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by

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Descartes' Meditation

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Descartes' Meditation

The third mediation, on the existence of God as championed by Descartes is a good topic worth discussion. Descartes is aware that he is a thinker. One of these conceptions, he observes, is the concept of God, which is everlasting, omniscient, all-knowing, and the maker of everything. Only God could have given him his concept of God. Causation should be at least as genuine or flawless as its outcome, as per Descartes. God embodies far more actuality and magnificence than either himself or otherwise. So there is only one reasonable reason: God. As a result, God is real. This is Descartes' causative thesis for religious claims. Descartes recognized "absolutely and vividly" that someone must exist to think. He recognizes that an all-good entity could not possibly design it so that when he "clearly and plainly" believes something is true, it is not. An all-good entity would never mislead him or give such power to an evil monster. He is also confirming the existence of God. So he may now believe that whatever he "obviously and unmistakably" believes to be true is. He uses circular logic to argue his claim. Descartes assumes the existence of God and utilizes this to demonstrate the certainty of clear and distinct concepts. He then uses these separate and distinct notions to demonstrate God's existence.

Hume will argue that Descartes' logic for solid and clear thoughts is weak, and his requirements for understanding are easily questioned. As a result, we cannot use Descartes's argument for religious claims. Also, Hume would assert that his definition of understanding, the basis of making conclusions based on the seven philosophical relations, proves that we lack knowledge of God's presence (Hume, 2008). Hume will argue that we may grasp our thoughts through the seven philosophic connections but not understand the world. According to Hume (2008), we reinforce the existence of a creator, as he is portrayed to us when having a belief. We go to churches to gain from God; therefore, he is much more than a concept. We believe that

God exists beyond the Bible and in paradise. Hence he is a component of the outer realm. On the other hand, divinity cannot be deemed understanding since the seven philosophical connections only assure the relationships between thoughts.

These concepts do not apply to the understanding of the outer world. We have a concept of God but no evidence that it is based on what truly existed. Hume will argue that Descartes' logic is flawed because it is possible that what we feel is not generated by a real thing, in this case, God. We may be aware of our conception of God's existence, but we may not be aware of God's actuality. There is no way of knowing if what we are going through is caused by the physical realm. Hume will argue that understanding should be limited to the links between thoughts if this is the case. Even if there is an energetic force driving our experiences, as Descartes claims, he may be mistaken in his assertion that these thoughts cannot logically arise from within. Our thoughts arise automatically and do not rule out the possibility of being derived only from the intellect.

References

Hume, D. (2008). An Enquiry concerning Human Understanding.

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