

Index

```
Ablondi, Fred, 11, 13
                                                       infinite vs. finite, 35-6, 79
acceptance, 29, 30-I, see also belief
                                                       unlimited being grounds the possibility of
                                                               the limited being, 79–80
accidents, see also modes; subject/substance
                                                     belief, 12, 13, see also skepticism; will, role of in
  real, 85
  of thought vs. extension, 53
                                                               belief formation
                                                       about the senses/external world vs. about
account, see also notion
                                                               God/mind/mathematics, 29-30
  common, 76
Alanen, Lilli, 143, 144
                                                       and/vs. acceptance, 29-30, 31
anatomy, 171
                                                       control over, 195
animals/living things, see also natures;
                                                       false, 14
          teleology
                                                       practical, 28
  and the life sciences, 171-3
                                                       requires judgment, 180
                                                     Berkeley, George
  life-specific functions of, 170-1, 173-4
  as machines/mechanistic accounts of, 162-3,
                                                       and indirect vs. direct realism, 125-6
          167
                                                     Beyssade, Jean-Marie, 48
  and plants, 172
                                                     body, see also extension; matter; substance
  proper functioning of, 149-50, 158, 166-7
                                                       argument for existence of, 86-7
  vs. artifacts, 158-9, 170-1
                                                       essence/nature of, 68
  vs. human beings, 153, 154-5
                                                       existence of, 107, 108-9
                                                     Bolton, Martha, 143
apraxia, 25, 29
Aquinas, Thomas, 93, 95, 105, 125, 160, 180, 197,
                                                     Bourdin, Pierre, 19, see also Seventh Set of
                                                               Objections and Replies (Bourdin)
          213, 223
Aristotle
                                                     Boyle, Robert, 129
  Eudemian Ethics, 158, 159
                                                     Broughton, Janet, 12-13, 15, 25, 115
                                                     Brown, Deborah, 143
  and the life sciences, 170, 171
  Physics, 158, 159
  Posterior Analytics, 158
                                                     Carraud, Vincent, 96
  on teleology, 157-9
                                                     Carriero, John, 177, 179, 180, 183, 196
    see also teleology
                                                     Caterus, 37, 86, 97, see also First Set of
                                                               Objections and Replies (Caterus)
Arnauld, Antoine, 4, 38, 56-7, 65, 68, 70-3, 81,
          97, 125, 140, 232, see also Fourth Set
                                                     causal axioms, 4, 82-3, see also God's existence,
          of Objections and Replies (Arnauld)
                                                               arguments for; matter; mind-body
  Les idées vraies et fausses, 73
                                                               interaction; Suárez, Francisco
atheists and unbelievers, 35-6
                                                       Causal Containment Axiom
                                                               (CCA), 83-92
attention, 209, 214
Augustine of Hippo, 18, 31, 32, 191,
                                                          concerns efficient cause, 96
                                                       Conservation-Is-Creation Axiom (C-I-CA),
          198, 223
                                                               83, 92-6
Baier, Annette, 240, 241
                                                          concerns efficient cause, 96
being, see also formal reality; ideas, objective
                                                       Universal Causation Axiom (UCA), 83,
          reality of; substance
```



