Eventually, you will no question discover a further experience and realization by spending more cash. Yet when? Complete you endure that you require to get those all needs behind having significantly cash? Why don't you try to acquire something basic in the beginning? That's something that will lead you to comprehend even more concerning the globe, experience, some places, when history, amusement, and a lot more?

It is your completely own become old to statute reviewing habit. accompanied by guides you could enjoy now is descartes on god and human error below.

Descartes on God and Human Error—Joel Thomas Tieri 1997 In this critical examination of Descartes's Fourth Meditation and the latter part of the Sixth Meditation, Joel Thomas Tiero has produced not only an interesting contribution to Cartesian scholarship, but also a groundbreaking work in theodicy. The distinctive feature of Tierro's arguments is that his conclusions are drawn from the failure of the arguments of the Fourth Meditation. He implies that these arguments are crucial to Descartes's philosophical project as a whole and, as such, deserve greater attention.

Descartes: Meditations on First Philosophy—Rene Descartes 2002-02-01

Descartes: Meditations on First Philosophy: John Cottingham 2017-02-16 This is an updated edition of John Cottingham's acclaimed translation of Descartes's philosophical masterpiece, including an abridgement of Descartes's Objections and Replies.

Cartesian Theodicy—Z. Janowski 2012-12-06 Almost all interpreters of Cartesian philosophy have hitherto focused on the epistemological aspect of Descartes' thought. In his Cartesian Theodicy, Janowski demonstrates that Descartes' epistemological problems are merely rearticulations of theological questions. For example, Descartes' attempt to define the role of God in man's cognitive fallibility is a reiteration of an old argument that points out the incongruity between the existence of God and evil, and his pivotal question 'whence error?' is shown here to be a rephrasing of the question 'whence evil?' The answer Descartes gives in the Meditations is actually a reformulation of the answer found in St. Augustine's De Libero Arbitrio and the Confessions. The influence of St. Augustine on Descartes can also be detected in the doctrine of eternal truths which, within the context of the 17th-century debates over the question of the nature of divine freedom, caused Descartes to ally himself with the Augustinian Oratorians against the Jesuits. Both in his Cartesian Theodicy as well as his Index Augustino-Cartesian, Textes et Commenataire Janowski shows that the entire Cartesian metaphysics can - and should - be read within the context of Augustinian thought.

The Cambridge Descartes Lexicon—Lawrence Nolan 2015-01-01 The Cambridge Descartes Lexicon is the definitive reference source on Rene Descartes, 'the father of modern philosophy' and arguably among the most important philosophers of all time. Examining the full range of Descartes' achievements and legacy, it includes 256 in-depth entries that explain key concepts, relating them to other entries and explaining them. Entries trace his influences, and explain how his work was received by critics and developed by followers. There are entries on topics such as certainty, cogito ergo sum, doubt, dualism, free will, God, geometry, happiness, human being, knowledge, Meditations on First Philosophy, mind, passion, physics, and virtue, which are written by the largest and most distinguished team of Cartesian scholars ever assembled for a collaborative research project - 92 contributors from ten countries.

The Will to Reason—C. P. Ragland 2016-04-01 Offering an original perspective on the central project of Descartes' Meditations, this book argues that Descartes' free will theodicy is crucial to his refutation of skepticism. A common thread runs through Descartes' radical First Meditation doubts, his Fourth Meditation discussion of error, and his pious reconciliation of providence and freedom: each involves a clash of perspectives-thinking of God seems to force conclusions diametrically opposed to those we reach when thinking only of ourselves. Descartes fears that a skeptic could exploit this clash of perspectives to argue that Reason is not trustworthy because self-contradictory. To refute the skeptic and vindicate the consistency of Reason, it is not enough for Descartes to demonstrate (in the Third Meditation) that our Creator is perfect; he must also show (in the Fourth) that our errors cannot prove God's imperfection. To do this, Descartes invokes the idea that we err freely and that our prospects initially seem dim for this free will theodicy, because Descartes appears to lack any consistent or coherent understanding of human freedom. In an extremely in-depth analysis spanning four chapters, Ragland argues that despite initial apparent failures, Descartes consistently offered a coherent understanding of human freedom: for Descartes, freedom is most fundamentally the ability to do the right thing. Since we often do wrong, actual humans must therefore be able to do otherwise-our actions cannot be causally determined by God or our psychology. But freedom is in principle compatible with determinism: while leaving us free, God could have determined us to always do the good (or believe the true). Though this conception of freedom is both consistent and suitable to Descartes' purposes, when he attempts to reconcile it with divine providence, Descartes's strategy fails, running afoul of his infamous doctrine that God created the eternal truths.

