

Descartes's "I think so I am"

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Abstract—Rene Descart was born on March 31, 1596 in Turin, in the province of Andel-et-Loire, France (now Descartes, named after Descartes), died on February 11, 1650 in Stockholm, Sweden, is world famous. French philosopher, mathematician, physicist. He made an important contribution to the development of modern mathematics, and was considered the father of analytic geometry because of the formulation of the geometric coordinate system. He was also the founder of Western modern philosophical thinking, and he first created a complete philosophical system. In philosophy, Descartes is a dualist and rationalist, a pioneer of modern materialism and put forward the idea of "universal suspicion." Descartes believes that human beings should be able to use mathematical methods—that is, rationality—for philosophical thinking. He believes that reason is more reliable than the feelings of the senses. Hegel called him "the father of modern philosophy." His philosophical thoughts deeply influenced the later generations of Europeans and opened up the so-called "European rationalism" philosophy. Known as one of the most influential masters of European philosophy and the scientific community in the 17th century, it is known as the "first ancestor of modern science."

Keywords—Dualism, Rationalism, Common suspicion

I. "COGITO ERGO SUM"

Descartes undoubtedly has an important position in the history of modern Western philosophy. If Bacon took the key to the door of epistemology, then Descartes was the one who opened the door. From his beginning, a series of problems have arisen, and later philosophers have been deeply affected.

Descartes is not only a philosopher, but also a great achievement in mathematics. He is the inventor of analytic geometry, establishing a "universal" mathematics that unites arithmetic, algebra, and geometry. Because of his mathematical background, Descartes has always wanted to explain our world in a mathematical way. The past scholastic philosophy believed that philosophy served theology, but after the beginning of the Renaissance, Europeans began to face the world on a rational basis. Philosophers began to oppose the scholastic philosophy, and the scholastic philosophy no longer arbitrarily affirmed and affirmed the principle. Accepted by others. The traditional scholastic philosophy proves God through deductive methods. One of the most important points in criticizing scholastic philosophy is the "accidental test paradox." "Unexpected test paradox" refers to a problem in which a teacher announces to a student that a test that is unexpected to the student is conducted one day in the next week, that is, the student does not know that the test will be held the next day on the first night of the test. According to this notice, the students reasoned that they would hold the exam on the last day of next week, because it would "know in advance" without being surprised; then the same logic procedure was used to rule out the exam anyway next week. The possibility of one day, thus asserting that the notice could not be achieved; however, the teacher actually held the test one day next week, which greatly exceeded the students' expectations and thus realized the notice. This paradox reveals a big problem with deductive law, that is, if the premise is unreliable, the conclusions thus drawn may be false. In this regard, the benevolent faction Bacon used the method of induction to criticize the deductive method of the previous scholastic philosophy. In general, he believes that the correctness of cognition is that it can be consistent with the object of understanding, at least can be reduced to experience. But the lack of inductive law is that there is no eternal truth, and we cannot guarantee that there will be no "black swan event" in the next second. Descartes believes that the original scholastic philosophy is based on this error, and our world is worthy of doubt.

Descartes believes that everything can be suspected, even if people generally think that certain things: the world around them, their feelings can deceive people. Descartes said: "Everything that I have always accepted as the most authentic and reliable thing is either known by the senses or by the senses; however, I have sometimes discovered that these senses are deceptive. So, don't believe in things that fool us once, but act cautiously." Second, the world is perceived by us, but because the feelings are not necessarily completely reliable, the authenticity of the world is also doubtful. . Even with the concept of mathematics, he raised questions: "However, since I sometimes think that others are cheating on what I think is the most clear thing, how do I know that I add two and three squares each time? When you're on the side, or when you're judged something easier (if you can imagine something easier), don't you lie to yourself?"