> Index 256 and contemporary philosophy, 77, 79, 80, 81 causal axioms (cont.) anticipates Spinoza, 100 Description of the Human Body, 172 concerns both effcient cause and formal Dioptrics, 132, 135-7, 145 cause (reason), 98-9 Discourse on the Method, 16-17, 30, 95, 166, causation and epistemic moral development of the cause or reason, 96 causes of becoming and/vs. cause of being, self throughout, 236-7 and early modern scholasticism, 82-3 93 efficient cause, 80-1, 84 evolution of his thought, 2-3 Aristotelian vs. mechanistic, 160 Excerpta anatomica, 172 and eminent containment, 83, 84-5 and the life sciences, 171-2 see also eminent containment Meditations on First Philosophy and formal containment, 83, 84-5 influence of, 1 see also formal containment Meteorology, 132 and total cause, 83, 84 Passions of the Soul, 132, 150, 182, 223 univocal cause, 85 and philosophy of his contemporaries, 3-4 certainty, see also doubt; memory Principles of Philosophy, 48, 50, 58-61, 73, absolute 95, 127, 128, 130, 132, 133, 138, 140, dependent on God, 18-19, 20-1, 23-4 146, 182 doubt used to discover, 9 Rules for the Direction of the Mind, 34, 132 of God's existence, 18-19 Treatise on Man, 132, 137, 145, 166, 172 Chrysippus, 27 World, or Treatise on Light, 132 Cicero, 27 determinable and determinate characteristics, clarity and distinctness, 139, see also ideas; 76-7, see also substance; thoughts perception; qualities; resemblance; determinism, see also freedom; will senses; understanding ethical, 178, 189 cogito, 9, 10, 11-12, 19-22, 23-4, 46-7, 48, 110, Diogenes Laertius, 41 direct realism, 111, see also indirect realism 176, 227-8 as argument distinction of reason, 59-60 method of, 66-7 doubt, see also dreams; evil demon; madman/ as intuition vs. demonstration, 34 madness; memory; method; privileged status of, 21-2, 33-5 skepticism cognition, see also ideas; judgment; perception; hyperbolic/radical, 16-18, 19-20, 22-3, 128 resemblance; senses; understanding introduces one to reflection on idea of Aristotelian theory of/scholastics God, 205-6 on, 104-5 used to validate reason, 205-6 sensory, 104-5 in practice vs. in theory, 28 color, 137, see also qualities, secondary/color; and the senses, 12-13, 14-15, 22-3, 32, 204, 205 resemblance God reinforces, 206 creation and conservation, see also God and skeptical scenarios, 12 conservation as continuation of initial act of and teachings of nature vs. natural light, 110 unreasonable/arbitrary vs. reasonable/ creation, 94-6 conservation as creation at each moment, methodic, 9, 10-11, 12, 13-15, 20-2 willful self-deceit, 16, 21-2 93-4 a distinction of reason, 92, 93, 94-5 Downing, Lisa, 169 as the very same act, 93 dreams, 111-12, 205 Cress, Donald, 218 and skeptical arguments, 10, 12-13, 27, 32, De Rosa, Raffaella, 143, 147, 165 dropsy, 120 Duns Scotus, 213 definitions mere verbal, 35 Des Chene, Dennis, 116, 156, 173 Eliot, T.S., 200 Descartes eminent containment, 84-5, 87-92, 108, and ancient and/or scholastic philosophy, see also causation 4-5, 25-7, 30-1, 39, 41-2, 62-3, as containment by a more perfect being, 114–16, 117–18, 119, 125 89-90



