and of the self, which is beneficial to society

---


22 Ibid., p. 221.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 6: EMPIRICIST ETHICS

(a) "Virtue derives its existence entirely from its necessary use to the intercourse and social state of mankind."\(^{23}\)

(3) Basis of utility does not diminish morality

(a) "For what stronger foundation can be desired or conceived for any duty, than to observe, that human society, or even human nature, could not subsist, without the establishment of it."\(^{24}\)

(4) Justice and Benevolence

(a) Justice and benevolence are two key virtues in Hume's ethics, which he discusses at length

(b) Justice and benevolence are both useful to society, but they each lie at different ends of the utility spectrum.

(c) Benevolence is useful for society because it is other-oriented. Those who are benevolent add to the harmony, happiness and well being of the society.

(d) Justice is useful for society because it provides for fair distribution of scarce goods, security of one's possessions, and order in the society.


\(^{24}\) Ibid., p. 231.
LECTURE 7:
RATIONALIST
PHILOSOPHY OF
RELIGION
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE 7: RATIONALIST PHILOSOPHY OF RELIGION

1. Rationalist Philosophy of Religion

A. René Descartes

1. God

a) Perfect

b) The basis of our existence

c) Ontological Proof of God's Existence

(i) Descartes posits that he has an innate idea of God as a perfect being

(ii) He himself is not perfect so where did this idea come from? It must be from God.

(iii) "In this fashion, it remained that this idea had been posited in me by a nature that truly were more perfect than I was, and that even possessed in itself all the perfections of which I could have any idea, that is to say, to express myself in one word, that were God."

(d) Faith in God a gift from God

(e) A good motivator for morality

(i) "And, since in this life greater rewards often be offered to vices than to virtues, few people would prefer what is right to what is useful if they did not fear God or expect another life."

2. Soul

a) Immortal

(i) Because it is distinct from the body

---

2 Ibid., p. 53.
4 Ibid.
(a) "Our soul is of a nature entirely independent
of the body, and, as a consequence, that it is not at
all subject to die with it."

(b) "And, although I might perhaps ... have a
body which is very closely joined to me, because I
have - on the one hand - a clear and distinct idea
of me myself, in so far as I am only a cogitating
thing and not an extended one, and because I have
- on the other hand - a distinct idea of [the] body,
in so far as it is only an extended thing and not a
cogitating one, it is still certain that I am really
and truly distinct from my body, and that I can
exist without it."

b) Unextended

c) Indivisible

(1) "There is a great difference between the mind and the
body consisting therein that by its nature the body be
always divisible, but the mind be completely
indivisible."\

3. Free Will

a) We cannot complain of imperfection as it is due to our free
will, which God has given us, allowing us a role in the world

4. Sin and Error

a) Cause of our errors is that our will is infinite, but the
intellect is not

b) We extend our will to things that we do not understand

c) "Wherefrom, therefore do my errors originate? ... because
the will open more widely than the intellect, I do not contain
the will within the same limits, but rather do I even extend it to
the things that I do not understand. Because the will be

---

6 Ibid., p. 82.
7 Ibid., p. 62.
indifferent to these things, it easily turns away from the true and good, and thus both am I deceived and do I sin."

B. Spinoza

1. God

a) "By God I understand a being absolutely infinite, that is, a substance consisting of an infinity of attributes, of which each one expresses an eternal and infinite essence."

b) Stripped of all anthropomorphism

   (1) Anthropomorphism is an interpretation of what is not human or personal in terms of human or personal characteristics

   (2) God is not omniscient, compassionate, wise, and the like

      (a) Because these things [omniscience, compassion, wisdom] are only certain modes of the thinking thing, they can neither be nor be understood without that substance of which they are modes. That is why they cannot be attributed to him, who is a being existing of himself, without anything else."

   (3) Has no emotions

      (a) "God is without passions, and is not affected with any affect of joy or sadness."

      (b) "Strictly speaking, God loves no one, and hates no one."

         (i) We cannot expect God to love us back

---

10 www.webster.com (selection: anthropomorphism)
13 Ibid.
c) Ontological Proof of God's Existence (a variation)

(1) God is defined as a substance “consisting of infinite attributes, each of which expresses eternal and infinite essence, necessarily exists”\(^\text{14}\)

d) Deus sive Natura

(1) God or Nature

(2) Pantheistic

(3) “All things in nature involve and express the concept of God in proportion to their essence and perfection. Hence the more we know natural things, the greater and more perfect is the knowledge of God we acquire, or (since knowledge of an effect through its cause is nothing but knowing some property of the cause) the more we know natural things, the more perfectly we do know God’s essence, which is the cause of all things.”\(^\text{15}\)

(4) God is simply the sum total of everything that is

(5) Nature without defect

(a) “Nothing happens in Nature which can be attributed to any defect in it, for Nature is always the same, and its virtue and power of acting are everywhere one and the same, that is, the laws and rules of Nature, according to which all things happen, and change form one form to another, are always and everywhere the same. So the way of understanding the nature of anything, of whatever kind, must also be the same, namely, through universal laws and rules of Nature.”\(^\text{16}\)

2. Soul

a) No personal immortality

(1) Mind and body are one, united substance; thus what happens to one must necessarily happen to the other

(2) "Since man is a created, finite thing, and so on, it is necessary that what he has thought, and what we call the soul, is a mode of that attribute we call thought, without any thing other than this mode belonging to his essence; so much so that if this mode perishes, the soul is also destroyed, although the preceding attribute remains immutable."  
17

b) Since there is but one substance, a part of the human mind is eternal

(1) "The human mind cannot be absolutely destroyed with the body, but something of it remains which is eternal."  
18

(2) No memory of life on earth or our personality

(3) A re-uniting with the one, eternal substance of the world

3. Free Will

a) An illusion; we are ignorant of the causes of our actions  
19

b) It is illogical because humans are a part of nature and all actions have a cause

(1) "The will, like the intellect, is only a certain mode of thinking. And so each volition can neither exist nor be determined to produce an effect unless it is determined by another cause, and this cause again by another, and so on, to infinity. Even if the will be supposed to be infinite [Descartes], it must still be determined to exist and produce an effect by God, not insofar as he is an absolutely infinite substance, but insofar as he has an attribute that expresses the infinite and eternal essence of thought."  
20

19 Ibid., p. 157.
20 Ibid., pp. 105-06.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
Lecture 7: Rationalist Philosophy of Religion

c) By definition, only God is free

(1) “That thing is called free which exists from the necessity of its nature alone, and is determined to act by itself alone. But a thing is called necessary, or rather compelled, which is determined by another to exist and produce an effect in a certain and determinate manner.”

d) God Bound

(1) By his nature

(a) “For all things have necessarily followed from God’s given nature, and have been determined from the necessity of God’s nature to exist and produce an effect in a certain way ... So things could have been produced in no other way and no other order.”

e) Determinism

(1) Man a part of nature

(a) “It is impossible for man not to be a part of Nature and not to follow the common order of Nature.”

