

Why we do not obtain the impression of Necessary Connection from sensation of a single instance of causal interaction between external objects

1. The necessary connection between cause C and effect E is a quality of C (i.e., a power) that renders E an infallible consequence of C.
- So, 2. The impression of a necessary connection between C and E is the impression of a quality of C (i.e., a power) that renders E an infallible consequence of C. [1]
- So, 3. If we had an impression of such a power from sensation of a single instance of causal interaction between an external cause of type C1 and an external effect of type E1, then we would be able to infer without experience (i.e., by the mere operation of thought) that future external causes of type C1 will produce external effects of type E1. [2]
4. We cannot infer without experience (i.e., by the mere operation of thought) that future external causes of type C1 will produce external effects of type E1.
- So, 5. We do not obtain an impression of necessary connection from sensation of a single instance of causal interaction between external objects. [3, 4]

Why we do not obtain the impression of Necessary Connection from reflection on a single instance of causal interaction between mind and body (voluntary motion)

A1

1. If we obtain an impression of necessary connection from reflection on a single instance of causal interaction between mind and body, then we perceive the necessary connection in that instance by consciousness.
2. If we perceive the necessary connection between mind and body by consciousness, then we know it.
3. We do not know the necessary connection (i.e., the nature of the union) between mind and body.
- So, 4. We do not obtain an impression of necessary connection from reflection on a single instance of causal interaction between mind and body. [1, 2, 3]

## A2

1. If we obtain an impression of necessary connection from reflection on a single instance of causal interaction between mind and body, then we perceive the necessary connection in that instance by consciousness.
  2. If we are conscious of a necessary connection in some instances of mind-body interaction but not others, then we can know without experience why the mind is able to move certain parts of the body but not others.
  3. We do not know without experience why the mind is able to move certain parts of the body but not others.
- So,
4. We do not obtain an impression of necessary connection from reflection on a single instance of causal interaction between mind and body. [1, 2, 3]

## A3

1. If we obtain an impression of necessary connection from reflection on a single instance of causal interaction between mind and body, then we perceive the necessary connection in that instance by consciousness.
  2. Consciousness never deceives.
  3. A man who has been paralyzed and tries to move his paralyzed limbs is deceived.
- So,
4. We do not obtain an impression of necessary connection from reflection on a single instance of causal interaction between mind and body. [1, 2, 3]

## A4

1. If we obtain an impression of necessary connection from reflection on a single instance of causal interaction between mind and body, then we perceive the necessary connection in that instance by consciousness.
  2. In any single instance of causal interaction between mind and body (voluntary motion), the necessary connection relates the mind to minute body parts.
  3. If we perceive the necessary connection between mind and minute body parts by consciousness, then we know it.
  4. We do not know the necessary connection between mind and minute body parts.
- So,
5. We do not obtain an impression of necessary connection from reflection on a single instance of causal interaction between mind and body. [1, 2, 3, 4]