

## Descartes His Moral Philosophy And Psychology

Putting the Horse before Descartes showcases this passionate animal advocate at his best. In witty, often disarming detail, Rollin describes how he became an outspoken critic of how animals were treated in veterinary and medical schools and research laboratories. He recalls teaching veterinary students about ethical issues and engaging in face-offs with ranchers and cowboys about branding methods and rodeo roping competitions. Rollin also describes his efforts to legally mandate more humane conditions for agricultural and laboratory animals. As public concern about animal welfare and the safety of the food supply heighten, Rollin carries on his work on a global scale—in classrooms, in lecture halls, in legislatures, in meetings of agricultural associations, in industrial settings, and in print. --Book Jacket.

Between the years 1643 and 1649, Princess Elisabeth of Bohemia (1618–80) and René Descartes (1596–1650) exchanged fifty-eight letters—thirty-two from Descartes and twenty-six from Elisabeth. Their correspondence contains the only known extant philosophical writings by Elisabeth, revealing her mastery of metaphysics, analytic geometry, and moral philosophy, as well as her keen interest in natural philosophy. The letters are essential reading for anyone interested in Descartes's philosophy, in particular his account of the human being as a union of mind and body, as well as his ethics. They also provide a unique insight into the character of their authors and the way ideas develop through intellectual collaboration. Philosophers have long been familiar with Descartes's side of the correspondence. Now Elisabeth's letters—never before available in translation in their entirety—emerge in this volume, adding much-needed context and depth both to Descartes's ideas and the legacy of the princess. Lisa Shapiro's annotated edition—which also includes Elisabeth's correspondence with the Quakers William Penn and Robert Barclay—will be heralded by students of philosophy, feminist theorists, and historians of the early modern period.

"One of the expected fruits of Descartes' philosophical enterprise is "the highest and most perfect moral system," a system which, organically developed from its metaphysical and physical foundations, will provide the moral agent with direction and purpose in each of life's contingencies. Yet, Descartes' published work contains no such moral system, and commentators have generally agreed that Descartes "has entered the history of philosophy as perhaps the only systematic philosopher of the first rank who failed to provide any methodical treatment of moral problems." "Through a careful investigation of primarily Descartes' Correspondence and his final treatise, *The Passions of the Soul*, Vance Morgan here constructs the framework of a working ethical system, consistent with the spirit of Cartesian metaphysics and physics. He finds that while Descartes' metaphysics are remarkable for their insistence on indubitably clear and distinct principles, his ethic is equally remarkable in its conclusion that indubitably certain, inviolable principles are not available in the realm of morals and human activity. Virtue is not defined with reference to the results of one's actions, nor to one's faithful adherence to a set of rationally derived moral directives. Rather, virtue consists in the moral attitude with which one lives one's life, the psychological conviction that one has always resolutely acted upon the best intellectual activity of which one is capable."--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

In philosophy, Leibniz is mostly noted for his optimism, e.g., his conclusion that our Universe is, in a restricted sense, the best possible one that God could have created. Leibniz, along with René Descartes and Baruch Spinoza, was one of the three great 17th century advocates of rationalism.

Most Cartesian scholars focus on the metaphysical and epistemological aspects of the philosopher's texts. In this long awaited volume, John Marshall invites us to reconsider René Descartes as an ethicist. Through an unconventional study of his statements about morality found in such writings as the *Discourse on the Method*, the *Passions of the Soul*, and various correspondence, Marshall shows how Descartes confirmed and elaborated his earlier "provisional morality" in his later works. Marshall demonstrates that Descartes left a fully developed conception of moral virtue and happiness along with other accounts of values and norms, and he expands on these accounts to describe Cartesian moral theory as a whole. He discusses the morale par provision of the *Discourse*, treats Descartes's "final morality" by focusing on his account of virtue, and sets out a Cartesian theory of value and system of duties. Throughout the text he uses numerous quotations to illustrate Descartes's comments on ethics, and he considers views of other commentators such as Guerout.

