

DANIEL GARBER
**DESCARTES
EMBODIED**



READING CARTESIAN PHILOSOPHY
THROUGH CARTESIAN SCIENCE

Descartes Embodied Reading Cartesian Philosophy Through Cartesian Science

Daniel Garber



Descartes Embodied Reading Cartesian Philosophy Through Cartesian Science:

Descartes Embodied Daniel Garber, 2001 A central theme unifying the essays in this volume on the work of Descartes is the interconnection between Descartes philosophical and scientific interests and the extent to which these two sides of the Cartesian programme illuminate each other

Science and the Shaping of Modernity Charles Wolfe, Anik Waldow, 2024-12-23 This book collects a variety of short essays on Stephen Gaukroger's thought by leading scholars both senior and junior Stephen Gaukroger 1950-2023 was one of the preeminent specialists of early modern science and philosophy particularly their interrelations including under the heading natural philosophy on the international scene since the 1980s starting with his prominent Cartesian scholarship and biography and moving towards the formidable 4 volume series on science and the shaping of modernity from *Emergence of a Scientific Culture* to *Civilization and the Culture of Science* dealing not just with early modernity but with the Enlightenment German Romanticism and 20th century society This volume covers the thought of this highly recognized scholar and engages with his works covering early modern philosophy enlightenment and contemporary periods making it a must read for any philosopher and historian of science

Journal of Early Modern Studies, Volume 10, issue 1 (Spring 2021) Vlad ALEXANDRESCU, Sorana CORNEANU, ARTICLES Patrick BRISSEY Reasons for the Method in Descartes Discours Abstract In the practical philosophy of the Discours de la Methode before the theoretical metaphysics of Part Four and the Meditations Descartes gives us an inductive argument that his method the procedure and cognitive psychology is veracious at its inception His evidence akin to his Scholastic predecessors is God a maximally perfect being established an ontological foundation for knowledge such that reason and nature are isomorphic Further the method he tells us is a functional definition of human reason that is like other rationalists during this period he holds the structure of reason maps onto the world The evidence for this thesis is given in what I call the groundwork to Descartes philosophical system essentially the first half of the Discours where through a series of examples in the preamble of Part Two he step by step ascends from the perfection of artifacts through the imposition of reason the Architect Example to the perfection of a constituent's use of her cognitive faculties the Wise Lawgiver Example to God perfecting and ordering reality the Divine Artificer Example Finally he descends establishing the structure of human reason which undergirds and entails the procedure of the method the Laws of Sparta Example Hanoch BEN YAMI Word Sign and Representation in Descartes Abstract In the first chapter of his *The World* Descartes compares light to words and discusses signs and ideas This made scholars read into that passage our views of language as a representational medium and consider it Descartes model for representation in perception I show by contrast that Descartes does not ascribe there any representational role to language that to be a sign is for him to have a kind of causal role and that he is concerned there only with the cause's lack of resemblance to its effect not with the representation's lack of resemblance to what it represents I support this interpretation by comparisons with other places in Descartes corpus and with earlier authors Descartes likely

sources This interpretation may shed light both on Descartes understanding of the functioning of language and on the development of his theory of representation in perception

Osvaldo OTTAVIANI *The Young Leibniz and the Ontological Argument from Rejection to Reconsideration* Abstract Leibniz considered the Cartesian version of the ontological argument not as an inconsistent proof but only as an incomplete one it requires a preliminary proof of possibility to show that the concept of the most perfect being involves no contradiction Leibniz raised this objection to Descartes s proof already in 1676 then repeated it throughout his entire life Before 1676 however he suggested a more substantial objection to the Cartesian argument I take into account a text written around 1671 72 in which Leibniz considers the Cartesian proof as a paralogism and a petition of principle I argue that this criticism is modelled on Gassendi s objections to the Cartesian proof and that Leibniz s early rejection of the ontological argument has to be understood in the general context of his early philosophy which was inspired by nominalist authors such as Hobbes and Gassendi Then I take into account the reconsideration of the ontological argument in a series of texts of 1678 showing how Leibniz implicitly replies to the kind of criticism to the argument he himself shared in his earlier works