(2) “In nature there is nothing contingent, but all things have been determined from the necessity of the divine nature to exist and produce an effect in a certain way.”

(3) “For since no one does anything except according to the predetermined order of nature, that is, according to God’s eternal guidance and decree, it follows that no one chooses any manner of living for himself, nor does anything, except by the special calling of God, who has chosen him before others for this work, or for this manner of living.”

f) The Free Individual

22 Ibid., p. 106.
23 Ibid., p. 240.
24 Ibid., p. 104.
(1) Though Spinoza advocates determinism and denies the freedom of the will, his system has a tension in which he asserts that freedom comes through reason

(a) Similar to the notion “Know the truth and it will set you free”; being aware of determinism frees you

(2) The free man is led by reason and does not fear death

(a) “I call him free who is led by reason alone.”

(b) “A free man, that is, one who lives according to the dictate of reason alone, is not led by fear, but desires the good directly, that is, acts, lives, and preserves his being from the foundation of seeking his own advantage. And so he thinks of nothing less than death. Instead his wisdom is a meditation on life.”

(c) “Our actions – that is, those desires which are defined by man’s power, or reason – are always good”

(3) Spinoza defines human freedom as “a firm existence, which our intellect acquires through immediate union with God, so that it can produce ideas in itself, and outside itself effects agreeing with its nature, without its effects being subjected, however, to any external causes by which they can be changed or transformed.”

(4)

4. Greatest Good

a) “The love of God is man’s highest happiness and blessedness, and the ultimate end and object of all human actions, the only one who follows the divine law is the one who undertakes to love God, not from fear of punishment, nor from love for another thing, such as pleasures or reputation, and the

---

27 Ibid.
28 Ibid., pg. 239.
KNOWLEDGE OF RELIGION

Modern Philosophy: A Study of Knowledge

Theological Philosophy of Religion

Knowledge can all be explained

Because he knows God, or because he knows that
edge and love of God is the highest good.30

ledge of God is the mind's greatest good; its greatest
know God."31

tion

(a) Spinoza said that he strove to attain "union
with God, produce true ideas in myself, and make
all these things known to my fellow men also. For
we can all share equally in this salvation ...
agreeing always in all things."32

(b) God and nature are one, so natural laws are God's laws -
thus the "power of nature is infinite, and that its laws are so
broad that they extend to everything which is conceived by the
divine intellect itself."33

Union with God

Spinoza, "Theological-Political Treatise," A Spinoza Reader: The Ethics and Other Works,

"Union with God..."

Son for things must be
detail of the changes
as in the fountain-

Perfect and thus

Possible worlds

Because in it
Possible variety,
It may be; that
en obtained

Orderly, and

Events

Not salvation in the Christian sense, but an earthly
salvation in which we live according to the highest good,
in union with God

Divine Law

(i) "So the sum-total of the divine law, and its highest
precept, is to love God as the highest good ... For the idea
of God dictates this: that God is our greatest good, or that
the knowledge and love of God is the ultimate end
toward which all our actions are to be directed."34

Miracles

(a) No miracles as "nothing happens in nature which does not
follow from its laws"35

(b) God and nature are one, so natural laws are God's laws -
thus the "power of nature is infinite, and that its laws are so
broad that they extend to everything which is conceived by the
divine intellect itself."35

noza, "Theological-Political Treatise," A Spinoza Reader: The Ethics and Other Works,
Spinoza, "Short Treatise on God, Man and His Well-Being," A Spinoza Reader: The Ethics
Spinoza, "Theological-Political Treatise," A Spinoza Reader: The Ethics and Other Works,
c) Things that appear to us as miracles can all be explained according to the laws of nature

C. Leibniz

1. God

a) Ontological Proof of God's Existence (a version)

(1) Defined as the "Necessary Being"\textsuperscript{36}

(2) "It is thus that the ultimate reason for things must be a necessary substance, in which the detail of the changes shall be present merely potentially, as in the fountain-head, and this substance we call God."\textsuperscript{37}

b) Characteristics

(1) Perfect

(a) God is supremely good and perfect and thus abides by this principle\textsuperscript{38}

(b) He has created the best of all possible worlds

(c) God created the world he did because in it "has been obtained the greatest possible variety, together with the greatest order that may be; that is to say, through this means has been obtained the greatest possible perfection."\textsuperscript{39}

(2) Orderly

(a) "God does nothing which is not orderly, and that it is not even possible to conceive of events which are not regular."\textsuperscript{40}


\textsuperscript{37} Ibid., p. 259.


MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE 7: RATIONALIST PHILOSOPHY OF RELIGION

(b) Unlike Spinoza, Leibniz makes an exception for miracles because of his faith

(c) In the case of miracles, Leibniz asserts that God is only violating subordinate regulations and that they do not go against the regular order of nature.

(d) "For it can be said that this nature is only a custom of God's which he can change on the occasion of a stronger reason that that which moved him to use these regulations."  

(3) Reasonable

(a) "For to think that God acts in anything without having any reason for his willing, even if we overlook the fact that such actions seem impossible, is an opinion which conforms little to God's glory."  

2. Body & Soul

a) In animals, the dominant monad is the soul

b) All souls have bodies, except for God

c) Worth of a Spirit

(1) Only spirits made in God's image

(2) Only spirits are able to serve him of their own free will

(3) "A single spirit is worth a whole world, because it not only expresses the whole world, but it also knows it and governs itself as God does."  

