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PSYCHOLOGY AND RELIGION

the man had “religion,” that is, he “carefully took into account” his experience and he had πίστις enough, or loyalty to his experience, to enable him to cling to it and to continue it. He had the great advantage of being neurotic and so, whenever he tried to be disloyal to his experience or to deny the voice, the neurotic condition instantly came back. He simply could not “quench the fire” and finally he had to admit the incomprehensibly numinous character of his experience. He had to confess that the unquenchable fire was “sacred.” This was the condition sine qua non of his cure.

One might, perhaps, consider this case an exception in as much as really human and complete persons are exceptions. It is true that an overwhelming majority of educated people are fragmentary personalities and have a lot of substitutes instead of the genuine goods. Being like that meant a neurosis for this man, and it means the same for a great many other people.

What is usually and generally called “religion” is to such an amazing degree a substitute that I ask my-
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52 psychology and religion

the man had “religion,” that is, he “carefully took into account” his experience and he had πίστις enough, or loyalty to his experience, to enable him to cling to it and to continue it. He had the great advantage of
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What was scattered gathers.

What was gathered blows apart.

—Heraclitus of Ephesus (tr. Brooks Haxton)

It's what was missing that haunted this American while visiting the Aegean coast of Turkey, the fecund cradle from which so much of the modern world emerged. Here, four thousand years ago, in thriving commercial seaports, ethnic Greeks began using currency, devised an alphabet, drew maps, composed Europe's earliest epics and genuine histories, and examined skeptically the cosmos above and the earth below. In an underrated epilogue, Asia Minor later served for half a millennium as a laboratory of multicultural civility. As confirmed bountifully in Roman era inscriptions, the inhabitants of Asia Minor's hellenized cities knew well the excellence of their temples, theaters, libraries, council chambers, fire departments, gardens, aqueducts, hospitals, baths, and arcaded markets--the vital and enlivening ingredients of urban life.

Little wonder so many travelers have been drawn to the eloquent remains of Ephesus, Miletus, Pergamon, and Aphrodisias, to mention only the most celebrated of half a hundred sites. Eloquent, but mute. There is no living echo from the Greeks who until the 1920s inhabited Aegean Turkey. They left en masse in a half-forgotten tragedy arising from an ill-starred campaign by mainland Hellenes, rashly encouraged by Prime Minister David Lloyd George, to
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Heidegger’s Kierkegaard: Philosophy and Religion in the Tracks of a Failed Interpretation

Noreen Khawaja / Yale University

As an interpreter of other philosophers, Heidegger is not known for his generosity. The hermeneutic principle that won him this reputation is first formulated in explicit terms in an introductory remark to his 1930 essay on Plato: “The ‘doctrines’ of a thinker is that which, within what is said, remains unsaid.” In his preface to the 1967 collection that made this essay famous, Heidegger expands upon this idea, grounding it in a theory of the conditions of thought itself: “Whoever sets out on a path of thinking knows least about that defining issue—at once behind him and over beyond him—toward which he is moved.” Such a thinker, he continues, “will yield to the
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Daniel E. Flage.
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... everything I wrote on the subject of God and truth in the Third, Fourth, and Fifth Meditations contributes to the conclusion that there is a real distinction between the mind and the body, which I finally established...

Comparing phases of skepticism in al-Ghazali and Descartes: some First Meditations on Deliverance from Error
Descartes and the real distinction between mind and body

Daniel E. Flagg


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Full Text:

... everything I wrote on the subject of God and truth in the Third, Fourth, and Fifth Meditations contributes to the conclusion that there is a real distinction between the mind and the body, which I finally established in the Sixth Meditation --Fourth Replies (1)

In THIS PAPER I EXAMINE DESCARTES'S ARGUMENT for the real distinction between mind and body in Meditation Six. (2) As a real distinction, it is a distinction between kinds of substances, (3) that is, a distinction based upon essences. Descartes's argument is epistemic. It rests upon the contention that God can create anything we clearly and distinctly conceive as we conceive it. Given the epistemic basis for an ontological distinction, commentators find the argument puzzling. (4)

Descartes told Amaud that virtually everything in Meditations Three through Five was germane to
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Nietzsche's Echo—A Dialogue with Thomas Altizer

David M. Moss III

Published: 28 April 2009
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Abstract Prophets provoke psychological unrest, especially when exposing accepted beliefs as profound deceptions. The biblical prophets exemplify such confrontation as do certain atheists ardently opposed to the images of God created by those seers. The German
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Heidegger, or the neglect of boundaries

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Received: 6 March 2015 – Accepted: 27 March 2015 – Published: 5 May 2015

Benedict Korf’s recent invitation to re-think the deployment of Heidegger’s philosophy within geography in the pages of this journal (Korf, 2014) is both opportune and essential: opportune, because the many and continuing controversies surrounding Heidegger’s political stance have been reinvigorated following the ongoing publication of his Schriften (Heidegger, 2014a, b, and c), essential, because any invocation of “Heidegger” today arguably involves something additional to a reflection of the man, his politics, Weltanschauung and philosophy. What is also called for is a discussion of the conditions facilitating meaningful discourse about the nexus between “politics” and “knowledge”. Heidegger’s

Scare quotes indeed, for is not the question whether we can separate the man from the signifier associated with a particular form of philosophy and vice versa?

Heidegger’s reception within geography, we ought to remember, did not for the longest time separate the two, opting to concentrate on the latter while all but blotting out the former. In this, geography was not exceptional: the potential blemish arising from an equally potential involvement in National Socialism did not unduly occupy Heideggerians for a long time. Geography’s encounter with Heidegger was furthermore a highly selective one that focused mostly on Heidegger’s post-1930 “later” and allegedly “humanist”
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