Joseph ANDERSON *The Necessity of Leibniz Rejection of Necessitarianism* Abstract In the Theodicy Leibniz defends the justice of God from two impious conceptions of God a God who makes arbitrary choices and a God who doesn t make choices at all Many interpret Leibniz as navigating these dangers by positing a kind of non Spinozistic necessitarianism I examine passages from the Theodicy which reject not only blind Spinozistic necessitarianism but necessitarianism altogether Leibniz thinks blind necessitarianism is dangerous due to the conception of God it entails and the implications for morality Non Spinozistic necessitarianism avoids many of these criticisms Leibniz finds that even necessary actions should receive certain rewards and punishments as long as they necessarily lead to a change in future behavior But Leibniz rejects even non Spinozistic necessitarianism on the grounds that it is inconsistent with punitive justice Whether Leibniz successfully avoids necessitarianism it ought to be clear that he sees his own position as significantly distinct from necessitarianism and not just Spinozism

REVIEW ARTICLE Dana JALOBANU *Big Books Small Books Readers Riddles and Contexts The Story of English Mythography* Anna Maria Hartmann *English Mythography and its European Context 1500 1650* Oxford Oxford University Press 2018 x 283 pp

CORPUS REVIEW Andrea SANGIACOMO *Raluca TANASESCU* Silvia DONKER Hugo HOGENBIRK *Expanding the Corpus of Early Modern Natural Philosophy Initial results and a review of available sources* BOOK REVIEWS Diego LUCCI Ruth Boeker *Locke on Persons and Personal Identity* Oxford Oxford University Press 2021 Michael DECKARD Stefano Marino and Pietro Terzi eds *Kant s Critique of Aesthetic Judgment in the 20th Century A Companion to its Main Interpretations* Berlin De Gruyter 2021 Doina RUSU Jennifer M Rampling *The Experimental Fire Inventing English Alchemy 1300 1700* Chicago and London University of Chicago Press 2020

Rethinking Descartes's Substance Dualism Lynda Gaudemard, 2021-09-01 This monograph presents an interpretation of Descartes s dualism which differs from the standard reading called classical separatist dualism claiming that the mind can

exist without the body It argues that contrary to what it is commonly claimed Descartes's texts suggest an emergent creationist substance dualism according to which the mind is a nonphysical substance created and maintained by God which cannot begin to think without a well disposed body According to this interpretation God's laws of nature endow each human body with the power to be united to an immaterial soul While the soul does not directly come from the body the mind can be said to emerge from the body in the sense that it cannot be created by God independently from the body The divine creation of a human mind requires a well disposed body a physical categorical basis This kind of emergentism is consistent with creationism and does not necessarily entail that the mind cannot survive the body This early modern view has some connections with Hasker's substance emergent dualism 1999 Indeed Hasker states that the mind is a substance emerging at one time from neurons and that consciousness has causal powers which effects cannot be explained by physical neurons An emergent unified self existing entity emerges from the brain on which it acts upon For its proponents Hasker's view explains what Descartes's dualism fails to explain especially why the mind regularly interacts with one and only one body After questioning the notion of emergence the author argues that the theory of emergent creationist substance dualism that she attributes to Descartes is a more appropriate alternative because it faces fewer problems than its rivals This monograph is valuable for anyone interested in the history of early modern philosophy and contemporary philosophy of mind

Descartes's Changing Mind Peter Machamer, J. E. McGuire, 2009-07-06 Descartes's works are often treated as a unified unchanging whole But in Descartes's Changing Mind Peter Machamer and J E McGuire argue that the philosopher's views particularly in natural philosophy actually change radically between his early and later works and that any interpretation of Descartes must take account of these changes The first comprehensive study of the most significant of these shifts this book also provides a new picture of the development of Cartesian science epistemology and metaphysics No changes in Descartes's thought are more significant than those that occur between the major works *The World* 1633 and *Principles of Philosophy* 1644 Often seen as two versions of the same natural philosophy these works are in fact profoundly different containing distinct conceptions of causality and epistemology Machamer and McGuire trace the implications of these changes and others that follow from them including Descartes's rejection of the method of abstraction as a means of acquiring knowledge his insistence on the infinitude of God's power and his claim that human knowledge is limited to that which enables us to grasp the workings of the world and develop scientific theories *Leibniz: Body, Substance, Monad* Daniel Garber, 2009-07-09 Daniel Garber presents a study of Leibniz's conception of the physical world elucidating his puzzling metaphysics of monads mind like simple substances Tracing the development of Leibniz's thought Garber shows how dealing with problems about the physical world led him to a world of animate creatures and finally to a world of monads **Newton and Empiricism** Zvi Biener, 2014 This is the first volume of original commissioned papers on the subject of Newton and empiricism The chapters contributed by a leading team of both established and younger international scholars explore the

nature and extent of Newton's relationship to a variety of empiricisms and empiricists Among the many significant contributions of the volume are a detailed engagement with Newton's optical writings a careful contextualization of Newton's methods in seventeenth century context a critical analysis of the ways in which Locke and Hume responded to Newton and a history of the reception of Newton's methods in astronomy