Index

257

and finite vs. infinite minds, 90 excludes indifference, 185 as power to bring about existence of libertarian account of, 178 contained feature, 90-1 as self-determination by reason, 185 as power to represent contained feature in thought, 90 Gabbey, Alan, 94 Garrett, Donald, 158 emotions, see also passions and falsity, 40 Gassendi, Pierre, 34, 48, 52, 55-6, 92, 194, see also Fifth Set of Objections and empiricism, 69 error, see also God; judgment; senses; will Replies (Gassendi) and falsity, 37-9 and intellect as active power, 194 as a privation/defect, 17 Gaukroger, Stephen, 174 avoidance of, 18-19 generation, 158 origin of, 16-18 generosity, 41 Gilson, Étienne, 94 essence, see also body; God; individual; matter; mind; natures; substance; true and Glouberman, M., 77-8 immutable natures; will God and existence, 34-5 allows deception, 10, 16 as author of our (uncorrupted) nature, 16-18, eternal truths creation of, 99-100 110-11 Eustachio a Sancto Paulo, 66 conception of, 213 concurrence of, 68, 80 evil, see also God, and theodicy origin of, 198 conserves world, 83, 92 evil demon, 10-12, 15-16, 19-20, 23, 27-8, and deception, 11, 12, 15-16, 19-20, 22-3, 33, 37, 128, 206, see also doubt; 120, 206-7, 209, 212 skepticism deception incompatible with benevolence/ and relation to deceptive God, 15-16 omnipotence, 16, 214 as leading to unreasonable doubt, 9, 16 derives existence from himself, 83 as efficient cause of own existence, 96-8 existence and error, 16-18, 198 in ideas vs. in reality, 34-5 essence of, 213-14, 218-20 extension, see also body; matter known by pure intellect, 129, 130 existence identical with essence, 97-8 mathematical, 129 exists a se/conserves himself, 96 existence of, 128, 218-20 falsity, see also emotions; error; formal falsity; as formal cause of own existence, 98 ideas; material falsity; passions; has no cause, 97 truth; will human knowledge of imperfect, 214 as a privation of being, 38 human's clear and distinct idea of, 214 of things/ideas vs. judgment, 37-8 idea of as supremely true, 215-16 fate and/or chance, 18, 33, 206 incomprehensibility of, 99-100, 161, 210 fiction, 201 as infinite, 209-10 Fifth Set of Objections and Replies (Gassendi), known intuitively vs. known by rational contemplation, 220-2 92-3, 194-5 Fine, Gail, 28-30 needs no cause to exist, 96 First Set of Objections and Replies (Caterus), not efficient cause of own existence, 98 37, 86, 92, 95–6, 97, 99, 117 omnipotence of, 16, 204 formal containment, 84-7, 108, see also perfection of, 207, 210 causation; Suárez, Francisco purposes/ends of, 155-7, 160-1, 163-4 formal falsity, 37 source of truth, 207 formal reality, 36-7, 133 supreme indifference of, 186 Fourth Set of Objections and Replies and theodicy, 194, 198 (Arnauld), 38-9, 56-8, 68-9, 98-9, God's existence, arguments for 131, 140, 144-5, 146, 232 causal, 37, 213-14 Frankfurt, Harry, 13, 224 and Causal Containment Axiom (CCA), freedom, see also determinism; indifference; 83-4, 92 will essence as implying existence, 218-19 compatibilist account of, 178, 185 God as cause of ideas, 49, 61



> Index 258 of simple vs. composite things, 35, 36 God's existence, arguments for (cont.) of substance, 61 ontological, 218-19 truth/falsity of, 36-7 and true and immutable natures, 219 and the problem of material falsity, 38 veil of, 111-13 imagination, 106 sustaining one's existence over time indifference, 178, see also eternal truths; requires God, 83 freedom; God; will Gouhier, Henri, 21 as defect/absence of determining reasons, Gregory of Nyssa, 223 185, 190 Grene, Majorie, 33 and compatibilist account of Guyer, Paul, 167 freedom, 191 in humans vs. in God, 187 Hatfield, Gary, 119, 174 Hobbes, Thomas, 3, 45-8, 54, 69, see also Third as positive faculty of self-determination, Set of Objections and Replies 187-8, 190-1 and libertarian account of freedom, (Hobbes) Leviathan, 47 191 indirect realism, 103, 108, 111-12, Hoffman, Paul, 113, 166, 174 see also Berkeley, George; direct human beings, see also animals/living things; realism; ideas; resemblance mind-body dualism; mind-body and argument for body's existence, 103, 124-5 union; natures; reason and causal covariance between sensory ideas considered counter-factually without a soul, and objects, 114, 125 and Descartes' rejection of resemblance Hume, David, 119, 122, 179, 196, 228 thesis, 113 Hwang, Joseph, 115 and resemblance thesis, 103, 125 vs. direct realism, 113-14 idealism, 109 historical emergence of the issue, 125-6 Berkeleyan, 111 individual, see also mind ideas essence of, 71-2 adequate, 220 individuals, see also kinds formal reality of, 36, 108 vs. kinds, 71-2 see also formal reality institution of nature, 135-6, 141, 147, 149 of God, 35-6 as images, 132, 134 intellect, see also meditation; will is finite, 183 of the infinite vs. the finite, 35–6 as passive power, 177-8, 179-80, 182, 210 pure, 128, 202, 209 as native capacity, 74 intuition, 34 intellectual, 115 material falsity of, 39 Ishiguro, Hide, 13 as non-being, 38 Johnson, Monte, 173 vs. idea of God, 215-16 Johnson, W.E., 76 see also material falsity judgment, see also belief; material falsity; truth objective reality of, 36-8, 107, 108, 132-3, 212 and error, 131, 180, 181, 216-18, 237; and scholastic philosophy, 134 see also error as being, 37, 38, 85-6 false, 139; see also falsity as nothing real in itself, 85-6 and habit, 139, 145, 237 obscure, 119 as source of resemblance thesis, 121-2; origin of, 111 see also resemblance of pure intellect clear and distinct, 130, 205 and powers of cognition and choice, 179-80; see also freedom represent reality, 117 role in epistemology, 176 see also resemblance and the senses, 106-7, 130, 145 and representation, 132, 143-5, 181 suspension of, 27, 30 sensory, 36, 37-9 and will, 2, 176, 196 objective reality of, 86-7

