

Descartes Rene Mind Body Distinction Internet

The turn of the millennium has been marked by new developments in the study of early modern philosophy. In particular, the philosophy of René Descartes has been reinterpreted in a number of important and exciting ways, specifically concerning his work on the mind-body union, the connection between objective and formal reality, and his status as a moral philosopher. These fresh interpretations have coincided with a renewed interest in overlooked parts of the Cartesian corpus and a sustained focus on the similarities between Descartes' thought and the philosophy of Baruch Spinoza. *Mind, Body, and Morality* consists of fifteen chapters written by scholars who have contributed significantly to the new turn in Descartes and Spinoza scholarship. The volume is divided into three parts. The first group of chapters examines different metaphysical and epistemological problems raised by the Cartesian mind-body union. Part II investigates Descartes' and Spinoza's understanding of the relations between ideas, knowledge, and reality. Special emphasis is put on Spinoza's conception of the relation between activity and passivity. Finally, the last part explores different aspects of Descartes' moral philosophy, connecting his views to important predecessors, Augustine and Abelard, and comparing them to Spinoza.

Updated and revised, the highly-anticipated second edition of *The Blackwell Companion to Consciousness* offers a collection of readings that together represent the most thorough and comprehensive survey of the nature of consciousness available today. Features updates to scientific chapters reflecting the latest research in the field Includes 18 new theoretical, empirical, and methodological chapters covering integrated information theory, renewed interest in panpsychism, and more Covers a wide array of topics that include the origins and extent of consciousness, various consciousness experiences such as meditation and drug-induced states, and the neuroscience of consciousness Presents 54 peer-reviewed chapters written by leading experts in the study of consciousness, from across a variety of academic disciplines

Meditations on First Philosophy, in which the existence of God and the immortality of the soul are demonstrated is a philosophical treatise by René Descartes first published in Latin in 1641. The French translation was published in 1647 as *Méditations*

"Introduction to Philosophy: Philosophy of Mind surveys the central themes in philosophy of mind and places them in a historical and contemporary context intended to engage first-time readers in the field. It focuses on debates about the status and character of the mind and its seemingly subjective nature in an apparently more objective world."--Publisher's description.

Between the years 1643 and 1649, Princess Elisabeth of Bohemia (1618–80) and René Descartes (1596–1650) exchanged fifty-eight letters—thirty-two from Descartes and twenty-six from Elisabeth. Their correspondence contains the only known extant philosophical writings by Elisabeth, revealing her mastery of metaphysics, analytic geometry, and moral philosophy, as well as her keen interest in natural philosophy. The letters are essential reading for anyone interested in Descartes's philosophy, in particular his account of the human being as a union of mind and body, as well as his ethics. They also provide a unique insight into the character of their authors and the way ideas develop through intellectual collaboration. Philosophers have long been familiar with Descartes's side of the correspondence. Now Elisabeth's letters—never before available in translation in their entirety—emerge this volume, adding much-needed context and depth both to Descartes's ideas and the legacy of the princess. Lisa Shapiro's annotated edition—which also includes Elisabeth's correspondence with the Quakers William Penn and Robert Barclay—will be heralded by students of philosophy, feminist theorists, and historians of the early modern period.

"To all who love the God with a 1000 names and respect science" In the last quarter century, the academic field of Science and Theology (Religion) has attracted scholars from a wide variety of disciplines. The question is, which disciplines are attracted and what do these disciplines have to contribute to the debate? In order to answer this question, the encyclopedia maps the (self)-identified disciplines and religious traditions that participate or might come to participate in the Science and Religion debate. This is done by letting each representative of a discipline and tradition answer specific chosen questions. They also need to identify the discipline in relation to the Science and Religion debate. Understandably representatives of several disciplines and traditions answered in the negative to this question. Nevertheless, they can still be important for the debate; indeed, scholars and scientists who work in the field of Science and Theology (Religion) may need knowledge beyond their own specific discipline. Therefore the encyclopedia also includes what are called general entries. Such entries may explain specific theories, methods, and topics. The general aim is to provide a starting point for new lines of inquiry. It is an invitation for fresh perspectives on the possibilities for engagement between and across sciences (again which includes the social and human sciences) and religions and theology. This encyclopedia is a comprehensive reference work for scholars interested in the topic of 'Science and Religion.' It covers the widest spectrum possible of academic disciplines and religious traditions worldwide, with the intent of laying bare similarities and differences that naturally emerge within and across disciplines and religions today. The A–Z format throughout affords easy and user-friendly access to relevant information. Additionally, a systematic question-answer format across all Sciences and Religions entries affords efficient identification of specific points of agreement, conflict, and disinterest across and between sciences and religions. The extensive cross-referencing between key words, phrases, and technical language used in the entries facilitates easy searches. We trust that all of the entries have something of value for any interested reader. Anne L.C. Runehov and Lluís Oviedo

