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~~\u0026 Gottesbeweis einfach erklärt |~~

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Reception (English Subtitles)
Columbus, Act I: Act I Scene 2: Es
besteht kein Zweifel (First Speaker,
Second Speaker) Die Offenbarung der
Pyramiden (Dokumentarfilm)

This book presents one of the first
studies of the Renaissance notion of
conscience, through examining

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theological manuals, legal treatises, letters and other sources of the period. Represents one of the few modern studies exploring developments in scholastic and Renaissance notions of conscience Synthesizes literary, theological and historical approaches Presents case studies from England and the Hispanic World that reveal shared traditions, strategies, and conclusions regarding moral uncertainty Sheds new light on the crises of conscience of ordinary people, as well as prominent individuals such as Thomas More Offers new research on the ways practical theologians in England, Spain, and France participated in political debate and interacted with secular counsellors and princes

Skepticism is one of the most enduring

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and profound of philosophical problems. With its roots in Plato and the Sceptics to Descartes, Hume, Kant and Wittgenstein, skepticism presents a challenge that every philosopher must reckon with. In this outstanding collection philosophers engage with skepticism in five clear sections: the philosophical history of skepticism in Greek, Cartesian and Kantian thought; the nature and limits of certainty; the possibility of knowledge and related problems such as perception and the debates between objective knowledge and constructivism; the transcendental method as a response to skepticism and the challenge of naturalism; overcoming the skeptical challenge. Skepticism: Historical and Contemporary Inquiries is essential reading for students and scholars in epistemology and the history of

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philosophy and will also be of interest to those in related disciplines such as religion and sociology.

It seems quite natural to explain the activities of human and non-human animals by referring to their special faculties. Thus, we say that dogs can smell things in their environment because they have perceptual faculties, or that human beings can think because they have rational faculties. But what are faculties? In what sense are they responsible for a wide range of activities? How can they be individuated? How are they interrelated? And why are different types of faculties assigned to different types of living beings? The six chapters in this book discuss these questions, covering a wide period from Plato up to contemporary debates

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about faculties as modules of the mind. They show that faculties were referred to in different theoretical contexts, but analyzed in radically different ways. Some philosophers, especially Aristotelians, made them the cornerstone of their biological and psychological theories, taking them to be basic powers of living beings. Others took them to be inner causes that literally produce activities, while still others provided a purely functional explanation. The chapters focus on various models, taking into account Greek, Arabic, Latin, French, German and Anglo-American debates. They analyze the role assigned to faculties in metaphysics, philosophy of mind and epistemology, but also the attack that was often launched against the assumption that faculties are hidden yet real features of living beings. The

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short "Reflections" inserted between the chapters make clear that faculties were also widely discussed in literature, science and medicine.

This monograph presents new material on Francisco Suárez's comprehensive theory of sense perception. The core theme is perceptual intentionality in Suárez's theory of the senses, external and internal, as presented in his *Commentaria una cum quaestionibus in libros Aristotelis De anima* published in 1621. The author targets the question of the multistage genesis of perceptual acts by considering the ontological "items" involved in the procession of sensory information. However, the structural issue is not left aside, and the nature of the relationship due to which our

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perceptions are mental representations of this or that object is also considered. The heuristic historiographical background includes not only the theories of classical authors, such as Aristotle and Aquinas, but also those of late medieval authors of the fourteenth century. These are headed by John Duns Scotus, John of Jandun, Peter Auriol and Peter John Olivi. Readers will discover the differences between Suárez's and Aquinas's views, as well as other sources that may have served as positive inspiration for the Jesuit's theory. By considering the late medieval philosophy of the fourteenth century, this book helps, to a certain extent, to fill a gap in the historiography of philosophy regarding the link between late medieval and early modern scholasticism. In the first

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part of the book, the metaphysics of the soul and powers is considered. Chapters on the external senses follow, covering topics such as the sensible species, the causes of sensation, self-awareness, and the ordering of the external senses. A further chapter is devoted to the internal senses and the author argues that by reducing the number and functional scope of the interior senses Suárez deepens the gap between the external senses and the intellect, but he reduces it through emphasizing the unifying efficacy of the soul. This book brings a synthetic and unifying perspective to contemporary research and will particularly appeal to graduate students and researchers in theology and philosophy, especially philosophy of mind.

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In this book Han Thomas Adriaenssen offers the first comparative exploration of the sceptical reception of representationalism in medieval and early modern philosophy. Descartes is traditionally credited with inaugurating a new kind of scepticism by saying that the direct objects of perception are images in the mind, not external objects, but Adriaenssen shows that as early as the thirteenth century, critics had already found similar problems in Aquinas's theory of representation. He charts the attempts of philosophers in both periods to grapple with these problems, and shows how in order to address the challenges of scepticism and representation, modern philosophers in the wake of Descartes often breathed new life into old ideas, remoulding them in ways that we are

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just beginning to understand. His book will be valuable for historians interested in the medieval background to early modern thought, and to medievalists looking at continuity with the early modern period.

