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### Dreams and reality

#### A refutation about Descartes' assumptions about dreams

Meditations on the first philosophy is one of Descartes most important philosophical works. In this work, Descartes, by the method of universal doubt, seeks to rid the mind of the senses, and to acquire certain knowledge through pure reason. Therefore, in the first meditation, he makes a postulate to assist him in the following argument: suppose that we are now in a dream. The premise of making this assumption is that Descartes believes that sometimes people confuse dreams with reality. However, in my view, I do not mean to contradict what he says later, some assumptions he made about the dream are wrong; I think people's body are true and exist in the "actual world", so in this paper, I will refute his point of view, and explain why this assumption he made is false.

First of all, I want to state that we can assume that we are asleep now, and all these individual situations, such as opening of our eyes, shaking of our heads, reaching of our hands, etc., are nothing but illusory illusions. In spite of this, at least it must be admitted that the things that appear in our dreams are like books. They can only be made by imitating something real. Therefore, at least those general things, such as eyes, head, hands, and the rest of the body are not something imagined, but something that is real and exists, and should be part of our "real" body.

The reason I came to this conclusion is that when we are in our dreams, we cannot dream of something that does not exist in the "real world". At the same time, whatever else I dream of becoming in my dreams, I should dream it through a reference in a most self-conscious way. Using an example to explain specifically what it means to use the id as a reference. Let us assume that I dream about being a fish; however, the fish which I dream about is actually my imagination, or the fish I am speculating about. In other words the way the fish moves and everything else about it is just a human guess, not necessarily a reality. At here, someone might argue that we have a biological explanation of how the fish works now, so the fish you construct in your dreams can move in the right way. But all of these explanations are observed from our point of view, and we will never be able to figure out what the fish are thinking and how to understand these things from their point of view. Therefore, even if I were in a dream, I could not imagine myself in any other forms; I must imagine myself according to what I look like in the "real world", so my entire body should be as I see it. A further explanation is that, I still use the example above, even if I dream of becoming a fish, imagine that I used to use my feet as a person to help me move before, I have never had the experience of moving me by swinging my tails, so I cannot turn myself into a fish without experience.

So far, I think I have enough reason to believe that my limbs and other body parts are just like what we see; they are not fantasies, but actually exist, they are part of our bodies, so Descartes' hypothesis that "even if these ordinary things, such as eyes, heads, hands, and the like, are imaginary" is problematic; at least if the whole body may not be as we see it, our real body should not be much different from the present body. Maybe my example before is too obscure, so let me use another example to explain why I think the real body is not so different from what it is today. Whether we are in a dream or not, there is no denying that we can control our bodies flexibly and freely. Why? The most reasonable explanation is that these are originally part of us in the "real" world, so even in dreams, we can control them well. Think about this, I do not deny that you can dream that you have a pair of wings in a dream and let us just make the assumption that you dream of having a pair of wings one night. But your real situation is that there are no wings behind, so how do you know how to wave them to make you fly. What more likely happened is that you imagine the wings behind you and still move you by walking. If necessary, you may also imagine a plane in your dream with unlimited fuel that can let you ride in order for flying.

Someone here will question that since it is in my own dream, why I cannot imagine it arbitrarily and give specific characteristics to these things I imagine just like when I am painting, I can draw whatever I want? In this regard, I admit that dreaming and painting are similar, but they are fundamentally different. When the painter, with the greatest skill, painted grotesque forms of things that did not exist in reality, such as mermaids and sheep, they cannot give them a completely specific character, or they can only write down the characteristics which they want to add on paper, but could not show these characteristics; those things are just mixed together the limbs of different animals, or even if their imagination reaches a rather fantastic level, which fabricated by enough to create something new, so that I have not even seen anything similar before in order that their works show us something purely out of fiction and absolutely unreal; however, these novel things just stay on paper, and when we are dreaming, we are trying to make these fictitious things alive, and this process requires us to give it the nature of this specific thing. As a simple example, you can easily draw an angel on paper, and write down all the settings about angels you want to add; however, now when you simulate yourself as an angel in your mind, not even need to assume in your dream, and "run" according to the attributes you set, you will find that it is almost impossible; that is because you are a person, and all your behaviors will be affected by the identity of "person". Therefore, all the attributes possessed by human beings will also appear on the "carrier" you constructed in the dream.

So far, through the above thinking and examples, I can prove that my whole body should be like what we see, no matter whether I am in a dream or not. My above article makes a strong refutation of Descartes' denial of the true existence of our body in the meditations on the first philosophy. Maybe my sentence is too obscure in some places, but it is logically rigorous in the rhythm of the general discussion. For Descartes' other views in the meditations on the first

philosophy, I cannot mention them all because of space reasons. In the future, I may have the opportunity to continue my discussion and put forward my own views.