Was Descartes a Cartesian Dualist? In this controversial study, Gordon Baker and Katherine J. Morris argue that, despite the general consensus within philosophy, Descartes was neither a proponent of dualism nor guilty of the many crimes of which he has been accused by twentieth century philosophers. In lively and engaging prose, Baker and Morris present a radical revision of the ways in which Descartes' work has been interpreted. Descartes emerges with both his historical importance assured and his philosophical importance redeemed.

The Principles of Philosophy By Rene Descartes The only apprehension I entertain is lest the title should deter some who have not been brought up to letters, or with whom philosophy is in bad repute, because the kind they were taught has proved unsatisfactory; and this makes me think that it will be useful to add a preface to it for the purpose of showing what the MATTER of the work is, what END I had in view in writing it, and what UTILITY may be derived from it. But although it might be my part to write a preface of this nature, seeing I ought to know those particulars better than any other person, I cannot nevertheless prevail upon myself to do anything more than merely to give a summary of the chief points that fall, as I think, to be discussed in it: and I leave it to your discretion to present to the public such part of them as you shall judge proper.

These essays by leading Descartes scholars, previously unpublished in English, represent an overview of contemporary

research on Descartes' philosophy and science.

Descartes, an acknowledged founder of modern philosophy, is identified particularly with mind-body dualism--the view that the mind is an incorporeal entity. But this view was not entirely original with Descartes, and in fact to a significant extent it was widely accepted by the Aristotelian scholastics who preceded him, although they entertained a different conception of the nature of mind, body, and the relationship between them. In her first book, Marleen Rozemond explicates Descartes's aim to provide a metaphysics that would accommodate mechanistic science and supplant scholasticism. Her approach includes discussion of central differences from and similarities to the scholastics and how these discriminations affected Descartes's defense of the incorporeity of the mind and the mechanistic conception of body. Confronting the question of how, in his view, mind and body are united, she examines his defense of this union on the basis of sensation. In the course of her argument, she focuses on a few of the scholastics to whom Descartes referred in his own writings: Thomas Aquinas, Francisco Suarez, Eustachius of St. Paul, and the Jesuits of Coimbra. This new systematic account of Descartes's dualism amply demonstrates why he still deserves serious study and respect for his extraordinary philosophical achievements.

History and Philosophy of Sport and Physical Activity blends historical investigations and philosophical insights regarding sport and physical activity. This cross-disciplinary text shows how theory in the humanities can affect professional practice.

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Everybody knows Marjorie Grene. In part, this is because she is a presence: her vividness, her energy, her acute intelligence, her critical edge, her quick humor, her love of talking, her passion for philosophy - all combine to make her inevitable. Marjorie Grene cannot be missed or overlooked or undervalued. She is there - Dasein personified. It is an honor to present a Festschrift to her. It honors philosophy to honor her. Professor Grene has shaped American philosophy in her distinctive way (or, we should say, in distinctive ways). She was among the first to introduce Heidegger's thought ... critically ... to the American and English philosophical community, first in her early essay in the *Journal of Philosophy* (1938), and then in her book *Heidegger* (1957). She has written as well on Jaspers and Marcel, as in the *Kenyon Review* (1957). Grene's book *Dreadful Freedom* (1948) was one of the most important and influential introductions to Existentialism, and her works on Sartre have been among the most profound and insightful studies of his philosophy from the earliest to the later writings: her book *Sartre* (1973), and her papers 'L'Homme est une passion inutile: Sartre and Heidegger' in the *Kenyon Review* (1947), 'Sartre's Theory of the Emotions' in *Yale French Studies* (1948), 'Sartre: A Philosophical Study' in *Mind* (1969), 'The Aesthetic Dialogue of Sartre and Merleau-Ponty' in the initial volume of the *Journal of the British Society for Phenomenology* (1970), 'On First Reading L'Idiot de

