

THE LOST CAUSE

An analysis of causation

**Celia
Green**

Lost Cause Causation The Mind Body Pro

Surendranath Dasgupta



Lost Cause Causation The Mind Body Pro:

The Lost Cause Celia Elizabeth Green, 2003 The concept of causation enters into many fields of philosophy This analysis has been written with special reference to philosophy of mind but is of general relevance *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 [Enzyklopädie Philosophie und Wissenschaftstheorie](#) Jürgen Mittelstraß, 2024-03-15 Die Enzyklopädie Philosophie und Wissenschaftstheorie das größte allgemeine Nachschlagewerk zur Philosophie im deutschsprachigen Raum wurde 1980 begonnen und 1996 mit dem vierten Band abgeschlossen Sie erschien 2005 bis 2018 in einer komplett aktualisierten und erweiterten 8. Bandigen Neuauflage die hiermit nun in einer kartonierten Sonderausgabe vorliegt Die Enzyklopädie umfasst in Sach- und Personenartikeln nicht nur den klassischen Bestand des philosophischen Wissens sondern auch die neuere Entwicklung der Philosophie insbesondere in den Bereichen Logik Erkenntnis und Wissenschaftstheorie sowie Sprachphilosophie Zugleich finden Grundlagenreflexionen in den Wissenschaften und deren Geschichte ausführliche Berücksichtigung Die umfassenden Bibliographien und Werkverzeichnisse wurden für die 2. Auflage in allen Artikeln auf den neuesten Stand gebracht **Descartes on Causation** Tad M. Schmaltz, 2013-01-31 This book is a systematic study of Descartes theory of causation and its relation to the medieval and early modern scholastic philosophy that provides its proper historical context The argument presented here is that even though Descartes offered a dualistic ontology that differs radically from what we find in scholasticism his views on causation

were profoundly influenced by scholastic thought on this issue This influence is evident not only in his affirmation in the Meditations of the abstract scholastic axioms that a cause must contain the reality of its effects and that conservation does not differ in reality from creation but also in the details of the accounts of body body interaction in his physics of mind body interaction in his psychology and of the causation that he took to be involved in free human action In contrast to those who have read Descartes as endorsing the occasionalist conclusion that God is the only real cause a central thesis of this study is that he accepted what in the context of scholastic debates regarding causation is the antipode of occasionalism namely the view that creatures rather than God are the causal source of natural change What emerges from the defense of this interpretation of Descartes is a new understanding of his contribution to modern thought on causation

A History of Indian Philosophy Surendranath Dasgupta,1991 The work appears in five volumes Vol I comprises Buddhist and Jaina Philosophy and the six systems of Hindu thought viz Samkhya Yoga Nyaya Vaisesika Mimamsa and Vedanta It also contains the philosophy of the Yogavasistha the Bhagavadgita and speculations in the medical schools Vol III contains an elaborate account of the Principal Dualistic and Pluralistic Systems such as the philosophy of the Pancaratra Bhaskara Yamuna Ramanuja Nimbarka Vijnanabhiksu and philosophical speculations of some of the selected Puranas Vol IV deals with the Bhagavata Purana Madhva and his School Vallabha Caitanya Jiva Gosvami and Baladeva Vidyabhusana Vol V treats the Southern Schools of Saivism viz Saiva Siddhanta Vira Saivism philosophy of Srikantha Saiva Philosophy in the Puranas and in some important texts In the words of the Oxford Journal the collection of data editing and the interpretation of every school of thought is a feat unparalleled in the field of history of philosophy

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