# Week2（35-47）

马克思辩证法认为形而上学是指与辩证法对立的，用孤立 、静止 、片面的观点观察世界的思维方式 。它把事物看成是彼此孤立、绝对静止、固定不变的，看不到事物的相互联系，忘记了它的产生、消灭和运动以及点动的相对趋势，把变化仅仅归结为位置移动和单纯数量的增减，视为外力推动的结果，有似于物理学中的矢量（位移）。

用形而上学的观点看问题，势必导致唯心主义，原因是形而上学的孤立、静止、片面的观点不符合客观实际，并进而夸大主观的作用。(Forms “就是什么”)

**与魏晋时期的玄学相似，曾被译为“玄学”。**

**后来严复据《易传系辞上》中“形而上谓之道，形而下谓之器”之说，把“物理学之后”译为“形而上学”**

经验论的代表人物是培根、T.霍布斯、J.洛克、G.巴克莱和D.休谟，唯理论的代表人物是R.笛卡尔、B.斯宾诺莎、G.W.莱布尼茨和C.沃尔夫。Rationalism(abstract) vs empiricism

http://baike.baidu.com/view/6617.htm

http://baike.baidu.com/view/6567.htm

笛卡尔怀疑一切的主张，就是清除成见，完全运用思维以达到客观真理。

这些观念一共分为三类：第一类是通过感官从外界得来的，带着个别性和偶然性，而且常常会欺骗人们，因此单凭感性经验不能形成无可怀疑的科学知识；第二类是人们由理性直观得到的，如数学的、形而上学的公理，一看就知道，清楚明白,无可怀疑,这是一切科学的基础；第三类是人们凭空虚构的，如飞马之类，没有客观有效性，当然不能成为科学。笛卡尔认为第二类观念是普遍必然的，不可能来自个别的、偶然的感性经验，只能是理性自身固有的“天赋观念”。

笛卡尔之所以走入唯心主义的先验论，是因为他的机械论方法把理性和感性、心灵和肉体绝对分开，对立起来了。

为了解释二者的结合问题，他抬出了上帝，认为在上帝那里，思维与存在是统一的。

## What I got before class:

* Be skeptical about everything until certain.
* Mind independent from sensory, god unites them.
* Self evident truth to use mathematical deduction.

## Questions before class:

* Now that he’s skeptical, how to know god’s existence?
* Relationship between metaphysics and Rationalism + Empiricism?
* Descartes’ God and Scholasticism’s God?
* “Sense” P45 bottom left: is it perception or rationality?
* Motion?

(i)In the First Meditation, Descartes is very quick to dismiss the possibility that he is mad. Why do you think this is? Is he justified in making this move?

(ii)In the Second Meditation, Descartes discovers that he cannot doubt the proposition 'I exist'. Why can he not doubt this proposition?

(iii)What does the 'I' in 'I exist' really amount to, given the fact that when this 'I' is discovered Descartes' evil demon hypothesis is still in play?

World of purpose -> world of no purpose

Destruction phase (med 1) -> construction (med 2)

Methodological skepticism (Descartes ) compare and contrast with radical skepticism (because we cannot know for sure: ancient beliefs) ?

/Meditation 1

Which of his beliefs are immune to

Circular: you cannot know if one’s belief is true

1. From senses: sense experience

2. Senses: testimony

3 phases: 1. ordinary possibility of error -> non-ideal conditions (faculty are working well)

2. dream argument -> subjectively indistinguishable(bad case)

-> beliefs are underdetermined by evidence

3. madness -> reason

4. demon + external world

/Meditation 2

“I exist” (so long as) clearness & distinctness

=> I think, therefore I am 🡪 Enthymeme => I walk, therefore I am?

Be careful with “I”

Reason => Logic

(use possibility of dreaming and not dreaming, commit basic logic principles)

(Further reading: Thomas Nagel “The last world”)

skepts within that?