without reason, 121

see also senses



Index 259

Kant, Immanual, 109, 112	as cognitive cure
Keating, Laura, 137, 143	for dependence upon the senses,
kinds, 77	202–3
knowledge	conception of, 209–12
models of, 9–10, 11–12	and embodied intellect, 223–5
as recollection, 211	on God, 201, 203, 205
as sociable, 240–1	and ascent to grounded belief in God's existence, 200, 208
La Porte, Jean, 155, 162, 164	and discovery of the divine within us,
Leibniz, G.W., 81, 178	200, 208–9, 214–15, 216–18
Lennon, Thomas, 24	and initial consideration of idea of God,
Lennox, James, 157	200, 207
Locke, John, 74, 125, 129, 229, 238	as leading to joy and to the good/
on personal identity, 236	meaningful life, 203, 222
love	"I" as author and/vs. as reader, 201–2
of God, 210	as instrumental to natural philosophy, 203
intellectual vs. as a passion, 222–3	as rapture, 215, 216
Lucretius, 173	as transformative/meditator makes progress
Eucretius, 1/ j	202, 210, 230
MacKenzie, Ann, 143	meditational form of writing, 2–3, 200
madman/madness, 10–11, 12–15, 22, 27, 32,	Meditations on First Philosophy
see also doubt; dreams; skepticism	anticipation of issues therein addressed only
as leading to unreasonable doubt, 9	later, 207, 211
and relation to dreams, 12–13, 15	as anti-scholastic/anti-analytic, 203–4
Malebranche, Nicolas, 18, 73–5, 125	as model of philosophical inquiry, 204
vision in God, 73	not a treatise or essay, 200
Marignac, Pascal, 63	role of rational argument therein, 201
Marion, Jean-Luc, 58, 61, 63	as therapeutic manual, 201, 215
material falsity, 37–9, 127, see also formal falsity;	memory, 106, <i>see also</i> knowledge; perception;
God's existence, arguments for; ideas,	self
material falsity of	constructive element of, 235–6
and formal falsity	and dreams, 13
and truth, 145–7	and emergence from doubt, 231–2
in Fourth Set of Objections and	recollections different from original
Replies, 131	thoughts, 232
and judgment, 145, 146	and sensory perception of own and other
in <i>Meditations</i> , 130–1	bodies, 233
and obscurity, 140–1	threatens certainty, 231
and representation, 144–5	Mersenne, Marin, 21
vs. formal falsity, 130–1	metaphysics
materialism, 45, 47–8, 62–3	a priori, 130
mathematics, 10, 204	conception of, 45, 62–3
as certain, 32–3	and natural philosophy, 141, 142, 172
doubted, 17, 19, 20, 33–6	in service of contemplative philosophy,
and extended things, 17	211–12
matter, see also body; extension; substance	method
essence of, 128	of doubt, 9–10
existence of	Miles, Murray, 11
and Causal Containment Axiom (CCA),	mind, 65, see also mind-body dualism; mind-
84	body union; self; soul; substance;
mechanical philosophy, 39	thought
mechanism	as causally efficacious, 73-4
conception of, 160	concept of, 176, 183, 209
meditation	essence/nature of, 68
as act of pure intellect, 205, 211	as actual thinking, 70, 71–3