(4) Every substance in the universe expresses the whole universe; but spirits are unique because they express God rather than the world

d) Souls can enter into a relationship with God

---

42 Ibid., p. 6.
43 Ibid., p. 61.
(1) "Spirits are able to enter into a sort of social relationship with God, and with respect to them he is not only what an inventor is to his machine, ... but he is also what a prince is to his subjects, and even what a father is to his children." 44

e) At death, there is not a complete separation of body and soul as both never cease to exist

(1) The soul neither generated nor destroyed, and thus immortal

(2) "Therefore, we may say, that not only the soul ... is indestructible, but also the animal itself is." 45

f) Personal Immortality of the Soul

(1) "But the intelligent soul, knowing that it is having the ability to say that word 'I' so full of meaning, not only continues to exist, metaphysically far not more certainly than do the others, but it remains the same from the moral standpoint, and constitutes the same personality, for it is its memory or knowledge of this ego which renders it open to punishment and reward." 46

(2) "Also the immortality which is required in morals and religion does not consist in mere perpetual existence, which pertains to all substances, for if addition there were no remembrance of what had been, immortality would not be at all desirable." 47

g) Union of Body and Soul

(1) The union of the body is possible because the soul follows it own laws and the body follows its own laws. They work together according to God's pre-established harmony (of monads).

(2) "According to this system bodies act as if (to suppose the impossible) there were no souls at all, and souls act as

47 Ibid.
if there were no bodies, and yet both body and soul act as
if the one were influencing the other.”

3. Free Will

a) By definition, humans appear not to be free

(1) “As the individual concept of each person includes
once for all everything which can ever happen to him, it
can be seen, a priori the evidence or the reasons for the
reality of each event, and why one happened sooner than
the other.”

b) Yet, Leibniz argues they are free because, although our entire
life consists in the concept of us, we chose freely all that occurs
in our life

(1) “But these events, however certain, are nevertheless
contingent, being based on the free choice of God and his
creatures. It is true that their choices always have their
reasons, but they incline to the choices under no
compulsion of necessity.”

(2) “He [God], without at all necessitating our choice,
determines it by that which appears most desirable.”

(3) Ex: There are an infinite number of possible Adolph
Hitlers that God could have created to exist. Each Hitler
would consist of the choices and totality of his life. It
just happens that God chose to create the Adolph Hitler
who freely chose to annihilate six million Jews.

(a) So his actions were freely chosen, but it is
God who chose him to exist such that he could
make those choices.

(b) Thus, the process of Election is really God's
process of choosing which individuals will exist;

50 Ibid.
51 Ibid., p. 49.
he is electing their existence, not their fate for
that is chosen of their own free will\textsuperscript{52}

4. City of God

a) Composed of the totality of all spirits

b) This is a “moral world within a natural world”\textsuperscript{53}

c) “The most perfect state that is possible under the most
perfect monarch.”\textsuperscript{54}

d) There is a harmony between this moral realm and the natural
realm, as God is the creator of both

e) “Under this perfect government, there will be no good action
unrewarded and no evil action unpunished; everything should
turn out for the well-being of the good.”\textsuperscript{55}

5. Good

a) Identical with piety

(1) Loving God

(2) Accepting God’s will

(3) Living a virtuous life according to the revelation of
Jesus Christ and his gospel

b) Highest Good

(1) “For he [God] is not only the Architect and efficient
cause of our being, but he is also our Lord and Final
Cause, who ought to be the whole goal of our will, and
who, alone, can make our happiness.”\textsuperscript{56}

6. Evil

a) God permits evil

\textsuperscript{53} Gottfried Wilhelm Leibniz, “Monadology,” Discourse on Metaphysics, trans. George Montgomery
\textsuperscript{54} Ibid.
\textsuperscript{55} Ibid., p. 271.
\textsuperscript{56} Ibid., p. 272.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE 7: RATIONALIST PHILOSOPHY OF RELIGION

(i) "If the action is good in itself, we may say that God wishes it and at times commands it, even though it does not take place; but if it is bad in itself and becomes only good by accident through the course of events ... if all this takes place we must say that God permits the evil, and not that he desired it, although he has co-operated by means of the laws of nature which he has established. He knows how to produce the greatest good from them."17

7. Salvation

a) Revelation through Jesus Christ and his gospel, which has revealed to us how much God loves us58

b) "God alone can render the soul happy or unhappy; and how the souls of the righteous are protected by his hand against all upheavals of the universe, since God alone is able to act upon them; how none of our acts are forgotten; how everything is to be accounted for ... in fact how everything must result in the greatest welfare of the good, for then shall the righteous become like suns and neither our sense nor our minds have ever tasted of anything approaching the joys which God has laid up for those who love him."59

58 Ibid., p. 63.
59 Ibid.
LECTURE 8: EMPIRICIST PHILOSOPHY OF RELIGION
I. Empiricist Philosophy of Religion

A. John Locke

1. Disliked religious fanaticism and religious intolerance

2. Was a tolerant Anglican himself

3. Desired to heal the breach among English Protestants as well as with Catholics

   a) Believed there were only 2 essential Christian teachings:

      (1) Accept Jesus as the Christ

      (2) Live in accordance with his teachings

4. Idea of God

   a) Not innate

   b) Perfect qualities and then extend

      (1) “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; when we would frame an idea the most suitable we can to the Supreme Being, we enlarge everyone one of these with our idea of infinity, and so putting them together, make our complex idea of God.”

      (2) Hume later uses this same reasoning to explain how humans came up with the idea of God

   c) Locke makes an exception to his empirical system for God

      (1) God’s existence known by reason

         (a) Cosmological Proof of God’s Existence

---

2 Ibid., p. 288.
3 Ibid., p. 197.
4 Ibid., pp. 379-381.
(b) Creation and the order of the universe necessitate a creator
(c) Being cannot come from nonbeing
(d) Thus, an eternal, powerful, and knowing Being must have created us

(2) Ontological Proof of God's Existence
(a) The very definition of God (a perfect, omniscient, eternal, and existing Being) necessitates his existence
(b) This proof created by Anselm of Canterbury (died 1109 C.E.) in the medieval period, but all of the rationalists use variations of this proof for God's existence in their metaphysics
(c) Locke dismisses as not being a strong enough proof

5. Free Will
a) Locke believes the question "Does man have free will?" is the wrong question to be asking in the first place
b) The more proper questions is, "Is man free?" as freedom belongs to the agent, not the will
   (1) Freedom is a power, and powers belong to agents
   (2) The will is a power, so you cannot attribute freedom to a power
c) Freedom
   (1) Freedom consists "in our being able to act or not to act, according as we shall choose or will."\(^6\)
   (2) "Freedom consists in the dependence of existence, or not existence of any action, upon our volition of it, and

\(^6\) Ibid., p. 171.
not in the dependence of any action, or its contrary, on our *preference.*”

(3) Freedom should not be confused with desire

(a) Will and desire can be in conflict, which illustrates that they are distinct from one another

d) Desire

(1) Desire is an “uneasiness of the mind for want of some absent good.”