Descartes used the suspicion as a weapon to make a final blow to the already riddled scholastic philosophy and pulled down the altar. Descartes is the founder of the theory, and attaches importance to rational understanding. This causes him to distrust the inductive method of relying on experience at all, and has criticized the scholastic philosophy through the same deductive method as the scholastic philosophy. He also used a deductive method, but his deductive method is completely different from the scholastic philosophy in that he guarantees that the premise is self-evident before using this method. It is because of Descartes' in-depth study of mathematics that he believes that we must study everything like mathematics. There is axiom in mathematics, and the axiom is recognized by all, and there is no need to prove it. In mathematics we only have to determine an axiom and then we can infer all the problems that follow. This will ensure that the premise and the result of the inference are true, rather than the premise of the scholastic philosophy based on their own ideas. Descartes needs an axiom and then uses it to

launch the whole world. This axiom needs to satisfy two conditions: first, "they must be clear and clear, and the human heart must not doubt their truth when they pay attention to them." Second, "all of our knowledge about other things must be It depends entirely on those principles, so that although we can leave things that depend on them and understand those principles separately, we must not know the things that depend on them when we leave those principles." Based on these principles, Descartes created the rational deductive method.

Descartes believes that everything is suspicious. When there is no mastery in common, the world is chaotic. Feel the idea to deceive people. The breakthrough of all is the famous saying of Descartes: "I think so I am", this sentence is unquestionable. When we doubt everything in this way, this suspicion itself reveals an unquestionable truth, that is, "I am doubting." If I have doubts about "I am doubting," then this suspicion is still my doubt. Then, obviously "I am doubting" there must be a "I" in doubt. One thing can't be doubted, but it doesn't exist when it is doubtful. So at the same time there will be a doubter suspecting. The above inference can show that this sentence is true and reliable, this is the first axiom of Descartes.

"I think so I am", my thinking emphasizes that I doubt, I suspect that I exist. The emphasis is that I think rather than doing other things, not other behaviors, because the relationship between other behaviors and the outside world is still uncertain. Only when you think about whether you have this problem or not, you exist. This existence is the soul.

II. PROOF OF THE EXISTENCE OF GOD

When we begin to suspect that everything includes ourselves, it shows that the existence of the skeptic is not perfect. Because "awareness is a greater perfection than suspicion." It is suspected that nothing else can be determined except to determine the existence of the skeptic. From this it can be concluded that as a suspected human being, it is an imperfect and defective entity. Nothing can be born, and a human being who is not perfect should not be more complete than himself. "Compared with something that is out of perfection and depends on something that is not perfect, the contradiction is no less than saying that something is born out of nothing." An incomplete human being cannot be a perfect conceptual reason, then human beings are Where to get the idea of something more complete than yourself. Descartes thinks it: "It should come from a more complete nature."

Second, since human beings can realize that they are not perfect, then there must be another, more complete entity as a human dependence. Because human beings cannot be the reason for themselves to realize perfection. If human beings are their own reasons, then this human being will be able to master and protect themselves. But in fact, anyone can face the time when injuries and deaths can't control themselves.

This "fullness" is God.

So how can we be sure that our thoughts are clear?

When we know that we are one in the existence of thought, we also know that there must be something to make me know something. As I said in the previous chapter, Descartes believes that what he perceives is unreliable, but Descartes does not deny that "the concepts or ideas of these things are presented to my heart." Descartes also believes that imagination is unreliable: "Because of the habit, I used to believe that I thought it was very clear, even though I didn't actually notice it. That is: I thought there was something in it. Beyond me, those ideas come from these things and are completely similar to these things. I am mistaken in this matter; that is, or I am judged correctly, nor is it any knowledge that I have made me judge Correct." Obviously, those unquestionable ideas cannot come from feelings of experience, but only innate talent. "This ability is undoubtedly what I got from God."

Thus, Descartes summed up the notion of three different sources:

- (1) Foreign concepts that depend on the senses
- (2) With the fictional concept of imagination
- (3) The concept of talent from pure reason

The concept of talent must not come from the senses or imagination, but through the understanding of the clear and unquestionable concept, it has always been in our hearts and is generally effective.