Between Two Worlds—John Carriero 2009 Between Two Worlds is an authoritative commentary on--and powerful reinterpretation of--the founding work of modern philosophy, Descartes' Meditations. Philosophers have tended to read Descartes's seminal work in an occasional way, examining its treatment of individual topics while ignoring other parts of the text. In contrast, John Carriero provides a sustained, systematic reading of the whole text, giving a detailed account of the positions against which Descartes was reacting, and revealing anew the unity, meaning, and originality of the Meditations. Carriero finds in the Meditations a nearly continuous argument against Thomistic Aristotelian ways of thinking about cognos, and shows that Descartes provided in Descartes' bridge the old world of scholasticism and the new one of mechanistic naturalism. Rather than casting Descartes's project primarily in terms of skepticism, knowledge, and certainty, Carriero focuses on fundamental disagreements between Descartes and the scholastics over the nature of understanding, the relation between the senses and the intellect, the nature of the human being, and how and to what extent God is cognized by human beings. Against this background, Carriero shows, Descartes developed his own conceptions of mind, body, and the relation between them, creating a coherent, philosophically rich project in the Meditations and setting the agenda for a century of rationalist metaphysics.


Selections from the Principles of Philosophy—Rene. DESCARTES 2017-12-31 Principles of Philosophy is a book by Rene Descartes. In essence it is a synthesis of the Discourse on Method and Meditations on First Philosophy It was written in Latin, published in 1644 and dedicated to Elisabeth of Bohemia, with whom Descartes had a long-standing friendship. A French version (Les Principes de la Philosophie) followed in 1647. It set forth the principles of nature—the Laws of Physics—as Descartes viewed them. Most notably, it set forth the principle that in the absence of external forces, an object's motion will be uniform and in a straight line. Newton borrowed this principle from Descartes and included it in his own Principia; to this day, it is still generally referred to as Newton's First Law of Motion. The book was primarily intended to replace the Aristotelian curriculum then used in French and British Universities. The work provides a systematic statement of his metaphysics and natural philosophy, and represents the first truly comprehensive, mechanistic account of the universe.

Meditations on First Philosophy—René Descartes 1992

Descartes: Meditations on First Philosophy—René Descartes 1996-04-18 New edition of the Meditations with introductions by John Cottingham and Bernard Williams.
Descartes' Meditation on First Philosophy-David Mills Daniel 2014-09-16 Descartes' Meditations on First Philosophy was published in 1641, designed for the philosopher and for the theologian. It consists of six meditations, Of the Things that we may doubt, Of the Nature of the Human Mind, Of God: that He exists, Of Truth and Error, Of the Essence of Material Things, Of the Existence of Material Things and of the Real Distinction between the Mind and the Body of Man

The Principles of Philosophy-Rene Descartes 2019-08-14 The present volume contains a reprint of the preface and the first part of the Principles of Philosophy, together with selections from the second, third and fourth parts of that work, corresponding to the extracts in the French edition of Garnier, are also given, as well as an appendix containing part of Descartes' reply to the Second Objections (viz., his formal demonstrations of the existence of Deity). The translation is based on the original Latin edition of the Principles, published in 1644. The work had been translated into French during Descartes' lifetime, and personally revised and corrected by him, the French text is evidently deserving of the same consideration as the Latin originals, and consequently, the additions and variations of the French version have also been given—the additions being put in square brackets in the text and the variations in the footnotes.

The Crisis of Causality-J. A. Van Ruler 1995 This book on the reception of Cartesianism in the Netherlands provides a detailed analysis of the arguments of Gisbertus Voetius (1589-1676) against the “New Philosophy” of Rene Descartes and explains Voetius' standpoint as an attempt to secure the philosophical basis for theology especially as regards God's government of the physical Universe.

