



REFLECTIONS

Consciousness, Ego, & Perception

Reflections Of Consciousness

Annabelle Dufourcq



Reflections Of Consciousness:

Logic and Existence Jean Hyppolite, 1997-01-01 This first English translation illuminates Hegelianism's most obscure dialectical synthesis the relation between the phenomenology and the logic This book is essential for understanding the development of French thought in this century *Mirror to the Light* Lewis Thompson, 1984 Reflections of Consciousness Jessie Gresham Zapffe, 1990 **Windows on the Mind** Erich Harth, 1985-02 **Perception, Consciousness, Memory** G. Adam, 2012-12-06 The interdisciplinary approach so popular today is more than a matter of fashion It is in fact a reflection of the recognition that a good many areas once considered adequately treated by one or the other of the traditional disciplines straddle the boundaries of several Interdisciplinary research then is by definition a cooperative venture by several autonomous branches of science into areas incompletely accessible to anyone of them By stimulating cooperation among several related disciplines such research may serve to enrich each of them but on the other hand the existence of these border areas occasionally serves as a pretext for postponing the solution of seemingly insurmountable problems Brain research seems to have become such a border area of science The fortress of classical psychology is being assaulted before our very eyes its peripheral and even its more integral areas being invaded by physiology morphology physics and chemistry Neurophysiology too has ceased to be an autonomous and self governing field and has come increasingly to rely on the help proffered by general psychology epistemology and logic as well as exact sciences such as mathematics and physics These border assaults have undoubtedly been beneficial for all involved 9 Within the traditional boundaries of their stuffy principles most classical disciplines are today facing a methodological and epistemological crisis The breaching of their walls may at least hold out some hope of a renaissance *Reflections on the Problem of Consciousness* Errol E. Harris, 2006-05-07 The relation between body and mind has presented philosophy with its perennial problem It exercised the minds of Plato and Aristotle and it was implicit in the thought if not always present to the minds of the Presocratics In modern philosophy it became explicit in Descartes's Meditations and remained central to the deliberations of every subsequent philosopher of any significance from Hobbes to Hume from Spinoza to Hegel and from Husserl and Heidegger to Russell and Whitehead From whatever angle one approaches philosophy one cannot avoid this problem Moral philosophy both ethical and political compels one to adopt some conception of human nature its origins and status within the world for one cannot decide on the best way to live without considering the impact of natural influences on the human condition and of human behaviour on nature including other humans and these considerations at once raise the question of the relation of the human mind to Nature and the natural body it enlightens A philosophy of Nature must include the place of humanity in the natural scheme not only the human body but also the knowing mind Metaphysics cannot be divorced from Epistemology nor can that neglect the part played in the acquisition of knowledge by the bodily senses And clearly a philosophy of mind must include some vision of the relation of the mind to the body it inhabits Indian

Epistemology and Metaphysics Joerg Tuske, 2017-07-27 Indian Epistemology and Metaphysics introduces the reader to new perspectives on Indian philosophy based on philological research within the last twenty years Concentrating on topics such as perception inference skepticism consciousness self mind and universals some of the most notable scholars working in classical Indian philosophy today examine core epistemological and metaphysical issues Philosophical theories and arguments from a comprehensive range of Indian philosophical traditions including the Nyaya Mimamsa Saiva Vedanta Samkhya Jain Buddhist materialist and skeptical traditions as well as some 20th century thought are covered The contributors to this volume approach the topics from both a philosophical and a philological perspective They demonstrate the importance of the subject matter for an understanding of Indian thought in general and they highlight its wider philosophical significance By developing an appreciation of classical Indian philosophy in its own terms set against the background of its unique assumptions and historical and cultural development Indian Epistemology and Metaphysics is an invaluable guide to the current state of scholarship on Indian philosophy It is a timely and much needed reference resource the first of its kind

Merleau-Ponty: An Ontology of the Imaginary Annabelle Dufourcq, 2024-11-19 This study brings to light the original concept of the imaginary that emerges from Merleau Ponty's thought It elucidates the main influences that contributed to shaping Merleau Ponty's theory of the imaginary and aims to show that this novel concept constitutes one of the most crucial yet challenging keys to his philosophy and ultimately his ontology This book develops the ontology of the imagery sketched by Merleau Ponty and examines its practical implications As its originally ambiguous and inseparable underside the imaginary is just as central to Merleau Ponty's philosophy as perception The author argues to enlarge the notion of reality by recognizing the imaginary dimension and texture of the real and that Merleau Ponty's ontology of the flesh cannot be separated from an ontology of the imaginary This monograph examines Merleau Ponty's conception of the imaginary against both his aesthetics and his political philosophy and appeals to students and researchers working in phenomenology and continental philosophy

Psychology in the Indian Tradition Ramakrishna K. Rao, Anand C Paranjpe, 2023-03-06 Professors Ramakrishna Rao and Anand Paranjpe are two distinguished psychologist philosophers who pioneered what has come to be known as Indian psychology In this authoritative volume they draw the contours of Indian psychology describe the methods of study define the critical concepts explain the central ideas and discuss their implications to psychological study and application to life The main theme is organized around the theme that psychology is the study of the person They go on to present a model of the person as a unique composite of body mind and consciousness Consciousness is conceived to be qualitatively and ontologically different from all material forms The goal of the person is self realization which consists in the realization of the true self as distinct and separate from the manifest ego It is facilitated by cultivating consciousness which leads to some kind of psycho spiritual symbiosis personal transformation and flowering of one's hidden human potentials