Descartes' proof seems to have finally reached the path of scholasticism, but in essence it is completely different. Although Descartes proves that God is a perfect existence, it is the basis of "I think so I am." This leads to the premise that the existence of God must be determined by "I think, therefore, I am". Only by determining "I think, I am" is an axiom, God can be determined to exist. In this way, Descartes infers God through logic, and at the same time guarantees the reliability of the premise, which is not possessed by scholastic philosophy. The scholastic philosophy is discussing what God is, but Descartes is trying to figure out how humans know things and eventually realize God. If even the logic does not know, then the essence is even more difficult to talk about. This is also the reason why Descartes opened the door to epistemology, and it is also a problem that philosophers cannot follow.

III. THE AUTHENTICITY OF THE OUTSIDE WORLD AND THE SOURCE OF THE ERROR

It proves that there will be another problem after the existence of God. I just prove that I am a thought entity. How can we ensure that God does not deceive us with a false external world. This is the suspicion of the authenticity of the outside world.

But in fact, after proving the existence of God, this problem has been solved. The previous chapter has shown that God is perfect, which leads to God not being able to lie to us. Because as long as it is fraud, there will be incompleteness. "If you want to deceive, there is no doubt that there are flaws and malicious evidence." God is perfect, which means that God will not deceive us. Second, human beings have the ability to judge truth and falsehood, and with the support of the concept of talent, God will not let us "make mistakes when using this ability correctly."

But human beings will undoubtedly make mistakes. This is because we are not perfect Gods, and we lack many things, so that our cognitive ability is not unlimited in ourselves. Human beings have the cognitive abilities that God has given, and there are free wills that cannot distinguish between good and evil. Free will is able to expand freely. When the infinity of free will contradicts the finiteness of cognitive ability, we will inevitably make mistakes. Therefore, Descartes proposes that in the judgment, the free will must be strictly controlled within the limits of cognitive ability to avoid making mistakes.

IV. DUALISM

While Descartes proved the reality of the soul, God, and matter, it also made the mind and material nature independent. The relationship between mind and matter has become a big problem that Descartes has to solve. Descartes insists on the dualism of matter and mind, but there is no doubt that there is an obvious interrelationship with the mind as a material body. Descartes had to admit that human beings are actually a union of mind and body. Although there are differences, the combination is very close. The mind can affect the body, and the body can affect the mind because of the stimulation, as if there is a bridge connecting them. Descartes interprets the pineal gland in the middle of the brain as a bridge, and publishes the theory of mind and body. Descartes proposes that the pineal gland is the "place of the soul" for several reasons: first, the soul is single, different In many areas of the brain, the pineal gland appears to be single (although subsequent microscopy has shown it is formed by two hemispheres); secondly, Descartes observes that the pineal gland is located near the ventricle, and he believes that the cerebrospinal fluid in the ventricles passes. The nerves work to control the body, and the pineal gland affects the process. He believes that the feeling of nerve transmission to the pineal gland causes it to vibrate in a sympathetic way, which in turn causes emotions that cause the body to behave. But modern medicine has learned to negate his theory. The dilemma of dualism has also become an unsolvable flaw in Cartesian philosophy. Few philosophical discussions since then did not involve this.

Descartes's exploration of dualism has played a useful role in promoting the development of natural science. He stipulated the nature of mind and matter: the nature of the mind lies in thought, and the nature of matter lies in extensiveness. Extensive refers to the existence of objects with long, wide, and high vectors. Our intuitive perception of things such as hardness, weight, color, etc. is not the essence of objects. The reason for the diversity of the material world lies in its movement. Movement is the decomposition of matter or the combined positional movement, so it is a way of existence of things. The causes of exercise are divided into general causes and special causes. The common reason is that God, the first promoter of all movements in the world. The special reason is the force and reaction between objects, which is the reason we see in reality. It is worth mentioning that Descartes believes that because God is the first promoter, the material movement in the world is constant, and that there is always so much God's initial inclusion of matter, and movement only flows between matter. This is the earliest proposal for the conservation of motion. Descartes can be said to be the initiator of modern Western philosophy. He overthrew the scholastic philosophy with scientific methods and rational spirit, and established the foundation of modern philosophy in the ruins of scholastic philosophy, opening up a new path different from the past.

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