A dual-language edition presenting Descartes's original Latin text of his greatest work, with a facing-page authoritative English translation.

John Cottingham's 1998 study examines three philosophical approaches to the systematic understanding of human nature.

So many questions, such an imagination, endless speculation: the child seems to be a natural philosopher--until the ripe old age of eight or nine, when the spirit of inquiry mysteriously fades. What happened? Was it something we did--or didn't do? Was the child truly the philosophical being he once seemed? Gareth Matthews takes up these concerns in *The Philosophy of Childhood*, a searching account of children's philosophical potential and of childhood as an area of philosophical inquiry. Seeking a philosophy that represents the range and depth of children's inquisitive minds, Matthews explores both how children think and how we, as adults, think about them. Adult preconceptions about the mental life of children tend to discourage a child's philosophical bent, Matthews suggests, and he probes the sources of these limiting assumptions: restrictive notions of maturation and conceptual development; possible lapses in episodic memory; the experience of identity and growth as "successive selves," which separate us from our own childhoods. By exposing the underpinnings of our adult views of childhood, Matthews, a philosopher and longtime advocate of children's rights, clears the way for recognizing the philosophy of childhood as a legitimate field of inquiry. He then conducts us through various influential models for understanding what it is to be a child, from the theory that individual development recapitulates the development of the human species to accounts of moral and cognitive development, including Piaget's revolutionary model. The metaphysics of playdough, the authenticity of children's art, the effects of divorce and intimations of mortality on a child--all have a place in Matthews's rich discussion of the philosophical nature of childhood. His book will prompt us to reconsider the distinctions we make about development and the competencies of mind, and what we lose by denying childhood

its full philosophical breadth.

With a new foreword by Jonathan Lear 'Remarkably lively and enjoyable...It is a very rich book, containing excellent descriptions of a variety of moral theories, and innumerable and often witty observations on topics encountered on the way.' - Times Literary Supplement Bernard Williams was one of the greatest philosophers of his generation. Ethics and the Limits of Philosophy is not only widely acknowledged to be his most important book, but also hailed a contemporary classic of moral philosophy. Drawing on the ideas of the Greek philosophers, Williams reorients ethics away from a preoccupation with universal moral theories towards 'truth, truthfulness and the meaning of an individual life'. He explores and reflects upon the most difficult problems in contemporary philosophy and identifies new ideas about central issues such as relativism, objectivity and the possibility of ethical knowledge. This edition also includes a commentary on the text by A.W.Moore. At the time of his death in 2003, Bernard Williams was hailed by the Times as 'the outstanding moral philosopher of his age.' He taught at the Universities of Cambridge, Berkeley and Oxford and is the author of many influential books, including Morality; Descartes: The Project of Pure Enquiry (available from Routledge) and Truth and Truthfulness.

Towards the end of his life, Descartes published the first four parts of a projected six-part work, The Principles of Philosophy. This was intended to be the definitive statement of his complete system of philosophy. Gaukroger examines the whole system, and reconstructs the last two parts from Descartes' other writings.

In this book, abstract intellectual argument meets ordinary human experience on matters such as the existence of God and the relation between religion and morality.

With fifty-four chapters charting the development of moral philosophy in the Western world, this volume examines the key thinkers and texts and their influence on the history of moral thought from the pre-Socratics to the present day. Topics including Epicureanism, humanism, Jewish and Arabic thought, perfectionism, pragmatism, idealism and intuitionism are all explored, as are figures including Aristotle, Boethius, Spinoza, Hobbes, Hume, Kant, Hegel, Mill, Nietzsche, Heidegger, Sartre and Rawls, as well as numerous key ideas and schools of thought. Chapters are written by leading experts in the field, drawing on the latest research to offer rigorous analysis of the canonical figures and movements of this branch of philosophy. The volume provides a comprehensive yet philosophically advanced resource for students and teachers alike as they approach, and refine their understanding of, the central issues in moral thought.