260 Index

as intrinsically teleological, 157, 162, 164-5 mind (cont.) determined by particular thoughts, 79-81 as a satisfaction relation, conferred, 165, how known, 68 167-9 as particular, not as actual thinking in as a satisfaction relation, recognized, 165–6, 169–70, 174 general, 73 of non-living things, 154 as power of thought, 70-1 individual, 71-2, 73, 75, 77, 81, 177 as not intrinsically teleological, 162 Nelson, Alan, 17, 19 intellectual substance, 132 more perfect than body, 89 Neoplatonism, 79, 81 naturally inclined to truth, 177 Newman, Lex, 17, 19 and rationality/sanity, 15 Normore, Calvin, 134, 143 terms "mind" and "soul", 51 notion, see also account withdrawing from senses common, 82 precondition for meditation, 204 primitive/primary, 34 mind-body dualism, 45, 52, 65, 177 O'Neill, Eileen, 89, 90-1 mind and body as sharing a common substance, 54 obscurity and confusion, 139, see also ideas; mind apart from body senses clear and distinct perception of, 57-8 occasionalism, 217, see also causation and causal inefficacy of created substance, 73-4 no clear and distinct perception of, 54-7 natures of mind and body mutually exclusive, 68, 77 pain, 139, 148, see also senses painting analogy, 32 mind-body interaction, see also causal axioms as not precluded by Causal Containment Parfit, Derek, 228 passions, see also emotions Axiom (CCA), 90 as precluded by Causal Containment Axiom and falsity, 40 and the good life, 40-1 (CCA), 88 mind-body union, 5, 177, see also natures internal, 41 and hylomorphism, 166 objective reality of, 40 and the truth, 40 nature of, 168-9, 175 and will and reason, 40-1 modes, 64, 73, 77, see also accidents; substance; Patterson, Sarah, 115 unity and essences/natures, 79 Peacocke, Christopher, 143 perception, see also ideas; senses as dependent on substance, 78, 80 clear and distinct, 10, 12, 17-19, 20 inconceivable apart from substance, 67-8 and substance, 229 as accurately representing reality, 86 clear and distinct, merely remembered, morals/moral philosophy 18–19, 20 provisional moral code, 30, 40-1 sensory, 2, 5, 10 natural impulses/inclinations, 107, 108, 109-13 perfection, see also God and greater degree of independence, 89-90 overruled by intellect, 120 and indivisibility, 89 to be trusted vs. not to be trusted, 110-11 natural light, 24, 84 philosophy natural philosophy, 42 Descartes' conception of, 211-12, 225 Aristotelian vs. Cartesian, 116 history of natures, see also essences; teleology; true and analytic and contextualist approaches, 1-2 immutable natures physics Aristotelian vs. Cartesian, 140 and explanation, 159-60, 162-5 of living things without souls; physiology, 15, 132 see also animals/living things Plato metaphysical vs. physical, 173-4 on teleology, 157-9; see also teleology as not intrinsically teleological, 162-4 Timaeus, 158 of mind-body composites, 154-5, 165-70 Platonists/Platonism, 176, 208 as hylomorphic, 165, 166-7; see also mind-Plotinus, 223 body union Plutarch, 27



