

Ancient philosophy [ ~400 BC Plato  
Aristotle

early modern [ early 1600s René Descartes ("Cartesian")  
late 1700s Kant

contemporary [ late 1800s Frege  
:  
now

### Descartes

philosopher, scientist, mathematician

wrote in Latin & French

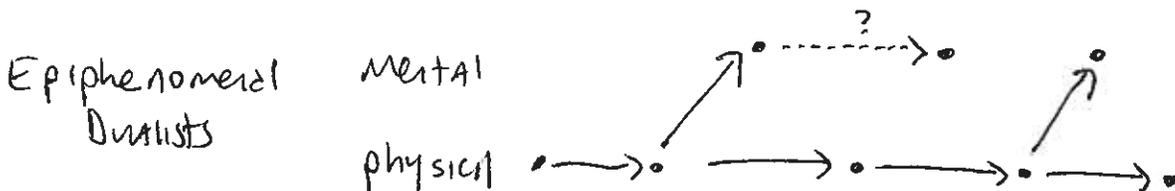
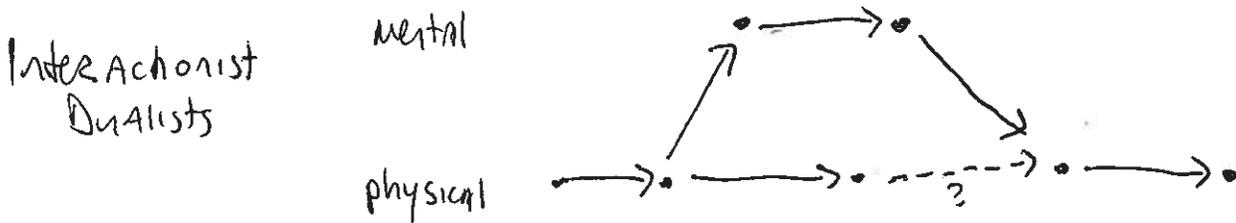
method of doubt ("cogito ergo sum")

substance dualist

physiology of nervous system

Animals are "machines" or "Automata"

without reason or consciousness/feelings



## PLAN

### A. Options for Dualist?

1. Interactionism
2. Epiphenomenalism
3. Others

### B. "Remote Control" Argument

### C. "Pairing Problem"

### D. "Interfacing" worries

### E. "Too Many Causes"

Descartes in Sixth Meditations (compare van Inwagen's "remote control argument"):

Nature also teaches me, by these sensations of pain, hunger, thirst and so on, that I am not merely present in my body as a sailor is present in a ship, but that I am very closely joined and, as it were, intermingled with it, so that I and the body form a unit. If this were not so, I, who am nothing but a thinking thing, would not feel pain when the body was hurt, but would perceive the damage purely by the intellect, just as a sailor perceives by sight if anything in his ship is broken. Similarly, when the body needed food or drink, I should have an explicit understanding of the fact, instead of having confused sensations of hunger and thirst. For these sensations of hunger, thirst, pain and so on are nothing but confused modes of thinking which arise from the union and, as it were, intermingling of the mind with the body.<sup>1</sup>

Compare Letter to Antoine Arnauld dated July 29, 1648, where Descartes again distances himself from the idea that the mind and body are merely connected like two neighboring machines:

It seems to me very true that, as long as the mind is united to the body, it cannot withdraw itself from the senses whenever it is stimulated with great force by external or internal objects. I concede further that it cannot withdraw itself whenever it is attached to a brain which is too soft or damp, as in children, or otherwise in poor condition, as in those who are lethargic, apoplectic or frenetic, or as in all of us when we are deeply asleep...<sup>2</sup>

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<sup>1</sup> *Sixth Meditation*, CSM II 56, AT VII 81.

<sup>2</sup> For [Arnauld], 29 July 1648; CSMK 356, AT V 219.