

P. Let us become thoroughly aware of the weakness, blindness, and narrowness of human reason, paying proper attention to its uncertainty and its endless contradictions, even in ordinary everyday subjects: let the errors and deceits of our senses be kept in mind; the insuperable difficulties surrounding the basic principles of every intellectual system; the contradictions involved in the very ideas of matter, cause and effect, extension, space, time, motion—in short, all kinds of ideas of quantity of all kinds, though quantity is the topic of -mathematics-, the only science that has any claim to certainty or self-evidence. When these topics are displayed in their full light, as they are by some philosophers and almost all religious writers, who can remain confident enough of his frail reason to give heed to anything it tells him on topics that are so sublime, so abstruse, and so remote from common life and experience -as the existence and nature of God-? When -we realize that- really familiar things—like the holding-together of the parts of a stone, or even the structure of it that makes it an extended thing—are so inexplicable and involve such contradictions, how confidently can we reach conclusions about the origin of worlds, or trace their history from eternity to eternity?

C. In reality, Philo, he went on, it seems certain that even if a man entirely renounces all beliefs and opinions, doing this in a rush of blood to the head after intense thought about the contradictions and imperfections of human reason, he can't persevere in this total scepticism, or make it show in his conduct for more than a short time. External objects will press in on him: his passions will call to him: his philosophical gloom will dissipate; and he won't be able to preserve his poor appearance of scepticism—however hard he works on himself to do so. And what reason has he to work on himself in that way? He'll never be able to answer that question satisfactorily, consistently with his sceptical principles. So that on the whole nothing could be more ridiculous than the principles of the ancient Pyrrhonians [= extreme sceptics], if they really did try—as it has been claimed that they did—to apply to the whole of life the same scepticism that they learned from class-room lectures, which is where they ought to have confined it.

P. We don't know how far we ought to trust our ordinary vulgar methods of reasoning in such a -theological- subject, because even in everyday life—in the area that is specially suited to them—we can't explain or justify them, and are entirely guided by a kind of instinct or necessity in employing them.

All sceptics claim that if reason is considered abstractly, it provides invincible arguments against itself, and that we could never retain any opinion or confidence on any subject if it were not that the sceptical reasonings -in which reason discredits itself- are so refined and subtle that they

# Reason And Experience Dialogues In Modern Philosophy

**Jin-Ying Zhang**



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## **Table of Contents Reason And Experience Dialogues In Modern Philosophy**

1. Understanding the eBook Reason And Experience Dialogues In Modern Philosophy
  - The Rise of Digital Reading Reason And Experience Dialogues In Modern Philosophy
  - Advantages of eBooks Over Traditional Books
2. Identifying Reason And Experience Dialogues In Modern Philosophy
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Reason And Experience Dialogues In Modern Philosophy
  - User-Friendly Interface
4. Exploring eBook Recommendations from Reason And Experience Dialogues In Modern Philosophy
  - Personalized Recommendations
  - Reason And Experience Dialogues In Modern Philosophy User Reviews and Ratings
  - Reason And Experience Dialogues In Modern Philosophy and Bestseller Lists
5. Accessing Reason And Experience Dialogues In Modern Philosophy Free and Paid eBooks
  - Reason And Experience Dialogues In Modern Philosophy Public Domain eBooks
  - Reason And Experience Dialogues In Modern Philosophy eBook Subscription Services
  - Reason And Experience Dialogues In Modern Philosophy Budget-Friendly Options

6. Navigating Reason And Experience Dialogues In Modern Philosophy eBook Formats
  - ePub, PDF, MOBI, and More
  - Reason And Experience Dialogues In Modern Philosophy Compatibility with Devices
  - Reason And Experience Dialogues In Modern Philosophy Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Reason And Experience Dialogues In Modern Philosophy
  - Highlighting and Note-Taking Reason And Experience Dialogues In Modern Philosophy
  - Interactive Elements Reason And Experience Dialogues In Modern Philosophy
8. Staying Engaged with Reason And Experience Dialogues In Modern Philosophy
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Reason And Experience Dialogues In Modern Philosophy
9. Balancing eBooks and Physical Books Reason And Experience Dialogues In Modern Philosophy
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Reason And Experience Dialogues In Modern Philosophy
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Reason And Experience Dialogues In Modern Philosophy
  - Setting Reading Goals Reason And Experience Dialogues In Modern Philosophy
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Reason And Experience Dialogues In Modern Philosophy
  - Fact-Checking eBook Content of Reason And Experience Dialogues In Modern Philosophy
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
  - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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