(2) Desire determines the will, not the greatest Good

e) Happiness

(1) All desire happiness

(2) Everyone pursues happiness and desires “what makes any part of it.”

f) The Greatest Good, why it is not always desired

(1) “All present pain, whatever it be, makes a part of our present misery; but all absent good does not at any time make a necessary part of our present happiness, nor the absence of it make a part of our misery.”

g) Man is indeed free

(1) Based on common sense, Locke asserts we are free

(a) We can choose to speak, or not to speak; to move or not to move — thus, we are free. Who can deny this?

(2) “That so far as anyone can, by the direction of choice of his mind, preferring the existence of an action to the nonexistence of an action, and vice versa, make it to exist or not exist, so far he is free ... For how can we think

---

8 Ibid., p. 173.
9 Ibid., p. 174.
10 Ibid., pp. 174-75.
anyone freer than to have the power to do what he will?"\textsuperscript{11}

h) Freedom within Limits

(1) We are limited by our own strength, knowledge, and abilities as well as by natural laws, such as gravity

(2) We are also limited by time and space – to choose one action is to lose the option of choosing another

(3) "So that in respect of actions within the reach of such a power in him a man seems as free as it is possible for freedom to make him."\textsuperscript{12}

6. Soul

a) We have a clear and distinct idea of soul, as clear as that of body (Descartes cogito)\textsuperscript{13}

(1) "These ideas, the one of body, the other of our minds, every day's experience clearly furnishes us with; but if here again we inquire how this is done, we are equally in the dark."\textsuperscript{14}

b) Any doubts regarding the soul can also be made of the body; the limits of human knowledge are met when regarding either

(1) "The substance of spirit is unknown to us, and so is the substance of body equally unknown to us."\textsuperscript{15}

(2) "I think we are at a loss, both in the one and the other; and can as little understand how the parts of the body cohere, as how we ourselves perceive and move."\textsuperscript{16}

c) The soul is defined as "a substance that thinks, and has a power of exciting motion in body, by will, or thought."\textsuperscript{17}

\textsuperscript{12} Ibid., p. 170.
\textsuperscript{13} Ibid., p 192.
\textsuperscript{14} Ibid., p. 195.
\textsuperscript{15} Ibid., p. 196.
\textsuperscript{16} Ibid., p. 195.
\textsuperscript{17} Ibid., p. 194.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 8: EMPIRICIST PHILOSOPHY OF RELIGION

7. Spirits

a) We can only believe in them based on faith, as there is no empirical evidence of them

b) "The having the ideas of spirits does not make us know than any such things do exist without us, or that there are any finite spirits, or any other spiritual beings, but the Eternal God ... And therefore concerning the existence of finite spirits, as well as of several other things, we must content ourselves with the evidence of faith; but universal, certain propositions concerning this matter are beyond our reach."  

B. George Berkeley

1. Anglican Bishop by vocation

a) Strong Anglican beliefs

(i) "For after all, what deserves the first place in our studies, is the consideration of God and our duty; which to promote, as it was the main drift and design of my labors, so shall I esteem them altogether useless and ineffectual, if by what I have said I cannot inspire my readers with a pious sense of the presence of God: and having shown the falseness or vanity of those barren speculations, which make the chief employment of learned men, the better dispose them to reverence and embrace the salutary truth of the Gospel, which to know and to practice is the highest perfection of human nature."  

b) Critical and unsympathetic to non-Christians and atheists

(i) "We should rather wonder, that men can be found so stupid as to neglect [the obvious evidence of God in the natural world]."

c) Intolerant

(i) Did not advocate free thought

---


20 Ibid., p. 86.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE 8: EMPIRICIST PHILOSOPHY OF RELIGION

2. God
   
a) God's existence and presence completely obvious
   
   (1) "And yet this consistent uniform working, which so evidently displays the goodness and wisdom of that governing spirit whose will constitutes the laws of nature ..."^{21}
   
   (2) "It is therefore plain, that nothing can be more evident to anyone that is capable of the least reflection, than the existence of God, or a spirit who is intimately present to our minds ... in short, in whom we live, and move, and have our being."^{22}
   
   (3) "The existence of God is far more evidently perceived than the existence of men; because the effects of nature are infinitely more numerous and considerable, than those ascribed to human agents. There is not any mark that denotes a man, or effect produced by him, which does not more strongly evince the being of that spirit who is the Author of Nature."^{23}

3. Soul
   
   a) Referred to by Berkeley as Spirit
   
   (1) "For by the word spirit we mean only that which thinks, wills, and perceives."^{24}
   
   (2) "What I am myself, that which I denote by the term I, is the same with what is meant by soul or spiritual substance."^{25}
   
   b) An simple, active, undivided, perceiving being
   
   (1) "A spirit is one simple, undivided, active being: as it perceives ideas, it is called the understanding, as it

---

^{22} Ibid., p. 83.
^{23} Ibid., p. 82.
^{24} Ibid., p. 79.
^{25} Ibid.
produces or otherwise operates about them, it is called the will."\textsuperscript{26}

(2) "A soul or spirit is an active being, whose existence consists not in being perceived, but in perceiving ideas and thinking."\textsuperscript{27}

c) No idea of the soul

(1) Ideas are passive and inert (the opposite of spirit); thus, there can be no idea of an active and perceiving being because ideas cannot represent to us that which acts

(a) "To have an idea which shall be like that active principle of motion and change of ideas is absolutely impossible. Such is the nature of spirit or that which acts, that it cannot be of itself perceived, but only by the effect which it produces."\textsuperscript{28}