Takes the works of practical philosophy and pares them down to their essence of economics. This book includes selected passages that flow together to create a seamless work that can capture your interest from page one.

Thomas Hobbes (1588-1679) was the first great English philosopher and one of the most important theorists of human nature and politics in the history of Western thought. This superlative introduction presents Hobbes' main doctrines and arguments, covering all of Hobbes' philosophy. A.P. Martinich begins with a helpful overview of Hobbes' life and work, setting his ideas against the political and scientific background of seventeenth-century England. He then introduces and assesses, in clear chapters, Hobbes' contributions to fundamental areas of philosophy: epistemology and metaphysics, in particular Hobbes' materialism and determinism and his relation to Descartes ethics and political philosophy, concentrating on Hobbes' most famous work, Leviathan, and the theory of the social contract it advances philosophy of science, logic and language, considering Hobbes' theory of nominalism and his writing on rhetoric and the uses of language; religion, examining Hobbes' analyses of revelation, prophets and miracles. The final chapter considers the legacy of Hobbes' thought and his influence on contemporary philosophy.

Descartes's Fictions traces common movements in early modern philosophy and literary method. Emma Gilby reassesses the significance of Descartes's writing by bringing his philosophical output into contact with the literary treatises, exempla, and debates of his age. She argues that humanist theorizing about poetics represents a vital intellectual context for Descartes's work. She offers readings of the controversies to which this poetic theory gives rise, with particular reference to the genre of tragicomedy, questions of verisimilitude or plausibility, and the figures of Guez de Balzac and Pierre Corneille. Drawing on what Descartes says about, and to, his many contemporaries and correspondents embedded in the early modern republic of letters, this volume shows that poetics provides a repository of themes and images to which he returns repeatedly: fortune, method, error, providence, passion, and imagination, for instance. Like the poets and theorists of his age, Descartes is also drawn to the forms of attention that people may bring to his work. This interest finds expression in the mature Cartesian metaphysics of the Meditations, as well as, later, in the moral philosophy of his correspondence with Elisabeth of Bohemia or the Passions of the Soul. This volume thus bridges the gap between Cartesian criticism and late-humanist literary culture in France.

Maintaining that it is impossible to understand the work of a philosopher without understanding the previous history of thought and the contemporaneous developments, this book, originally published in 1932, is an in-depth study of Descartes' philosophy with a strong emphasis on the historical approach. It covers Descartes' early life and education, before continuing to discuss his method of doubt, the existence of God, the scientific interpretation of nature, the unity of knowledge, the attributes of God and free-will.

No Marketing Blurb

I argue for an account of René Descartes' theory of love that is deeply rooted in his metaphysics and heavily influences his moral philosophy. Descartes maintains that the soul "join[s] itself in volition" to those it loves (AT XI: 387; Voss: 62). The main aim of my dissertation is to explain what it means to join oneself in volition to objects of love, to analyze Descartes' reasons for why one ought to join oneself in volition to others, and to argue that joining oneself in volition to others can prevent hatred. One joins oneself in volition to others, I argue, when one imagines oneself as forming a whole with others. In "The Passions of the Soul," Descartes presents an expansive view of volition, which includes volitions to imagine something one has never seen, to consider something immaterial, and to think of a non-existent object, such as a chimera. The volition to join with an object of love is a volition along these lines - we imagine ourselves as forming a whole with others when we join ourselves in volition to them. This understanding of the role of volition in Cartesian love differs from Lilli Alanen's view that the role of volition is to affirm that objects of love that appear good for oneself are actually good for oneself. Descartes maintains that we should see ourselves as forming a whole with others. I argue that we should see ourselves as forming a whole with others because we actually do form a whole with others. Patrick Frierson argues that we should see ourselves as forming a whole with others, on Descartes' view, not because we actually do form a whole with others, but because seeing ourselves in this way increases our joy. I draw on passages from the Principles of Philosophy, Meditations on First Philosophy, and correspondence with Pierre Chanut in order to argue that the universe forms a whole in the sense that it is intentionally created by God to function well. Generally, Descartes holds that moral philosophy should be based on true beliefs about metaphysics. His moral claim that we should see ourselves as forming a whole with others is, I argue, based on his metaphysical claim that we do form a whole with others. Descartes warns against separating ourselves from others. Hatred is an emotion that "incites the soul to will to be separated from the objects that are presented to it as harmful" (AT XI: 387; Voss: 62). I argue that we should never hate others, on Descartes' view, because hatred separates us from goods within others, causes sadness, and makes us malicious. Hasana Sharp argues that Descartes holds hatred is necessary to