The Oxford Handbook of Descartes and Cartesianism-Steven Nadler 2019-04-25 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' biography (including his background, intellectual contexts, writings, and correspondence) and philosophy, with chapters on his epistemology, method, metaphysics, physics, mathematics, moral philosophy, politics, religion, and aesthetics. The chapters of the second part are devoted to the defense, development and modification of Descartes' 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.

Descartes & the Autonomy of the Human Understanding-John Carriero 2019-07-15 This volume, originally published in 1990, delineates the transition Descartes effects from a prevalent medieval conception of understanding to a modern conception of it. Through the examination of the continuities and discontinuities between Descartes' account of the understanding and that of high scholasticism, a characterization emerges of two way in which the understanding is autonomous in Descartes' view. These two sorts of autonomy shed light on the origin of a set of related concerns that give modern philosophy its coherence, setting it apart from medieval philosophy as a distinct tradition. The first sort - the independence of the understanding of the senses - creates the modern problem of scepticism with regard to the external world. The second sort, concerning the ontological status of the mind, provides the background against which modern discussions of the mind/body problem take shape.

Descartes' Meditations on First Philosophy-René Descartes 2020-07-31 René Descartes is often described as the first modern philosopher, but much of the content of his “Meditations on First Philosophy” can be found in the medieval period that had already existed for more than a thousand years. Does God exist? If so, what is his nature? Is the human soul immortal? How does it differ from the body? What role does sense experience and pure reason play in knowing? Descartes stands out from his predecessors because of the method he developed to treat these and other fundamental questions. Drawing on his study of mathematics, he searches for a way to establish absolutely certain conclusions based on indubitable premises. His importance in modern philosophy lies in the challenge he offers to every subsequent thinker in philosophy and science. The French philosopher Descartes is often called the “Father” of modern philosophy in the West. His Discourse on Method presents the reason why: his method of inquiry. He was the quintessential “rationalist,” subjecting all sense experience as doubtful and untrustworthy. Rather than relying on external authority (whether from other people or from God), Descartes demands nothing less than absolute certainty that begins with the self and proceeds step by step with the rigor of logical and mathematical precision. Even though he claims that he has proved the existence of God and explained God’s nature, even that core tenet must be established through rigorous logical argument. No subsequent philosopher is able to ignore this bold and challenging foundation for all thinking. Those who become his disciples as well as those who reject his way of thinking are all under his spell. Many think they have broken that spell only to find that he has shaped them in ways that are not easy to escape.

The Will to Reason-C. P. Ragland 2016-03-01 Offering an original perspective on the central project of Descartes' Meditations, this book argues that Descartes' free will theodicy is crucial to his refutation of skepticism. A common thread runs through Descartes radical First Meditation doubts, his Fourth Meditation discussion of error, and his pious reconciliation of providence and freedom: each involves a clash of perspectives-thinking of God seems to force conclusions diametrically opposed to those we reach when thinking only of ourselves. Descartes fears that a skeptic could exploit this clash of perspectives to argue that Reason is not trustworthy because self-contradictory. To refute the skeptic and vindicate the consistency of Reason, it is not enough for Descartes to demonstrate (in the Third Meditation) that our Creator is perfect; he must also show (in the Fourth) that our errors cannot prove God's imperfection. To do this, Descartes invokes the idea that we err freely. However, prospects initially seem dim for this free will theodicy, because Descartes appears to lack any consistent or coherent understanding of human freedom. In an extremely in-depth analysis spanning four chapters, Ragland argues that despite initial failures in the creation, God could have determined us to always do the good (or believe the true). Though this conception of freedom is both consistent and suitable to Descartes' purposes, when he attempts to reconcile it with divine providence, Descartes' strategy fails, running afoul of his infamous doctrine that God created the eternal truths.

Philosophische Gotteserkenntnis bei Suárez und Descartes-Aza Goudriaan 1999-10-15 This study examines the answers of Suárez and Descartes to basic questions regarding the philosophical knowledge of God. It is placed against the background of the reactions to both by Dutch Reformed theologians and philosophers in the seventeenth Century.