(b) "We know other spirits by means of our own soul, which in that sense is the image or idea of them, it having a like respect to other spirits, that blueness or heat by me perceived has to those ideas perceived by another."\textsuperscript{29}

(c) "The knowledge I have of other spirits is not immediate, as is the knowledge of my ideas: but depending on the intervention of ideas, by me referred to ages or spirits distinct from myself, as effects or concomitant signs."\textsuperscript{30}

d) Immortal

(1) "The soul is indivisible, incorporeal, unextended, and it is consequently incorruptible ... Nothing can be plainer, than that the motions, changes, decays, and dissolutions which we hourly see befall natural bodies ... cannot possible affect an active, simple, uncompounded

\textsuperscript{27} Ibid., p. 79.
\textsuperscript{28} Ibid., p. 33.
\textsuperscript{29} Ibid., p. 79.
\textsuperscript{30} Ibid., p. 81.
4. Imperfection

a) Defects of Nature

(1) Have purpose

(a) Provide variety

(b) Augment the beauty of creation

b) God not thrifty

(1) It is just as easy for God to make a perfect plant, animal, world, or being as it is to make a faulty one

(2) "The splendid profusion of natural things should not be interpreted, weakness or prodigality in the agent who produces them, but rather be looked on as an argument of the riches of his power."\textsuperscript{32}

c) Pain

(1) Our view of the world is too narrow so we cannot see the big picture, in which pain is an integral part

(2) In the big scheme of things, that which appears to be evil, has the "nature of good, when considered as linked with the whole system of beings."\textsuperscript{33}

5. Miracles

a) We typically attribute as miracles only that which interrupt the natural course of things, even the order of the universe is itself a miraculous sign of power, wisdom, and intelligence\textsuperscript{34}

b) God is capable of any miracle, but has chosen to act according to the laws of nature, which he has set in place\textsuperscript{35}

\textsuperscript{31} George Berkeley, A Treatise Concerning the Principles of Human Knowledge (Indianapolis: Hackett Publishing Company, 1982), p. 82.

\textsuperscript{32} Ibid., p. 85.

\textsuperscript{33} Ibid., p. 86.

\textsuperscript{34} Ibid., p. 45.
c) On occasion, when necessary, God acts in when which are out of the ordinary

(1) God does this rarely, in order to maintain the miraculous nature of miracles

(2) God more often tries to convince our reason of his existence through the order of nature

C. Hume

1. God

a) We have no experience of God and therefore no impression of him

(i) "We have no idea of the Supreme Being but what we learn from reflection on our own faculties. Were our ignorance, therefore, a good reason for rejecting anything, we should be led into that principle of denying all energy in the Supreme Being as much as in the grossest matter."\(^6\)

b) Hume uses Locke's explanation for our concept of God

(i) Imagine all of the good qualities in ourselves and then expand them infinitely\(^7\)

2. Soul

a) Referred to by Hume as the mind (removing the religious connotation)

b) Not immortal

(1) We have no reason to believe that the soul continues on after the body has ceased

(2) Immortality is wishful thinking on our part

c) We have no knowledge of the soul

---


\(^7\) Ibid., p. 11.
d) No idea of mind (if the mind is defined as an unchanging non-material substance within)

   (i) No impression of the self and therefore no idea of the self – just bundles of impressions

e) Our ideas cannot go beyond sense impressions and we have no impressions of the mind, except perhaps a bundle of impressions

3. Miracles

a) No true miracle has ever occurred (one that is verified by numerous reliable sources and undisputed)

b) Stories of miracles abound because we delight in gossip and the miraculous

   (1) Interesting
   (2) Provide hope
   (3) We want to believe in them

c) All ancient scriptures full of miracles

   (1) An indication of the change in the way people see the world as miracles are no longer common (advent of science)

d) Believed in primarily by "ignorant and barbarous nations"

4. Religion

a) Religion is beyond the bounds of human knowledge

   (1) "While we argue from the course of nature, and infer a particular intelligent cause ... we embrace a principle, which is both uncertain and useless. It is uncertain; because the subject lies entirely beyond the reach of human experience."

39 Ibid., p. 79.
40 Ibid., p. 98.
b) It is a method of accounting for phenomena in the world

c) Not necessary as all can be found through empiricism

   (i) “All the philosophy, therefore, in the world, and all the religion, which is nothing but a species of philosophy, will never be able to carry us beyond the usual course of experience, or give us measures of conduct and behavior different from those which are furnished by reflections on common life.”

5. Christianity

a) Based on very weak evidence

   (i) “Our evidence, then, for the truth of the Christian religion is less than the evidence for the truth of our senses; because, even in the first authors of our religion, it was no greater; and it is evident it must diminish in passing from them to their disciples; nor can any one rest such confidence in their testimony, as in the immediate objects of his sense.”

b) Belief in Christianity should be faith based; to test it by reason would destroy it

   (i) “But its [divinity and theology] best and most solid foundation is faith and divine revelation.”

c) The miracle of faith necessary to believe in Christianity

   (i) “So that, upon the whole, we may conclude, that the Christian Religion not only was at first attended with miracles, but even at this day cannot be believe by any reasonable person without one. Mere reason is insufficient to convince us of its veracity: And whoever is moved by Faith to assent to it, is conscious of a continued miracle in his own person, which subverts all the principles of his understanding, and gives him a

---

42 Ibid., p. 101.
43 Ibid., p. 73.
44 Ibid., pp. 89-90.
determination to believe what is most contrary to custom and experience."\textsuperscript{46}

LECTURE 9:
RATIONALIST EPISTEMOLOGY
PART 1
I. Rationalist Epistemology

A. René Descartes

1. Meditations on First Philosophy (see diagram)

a) Meditation I: Concerning the things that can be called into doubt

(1) Descartes begins by doubting everything

(a) "But rather am I forced, finally, to concede that of the things which I once held to be true there is none that it would not be permitted to doubt - and this not through lack of consideration or levity, but because of valid and meditative reasons."

(2) His next step is to find something that is certain

b) Meditation II: Concerning the nature of the human mind: that it be more known that [the] body.

(1) Descartes determines one certain thing - that he exists

(a) He doubts everything, but realizes that "as long as I shall be cogitating that I am something"

(b) Therefore, his famous statement cogito ergo sum ("I think, therefore I am.")