The Unconscious as Infinite Sets Ignacio Matte Blanco, 2018-03-29 A systematic effort to

rethink Freud's theory of the unconscious aiming to separate out the different forms of unconsciousness. The logico-mathematical treatment of the subject is made easy because every concept used is simple and simply explained from first principles. Each renewed explanation of the facts brings the emergence of new knowledge from old material of truly great importance to the clinician and the theorist alike. A highly original book that ought to be read by everyone interested in psychiatry or in Freudian psychology. *Reflections of Consciousness* Don C. Aldrich, 2002-10-01 **The Smuggler's Dog and Other Essays in Literature and Science** Sir Walter William Strickland, 1910 *Reflections from Chapel Hill*, 1961

The Historical Magazine John Ward Dean, George Folsom, John Gilmary Shea, Henry Reed Stiles, Henry Barton Dawson, 1872 *Advaita Vedanta and Vaisnavism* Sanjukta Gupta, 2013-02-01 In Indian philosophy and theology the ideology of Vedanta occupies an important position. Hindu religious sects accept the Vedantic soteriology which believes that there is only one conscious reality, Brahman, from which the entire creation, both conscious and non-conscious, emanated. Madhusudana Sarasvati, who lived in sixteenth-century Bengal and wrote in Sanskrit, was the last great thinker among the Indian philosophers of Vedanta. During his time, Hindu sectarians rejected monistic Vedanta. Although a strict monist, Madhusudana tried to make a synthesis between his monistic philosophy and his theology of emotional love for God. Sanjukta Gupta provides the only comprehensive study of Madhusudana Sarasvati's thought. She explores the religious context of his extensive and difficult works, offering invaluable insights into Indian philosophy and theology. **Reflections on Probation** Jennifer Grant, Laura Haggart, Michelle McDermott, 2025-10-14 Reflective practice is at the heart of probation training and the continuing professional development of practitioners. This edited collection provides practitioners with an opportunity to explore and develop their own reflective practice, considering diversity and organisational challenges with real-world examples of reflection in the probation context. In addition to probation specialists, its contributors include those from prison, third-sector organisations and mental health perspectives to consider probation practice in different settings. Each chapter provides prompts for reflective development so its ideas can be immediately applied in practice. It will equip the reader to develop their reflective practice skills regardless of their level of experience. *The Early Modern Subject* Udo Thiel, 2011-09-29 Udo Thiel presents a critical evaluation of the understanding of self-consciousness and personal identity in early modern philosophy. He explores over a century of European philosophical debate from Descartes to Hume and argues that our interest in human subjectivity remains strongly influenced by the conceptual framework of early modern thought.

How Religion Evolved Brian J. McVeigh, 2016-06-30 Why did many religious leaders, Moses, Old Testament prophets, Zoroaster, claim they heard divine voices? Why do ancient civilizations exhibit key similarities, e.g. the living dead, treating the dead as if they were still alive, speaking idols, care and feeding of effigies, monumental mortuary architecture and houses of gods, pyramids, ziggurats, temples? How do we explain strange behavior such as spirit possession, speaking in tongues, channeling, hypnosis and schizophrenic hallucinations? Are these lingering vestiges of an older mentality? Brian J. McVeigh

answers these riddles by updating bicameralism First proposed by the psychologist Julian Jaynes this theory postulates that an earlier mentality existed a human the brain s left hemisphere heard voices of gods or ancestors the brain s right hemisphere Therefore ancient religious texts reporting divine voices were recountings of audiovisual hallucinations a method of social control when early populations expanded As growing political economic complexity destabilized god governed states in the late second millennium BCE divine voices became inadequate Eventually humans had to culturally acquire new cognitive skills modern religions to accommodate increasing social pressures selves replaced the gods and history witnessed an inward turn This psychological interiorization of spiritual experience laid the foundations for the world s great religions and philosophies that arose in India China Greece and the Middle East in the middle of the first millennium BCE

Avenarius and the Standpoint of Pure Experience Wendell T. Bush,1905 **Mediation and Immediacy** Jenny Ponzio,Robert A. Yelle,Massimo Leone,2020-12-07 Religion like any other domain of culture is mediated through symbolic forms and communicative behaviors which allow the coordination of group conduct in ritual and the representation of the divine or of tradition as an intersubjective reality While many traditions hold out the promise of immediate access to the divine or to some transcendent dimension of experience such promises depend for their realization as well on the possibility of mediation which is necessarily conducted through channels of communication and exchange such as prayers or sacrifices An understanding of such modes of semiosis is therefore necessary even and especially when mediation is denied by a tradition in the name of the ineffability of the deity or of mystical experience This volume models and promotes an interdisciplinary dialogue and cross cultural perspective on these issues by asking prominent semioticians historians of religion and of art linguists sociologists of religion and philosophers of law to reflect from a semiotic perspective on the topic of mediation and immediacy in religious traditions

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