Routledge Philosophy GuideBook to Descartes and the Meditations-Gary Hatfield 2003-05-19 Rene Descartes is generally accepted as the “father of modern philosophy”, and his Meditations is perhaps the most famous philosophical text ever written. This in 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.

The Blank Slate-Stephen Pinker 2003-08-26 A brilliant inquiry into the origins of human nature from the author of The Better Angels of Our Nature and Enlightenment Now. “Sweeping, erudite, sharply argued, and fun to read...also highly persuasive.” – “Time Now updated with a new afterword One of the world’s leading experts on language and the mind explores the idea of human nature and its moral, emotional, and political colorings. With characteristic wit, lucidity, and insight, Pinker argues that the dogma that the mind has no innate traits—a doctrine held by many intellectuals during the past century—denies both human nature and our individual preferences, replaces objective analyses of social problems with feel-good slogans, and distorts our understanding of politics, violence, parenting, and the arts. Injecting calm and rationality into debates that are notorious for ax-grinding and mud-slinging, Pinker shows the importance of an honest acknowledgment of human nature based on science and common sense.

Descartes's Imagination-Dennis L. Sepper 1996-01-01 “A work of major importance for the interpretation of Descartes’s development and for the understanding of the function of the imagination in Descartes’s early works.”
Descartes's Imagination will be a must in Descartes and imagination studies. It is long overdue. —Eva T. H. Brann, author of The World of Imagination: Surnames and Substances: "A significant contribution to our understanding of the development of Descartes's philosophy." —William R. Shea, author of The Magic of Numbers and Motion: The Scientific Career of Rene Descartes

Descartes's Meditations—Catherine Wilson 2003-11-20 Table of contents

Descartes’ Meditations on First Philosophy—René Descartes 2012-09-07

Descartes’ Meditations On First Philosophy is often described as the first modern philosopher, but much of the content of his Meditations on First Philosophy can be found in the medieval period that had already existed for more than a thousand years. Does God exist? If so, what is his nature? Is the human soul immortal? How does it differ from the body? What role do sense experience and pure reason play in knowing? Descartes stands out from his predecessors because of the method he developed to treat these and other fundamental questions. Drawing on his study of mathematics, he searches for a way to establish absolutely certain conclusions based on indubitable premises. His importance in modern philosophy lies in the challenge he offers to every subsequent thinker in philosophy and science.

Descartes—M. Glouberman 1886

Descartes and Method—Clarence A. Bonnen 2002-01-04 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.

Descartes and the Passionate Mind—Deborah J. Brown 2006-06-22 An important and original reading of Descartes' account of mind-body unity and his theory of mind.

Descartes and Augustine—Stephen Menn 2002-01-28 This book is a systematic study of Descartes' relation to Augustine. It offers a complete reevaluation of Descartes' thought and as such will be of major importance to all historians of medieval, neo-Platonic, or early modern philosophy. Stephen Menn demonstrates that Descartes uses Augustine's central ideas as a point of departure for a critique of medieval Aristotelian physics, which he replaces with a new, mechanistic anti-Aristotelian physics. Special features of the book include a reading of the Meditations, a comprehensive historical and philosophical introduction to Augustine's thought, a detailed account of Plotinus, and a contextualization of Descartes' mature philosophical project which explores both the framework within which it evolved and the early writings, to show how the collapse of the early project drove Descartes to the writings of Augustine.

Material Falsity and Error in Descartes’ Meditations—Cecilia Wee 2006-09-27 Material Falsity and Error in Descartes’s Meditations approaches Descartes’s Meditations as an intellectual journey, wherein Descartes’s views develop and change as he makes new discoveries about self, God and matter. The first book to focus closely on Descartes’s notion of material falsity, it shows how Descartes’s account of material falsity—and correspondingly his account of crucial notions such as truth, falsehood and error—evolves according to the epistemic advances in the Meditations. It also offers important new insights on the crucial role of Descartes’s Third Meditation discussion of material falsity in advancing many subsequent arguments in the Meditations. This book is essential reading for those working on Descartes and early modern philosophy. It presents an independent reading on issues of perennial interest, such as Descartes’s views on error, truth and falsehood. It also makes important contributions to topics that have been the focus of much recent scholarship, such as Descartes’s ethics and his theodicy. Those working on the interface between medieval and modern philosophy will find the discussions on Descartes’s debt to predecessors like Suarez and Augustine invaluable.

