

# Mortal Questions Thomas Nagel

**Simon Blackburn**

**Mortal Questions : Canto** Thomas Nagel,1991-05-02 Questions about our attitudes towards death, sexual behaviour, social inequality, war & political power progress to more obviously philosophical problems regarding personal identity, consciousness, freedom & value.

Mortal Questions Thomas Nagel,1991

**Think** Simon Blackburn,1999-08-05 This is a book about the big questions in life: knowledge, consciousness, fate, God, truth, goodness, justice. It is for anyone who believes there are big questions out there, but does not know how to approach them. Think sets out to explain what they are and why they are important. Simon Blackburn begins by putting forward a convincing case for the study of philosophy and goes on to give the reader a sense of how the great historical figures such as Descartes, Hume, Kant, and Wittgenstein have approached its central themes. Each chapter explains a major issue, and gives the reader a self-contained guide through the problems that philosophers have studied. The large scope of topics covered range from scepticism, the self, mind and body, and freedom to ethics and the arguments surrounding the existence of God. Lively and approachable, this book is ideal for all those who want to learn how the basic techniques of thinking shape our existence.

**Mind and Cosmos** Thomas Nagel,2012-11-22 The modern materialist approach to life has conspicuously failed to explain such central mind-related features of our world as consciousness, intentionality, meaning, and value. This failure to account for something so integral to nature as mind, argues philosopher Thomas Nagel, is a major problem, threatening to unravel the entire naturalistic world picture, extending to biology, evolutionary theory, and cosmology. Since minds are features of biological systems that have developed through evolution, the standard materialist version of evolutionary biology is fundamentally incomplete. And the cosmological history that led to the origin of life and the coming into existence of the conditions for evolution cannot be a merely materialist history, either. An adequate conception of nature would have to explain the appearance in the universe of materially irreducible conscious minds, as such. Nagel's skepticism is not based on religious belief or on a belief in any definite alternative. In Mind and Cosmos, he does suggest that if the materialist account is wrong, then principles of a different kind may also be at work in the history of nature, principles of the growth of order that are in their logical form teleological rather than mechanistic. In spite of the great achievements of the physical sciences,

reductive materialism is a world view ripe for displacement. Nagel shows that to recognize its limits is the first step in looking for alternatives, or at least in being open to their possibility.

**The Last Word** Thomas Nagel, 2001-11-01 If there is such a thing as reason, it has to be universal. Reason must reflect objective principles whose validity is independent of our point of view--principles that anyone with enough intelligence ought to be able to recognize as correct. But this generality of reason is what relativists and subjectivists deny in ever-increasing numbers. And such subjectivism is not just an inconsequential intellectual flourish or badge of theoretical chic. It is exploited to deflect argument and to belittle the pretensions of the arguments of others. The continuing spread of this relativistic way of thinking threatens to make public discourse increasingly difficult and to exacerbate the deep divisions of our society. In *The Last Word*, Thomas Nagel, one of the most influential philosophers writing in English, presents a sustained defense of reason against the attacks of subjectivism, delivering systematic rebuttals of relativistic claims with respect to language, logic, science, and ethics. He shows that the last word in disputes about the objective validity of any form of thought must lie in some unqualified thoughts about how things are--thoughts that we cannot regard from outside as mere psychological dispositions.

**Mortal Questions (Canto Classics)** Thomas Nagel, 2012-03-26 Preface Sources 1 Death 2 The absurd 3 Moral luck 4 Sexual perversion 5 War and massacre 6 Ruthlessness in public life 7 The policy of preference 8 Equality 9 The fragmentation of value 10 Ethics without biology 11 Brain bisection and the unity of consciousness 12 What is it like to be a bat? 13 Panpsychism 14 Subjective and objective Index.

**Rethinking the Good** Larry S. Temkin, 2012-01-20 In choosing between moral alternatives -- choosing between various forms of ethical action -- we typically make calculations of the following kind: A is better than B; B is better than C; therefore A is better than C. These inferences use the principle of transitivity and are fundamental to many forms of practical and theoretical theorizing, not just in moral and ethical theory but in economics. Indeed they are so common as to be almost invisible. What Larry Temkin's book shows is that, shockingly, if we want to continue making plausible judgments, we cannot continue to make these assumptions. Temkin shows that we are committed to various moral ideals that are, surprisingly, fundamentally incompatible with the idea that better than can be transitive. His book develops many examples where value judgments that we accept and find attractive, are incompatible with transitivity. While this might seem to leave two options -- reject transitivity, or reject some of our normative commitments in order to keep it -- Temkin is neutral on which path to follow, only making the case that a choice is necessary, and that the cost either way will be high. Temkin's book is a very original and deeply unsettling work of skeptical philosophy that mounts an important new challenge to contemporary ethics.

