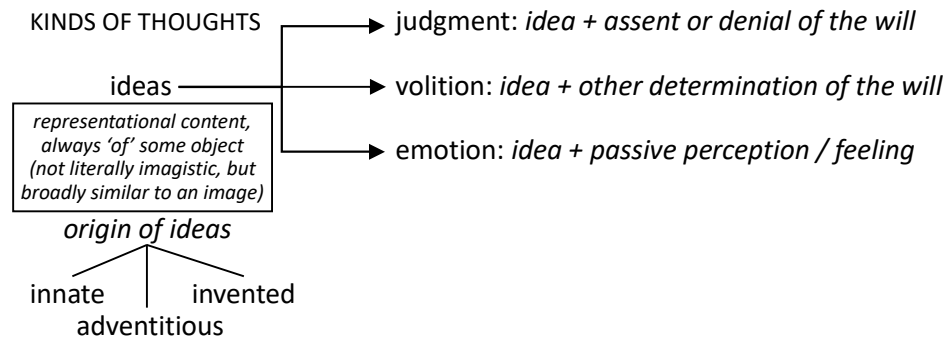


PHIL 2220 HANDOUT – Lecture 03 (January 28th) – Third Meditation

Truth Rule (§§1–4)

- “[W]hatever I perceive very clearly and distinctly is true”
- extracted from the cogito
- previous ‘certainties’
 - o from the senses: the ideas themselves vs. external things resembling them
 - o simple matters: first-order focus vs. second-order reflection

Classifying Thoughts (§§5–7)



Ideas' objects: any outside me? am I alone? (§§8–36)

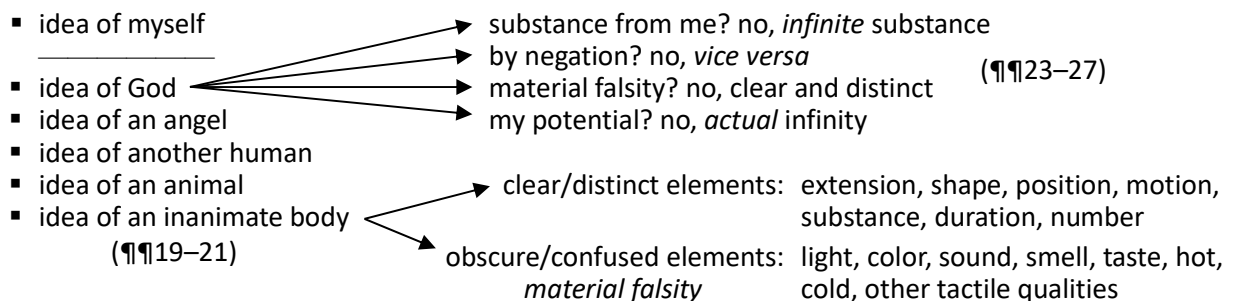
- Resemblance Thesis (§§8–12):

- o Many of my ideas come from external things transmitting images of themselves to my mind.
- o Arguments: (1) Nature's teachings; (2) Independent of the will; (3) Externality and resemblance.
- o Objections: (1) Natural light vs. natural impulses; (2) Unknown faculty (à la dreaming); (3) Ideas from external objects needn't resemble them: e.g., two ideas of the sun.

- Primary Causal Argument for God (§§13–27)

- o Reality and Causality (§§13–16)
 - If x has more formal reality than y, then an idea of x has more 'objective reality' than an idea of y.
 - An effect gets all its reality from its cause.
 - Formal reality: an effect cannot have more formal reality than is had by its cause.
 - Objective reality: an idea cannot have more objective reality than is had by its cause.
 - e.g., the cause of my idea of the moon cannot have less formal reality than the moon has
 - e.g., stone, heat, an intricate machine

o Different Ideas (§§17–27)



- Secondary Causal Argument for God (§§28–36)

- o causal origin of myself - me? (1) created myself? I'd be God! (2) always existed? creation = conservation with this idea of God
- my parents? no conservation, no creation, eventually terminates in *causa sui* = God
- other imperfect beings? eventually terminates in *causa sui* = God
- infinite regress? no conservation
- several partial causes? doesn't account for the unity of perfections in this idea
- God

- Origin of Idea of God (§§37–38)

- o adventitious / from the senses: no, doesn't come up unexpectedly
- o invented by me: no, cannot be altered
- o innate in me: yes, unsurprising that God would place a trademark in me, make me in his own likeness; likely the same faculty used to perceive this likeness and perceive myself.
 - Because God has no defects, God cannot be a deceiver.