The Word of God and the Languages of Man—James Joseph Bono 1995 This remarkably ambitious work relates changes in scientific and medical thought during the Scientific Revolution (circa 1500–1700) to the emergence of new principles and practices for interpreting language, texts, and nature. An invaluable history of ideas about the nature of language during this period, The Word of God and the Languages of Man also explores the wider cultural origins and impact of these ideas. Its broad and deeply complex picture of a profound sociocultural and intellectual transformation will alter our definition of the scientific revolution. James J. Bono shows how the new interpretive principles and scientific practices of the sixteenth and seventeenth centuries evolved in response to new views of the relationship between the “Word of God” and the “Languages of Man” fostered by Renaissance Humanism, Neoplatonism, magic, and both the reformed and radical branches of Protestantism. He traces the cultural consequences of these ideas in the thought and work of major and minor actors in the scientific revolution—from Ficino and Paracelsus to Francis Bacon and Descartes. By considering these natural philosophers in light of their own intellectual, religious, philosophical, cultural, linguistic, and especially narrative frameworks, Bono suggests a new way of viewing the sociocultural dynamics of scientific change in the pre–modern period—and ultimately, a new way of understanding the nature and history of scientific thought. The narrative configuration he proposes provides a powerful alternative to the longstanding “revolutionary” metaphor of the history of the scientific revolution.

Descartes—Marjorie Grene 1998 These eight interrelated essays are grouped to elucidate two major themes: Descartes’ role in the dilemma of modern philosophy, and the relation of his thought to that of his contemporaries. The author aims to provide illumination on the arguments by asking the right questions of the texts.

Descartes’s Changing Mind—Peter Machamer 2009-07-06 Descartes's works are often treated as a unified, unchanging whole. But in Descartes's Changing Mind, Peter Machamer and J. E. McGuire argue that the philosopher's views, particularly in natural philosophy, actually change radically between his early and later works—and that any interpretation of Descartes must take account of these changes. Using a case study of the most significant of these shifts, this book also provides a new picture of the development of Cartesian science, epistemology, and metaphysics. No changes in Descartes’s thought are more significant than those that occur between the major works The World (1633) and Principles of Philosophy (1644). Often seen as two versions of the same natural philosophy, these works are in fact profoundly different, containing distinct conceptions of causality and epistemology. Machamer and McGuire trace the implications of these changes and others that follow from them, including Descartes’s rejection of the method of abstraction as a means of acquiring knowledge, his insistence on the infinitude of God’s power, and his claim that human knowledge is limited to that which enables us to grasp the workings of the world and develop scientific theories.

Squaring the Circle in Descartes’ Meditations—Stephen I. Wagner 2014-06-07 Providing an innovative reading of Descartes’ Validation of Reason, this book resolves the classic problem of the Cartesian Circle.

The Philosophy of Descartes—A. Boyce Gibson 2016-08-12 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’s philosophy with a strong emphasis on the historical approach. It covers Descartes’s 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.

On True and False Ideas ; New Objections to Descartes' Meditations; and Descartes' Replies—Antoine Arnauld 1990 This is a translation of Des Vraies et des Fausses Idees by Antoine Arnauld, in which Arnauld and Descartes' Replies—Antoine Arnauld 1990 This is a translation of Des Vraies et des Fausses Idees by Antoine Arnauld, in which Arnauld
Nelson provides sound arguments worthy of further reflection. Review

discussions about existence have generally come through the subject of
philosophy. The thinking and thoughts about God's existence are well
documented. Both sides of the standard arguments for God's existence have
been presented. Current thinking has turned to evolutionary concepts that
deny God exists or claims that God is a mere impersonal force. However,
the time has come for a fresh look into how man can know of God's
existence.