This volume considers the influential revival of ancient philosophical skepticism in the 16th and early 17th centuries and investigates, from a comparative perspective, its reception in early modern English, Spanish and French drama, dedicating detailed readings to plays by Shakespeare, Calderón, Lope de Vega, Rotrou, Desfontaines, and Cervantes. While all the plays employ similar dramatic devices for "putting skepticism on stage", the study explores how these dramas, however, give different "answers" to the challenges posed by

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skepticism in relation to their respective historico-cultural and "ideological" contexts.

Characterized by many historically significant events, such as the invention of the printing press, the discovery of the New World, and the Protestant Reformation, the years between 1300 and 1600 are a remarkably rich source of ideas about the mind. They witnessed a resurgence of Aristotelianism and Platonism and the development of humanism. However, philosophical understanding of the complex arguments and debates during this period remain difficult to grasp. Philosophy of Mind in the Late Middle Ages and Renaissance provides an outstanding survey of philosophy of mind in this fascinating and still

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controversial period and examines the thought of figures such as Aquinas, Suárez, and Ficino. Following an introduction by Stephan Schmid, thirteen specially commissioned chapters by an international team of contributors discuss key topics, thinkers, and debates, including: mind and method, the mind and its illnesses, the powers of the soul, Averroism, intentionality and representationalism, theories of (self-)consciousness, will and its freedom, external and internal senses, Renaissance theories of the passions, the mind-body problem and the rise of dualism, and the "cognitive turn". Essential reading for students and researchers in philosophy of mind, medieval philosophy, and the history of philosophy, Philosophy of Mind in the Late Middle Ages and

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Renaissance is also a valuable resource for those in related disciplines such as religion, literature, and Renaissance studies.

In this collection, thirteen distinguished contributors examine the influence of the ancient skeptical philosophy of Pyrrho of Elis and Sextus Empiricus on early modern political thought. Classical skepticism argues that in the absence of certainty one must either suspend judgment and live by habit or act on the basis of probability rather than certainty. In either case, one must reject dogmatic confidence in politics and philosophy. Surveying the use of skepticism in works by Hobbes, Descartes, Hume, Smith, and Kant, among others, the essays in *Skepticism and Political Thought in the Seventeenth and Eighteenth Centuries*

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demonstrate the pervasive impact of skepticism on the intellectual landscape of early modern Europe.

This volume is not just an authoritative account of skepticism's importance from the Enlightenment to the French Revolution, it is also the basis for understanding skepticism's continuing political implications.

This edited volume is a comprehensive presentation of views on the relations between metaphysics and logic from Aristotle through twentieth century philosophers who contributed to the return of metaphysics in the analytic tradition. The collection combines interest in logic and its history with interest in analytical metaphysics and the history of metaphysical thought. By so doing, it adds both to the historical

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Understanding of metaphysical problems and to contemporary research in the field. Throughout the volume, essays focus on metaphysical generalis, or the systematic study of the most general categories of being. Beginning with Aristotle and his *Categories*, the volume goes on to trace metaphysics and logic through the late ancient and Arabic traditions, examining the views of Thomas Aquinas, Duns Scotus, and William Ockham. Moving into the early modern period, contributors engage with Leibniz's metaphysics, Kant's critique of metaphysics, the relation between logic and ontology in Hegel, and Bolzano's views. Subsequent chapters address: Charles S. Peirce's logic and metaphysics; the relevance of set-theory to metaphysics; Meinong's theory of objects; Husserl's formal

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ontology; early analytic philosophy; C.I. Lewis and his relation to Russell; and the relations between Frege, Carnap, and Heidegger. Surveying metaphysics through to the contemporary age, essays explore W.V. Quine's attitude towards metaphysics; Wilfrid Sellars's relation to antidescriptivism as it connects to Kripke's; the views of Putnam and Kaplan; Peter F. Strawson's and David M. Armstrong's metaphysics; Trope theory; and its relation to Popper's conception of three worlds. The volume ends with a chapter on transcendental philosophy as ontology. In each chapter, contributors approach their topics not merely in an historical and exegetical fashion, but also engage critically with the thought of the philosophers whose work they discuss, offering synthesis and original

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philosophical thought in the volume, in addition to very extensive and well-informed analysis and interpretation of important philosophical texts. The volume will serve as an essential reference for scholars of metaphysics and logic.

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