A groundbreaking collection of contemporary essays from leading international scholars that provides a balanced and expert account of the resurgent debate about substance dualism and its physicalist alternatives. Substance dualism has for some time been dismissed as an archaic and defeated position in philosophy of mind, but in recent years, the topic has experienced a resurgence of scholarly interest and has been restored to contemporary prominence by a growing minority of philosophers prepared to interrogate the core principles upon which past objections and misunderstandings rest. As the first book of its kind to bring together a collection of contemporary writing from top proponents and critics in a pro-contra format, *The Blackwell Companion to Substance Dualism* captures this ongoing dialogue and sets the stage for rigorous and lively discourse around dualist and physicalist accounts of human persons in philosophy. Chapters explore emergent, Thomistic, Cartesian, and other forms of substance dualism—broadly conceived—in dialogue with leading varieties of physicalism, including animalism, non-reductive physicalism, and constitution theory. Loose, Menuge, and Moreland pair essays from dualist advocates with astute criticism from physicalist opponents and vice versa, highlighting points of contrast for readers in thematic sections while showcasing today's leading minds engaged in direct debate. Taken together, essays provide nuanced paths of introduction for students, and capture the imagination of professional philosophers looking to expand their understanding of the subject. Skillfully curated and in touch with contemporary science as well as analytic theology, *The Blackwell Companion to Substance Dualism* strikes a measured balanced between advocacy and criticism, and is a first-rate resource for researchers, scholars, and students of philosophy, theology, and neuroscience.

An introduction to the mind-body problem, covering all the proposed solutions and offering a powerful new one.

Philosophers from Descartes to Kripke have struggled with the glittering prize of modern and contemporary philosophy: the mind-body problem. The brain is physical. If the mind is physical, we cannot see how. If we cannot see how the mind is physical, we cannot see how it can interact with the body. And if the mind is not physical, it cannot interact with the body. Or so it seems. In this book the philosopher Jonathan Westphal examines the mind-body problem in detail, laying out the reasoning behind the solutions that have been offered in the past and presenting his own proposal. The sharp focus on the mind-body problem, a problem that is not about the self, or consciousness, or the soul, or anything other than the mind and the body, helps clarify both problem and solutions. Westphal outlines the history of the mind-body problem, beginning with Descartes. He describes mind-body dualism, which claims that the mind and the body are two

different and separate things, nonphysical and physical, and he also examines physicalist theories of mind; antimaterialism, which proposes limits to physicalism and introduces the idea of qualia; and scientific theories of consciousness. Finally, Westphal examines the largely forgotten neutral monist theories of mind and body, held by Ernst Mach, William James, and Bertrand Russell, which attempt neither to extract mind from matter nor to dissolve matter into mind. Westphal proposes his own version of neutral monism. This version is unique among neutral monist theories in offering an account of mind-body interaction.

Contains 207 of Descartes' letters, including many translated here for the first time.

In his *Meditations*, René Descartes asks, "what am I?" His initial answer is "a man." But he soon discards it: "But what is a man? Shall I say 'a rational animal'? No: for then I should inquire what an animal is, what rationality is, and in this way one question would lead down the slope to harder ones." Instead of understanding what a man is, Descartes shifts to two new questions: "What is Mind?" and "What is Body?" These questions develop into Descartes's main philosophical preoccupation: the Mind-Body distinction. How can Mind and Body be independent entities, yet joined--essentially so--within a single human being? If Mind and Body are really distinct, are human beings merely a "construction"? On the other hand, if we respect the integrity of humans, are Mind and Body merely aspects of a human being and not subjects in and of themselves? For centuries, philosophers have considered this classic philosophical puzzle. Now, in this compact, engaging, and long-awaited work, UCLA philosopher Joseph Almog closely decodes the French philosopher's argument for distinguishing between the human mind and body while maintaining simultaneously their essential integration in a human being. He argues that Descartes constructed a solution whereby the trio of Human Mind, Body, and Being are essentially interdependent yet remain each a genuine individual subject. Almog's reading not only steers away from the most popular interpretations of Descartes, but also represents a scholar coming to grips directly with Descartes himself. In doing so, Almog creates a work that Cartesian scholars will value, and that will also prove indispensable to philosophers of language, ontology, and the metaphysics of mind.

One of the world's leading Descartes scholars explores central areas of his philosophy, including his views on the nature of thought, the relationship between mind and body, his scientific worldview and its influence on modern thinking, the place of God in his philosophical system, and his account of the emotions and the good life.

