

'Gassendi disagrees with Descartes' theory of the soul as immaterial. How does he arrive at this position and how far do you agree with his arguments?'

Introduction – Outline the theory of the soul as immaterial and Gassendi's position and then the argument

Descartes broke from the popular Socratic view of the soul which included the body and soul being united and surrounded by the senses as impressions. Descartes presented his theory of the soul being immaterial in its finality in the 6th meditation. His theory of the soul as immaterial is that it is a thinking thing distinct from the material and corporeal body. Having set the limits of sense-experience and the impressions of the senses upon the body and the mind he further explains 'I possess a body with which I am very intimately conjoined, yet because, on the one side, I have a clear and distinct idea of myself inasmuch as I am only a thinking and unextended thing, and as, on the other, I possess a distinct idea of body, inasmuch as it is only an extended and unthinking thing, it is certain that this I [that is to say, my soul by which I am what I am], is entirely and absolutely distinct from my body, and can exist without it.' This is his critical definition of this theory of the immaterial soul. Pierre Gassendi (b. 1592, d. 1655) was a French philosopher, scientific experimenter and active debator in contemporary philosophical discussions of the first half of the seventeenth century. Gassendi considers the senses to be the primary method of experiencing and gaining knowledge of the world. In his objections to Descartes theory of the soul as being united and yet separate from the body, he begins to question the methods and examinations of Descartes and whilst believing the theory has some merit, proposes the potential faults.

In this essay I will examine Gassendi's objections against Descartes theory and consider my own opinion on each objection. I will do so by examining each meditations objections by Gassendi and then Descartes replies in sequence and lead onto the next. In the first paragraph I will consider the first meditation specifically the formation of doubt for Descartes and how Gassendi challenges his methodology of the basis of his rational truth. The second section I will examine the objections to the second meditation specifically Descartes definition of the immaterial soul and how it interacts with the material body, Gassendi has a number of objections in this section on the limits of the immaterial soul. The third section will deal with the fifth meditation and how Descartes and Gassendi both view the definition of mind-body dualism and the limits of truth that the senses can convey and impress upon the mind. The fourth and final section will examine the sixth meditation and its lack of clarity on unextended definitions for Gassendi, Descartes makes good counter arguments which will be considered for the final conclusion. Having done this I will state in the conclusion to what extent I agree with both philosophers arguments and objections.

Main Body -

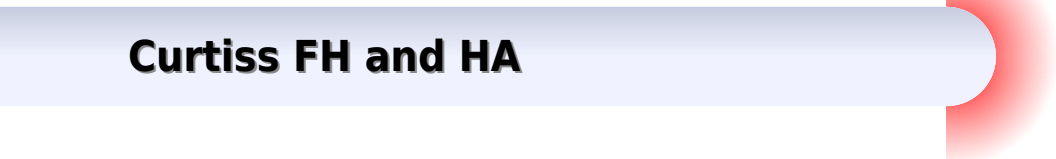
I wish to begin by stating that Gessendi did not present an atheist view or disagreed with Descartes entirely, only upon his methods in reaching his conclusion and I will attempt to explain each objection in sequence. 'I acknowledge, of course, the existence of almighty God and the immortality of our souls; my reservations are only about the force of the arguments that you employ to prove these and other related metaphysical matters' 1.

First meditation objections

In Gassendi's objection to the first meditation, he describes the confusion he felt over the need to include the false demon as part of the reflection on falsehood. He continues by affirming his belief that Descartes was in error in believing he was detached from all influence in making these

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1. Understanding the eBook Nothing Is Immaterial And Other Essays On Science
 - The Rise of Digital Reading Nothing Is Immaterial And Other Essays On Science
 - Advantages of eBooks Over Traditional Books
2. Identifying Nothing Is Immaterial And Other Essays On Science
 - 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 Nothing Is Immaterial And Other Essays On Science
 - User-Friendly Interface
4. Exploring eBook Recommendations from Nothing Is Immaterial And Other Essays On Science
 - Personalized Recommendations

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- Nothing Is Immaterial And Other Essays On Science and Bestseller Lists
- 5. Accessing Nothing Is Immaterial And Other Essays On Science Free and Paid eBooks
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 - Nothing Is Immaterial And Other Essays On Science eBook Subscription Services
 - Nothing Is Immaterial And Other Essays On Science Budget-Friendly Options
- 6. Navigating Nothing Is Immaterial And Other Essays On Science eBook Formats
 - ePub, PDF, MOBI, and More
 - Nothing Is Immaterial And Other Essays On Science Compatibility with Devices
 - Nothing Is Immaterial And Other Essays On Science Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Nothing Is Immaterial And Other Essays On Science
 - Highlighting and Note-Taking Nothing Is Immaterial And Other Essays On Science
 - Interactive Elements Nothing Is Immaterial And Other Essays On Science
- 8. Staying Engaged with Nothing Is Immaterial And Other Essays On Science
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Nothing Is Immaterial And Other Essays On Science
- 9. Balancing eBooks and Physical Books Nothing Is Immaterial And Other Essays On Science
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Nothing Is Immaterial And Other Essays On Science
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Nothing Is Immaterial And Other Essays On Science
 - Setting Reading Goals Nothing Is Immaterial And Other Essays On Science
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Nothing Is Immaterial And Other Essays On Science
 - Fact-Checking eBook Content of Nothing Is Immaterial And Other Essays On Science

- 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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