Index 261

Putnam, Hilary, 206	none in case of ideas of phenomenal
Pyrrhonists/Pyrrhonianism, 10, 11–12, 16, 27,	secondary qualities/color, 137–8,
28, 41	146-7
15.5	sometimes complete in case of sensory
qualities, 127	perception of size and shape, 137–8
primary, 129	and teachings of nature, 107, 108, 120
secondary/color, 129, 146; <i>see also</i> color;	vs. reasoning/judgment, 120–2
resemblance; senses	thesis of, widely construed, 125, 134
sensory idea of and clarity and obscurity,	and vision, 136–7
139–40	Rodriguez-Pereyra, Gonzalo, 62
sensory ideas of and confusion, 139	Rozemond, Marleen, 74, 115
sensory ideas of and no representation, 142 sensory ideas of and representation, 141–3	Saint Anselm, 213
sensory ideas or and representation, 141–3	sameness-of-reality assumption, 117
Radner, Daisie, 87–8	and resemblance thesis, 117
Ragland, Clyde Prescott, 189	and senses, 117
real distinction argument, 48, 65–6, 68, 81	Schmaltz, Tad, 173
as argument for mind-body dualism, 53, 61;	Scholastics
see also mind-body dualism	on causation, 82–3
failure of, 53–6	on substance, 63, 64
not as a theory of substance, 51	Schussler, Rudolf, 179
as theory of substance, 64	Scotist philosophy, 86
real qualities, 124, 138, 146, see also qualities	Scott, David, 13, 15
reality	Secada, Jorge, 76
degrees of, 78–9, 80, 89–90	Second Set of Objections and Replies (anon),
reason	21-2, 45, 50-2, 82, 83, 84-5, 87, 90,
as essential to human nature, 16–17	93–4, 96, 232
validation of, 204–5, 208	self, see also human beings; individual; mind;
Reid, Thomas, 125	mind-body dualism; mind-body
resemblance, 104-5, 128, 133, see also color;	union; soul
qualities; ideas; indirect realism;	and conformity to epistemic norms, 226, 237
judgment; sameness-of-reality	advantages for women, 242
assumption; senses	relation of this conception to
and Aristotelian view of cognition, 114	psychological continuity afforded by
of brain states to objects, 137	memory, 238–9
none, 137	Descartes and/vs. Locke on theory of
Descartes' acceptance of the thesis of, 134,	identity over time, 236
138	as disembodied, 227
Descartes' rejection of the thesis of, 87, 103,	vs. embodied self and place for memory
106–7, 132, 134, 138, 181	therein, 239–40
and ideas taken materially, 146	disputed nature of, 33–4
incomplete/partial/imperfect, 115, 135-7	as doomed to isolation, 227
natural tendancy toward thesis of, 105, 119–20	vs. conformity to epistemic norms, 240–1
no natural tendancy toward thesis of, 120–1,	epistemic moral development of throughout <i>Meditations</i> , 226, 236–9
122, 123–4	identity over time of, 226, 228–9
and objective and formal reality, 133, 134–5	irreducible pyschological dimension to,
and reality, 122–4	236
and secondary qualities/color, 134	role of memory therein, 236
of sensory ideas to objects, 137	immaterial substance account of, 226
complete in case of clear and distinct	and difficulty of accounting for self's
intellectual perception, 137–8	conformity to epistemic norms,
imperfect in case of ideas of secondary	238-9
qualities/color as surface properties of	and the challenge of the development of
objects, 137–8, 142–3, 147	self, 241–2