The traditional account of mind/body union attributed to Descartes supposes that the immaterial, thinking mind and the material, non-thinking body interact by means of efficient causation - that the mind causes events in the body, e.g. the voluntary raising of an arm, and vice versa, e.g. the visual sensation of a tree. But this gives rise to a notorious philosophical problem: how can this causal interaction occur between the spiritual mind and the physical body since they have absolutely nothing in common and cannot come into contact with one another? Justin Skirry's book shows how Descartes in fact avoids this enormous problem. Skirry argues, through a critical re-examination of Cartesian metaphysics, that the union of mind and body is not, as most scholars have always maintained, constituted by efficient causal interaction for Descartes, because this would not result in one, complete human nature but in an aggregate of two numerically distinct natures. Descartes argues in the 6th Meditation and elsewhere that mind/body union is constituted by what the scholastics called a 'substantial union', i.e. the union that form (mind) has with matter (body). This substantial union produces a whole that is more than the sum of its parts; the capacity for modes of sensation and voluntary bodily movement are emergent properties of the whole, substantially united mind and body. Therefore, the 'Cartesian' problem of mind-body efficient causal interaction is avoided altogether, since efficient causal occurrences between mind and body play no role in explaining the existence of these modes.

Ontological materialism, in its various forms, has become the orthodox view in contemporary philosophy of mind. This book provides a variety of defenses of mind-body dualism, and shows (explicitly or implicitly) that a thoroughgoing ontological materialism cannot be sustained. The contributions are intended to show that, at the very least, ontological dualism (as contrasted with a dualism that is merely linguistic or epistemic) constitutes a philosophically respectable alternative to the monistic views that currently dominate thought about the mind-body (or, perhaps more appropriately, person-body) relation.

Linking the process of rational decision making to emotions, a scientist who has done extensive research with brain-damaged patients notes the dependence of thought processes on feelings and the body's survival-oriented regulators. Reprint.

Descartes's concept of the mind, as distinct from the body with which it forms a union, set the agenda for much of Western philosophy's subsequent reflection on human nature and thought. This is the first book to give an analysis of Descartes's pivotal concept that deals with all the functions of the mind, cognitive as well as volitional, theoretical as well as practical and moral. Focusing on Descartes's view of the mind as intimately united to and intermingled with the body, and exploring its implications for his philosophy of mind and moral psychology, Lilli Alanen argues that the epistemological and methodological consequences of this view have been largely misconstrued in the modern debate. Informed by both the French tradition of Descartes scholarship and recent Anglo-American research, Alanen's book combines historical-contextual analysis with a philosophical problem-oriented approach. It seeks to relate Descartes's views on mind and intentionality both to contemporary debates and to the problems Descartes confronted in their historical context. By drawing out the historical antecedents and the intellectual evolution of Descartes's thinking about the mind, the book shows how his emphasis on the embodiment of the mind has implications far more complex and interesting than the usual dualist account suggests.

Discusses the various theories of consciousness from different perspectives: psychological, neurophysiological and philosophical. Theories regarding the interaction of pain, schizophrenia, the brain and the nervous system with consciousness are included. Also includes a discussion of the relative merits of the different theories together with the latest data from the experimental disciplines.

Descartes is possibly the most famous of all writers on the mind, but his theory of mind has been almost universally misunderstood, because his philosophy has not been seen in the context of his scientific work. Desmond Clarke offers a radical and convincing rereading, undoing the received perception of Descartes as the chief defender of mind/body dualism. For Clarke, the key is to interpret his philosophical efforts as an attempt to reconcile his scientific pursuits with the theologically orthodox views of his time.

Presents the online exhibition, "Mind and Body: Rene Descartes to William James." Provides information on the rise of experimental psychology. Discusses Rene Descartes and mind/body dualism, experimental psychology, and psychology in America. Offers access to the catalogue of the exhibit and the references and titles consulted. Notes that the original exhibition was sponsored by the National Library of Medicine in Bethesda, Maryland, and the American Psychological Association in Washington D.C.

This is an updated edition of John Cottingham's acclaimed translation of Descartes's philosophical masterpiece, including an abridgement of Descartes's *Objections and Replies*.

On Descartes' *Passive Thought* is the culmination of a life-long reflection on the philosophy of Descartes by one of the most important living French philosophers. In it, Jean-Luc Marion examines anew some of the questions left unresolved in his previous books about Descartes, with a particular focus on Descartes's theory of morals and the passions. Descartes has long been associated with mind-body dualism, but Marion argues here that this is a historical misattribution, popularized by Malebranche and popular ever since both within the academy and with the general public. Actually, Marion shows, Descartes held a holistic

conception of body and mind. He called it the *meum corpus*, a passive mode of thinking, which implies far more than just pure mind—rather, it signifies a mind directly connected to the body: the human being that I am. Understood in this new light, the Descartes Marion uncovers through close readings of works such as *Passions of the Soul* resists prominent criticisms leveled at him by twentieth-century figures like Husserl and Heidegger, and even anticipates the non-dualistic, phenomenological concepts of human being discussed today. This is a momentous book that no serious historian of philosophy will be able to ignore.