protect the body, yet I argue there are other means of protecting the body that do not require hatred. In contrast to hatred, there are several beneficial consequences of love. I argue that we are able to love every person, on Descartes' view, because every person has good qualities. Every person has free will, and every person is able to possess other good qualities as well, such as virtue and intelligence. Descartes holds that we are able to excite intellectual emotions, which are emotions that are caused by the soul. We are able to will ourselves to experience intellectual love toward others by considering a good quality within them, and we are able to will ourselves to experience intellectual joy by considering a good quality that belongs to ourselves. I argue that intellectual love can serve as a remedy for the passion of hatred, and intellectual joy can serve as a remedy for the passion of sadness. Descartes holds that intellectual emotions can occur alongside passions, and when they do, they affect the soul more strongly than passions. We can will ourselves to consider a good quality within others in order to excite intellectual love toward them, and we can will ourselves to consider a good quality within ourselves in order to excite intellectual joy. When intellectual love or intellectual joy occurs alongside the passion of hatred or sadness, intellectual love or intellectual joy will affect us more strongly than hatred or sadness. We are always able to find a good quality within ourselves or others because, on Descartes' view, all objects and circumstances are good in some way.

Rene Descartes is generally accepted as the "father of modern philosophy", and his *Meditations* is perhaps the most famous philosophical text ever written. In this Routledge Philosophy GuideBook, Gary Hatfield guides the reader through the text of the *Meditations*, providing commentary and analysis throughout. He assesses Descartes' importance in the history of philosophy and his continuing relevance to contemporary thought. Descartes and the *Meditations* will be essential reading for all students of philosophy, and for anyone coming to Descartes for the first time.

This anthology contains excerpts from some thirty-two important seventeenth- and eighteenth-century moral philosophers. Including a substantial introduction and extensive bibliographies, the anthology facilitates the study and teaching of early modern moral philosophy in its crucial formative period. As well as well-known thinkers such as Hobbes, Hume, and Kant, there are excerpts from a wide range of philosophers never previously assembled in one text, such as Grotius, Pufendorf, Nicole, Clarke, Leibniz, Malebranche, Holbach and Paley. Originally issued as a two-volume edition in 1990, the anthology is now re-issued with a new foreword by Professor Schneewind, as a one-volume anthology to serve as a companion to his highly successful history of modern ethics, *The Invention of Autonomy*. The anthology provides many of the sources discussed in *The Invention of Autonomy* and taken together the two volumes will be an invaluable resource for the teaching of the history of modern moral philosophy. Philosopher Andrew Youpa offers a novel reading of Spinoza's moral philosophy. Unlike approaches to moral philosophy that center on praiseworthiness and blameworthiness, Youpa argues that Spinoza's moral philosophy is about how to live lovingly and joyously, not hatefully or sorrowfully. It is, fundamentally, an ethics of joy. Central to this reading is a defense of the view that there is a way of life that is best for human beings, and that what makes it best is its alignment with human nature. This is not, significantly, an ethics of accountability, or what a person does or does not deserve. Morality's role is not to assign credit or blame to individuals in an economy of good and evil; rather, it is to heal the sick and empower the vulnerable. It is an ethics centered on what, with respect to mental and physical well-being, requires our attention. Spinoza's ethics adheres to a medical model of morality, enacting and embodying a system of care to ourselves, care to others, and care to things in the world around us. From this approach, Youpa defends a comprehensive reading of Spinoza's moral philosophy, including its realism, pluralism, and the importance of friendship and education, which are the greatest sources of empowerment and joy. Empowering ourselves and others begins with love: the type of love that Spinoza refers to as the virtue of *modestia*, or humble devotion to others with their true well-being in mind. Youpa's examination starts with an original interpretation of Spinoza's theory of emotions, and then turns to the metaphysical foundation of his moral philosophy and its normative and practical implications.

