

II. Meditation 5: Another proof for the (necessary) existence of God

III. A Précis of Meditations 2, 5, and 6: the essence of the external world

--what it is: extension=matter=Euclidean space

--two consequences: a) objective reality vs. subjective appearances
b) mechanization of the ext. world.

I. Review Meditation IV...a question some have raised about Meditation Four:

(i) how can our will be free if we are unable to determine the "objective reality" (i.e., the representational content) of our minds?

Answer: don't confuse free will with the power to *cause things we will to happen*. I can freely will that the sun will not come up tomorrow, but I cannot make it happen. The will should not be conflated with the power to make things happen. God's will and ours are equally free, and perfect. *As the mental power to choose/affirm one thing rather than another*, god's will is not more free or perfect than ours. However, god's *power to make things happen* is infinite/unlimited, whereas ours is finite and limited.

II. Meditation V: An Ontological Proof for the Existence of God

Stepping through the Proof:

(i) God is a perfect being.

(ii) It is more perfect to exist than not to exist.

∴ God exists.

Objections (watch video in Canvas on this argument)

III. Meds 2, 5 and 6 Combine to Establish the Essence of External World (EW)

For Descartes, as we saw in the Wax argument, and see again in the Meditation V argument to establish the reality of our geometrical concepts as applied to bodies in space, the essence of the EW is extension: geometric structures containing matter. (RD sees no difference between empty space & filled space-- what is most real is mathematical structure).

In Meditation V, RD offers a proof that our ideas about extension cannot be mistaken, and that these ideas necessarily are applicable to (and therefore may be used *to explain*) the real world of bodies outside our minds.

Notice that those properties of the EW which are not extension (not mathematizable) are "merely subjective". Hence, animals & plants are mechanisms, like everything else in the natural world. EW is mechanized. Also

note RD thought the purpose of nature was to be mastered by us.

What has *not* been proved by the end of the Fifth Meditation: that the EW **exists**. Since it is possible to doubt existence of EW (i.e., existing is not contained in the idea of EW), since the Evil Demon Hypothesis has only been set aside for beliefs that satisfy the Truth Criterion (i.e., a beliefs that contains all and only clear and distinct ideas and cannot fail to be true when reason considers them)

RD gives this proof in the Sixth Meditation. It goes very roughly like this: given all the sensory evidence & C/D beliefs therefrom, there must be something over against me which corresponds to all these C&D beliefs, since I have a natural belief that this is the case, and God would be a deceiver if my *natural beliefs* were systematically false, But God is *not* a deceiver, so this natural belief *is true*. (Note: this does *not* mean that *all* beliefs based on sense perception are true [see below])

[JP on prob of evil for RD: RD didn't attempt to address this problem. Stuck to problem of error--epistemic badness.]

This proof does not show senses are veridical (since truth is product of C&D intuitions, not sense data simpliciter).

Disturbing leftover; has RD established existence of other (finite) minds? No. We only know one finite mind exists, mine. RD has only proved the existence of the external, physical world.