Baroque Science Ofer Gal, Raz Chen-Morris, 2013-03-21 In Baroque Science Ofer Gal and Raz Chen Morris present a radically new perspective on the scientific revolution of the seventeenth century Instead of celebrating the triumph of reason and rationality they study the paradoxes and anxieties that stemmed from the New Science and the intellectual compromises that shaped it and enabled its spectacular success Gal and Chen Morris show how the protagonists of the new mathematical natural philosophy grasped at the very far and very small by entrusting observation to the mediation of artificial instruments and how they justified this mediation by naturalizing and denigrating the human senses They show how the physical mathematical ordering of heavens and earth demanded obscure and spurious mathematical procedures replacing the divine harmonies of the late Renaissance with an assemblage of isolated contingent laws and approximated constants Finally they show how the new savants forced to contend that reason is hopelessly estranged from its surrounding world and that nature is irreducibly complex turned to the passions to provide an alternative naturalized foundation for their epistemology and ethics Enforcing order in the face of threatening chaos blurring the boundaries of the natural and the artificial and mobilizing the passions in the service of objective knowledge the New Science Gal and Chen Morris reveal is a Baroque phenomenon deeply entrenched in and crucially formative of the culture of its time

Boston Studies in the Philosophy of Science Chikara Sasaki, 2003

Descartes and the Modern Neil G. Robertson, Gordon McOuat, Thomas C. Vinci, 2007 Descartes is not simply our iconic modern philosopher mathematician or scientist He stands as the cultural symbol for modernity itself This title offers insights into the relationship between Descartes and the Modern and the very meaning and status of Modernity itself

Descartes' Secret Notebook Amir D. Aczel, 2005 Ren Descartes 1596-1650 is one of the towering and central figures in Western philosophy and mathematics His apothegm Cogito ergo sum marked the birth of the mind-body problem while his creation of so-called Cartesian coordinates has made our intellectual conquest of physical space possible But Descartes had a mysterious and mystical side as well Almost certainly a member of the occult brotherhood of the Rosicrucians he kept a secret notebook now lost most of which was written in code After Descartes's death Gottfried Leibniz inventor of calculus and one of the greatest mathematicians of all time moved to Paris in search of this notebook and eventually found it in the possession of Claude Clerselier a friend of Descartes's Leibniz called on Clerselier and was allowed to copy only a couple of pages which though written in code he amazingly deciphered there on the spot Leibniz's hastily scribbled notes are all we have today of Descartes's notebook Why did Descartes keep a secret notebook and what were its contents The answers to these questions will lead the reader on an exciting swashbuckling journey and offer a fascinating look at one of the great figures of Western culture

The Review of

Metaphysics ,2002 *Proceedings and Addresses of the American Philosophical Association* American Philosophical Association,2017-11 List of members in v 1 American Philosophical Quarterly Nicholas Rescher,2001 **Encyclopedia of Philosophy** Donald M. Borchert,2006 Presents a collection of alphabetically arranged entries that provide information on a wide range of topics related to philosophy including ethics religion history aesthetics logic metaphysics from Aristotle and the Greek Academy to modern concepts of feminist theory and philosophy of the mind **International Philosophical Quarterly** ,2002 *The Architecture of the Visible* Graham MacPhee,2002 The Architecture of the Visible examines the visual experience of the city through photography film and through literary responses to urban space *The Philosophical Review* Jacob Gould Schurman,James Edwin Creighton, Frank Thilly,Gustavus Watts Cunningham,2004 *Origins of Scientific Learning* Sara Lillian French,Kay Etheridge,2007 Contains papers which contribute to the interdisciplinary study dramatic transformations in an array of human endeavors in Early Modern Europe **Religious Studies** ,2003

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