A Conversaunt Existence is just such a look. Changes have been made to
the standard arguments for God's existence. New avenues of thought have been
incorporated to corroborate these changes. There are reasons for directing
our thoughts toward God's existing: First, it's foolish to let others steer
one's thinking into denying God's existence. Ultimately, God wants everyone
to respond to His invitation, accept His lifesaving and life-giving message,
and participate in writing His story.

KIRKUS REVIEW

A short treatise on existence with an emphasis on the existence of God.

Nelson harkens back to a premodern era by using the archaic word
"conversaunt" in place of "conversant" in his title. In doing so, he honors the
fact that humankind has always experienced existence as a common form of
knowledge. Nelson's work, though deeply philosophical in content, is meant
from the beginning to have a personal impact on the reader and not just be
merely theoretical in nature. Moreover, his overarching goal is to
demonstrate the existence of a personal and involved God. Such authors as
C.S. Lewis and Soren Kierkegaard help lead the way. In order to show that
the human race is capable of understanding and even connecting with a God
figure, Nelson coins a new term intercomplexicate which describes a self-
consciousness that is able to make quick evaluations of complex ideas,
leading to moral understanding. The author discusses both the strengths
and weaknesses of ontological arguments for God's existence and also
attempts to disprove popular scientific arguments against the existence of a
deity. The idea of contingency (that existence can only occur due to a prior
cause) is of great importance in later chapters, as Nelson argues that
existence must be contingent on a "necessary being," such as a primary
mover or first cause. In closing, the author provides a case not merely for a
creator ("watchmaker") God, but for a personal God who continues to be
involved with creation. Nelson has a penchant for mixing theoretical and
philosophical verbiage with nonstandard language (such as using "by da
vey" instead of "by the way" or comparing God with Jean-Luc Picard of Star
Trek: The Next Generation). He seems to be seeking a balance between
the often opaque material he presents and the personal effect he hopes to have
on readers. This balance, unfortunately, is rarely found. Nevertheless,
Nelson provides sound arguments worthy of further reflection. Review

questions after each chapter are helpful for guiding and focusing the
reader.

A thoughtful, refreshing argument for God's existence.

Descartes' Deontological Turn-Noa Naaman-Zauderer 2010-11-04 This
book offers a way of approaching the place of the will in Descartes' mature
epistemology and ethics. Departing from the widely accepted view, Noa
Naaman-Zauderer suggests that Descartes regards the will, rather than the
intellect, as the most significant mark of human rationality, both intellectual
and practical. Through a close reading of Cartesian texts from the
Meditations onward, she brings to light a deontological and non-
consequentialist dimension of Descartes' later thinking, which credits the
proper use of free will with a constitutive, evaluative role. She shows that
the right use of free will, to which Descartes assigns obligatory force,
constitutes for him an end in its own right rather than merely a means for
attaining any other end, however valuable. Her important study has
significant implications for the unity of Descartes' thinking, and for the
issue of responsibility, inviting scholars to reassess Descartes' philosophical
legacy.

Descartes and the Autonomy of the Human Understanding-John Peter
Carriero 1986

Objective Being in Descartes and in Suárez-T. Cronin 1966 The
objective reality of ideas play an important role in the cartesian system, for
upon it rests the whole force of his demonstration of the existence of God.
Ex hoc (idea entis summe perfecti) enim uno tot avis demonstrationis meae
dependet. Not only does the demonstration of God's existence take its point
of departure from the objective reality of ideas, but it is an axiom that the
knowledge which we have of all things, sensible and insensible, rests on the
objective reality of our ideas and on the application to it of the causal axiom.
Omnia enim diligentissimae circumspexi, et nullum alium argumentum potui
hactenus reperire. Important as this position is in the cartesian system for
the reason that the actual existence of beings other than the thinking
substance can be demonstrated only by beginning with the objective reality
of ideas, still this doctrine was the cause of surprise and of many
objections from his contemporaries. Descartes admits that the author of the
first set of objections puts in brief compass his own argument for proving
the actual existence of God, and, having indicated his assent to that which
he thinks is clearly enough demonstrated, comes to the crux of that which is
difficult in the demonstration.