(c) "I cognize overtly that nothing can be perceived by me more easily or more evidently than my mind."

(c) Meditation III: Concerning God, that he exists

(1) Clear & Distinct Criterion of Truth

(a) Based off cogito ergo sum; Descartes assured he exists so he asks himself what was the criterion of this certainty

---

2 Ibid., p. 32.
3 Ibid., p. 39.
(b) "I am certain that I am a cogitating thing. Do I now also know, therefore, what would be required in order that I might be certain of anything?"^4

(c) The criterion for cogito clearness and distinctness, thus he derives his criterion for truth

(d) "In this primary cognition [cogito ergo sum] there is, namely, nothing other than a certain clear and distinct perception of that which I affirm ... And so I now seem to be able to establish as a general rule that all which I very clearly and distinctly perceive is true."^5

(2) God Exists

(a) Descartes posits that he has an innate idea of God as a perfect being; his idea of God is the most true idea he has

   (i) "For, on the contrary, because this idea of God be maximally clear and distinct, and because it contain[s] more objective reality than any other idea, there is no idea more true through itself, nor is there any idea in which less suspicion of falsity would be."^6

   (b) He himself is not perfect so where did this idea come from? It must be from God.

   (c) "Surely that, if the objective reality of any one of my ideas wee so great that I would be certain that the same reality is neither formally nor eminently in me, and, therefore, that I myself cannot be the cause of this idea, it necessarily follows therefrom that I am not alone in the world, but rather that there also exists some other thing which is the cause of that idea."^7

---

^5 Ibid.
^6 Ibid., p. 49.
^7 Ibid., p. 46.
(d) "In this fashion, it remained that this idea had been posited in me by a nature that truly were more perfect than I was, and that even possessed in itself all the perfections of which I could have any idea, that is to say, to express myself in one word, that were God." 


9 Ibid., p. 55.

10 Ibid.
Yet, we know we err

(a) This is because our faculty of judging truth, which is from him, is not infinite in us.  
(b) Our will is infinite, but our intellect is finite - thus, we err because we extend our will to things we do not understand.

How can we avoid error?

(a) By always allowing the perception of the intellect to precede the determination of the will.
(b) Never extend the will to things which are not clearly and distinctly exhibited by the intellect.
(c) “Ever clear and distinct perception is without a doubt true.”
(d) Therefore, if you do not go past what is clear and distinct, you will never err.

Meditation V: Concerning the essence of material things; and again concerning God, that he exists.

Essence of Material Things

(a) Those qualities which Locke called Primary (extension, solidity, mobility, figure) are true.
(b) Innate Ideas

(c) “I find within me innumerable ideas of certain things which, even if they would perhaps exist nowhere outside me, still cannot be said to be nothing.”
(d) Math most certain of innate ideas.

---

12 Ibid., p. 59.
13 Ibid., p. 61.
14 Ibid., p. 63.
15 Ibid., pg. 65.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 9: RATIONALIST EPISTEMOLOGY PART I

(a) “Things pertaining to arithmetic or geometry or to pure and abstract mathematics in general, I evidently recognized – to be the most certain ones of all.”

(2) God Exists (a version of the Ontological Proof)

(a) By definition – a perfect Being – God exists

(b) “The existence of God can no more be separated from the essence of God ... than the idea of a valley can be separated from the idea of mountain – so much so that it would be just as contradictory to cogitate God (that is, a most highly perfect being) in whom existence would be lacking (that is, in whom a perfection would be lacking) as to cogitate a mountain from which a valley would be missing.”

(3) All knowledge depends on God's existence

(a) “And thus I do plainly see that the certitude and truth of all knowledge depends on the one cognition of the true God – so much so that, before I would know him, I could have perfectly known nothing about any other thing.”

(4) Through God, we can have certainty of our knowledge

(a) But now innumerable things – both of God and himself and of other intellectual things, as well as, too, all of that corporeal nature which is the object of pure mathematics – can be fully known by, and certain to, me.”

f) Meditation VI: Concerning the existence of material things and the real distinction of the mind from the body

(1) Matter

17 Ibid.
18 Ibid., p. 70.
19 Ibid.
(a) Matter exists because God does not deceive

   (i) Matter emits ideas into us

(2) Senses

   (a) Descartes had doubted his senses completely, but not so now

      (i) "I think that surely not all the things that I seem to have from the senses are rashly to be admitted; yet I also think that not all such things are to be called into doubt."\(^{20}\)

   (b) The senses can be trusted and used, but only when their limitations are recognized

      (i) Our sense perceptions "signify to the mind which things would be accommodating or incommodious to the composite of which it is a part, and which perceptions are, to this extent, clear and distinct enough ... concerning essence, however, these perceptions signify only very obscurely and confusedly."\(^{21}\)

(3) Mind vs. Body

   (a) Descartes known for his dualism, in which he makes a distinction between mind and body

      (i) "There is a great difference between the mind and the body consisting therein that by its nature the body be always divisible, but the mind be completely indivisible."\(^{22}\)

2. Knowledge

   a) Descartes greatly disappointed in his education

      (i) Feels he has learned nothing

---


\(^{21}\) Ibid., p. 80.

\(^{22}\) Ibid., p. 82.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE
LECTURE 9: RATIONALIST EPISTEMOLOGY PART I

(2) He has a very low regard for liberal arts and the philosophical sciences

(a) He makes a break from the uncertain philosophical sciences and advocated the applied sciences, in which we can have certainty

(i) "For these notions have show me that it is possible to arrive at knowledge that be very useful for life, and that, in place of that speculative philosophy that one teaches in the schools, one can find a practical philosophy."  

(b) He wanted to direct science away from belief, which he believed was more suited to philosophy, and toward knowledge

(3) Method

(a) Four Step Method

(i) Doubt everything

(a) Accept only what is clear and distinct

(ii) Simplify

(a) Divide into smaller parts for resolving

(iii) Reconstruct

(iv) Generalize and make enumerate

(b) He believes method was the crucial missing element in his education, so he spends much time developing a method

(i) "But, like a man who walks all alone and in the shadows, I resolved to go slowly and to use so much circumspection in all

---

34 Ibid, p. 35.
things that, if I did advance but very little, I would, at least, very well guard against falling. I also did not want to begin to reject totally any of the opinions that had once been able to slip into my credence without having been introduced there by reason, until I had first spent enough time on devising a plan for the work that I was undertaking and on seeking the true method for arriving at the knowledge of all the things of which my mind would be capable."  