The Oxford Handbook of Descartes and Cartesianism comprises fifty specially written chapters on Rene Descartes (1596-1650) and Cartesianism, the dominant paradigm for philosophy and science in the seventeenth century, written by an international group of leading scholars of early modern philosophy. The first part focuses on the various aspects of Descartes's biography (including his background, intellectual contexts, writings, and correspondence) and philosophy, with chapters on his epistemology, method, metaphysics, physics, mathematics, moral philosophy, political thought, medical thought, and aesthetics. The chapters of the second part are devoted to the defense, development and modification of Descartes's ideas by later generations of Cartesian philosophers in France, the Netherlands, Italy, and elsewhere. The third and final part considers the opposition to Cartesian philosophy by other philosophers, as well as by civil, ecclesiastic, and academic authorities. This handbook provides an extensive overview of Cartesianism - its doctrines, its legacies and its fortunes - in the period based on the latest research.

The turn of the millennium has been marked by new developments in the study of early modern philosophy. In particular, the philosophy of René Descartes has been reinterpreted in a number of important and exciting ways, specifically concerning his work on the mind-body union, the connection between objective and formal reality, and his status as a moral philosopher. These fresh interpretations have coincided with a renewed interest in overlooked parts of the Cartesian corpus and a sustained focus on the similarities between Descartes' thought and the philosophy of Baruch Spinoza. *Mind, Body, and Morality* consists of fifteen chapters written by scholars who have contributed significantly to the new turn in Descartes and Spinoza scholarship. The volume is divided into three parts. The first group of chapters examines different metaphysical and epistemological problems raised by the Cartesian mind-body union. Part II investigates Descartes' and Spinoza's understanding of the relations between ideas, knowledge, and reality. Special emphasis is put on Spinoza's conception of the relation between activity and passivity. Finally, the last part explores different aspects of Descartes' moral philosophy, connecting his views to important predecessors, Augustine and Abelard, and comparing them to Spinoza.

René Descartes (1596-1650) had a remarkably short working life, and his output was small, yet his contributions to philosophy and science have endured to the present day. He is perhaps best known for his statement 'Cogito, ergo sum'. By a mixture of 'intuition' and 'deduction' Descartes derived from the 'cogito' principle first the existence of a material world. But Descartes did not intend the metaphysics to stand apart from his scientific work, which included important

investigations into physics, mathematics, psychology, and optics. In this book Tom Sorrell shows that Descartes was, above all, an advocate and practitioner of a new mathematical approach to physics, and that he developed his metaphysics to support his programme in the sciences. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