*Paradoxes* R. M. Sainsbury, 2009-02-19 A paradox can be defined as an unacceptable conclusion derived by apparently acceptable reasoning from apparently acceptable premises. Many paradoxes raise serious philosophical problems, and they

are associated with crises of thought and revolutionary advances. The expanded and revised third edition of this intriguing book considers a range of knotty paradoxes including Zeno's paradoxical claim that the runner can never overtake the tortoise, a new chapter on paradoxes about morals, paradoxes about belief, and hardest of all, paradoxes about truth. The discussion uses a minimum of technicality but also grapples with complicated and difficult considerations, and is accompanied by helpful questions designed to engage the reader with the arguments. The result is not only an explanation of paradoxes but also an excellent introduction to philosophical thinking.

**Concealment and Exposure** Thomas Nagel, 2004-10-14 Thomas Nagel is widely recognized as one of the top American philosophers working today. Reflecting the diversity of his many philosophical preoccupations, this volume is a collection of his most recent critical essays and reviews. The first section, Public and Private, focuses on the notion of privacy in the context of social and political issues, such as the impeachment of President Clinton. The second section, Right and Wrong, discusses moral, political and legal theory, and includes pieces on John Rawls, G.A. Cohen, and T.M. Scanlon, among others. The final section, Mind and Reality, features discussions of Richard Rorty, Donald Davidson, and the Sokal hoax, and closes with a substantial new essay on the mind-body problem. Written with characteristic rigor, these pieces reveal the intellectual passion underlying the incisive analysis for which Nagel is known.

**What Does It All Mean?** Thomas Nagel, 1987-10-15 In this cogent and accessible introduction to philosophy, the distinguished author of *Mortal Questions* and *The View From Nowhere* sets forth the central problems of philosophical inquiry for the beginning student. Arguing that the best way to learn about philosophy is to think about its questions directly, Thomas Nagel considers possible solutions to nine problems--knowledge of the world beyond our minds, knowledge of other minds, the mind-body problem, free will, the basis of morality, right and wrong, the nature of death, the meaning of life, and the meaning of words. Although he states his own opinions clearly, Nagel leaves these fundamental questions open, allowing students to entertain other solutions and encouraging them to think for themselves.

*Philosophy: A Very Short Introduction* Edward Craig, 2002-02-21 How ought we to live? What really exists? How do we know? This book introduces important themes in ethics, knowledge, and the self, via readings from Plato, Hume, Descartes, Hegel, Darwin, and Buddhist writers. It emphasizes throughout the point of doing philosophy, explains how different areas of philosophy are related, and explores the contexts in which philosophy was and is done. 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.

*Metaphysical Horror* Leszek Kolakowski, 2001-07 'A modern philosopher who has never once suspected himself of being a charlatan, ' writes Leszek Kolakowski at the start of this endlessly stimulating book, 'must be such a shallow mind that his

work is probably not worth reading.' For over a century, philosophers have argued that philosophy is impossible or useless, or both. Although the basic agenda dates back to the days of Socrates, there is still disagreement about the nature of truth, reality, knowledge, good and God. This may make little practical difference to our lives, but it leaves us with a feeling of radical uncertainty described by Kolakowski as 'metaphysical horror'. Is there any way out of this cul-de-sac? This trenchant analysis confronts these dilemmas head on. Philosophy may not provide definitive answers to the fundamental questions, yet the quest itself transforms our lives. It may undermine most of our certainties, yet it still leaves room for our spiritual yearnings and religious beliefs. Kolakowski has forged a dazzling demonstration of philosophy in action. It is up to readers to take up the challenge of his arguments.

**Epistemic Luck** Duncan Pritchard, 2005-03-10 One of the key supposed 'platitudes' of contemporary epistemology is the claim that knowledge excludes luck. One can see the attraction of such a claim, in that knowledge is something that one can take credit for - it is an achievement of sorts - and yet luck undermines genuine achievement. The problem, however, is that luck seems to be an all-pervasive feature of our epistemic enterprises, which tempts us to think that either scepticism is true and that we don't know very much, or else that luck is compatible with knowledge after all. In this book, Duncan Pritchard argues that we do not need to choose between these two austere alternatives, since a closer examination of what is involved in the notion of epistemic luck reveals varieties of luck that are compatible with knowledge possession and varieties that aren't. Moreover, Pritchard shows that a more nuanced understanding of the relationship between luck and knowledge can cast light on many of the most central topics in contemporary epistemology. These topics include: the externalism/internalism distinction; virtue epistemology; the problem of scepticism; metaepistemological scepticism; modal epistemology; and the problem of moral luck. All epistemologists will need to come to terms with Pritchard's original and incisive contribution.