(c) His method becomes the new standard for science

(i) "For in the end the method, which teaches one to follow the true order and to enumerate exactly all the circumstances of that which one is seeking, contains all that which gives certainty to the rules of arithmetic."  

(ii) "Now, having the intention of spending my whole life in the search for a science so necessary, and having found a path that seems to me such that, by following this path [the four step method], one ought infallibly to find this science."  

(d) It is his assertion that through his method we can master nature

(i) By focusing on practical philosophy (applied sciences) using his method, we will be able to employ nature for the purposes to which it is appropriate and "thus render ourselves, as it were, masters and possessors of nature."

---


id., p. 37.

id., p. 87.

id.
LECTURE 10:
RATIONALIST
EPISTEMOLOGY
PART 2
SOPHY: A STUDY OF KNOWLEDGE
RATIONALIST EPISTEMOLOGY PART II

shall take care to explain how it [fourth mode - be used, that we may understand unknown things of knowledge and do so a directly as possible."

Method: clear and distinct idea via reason

with Descartes, only clear and distinct ideas ond to reality

e aim, then, is to have clear and distinct ideas, such as have been made from the pure mind, and fortuitous motions of the body."

Method

A Definition

"The thing be conceived either through its ence alone or through its proximate cause ... really, knowledge of the effect is nothing but curing a more perfect knowledge of its cause."6

Avoid inferences by abstraction

'roceed by forming thoughts based on the ition

S Conditions of a Sound Definition

'to be called perfect, a definition will have to n the inmost essence of the thing, and to t to use certain propia in its place."7

via are properties which, while not part of ence of a thing, follow from its essence

definition must include the proximate


KNOWLEDGE

ional morality), Spinoza's Cartes

clear and distinct ideas or discovering knowledge

without error

ode [reason] comprehends the t thing and is without danger of it is what we must chiefly use."

iding truth via reason

early and distinctly understand, d nature dictate to us, not indeed in more excellent way, which agrees best the mind, so that everyone who has of the intellect has doubtless self."2

d attends to a thought - to weigh it, d in good order, the things legitimately t it - if it is false, the mind will ; but if it is true, the mind will ally, without any interruption, to s from it."3


3. Method

a) "So we shall take care to explain how it [fourth mode - reason] is to be used, that we may understand unknown things by this kind of knowledge and do so a directly as possible."4

b) Aim of method: clear and distinct idea via reason

(i) As with Descartes, only clear and distinct ideas correspond to reality

(ii) "The aim, then, is to have clear and distinct ideas, that is, such as have been made from the pure mind, and not from fortuitous motions of the body."5

c) Two Step Method

(i) Form a Definition

(a) "The thing be conceived either through its essence alone or through its proximate cause ... For really, knowledge of the effect is nothing but acquiring a more perfect knowledge of its cause."6

(b) Avoid inferences by abstraction

(c) Proceed by forming thoughts based on the definition

(ii) Know the Conditions of a Sound Definition

(a) "To be called perfect, a definition will have to explain the inmost essence of the thing, and to take not to use certain propia in its place."7

(b) Propia are properties which, while not part of the essence of a thing, follow from its essence

(c) The definition must include the proximate cause

---


5 Ibid.

6 Ibid.

7 Ibid., p. 52.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

LECTURE 10: RATIONALIST EPISTEMOLOGY PART II

(d) All the thing's properties must be deducible from the definition

(e) The definition must be affirmative

4. Ideas

a) God the cause

(i) All ideas exist in God

(a) The human mind is part of the infinite intellect; thus, when the human mind perceives, God, "insofar as he constitutes the essence of the human mind, has this or that idea."

(b) "The formal being of ideas admits God as a cause only insofar as he is considered as a thinking thing, and not insofar as he is explained by any other attribute. That is, ideas, both of God's attributes and of singular things, admit not the objects themselves, or the things perceived, as their efficient cause, but God himself, insofar as he is a thinking thing."

b) Order and Connection

(i) The same binding force in nature is the binding force of ideas

(a) "The order and connection of ideas is the same as the order and connection of things."

(b) Logical inference is what connects clear and distinct ideas; likewise, nature is connected by logical inference and thus is logically necessary – every change in nature has a cause and thus all causes are determined

c) True and Falsity of Ideas

(i) "All ideas, insofar as they are related to God, are true."

---

9 Ibid., p. 118.
10 Ibid., p. 119.
11 Ibid., p. 137.
MODERN PHILOSOPHY: A STUDY OF KNOWLEDGE

Lecture 10: Rationalist Epistemology Part II

(2) "Every idea which is in us is absolute, or adequate and perfect, is true." 12

(3) "Falsity consists in the privation of knowledge which inadequate, mutilated and confused, ideas involve." 13

B. Gottfried Wilhelm Leibniz

1. Two Kinds of Truth 14

a) Truths of Fact

(i) Contingent (their opposite is possible)

(ii) Empirical

b) Truths of Reason

(i) Necessary (their opposite is not possible)

(ii) Analytic

2. Mind

a) Not a blank tablet

b) Mind always thinks

(i) Disagrees with Locke, who says the mind does not always think

(a) Since bodies can exist without motion, souls must be able to exist without activity

(b) "A substance cannot exist without activity, and indeed that there never is a body without motion." 15

c) Asserts innate ideas exist


13 Ibid.


(1) Says he and Locke may not disagree so much in ideas as in language

(a) "For after having devoted the whole of his first book to the rejection of innate knowledge, understood in a certain sense, he nevertheless admits, at the beginning of the second book and in those which follow, that the ideas which do not originate in the sensation come from reflection. Now reflection is nothing but an attention to that which is already in us, and the senses do not give us what we already bring with us."  

3. Ideas

a) Not from the senses

(1) Senses only provide instances

(a) For necessary truths, we must have principles whose "proof does not depend upon instances ... although without the senses it would never have come into our heads to think of them."

(b) "The senses, although they are necessary for all our actual acquiring of knowledge, are by no means sufficient to give us the whole of our knowledge, since the senses never give anything but instances, that is to say particular or individual truths."

