

# Rene Descartes Does Not Exist Volume Thirteen: A Treatise on the Non-Existence of the Self

Rene Descartes, the father of modern philosophy, famously said, "I think, therefore I am." This statement has been interpreted in many ways, but one possible interpretation is that it is a statement about the existence of the self. Descartes is saying that the fact that he is thinking proves that he exists.

However, there are a number of philosophers who have argued that Descartes' statement does not actually prove the existence of the self. These philosophers argue that the self is not a substantial entity but rather a bundle of changing mental states. They argue that the self is not something that exists independently of the mind, but rather something that is created by the mind's grasping at permanence.



## Rene Descartes Does Not Exist: Volume Thirteen

by A.R. LaBaere

★★★★★ 5 out of 5

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In this book, I will argue that the self does not exist. I will draw on a variety of philosophical traditions to support my argument, including phenomenology, existentialism, and Buddhism.

## **Part 1: A Phenomenological Analysis of the Self**

In the first part of this book, I will present a phenomenological analysis of the self. I will argue that the self is not a substantial entity but rather a bundle of changing mental states.

The phenomenological method is a method of 哲学 that focuses on the study of conscious experience. Phenomenologists argue that the best way to understand the world is to bracket all of our beliefs and assumptions and to focus on the things that are immediately present to consciousness.

When we bracket our beliefs and assumptions and focus on the things that are immediately present to consciousness, we find that the self is not a substantial entity. The self is not something that exists independently of the mind, but rather something that is created by the mind's grasping at permanence.

The self is a constantly changing bundle of mental states. It is not something that is fixed and unchanging. Rather, it is something that is constantly in flux. The self is always changing, always evolving.

The self is not something that we can control. We cannot control our thoughts, our feelings, or our desires. The self is something that happens to us. It is something that we are born with and something that we die with.

The self is not something that is essential to our existence. We can live without a self. We can live without a sense of identity. We can live without a sense of purpose.

## **Part 2: The Existentialist Concept of Nothingness**

In the second part of this book, I will examine the existentialist concept of nothingness. I will argue that the self is not a necessary being and that it can be annihilated without contradiction.

Existentialists argue that existence is not a necessary being. They argue that existence is something that is contingent. It is something that could have not existed.

The self is not a necessary being. It is something that could have not existed. The self is not something that is essential to the universe. It is something that is contingent.

The self can be annihilated without contradiction. It is possible to conceive of a world without a self. It is possible to conceive of a world without any conscious beings.

The self is not something that is permanent. It is something that is temporary. The self is something that will eventually come to an end.

The self is not something that is important. It is something that is ultimately meaningless. The self is something that is destined to die.

## **Part 3: The Buddhist Concept of the Self**

In the third part of this book, I will draw on Buddhist philosophy to argue that the self is an illusion created by the mind's grasping at permanence.

Buddhists argue that the self is an illusion. They argue that the self is not a substantial entity but rather a collection of five aggregates: form, feeling, perception, mental formations, and consciousness.

The five aggregates are constantly changing. They are not something that is fixed and unchanging. Rather, they are something that is constantly in flux.

The self is not something that is permanent. It is not something that exists independently of the five aggregates. The self is something that is created by the mind's grasping at permanence.

The mind's grasping at permanence is a source of suffering. The mind wants to hold on to things, to keep them from changing. But the world is constantly changing. Nothing is permanent.

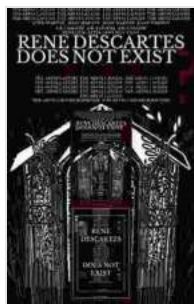
When the mind grasps at permanence, it creates a sense of separation between the self and the world. The self becomes something that is separate from the world. It becomes something that is isolated and alone.

This sense of separation is a source of suffering. It leads to feelings of loneliness, isolation, and fear. It leads to a sense of being lost and adrift in the world.

The way to end suffering is to let go of the mind's grasping at permanence. It is to realize that the self is an illusion. It is to realize that there is no separation between the self and the world.

In this book, I have argued that the self does not exist. I have drawn on a variety of philosophical traditions to support my argument, including phenomenology, existentialism, and Buddhism.

I believe that the non-existence of the self is a profound truth. It is a truth that has the power to change our lives. It is a truth that can help us to live more freely, more authentically, and more compassionately.



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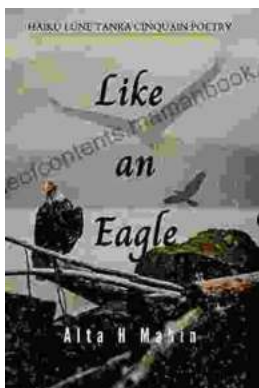
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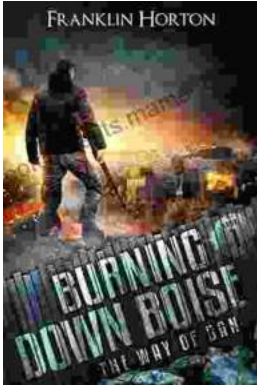
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