**Foundations for Moral Relativism** J. David Velleman, 2015-11-23 In this new edition of *Foundations for Moral Relativism* a distinguished moral philosopher tames a bugbear of current debate about cultural difference. J. David Velleman shows that different communities can indeed be subject to incompatible moralities, because their local mores are rationally binding. At the same time, he explains why the mores of different communities, even when incompatible, are still variations on the same moral themes. The book thus maps out a universe of many moral worlds without, as Velleman puts it, moral black holes". The six self-standing chapters discuss such diverse topics as online avatars and virtual worlds, lying in Russian and truth-telling in Quechua, the pleasure of solitude and the fear of absurdity. Accessibly written, this book presupposes no prior training in philosophy.

*Lies Like Wildfire* Jennifer Lynn Alvarez, 2021-09-09 Secrets and lies are everywhere in this compulsive page-turner, perfect for fans of TikTok favourites *One of Us is Lying*, *We Were Liars* and *This Lie Will Kill You*. Five friends. One secret. In Gap Mountain, California, everyone knows about fire season. And no one is more vigilant than 18-year-old Hannah Warner,

the sheriff's daughter. That is until Hannah and her best friends accidentally spark a deadly wildfire that destroys their hometown. Desperate to hide the truth, the group makes a pact of silence. But their twisted secret begins to spin out of control and when one of the friends disappears they all become suspects. We know how it starts but where does it end?

**Death and the Afterlife** Samuel Scheffler, 2013-09-09 Suppose you knew that, though you yourself would live your life to its natural end, the earth and all its inhabitants would be destroyed thirty days after your death. To what extent would you remain committed to your current projects and plans? Would scientists still search for a cure for cancer? Would couples still want children? In *Death and the Afterlife*, philosopher Samuel Scheffler poses this thought experiment in order to show that the continued life of the human race after our deaths--the afterlife of the title--matters to us to an astonishing and previously neglected degree. Indeed, Scheffler shows that, in certain important respects, the future existence of people who are as yet unborn matters more to us than our own continued existence and the continued existence of those we love. Without the expectation that humanity has a future, many of the things that now matter to us would cease to do so. By contrast, the prospect of our own deaths does little to undermine our confidence in the value of our activities. Despite the terror we may feel when contemplating our deaths, the prospect of humanity's imminent extinction would pose a far greater threat to our ability to lead lives of wholehearted engagement. Scheffler further demonstrates that, although we are not unreasonable to fear death, personal immortality, like the imminent extinction of humanity, would also undermine our confidence in the values we hold dear. His arresting conclusion is that, in order for us to lead value-laden lives, what is necessary is that we ourselves should die and that others should live. *Death and the Afterlife* concludes with commentary by four distinguished philosophers--Harry Frankfurt, Niko Kolodny, Seana Shiffrin, and Susan Wolf--who discuss Scheffler's ideas with insight and imagination. Scheffler adds a final reply.

**Death and Philosophy** J.E Malpas, Robert C. Solomon, 2002-06-01 *Death and Philosophy* considers these questions with different perspectives varying from the existentialist - deriving from Camus, Heidegger or Sartre, to the English speaking analytic tradition of Bernard Williams or Thomas Nagel; to non-western approaches such as are exemplified in the Tibetan Book of the Dead and in Daoist thought; to perspectives influenced by Lucretius, Epicurus and Nietzsche. *Death and Philosophy* will be of great interest to philosophers, or those studying religion and theology, but its clarity and scope ensures it will be accessible to anyone who has considered what it means to be mortal.

*Reason in the Balance* Sharon Bailin, Mark Battersby, 2016-02-11 Unlike most texts in critical thinking, *Reason in the Balance* focuses broadly on the practice of critical inquiry, the process of carefully examining an issue in order to come to a reasoned judgment. Although analysis and critique of individual arguments have an important role to play, this text goes beyond that dimension to emphasize the various aspects that go into the practice of inquiry, including identifying issues and relevant contexts, understanding competing cases, and making a comparative judgment. Distinctive Features of the Text:

Emphasis on applying critical thinking to complex issues with competing arguments Inclusion of chapters on inquiry in specific contexts Attention to the dialogical aspects of inquiry, including sample dialogues Emphasis on the spirit of inquiry The Second Edition Features: Updated examples and items of current interest New dialogues on vaccination, prostitution, and climate change New material on biases in reasoning, including emotional, psychological, social, and cognitive The Reason in the Balance Website includes: An Appendix on Logic Exercises Quizzes

**Other Minds** Thomas Nagel, 1995-07-27 Over the past twenty-five years, Thomas Nagel has played a major role in the philosophico-biological debate on subjectivity and consciousness. This extensive collection of published essays and reviews offers Nagel's opinionated views on the philosophy of mind, epistemology, and political philosophy, as well as on fellow philosophers like Freud, Wittgenstein, Rawls, Dennett, Chomsky, Searle, Nozick, Dworkin, and MacIntyre.

Uncover the mysteries within is enigmatic creation, **Mortal Questions Thomas Nagel** . This downloadable ebook, shrouded in suspense, is available in a PDF format ( \*). Dive into a world of uncertainty and anticipation. Download now to unravel the secrets hidden within the pages.

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