(2) "It is always false to say that all our conceptions come from the so-called external sense, because those conceptions which I have of myself and of my thoughts, and consequently of being, of substance, of action, of identity, and of many others came from an inner experience."

b) All ideas in our souls

---

17 Ibid., p. 147.
18 Ibid.
(i) "We have in our souls ideas of everything, only because of the continual action of God upon us, that is to say, because every effect expresses its cause and therefore the essences of our souls are certain expression, imitations or images of the divine essence, divine thought, and divine will, including all the ideas which are there contained."\textsuperscript{20}

c) Monads and Perception

(1) All monads perceive and are the source of their own activity

(a) Monads mirror the world, but not because they are acted upon by it, but because of God's pre-established harmony

(2) Only God acts upon us

(a) "We may say, therefore, that God is for us the only immediate external object, and that we see things through him." \textsuperscript{21}

(i) No causation in perception (on the part of matter)

(b) "For example, when we see the sun or the stars, it is God who gives to us and preserves in us the ideas and whenever our senses are affected according to his own laws in a certain manner, it is he, who by his continual concurrence, determines our thinking."\textsuperscript{22}


\textsuperscript{21} Ibid.

\textsuperscript{22} Ibid.
LECTURE II:
EMPIRICIST
EPISTEMOLOGY
PART I
I. Empiricist Epistemology

A. John Locke

1. Ideas

a) Defined

(1) The object of the mind

(2) The term idea is used by Locke to express "whatever is meant by phantasm, notion, species, or whatever it is which the mind can be employed about in thinking."\(^1\)

(3) Ideas are not exact copies of things

(a) "We may not think (as perhaps usually is done) that they are exactly the images and resemblances of something inherent in the subject, most of those of sensation being in the mind no more the likeness of something existing without us, than the names that stand for them are the likeness of our ideas, which yet upon hearing they are apt to excite in us."\(^2\)

(4) Ideas are the thing as perceived by the mind

b) Origination

(1) All ideas originate from sensation or reflection

(a) "External objects furnish the mind with the ideas of sensible qualities, which are all those different perceptions they produce in us; and the mind furnishes the understanding with the ideas of its own operations."\(^3\)

c) Types of Ideas

(1) Abstract Ideas

---

\(^2\) Ibid., p. 111.
\(^3\) Ibid., p. 91.
(i) No one can invent a taste never experienced by their palate, or scent they have never smelled

(iv) No blind person can have an idea of color; nor a deaf person the idea of sound

(4) Complex Ideas

(a) The combining of several simple ideas into compound ones

(b) Three types of complex ideas

(i) Modes

(a) Combinations of simple ideas which do not represent distinct particular things subsisting by themselves; they are dependences on or affections of substances

(b) Ex: Triangle, gratitude, murder

(ii) Substances

(a) Combinations of simple ideas which represent distinct particular things subsisting by themselves

(b) Ex: Spirit

(iii) Relations

(a) The comparing of one idea with another

(b) Ex: Father, wife, imperfect

2. Qualities

a) “The power to produce any idea in our mind I call quality of the subject wherein that power is.”

---

8 Ibid., p. 112.
d) The mind can then operate on the ideas of sense and create new ideas of reflection

4. The Limits of Human Knowledge

a) We need to examine human understanding and become aware of the limits to our knowledge because going beyond our limits only leads to doubt and skepticism

b) Our knowledge cannot go beyond our ideas, and is actually narrower than our ideas

- Intuitive and demonstrative knowledge cannot extend itself to all the relations of our ideas
- Sensitive knowledge (based on senses) is narrower still, for it can only reach "no further than the existence of things actually present to our senses."

B. George Berkeley

1. Ideas

a) Characteristics

   (i) Never abstract

   (a) Disagrees with Locke concerning abstract ideas as he does not believe they exist
   (b) Says that what Locke refers to as modes and qualities cannot be abstracted by the mind
   (c) Berkeley rejects abstract ideas because he believes that we cannot separate and object from the sensation or perception of it in our mind
   (d) "So far I will not deny I can abstract, if that may properly be called abstraction, which extends only to the conceiving separately such objects, as it is possible may really exist or be actually present to our senses."

---

pp. 331-32.
*p. 332.
perceived asunder. But my conceiving or imagining power does not extend beyond the possibility of real existence or perception. Hence as it is impossible for me to see or feel anything without an actual sensation of that thing, so it is impossible for me to conceive in my thoughts any sensible thing or object distinct from the sensation or perception of it." \(^{17}\)

(e) Belief that modes and qualities can be abstracted has only led to "innumerable errors and difficulties in almost all parts of knowledge" \(^{18}\)

(f) General ideas exist, but not abstract ideas

(g) Source of this error is language \(^{19}\)

(2) Passive

(3) Inert

(4) Lacking powers

(a) Rejects Locke’s assertion that the powers (qualities) are the cause of ideas

(b) All qualities of objects become like Locke’s secondary qualities

(c) All qualities of object are relative to the perceiver

(d) Are not copies of the actual object; do not resemble the object

(5) "A little attention will discover to us that the very being of an idea implies passiveness and inertness in it, insomuch that it is impossible for an idea to do anything, or, strictly speaking, to be the cause of anything: neither can it be the resemblance or pattern of any active being ...


\(^{18}\) Ibid., p. 8.

\(^{19}\) Ibid., p. 17.
Whence it plainly follows that extension, figure and motion, cannot be the cause of our sensations.”

b) Origination

(i) Ideas are caused by spirit, specifically, God's spirit

(a) Simple

(b) Active

   (i) Perceiving (known as the understanding)

   (ii) Operating (known as the will)

(c) Undivided

(d) Incorporeal

(2) God's spirit acts to imprint ideas on our senses

(a) “It remains therefore that the cause of ideas is an incorporeal active substance or spirit.”

(b) God is “a spirit who is intimately present to our minds, producing in them all the variety of ideas or sensations, which continually affect us, on whom we have an absolute and entire dependence, in short, in whom we live, and move, and have our being.”

2. Human Knowledge

a) Agreed with Locke that all human knowledge is derived from experience; however, experience only provides us with a series of sensations

b) Berkeley takes the concept of ideas to their logical consequence

(1) We never experience the object itself, only the idea of it (through our perceptions)

---

31 Ibid., p. 33.