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Postures of the Mind was first published in 1985. Minnesota Archive Editions uses digital technology to make long-unavailable books once again accessible, and are published unaltered from the original University of Minnesota Press editions. Annette Baier develops, in these essays, a posture in philosophy of mind and in ethics that grows out of her reading of Hume and the later Wittgenstein, and that challenges several Kantian or analytic articles of faith. She questions the assumption that intellect has authority over all human feelings and traditions; that to recognize order we must recognize universal laws—descriptive or prescriptive; that the essential mental activity is representing; and that mental acts can be analyzed into discrete basic elements, combined according to storable rules of synthesis. In the first group of essays—"Varieties of Mental Postures"—Baier evaluates the positions taken by philosophers ranging from Descartes to Dennett and Davidson. Among her topics are remembering, intending, realizing, caring, representing, changing one's mind, justifying one's actions and feelings, and having conflicting reasons for them. The second group of essays—"Varieties of Moral Postures" - explores the sort of morality we get when all of these capacities become reflective and self-corrective. Some deal with particular moral issues—our treatment of animals, our policies regarding risk to human life, our contractual obligations; others, with more general questions on the role of moral philosophers and the place of moral theory. These essays respond to the theories of Hobbes, Kant, Rawls, and MacIntyre, but Baier's most positive reaction is to David Hume; Postures of the Mind affirms and cultivates his version of a moral reflection that employs feeling and tradition as well as reason.

Rene Descartes credited his success in philosophy, mathematics, and physics to the discovery of a universal method of inquiry, but he provided no systematic description of his method. Descartes and Method carefully examines Descartes' scattered remarks on his application and puts forward a systematic account of his method with particular attention to the role it plays in the Meditations. Daniel E. Flage and Clarence A. Bonnen boldly and convincingly argue against the orthodox conception that Descartes had no method. Through a rigorous and thorough examination, Flage and Bonnen unearth and explain the role of the method of analysis in the Meditations. Descartes and Method is a ground-breaking book that is sure to make a considerable impact on the philosophy community. Anyone wishing to gain a new understanding of Descartes's Meditations should read this book.

MacIntyre is greatly discontented with the nature of contemporary morality, which according to him has a form, i.e. what appears like morality, but lacks essential content. He argues that the most common feature of contemporary ethical discourse is that much of it is used to express individual preferences, which leads to disagreements among philosophers, and eventually results in debates that are interminable in character. MacIntyre attributes the cause of this situation to the activities of the enlightenment philosophers of the 17th and 18th centuries who, in an attempt to find rational justification for morality repudiated those essential elements that define the essence of morality and give it its contents. Such elements include historical narrative, tradition, teleology, and divine law. In MacIntyre's opinion, morality so constructed was destined for failure, since it was not founded on the true nature of the human person. The obvious consequences of this failure were the birth of diverse post-enlightenment ethical theories and a substantial change in the conception of virtue. In order to remedy this deplorable condition of contemporary ethics MacIntyre, along with other virtue ethicists, advocates a certain renaissance of ethical principles that are founded on the true nature of the human person, characterized by historical narrative, tradition, and teleology, all grounded on divine legislation. Morality thus reconstructed finds its fullest expression in the theory of human character traits, i.e. virtues. This is what has motivated MacIntyre's construction of virtue theory, which has brought him into confrontation with the enlightenment philosophers. Our study and analysis of MacIntyre's theory of virtue reveals that his account of virtue is inadequate. This inadequacy is what has motivated our own project of reconstructing MacIntyre's theory of virtue in view of offering an account of virtue that is adequate. In this way our own project complements that of MacIntyre.

A genuine understanding of Hume's extraordinarily rich, important, and influential moral philosophy requires familiarity with all of his writings on vice and virtue, the passions, the will, and even judgments of beauty--and that means familiarity not only with large portions of A Treatise of Human Nature, but also with An Enquiry Concerning the Principles of Morals and many of his essays as well. This volume is the one truly comprehensive collection of Hume's work on all of these topics. Geoffrey Sayre-McCord, a leading moral philosopher and Hume scholar, has done a meticulous job of editing the texts and has provided an extensive Introduction that is at once accessible, accurate, and philosophically engaging, revealing the deep structure of Hume's moral philosophy. --Don Garrett, New York University

The most comprehensive collection of essays on Descartes' scientific writings ever published, this volume offers a detailed reassessment of Descartes' scientific work and its bearing on his philosophy. The 35 essays, written by some of the world's leading scholars, cover topics as diverse as optics, cosmology and medicine, and will be of vital interest to all historians of philosophy or science.

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