262 Index

sensory ideas and clarity, distinctness, self (cont.) as unsexed, and women's equality, 227 obscurity, confusion, 138-43 cannot account for role of memory in sensory ideas and presentation of reality/ absence of reality, 118-19, 124 Meditations, 233-6 sensory ideas and representation, 127, 132-3, support for, 228-30 theological advantages of, 227 144-5 immediate awareness of existence of, 34-5 by resemblance, 128, 133 sensory ideas as clear and distinct, 138-9 individuation of, 228-9 as infinite, 209-10 sensory ideas as obscure and confused, 86-7, 118–19, 129, 131 intellectual development of throughout and presentation of reality, 123, 124 Meditations, 226, 230-6 role of memory therein, 231-6 sensory ideas as true but obscure learning from past mistakes, 233 representation, 142-3 irreducible pyschological dimension of sensory ideas caused by body, 104, 105-6, 111, 116-17 and theology, 242 sensory ideas independent of the will, 107, mind alone as strict conception of, 176-7 includes will, 177 108 sensory ideas of bodies outside our own, 14, our responsibility for, 198-9 mind united with body as wide conception 129-30 sensory ideas of our own body, 14 of, 198-9 as psychological continuity afforded by sensory ideas of size and shape, 134-8 memory, 226 sensory qualities, externalization of, 127, 136, as simple idea, 35 145, 148 and vs. soul, 3 teleological function of, 155, 166-7 sensible species, 104, 114 strict vs. wide conception of, 177 Seventh Set of Objections and Replies as thinking thing, 228 (Bourdin), 19-20, 28 senses, see also doubt; empiricism; ideas; Sextus Empiricus, 29, 30, 41 intellect; judgment; qualities; resemblance; sameness-of-reality Shapiro, Lisa, 174 assumption; skepticism; signs, 136, 142 similitude/likeness, 133, 134, see also understanding; vision Aristotelian theory of/scholastics on, 103, resemblance 104–5 Descartes' reaction to, 114–16, 117–18 Simmons, Alison, 23, 104, 143, 155-6, 162, 164, 165 Sixth Set of Objections and Replies (anon), and direct realism, 113-14 91, 187 skepticism, 4-5, see also doubt; dreams; evil as basis of all knowledge, 47 demon; madman/madness cognitive value of, 127, 129, 130, 147-8 as consciousness/mental items, 108-9, 111-12 ancient, 27-30, 31, 32, 41 about beliefs vs. knowledge, 25, 28-9 and error, 202-3 "content skepticism", 26, 32–6, 39 and existence/essence of body, 129 fallibility of, 128 vs. content dogmatism, 33 external world, 33 grades of, 145 as ideas emitted by corporeal things, 117 methodological, 25-6, 28 popularity of, 26 naïve view, 105, 112-13 and divine guarantee, 125 property, 33 natural philosophy of sense perception, 132 resolution of, 19-20, 205, 212 scope of vs. nature of, 25-6 and no formal identity between sensory idea and sensory fallibility, 27 and thing sensed, 118 practical reliability of/role of in mind-body and truth, 32 union, 23, 28, 30, 39-40, 129-30, as a tool, 26 Slezak, Peter, 136 147-50 pre-critical view, 103-6, 123 soul, see also mind; self; substance as immaterial vs. material, 46 role in good life, 202 and sensible form, 118 as substantial form, 166 sensory ideas and brain states, 135-7 space, 121



Index

teleology, see also animals/living things;

263

Spinoza, Baruch, 100, 158, 178, 179, 195-6, 199 Stalnaker, Robert, 29, 30 Stoics/Stoicism, 27, 195 Suárez, Francisco, 4, 82, 95, 97, 213, 218 and Causal Containment Axiom (CCA), 84 on creation and conservation, 93 on eminent containment, 88, 90-2 on formal containment, 85 on objective reality of ideas, 86 subject/substance, see also substance and accident/faculty/mode, 46-8, 50, 52-3, 55 substance, 3, 45, see also being; body; mind; matter; soul; thinking as bare substratum, 60, 63 as capacity for independent existence, 48-9, 57, 58, 61-2 common concept of, 49, 52, 62-3 conception of in Fourth Set of Objections and Replies, 57-8 in Meditations, 49–50, 51–2, 57 in *Principles*, 48, 50, 58–62 in Second Set of Objections and Replies, 50-2 essence/nature of, 59-60, 65, 66-7, 75, 81 extended, 49, 50, 51, 60-1, 65 finite vs. infinite, 49, 64 functional-causal view, 74-5 as general rule, 78-9 knowledge of by intellect, 66-7 exhausted by knowledge of principal attribute, 57-8, 59-60, 62 no immediate, 51, 52, 54-5, 57, 58-9, 66 as "modal totality", 77-9 and modes, 79-81 how to account for memory as thoughts/ modes, 233-6 and inaccuracies/embellishments of memory as thoughts/modes, 235-6 inherence relation, 65, 76-7, 229 and principal attribute mere distinction of reason, 59-61, 69-70 and principal attribute and modes, 48, 50, 59-62, 75-6 as ultimate subject, 48, 51-6, 58, 60-1 thinking, 3-4, 49-50, 51, 60 teachings of nature, 109, 127, 144, 149, see also doubt; resemblance; teleology apparent vs. actual, 130 and truth, 129-30 vs. truth revealed by natural light, 109–10, 129 and will and free decision/judgment, 41-2