This ebook is a selective guide designed to help scholars and students of social work find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated. This ebook is a static version of an article from Oxford Bibliographies Online: Philosophy, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study Philosophy. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.oxfordbibliographies.com.

The Cambridge Descartes Lexicon is the definitive reference source on René Descartes, 'the father of modern philosophy' and arguably among the most important philosophers of all time. Examining the full range of Descartes' achievements and legacy, it includes 256 in-depth entries that explain key concepts relating to his thought. Cumulatively they uncover interpretative disputes, trace his influences, and explain how his work was received by critics and developed by followers. There are entries on topics such as certainty, *cogito ergo sum*, doubt, dualism, free will, God, geometry, happiness, human being, knowledge, *Meditations on First Philosophy*, mind, passion, physics, and virtue, which are written by the largest and most distinguished team of Cartesian scholars ever assembled for a collaborative research project - 92 contributors from ten countries.

Features information about French mathematician and philosopher Rene Descartes (1596-1650) and his ideas regarding the mind and body relationship. Notes that the information is part of the Serendip forum.

Oxford Studies in Early Modern Philosophy is an annual series, presenting a selection of the best current work in the history of early modern philosophy. It focuses on the seventeenth and eighteenth centuries—the extraordinary period of intellectual flourishing that begins, very roughly, with Descartes and his contemporaries and ends with Kant. It also publishes papers on thinkers or movements outside of that framework, provided they are important in illuminating early modern thought. The articles in OSEMP will be of importance to specialists within the discipline, but the editors also intend that they should appeal to a larger audience of philosophers, intellectual historians, and others who are interested in the development of modern thought.

The Mind-Body Problem MIT Press

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Descartes has often been called the 'father of modern philosophy'. His attempts to find foundations for knowledge, and to reconcile the existence of the soul with the emerging science of his time, are among the most influential and widely studied in the history of philosophy. This is a classic and challenging introduction to Descartes by one of the most distinguished modern philosophers. Bernard Williams not only analyzes Descartes' project of founding knowledge on certainty, but uncovers the philosophical motives for his search. With acute insight, he demonstrates how Descartes' *Meditations* are not merely a description but the very enactment of philosophical thought and discovery. Williams covers all of the key areas of Descartes' thought, including God, the will, the possibility of knowledge, and the mind and its place in nature. He also makes profound contributions to the theory of knowledge, metaphysics and philosophy generally. With a new foreword by John Cottingham.

This text cuts through confused thinking and forces us to re-examine many cherished ideas about knowledge, imagination, consciousness and the intellect. The result is a classic example of philosophy.

Leibniz was first published in 1982. Minnesota Archive Editions uses digital technology to make long-unavailable books once again accessible, and are published unaltered from the original University of Minnesota Press editions. The past fifteen years have witnessed a renaissance in the study of the history of philosophy, with special attention devoted to the seventeenth century and the work of Descartes and Leibniz. The essays in this collection open new pathways to the study of Leibniz, and will be welcomed not only by historians of philosophy but also by those contemporary philosophers who use logic and the philosophy of language to address metaphysical questions — since Leibniz was the first philosopher to do just that.

The last twenty years have seen remarkable developments in our understanding of how the ancient Greek thinkers handled the general concept of being and its several varieties. The most general examination of the meaning of the Greek verb 'esti'/'einai'/'on' both in common usage and in the philosophical literature has been presented by Charles H. Kahn, most extensively in his 1973 book *The Verb 'Be' in Ancient Greek*. These discussions are summarized in Kahn's contribution to this volume. By and large, they show that conceptual schemes by means of which philosophers have recently approached Greek thought have not been very well suited to the way the concept of being was actually used by the ancients. For one thing, being in the sense of existence played a very small role in Greek thinking according to Kahn. Even more importantly, Kahn has argued that Frege and Russell's thesis that verbs for being, such as 'esti', are multiply ambiguous is ill suited for the purpose of appreciating the actual conceptual assumptions of the Greek thinkers. Frege and Russell claimed that a verb like 'is' or 'esti' is ambiguous between the 'is' of identity, the 'is' of existence, the copulative 'is', and the generic 'is' (the 'is' of class-inclusion). At least a couple of generations of scholars have relied on this thesis and frequently criticized sundry ancients for confusing these different senses of 'esti' with each other.

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