

"You are a little soul carrying around a corpse." –Epictetus

Substances and Properties

Substances: (some features)

- (A) Can exist on its own
- (B) Can be the subject of modifications

Examples: Trees, cars, protons.

Be careful:

- Not every noun picks out a substance!
(e.g. "the decline in the economy" and "the speed of the train" don't seem to name substances)
- Substances don't have to be solid things or even physical things!
(consider, e.g., clouds or ghosts)

Property: a modification of a substance—a way a substance is or behaves.

Examples: being red, being tall, being quick etc.

Mind v. Body

Examples of **Mental States:**

- thinking about the president
- being in pain
- having an itch
- wanting to get lunch

Let's call a **Mind** the kind of thing which can be in these mental states.

Examples of **Physical States:**

- being round-shaped
- being sharp
- weighing 10 lbs.
- being 3ft. wide

Let's call a **Body** the kind of thing which can be in these physical states.

Mind/Body Problem: What is the relation between minds and bodies?

Don't confuse the term "mind" with the term "brain". Brains are *definitely* bodies.

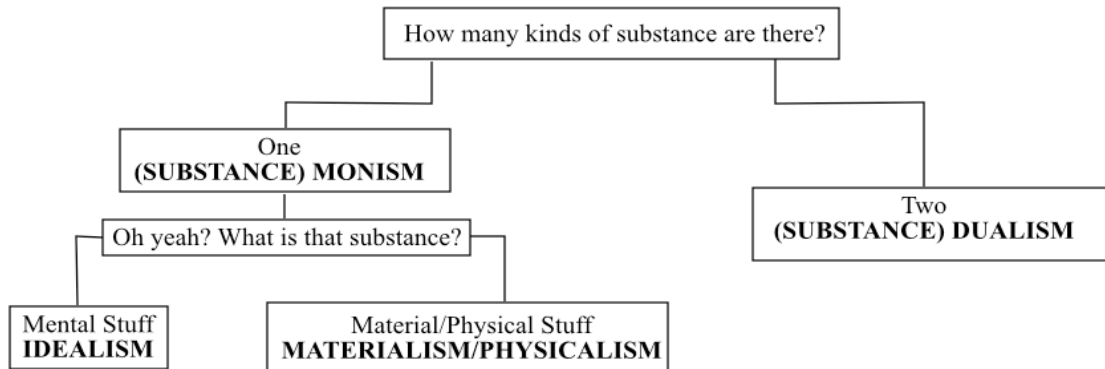
But wait. Don't we already know that minds are physical things, like bodies? Isn't that what neuroscience shows us? No! Distinguish:

Perfect Correlation: A is always and everywhere found with B and vice versa.

Identity: A is, and is nothing but, B.

Scientific experiments reveal *correlations*, but do not definitively establish *identity*.

Materialism v. (Substance) Dualism



(For this class "materialism" and "physicalism" are interchangeable terms.)

Two Cartesian Arguments for Substance Dualism

Two big branches of philosophy.

Epistemology: the study knowledge, justification, and cognition.

Metaphysics: the study of the ultimate structure and constituents of the world at the highest level of generality.

Descartes' project is *epistemological*. He is trying to figure out what we can securely *know* and *how*. But in the process he comes to certain *metaphysical* conclusions about what's in the world. These are what interest us today.

Two key features of the mind argued for by Descartes:

- (A) its existence can't rationally be doubted, and
- (B) its properties are immediately and infallibly known by the thinker who 'has the mind'.

Argument from Doubt

Premise 1:	I can doubt the existence of my body.
Premise 2:	I cannot doubt the existence of my mind.
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Conclusion:	My mind is not my body.

Argument from Introspection

Premise 1:	I have infallible and immediate access to facts about my mind
Premise 2:	I do not have infallible and immediate access to facts about my body.
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Conclusion:	My mind is not my body

(Note: these arguments can apply for any candidate body.)