Aristotelian/natural, 157; see also Aristotle Descartes' rejection of, 160 and/vs. chance, 158 divine, 155-6 and explanation, 153, 155, 157, 159-60, 161, 163-5, 168 and explanation in the life sciences, 153, 169 intrinsic vs. incidental ends, 158-9, 163-5 and scientific explanation, 170-2 and living things without souls, 169, 173-4 and mechanism, 160 and mind-body composite, 153, 154-6 natural, 155–6 and natures, 158-9, 161-2 and non-living things, 154 non-Platonic and non-Aristotelian, 174-5 Platonic/unnatural, 157, 168, 174-5; see also Plato Descartes' acceptance of, 161 Descartes' rejection of, 160-1 rational, 155 and teachings of nature, 154 things simple vs. composite, 32-3 thinking, see also knowledge; mind; substance; thoughts and/vs. acts of thought, 65, 71 as changing vs. unchanging, 72 as faculty/power of thinking, 69-70 qua nature of a substance, 69, 79, 81 Third Set of Objections and Replies (Hobbes), 45, 46-8, 52-4, 69-70 Thomistic philosophy, 86 thoughts as modes bound together by their co-location in the same substance and memory, 234 as modes that determine a determinable substance and memory, 234-5 time nature of, 92 true and immutable natures, 35, see also essence; God's existence, arguments for; natures truth, see also eternal truths; falsity; ideas; judgment; material falsity; passions; skepticism; teachings of nature and adequation of intellect with reality, 180-1 and appearance, 26, 29-30 conception of, 18, 180-1

and falsity require judgment, 180



> Index 264 freedom of, 21-2, 41, 176, 178-9, 181, truth (cont.) and norms of thought, 237 217-18 revealed by natural light, 109-10 as freedom from external constraint, 184 truth rule, 23-4, 68, 232 as radical freedom between opposites, and the will, 194 human and/vs. divine, 186-8, 198, 217-18 understanding, see also ideas; intellect; human as infinite, 217-18 human's highest perfection, 181, 194 knowledge; mind as clear and distinct perception, 209 indirect libertarian freedom of the cognitive as equivocal notion, 216-17 will, 188-90, 197 and liberty of spontaneity, 184 and natural light, 110 unity, see also mind-body union; substance morally necessitated but metaphysically/ absolutely free, 197-8 functional, 75 of composition, 75 necessitated by clear and distinct of modes of the same substance perceptions, 178-9 as passive power, 180 conceptualist account, 77-8 realist account, 76-7 as practical deliberation, 197 practical will as undetermined, 178-9 of nature, 75-6, 81 universals, 10, 71, 73 and pursuit of knowledge, 189-90 and pursuit of the truth and/or pursuit of the good, 178-9, 193-4 virtue and epistemic habits, 237-8 as radically undetermined, 186 as rational desire, 184-6 vision, 135-7, see also resemblance voluntarism, 188 relation to intellect, 182 ethical, 178 role of in belief formation, 176, 195 role of in self-identity, 176, 196 wax discussion, 20, 27, 47, 55, 68 as source of error, 12 source of our likeness with God, 183, 194 and discovery of the infinite within, 208 Wee, Cecilia, 131 in Thomistic tradition, 183 Wells, Norman, 134, 143 and training and education, 192 Wickes, Howard, 224 and truth/falsity, 40, 177 will, 132, see also error; freedom; indifference; two distinct moments of operation of, 191-2, judgment; passions; self; senses; is without limits, 182 teachings of nature; truth rule Wilson, Catherine, 173 as active power, 177-8, 182, 210 Wilson, Margaret, 109, 143 Wolff, Christian, 153 among mind's core abilities, 177-8 and clear and distinct perceptions, 181-2 women cognitive will as determined, 188 education of, 227 cognitive will vs. practical will, 188-90 political equality with men of, 227 Descartes and/vs. scholastic accounts of, 177, words, 136

> > Yolton, John, 136

188, 189, 192, 196-7

essence of, 183-4