

## AlephPlus Edit

The concept of the Self, or *personal identity*, has ~~been one of the important issues~~ in-spanned the history of philosophy as one of its most vital and enduring questions. ~~Contemporary/recent progresses—~~ Certainly, modern advances in neurology, psychology, philosophy of mind and cognitive science, ~~in general,~~ have done much to shape ~~shaped~~ new perspectives on this subject. ~~Yet in terms of which prior theories remain prominent, the Self-as-immaterial-substance, and David Hume's bundle theory are indeed two. Advocates of this theory believe that the self is a matter that we comprehend/appreciate directly, and on the other hand, the unity of consciousness can be explained only if the self exists.~~

\_\_\_\_ With the first notion, the Person is considered an immaterial substance existing independently of corporal form, where personal identity is a phenomenon one comprehends directly. ~~But advocates of bundle theory reject assertion of direct experience of the self and believe that such substance does not exist at all. And yet, as bundle theory counters, the unity of consciousness can be explained only if the Self exists already. On the other hand, they believe that in order to explain the unity of consciousness, assumption of immaterial substance is not required/necessary because the unity of consciousness can be elucidated on the basis of memory and psychological continuity. Thus, does Hume reject the idea of the Self's direct experience, believing instead that no such substance exists at all. According to this theory, person is a collection of mental events that is linked to the nervous system and specifically to the brain through a cause-and-effect relationship. Rather, to explain the unity of consciousness, no assumption of immaterial substance is required since this unity is elucidated via memory and psychological continuity.~~

\_\_\_\_ David Hume, for the first time in the history of the western philosophy, introduced this viewpoint as a theory and defended it. and defended this viewpoint. ~~This theory also has some similarities to no self theory in Buddhism, which itself requires writing an independent paper. Yet his was also a theory bearing similarities with the Buddhist ideal~~

**Commented [DA1]:** Preferable to 'contemporary/recent'

**Commented [DA2]:** Too much repetition of 'theory' and 'in general';

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**Commented [DA3]:** Hyphenated noun

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**Commented [DA4]:** Better flow and economy; introducing Hume here qualifies the term 'bundle theory'.

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**Commented [DA5]:** Which theory? Again, too much repetition of the word; 'Advocates of this theory' and 'on the other hand' are ambiguous.

**Commented [DA6]:** 'Advocate' and 'theory' repeated too often.

**Commented [DA7]:** 'On the other hand,' too informal. Too wordy and unclear.

**Commented [DA8]:** 'According to this theory' is too informal and unnecessary.

**Commented [DA9]:** Stiffly worded; staccato. 'Writing an independent paper' is unnecessary.

of no-self, in which the continual practice of intuitive meditation renders a realization of the Self as, in fact, non-existent. And it is through the realization of such insight that the groundwork for a moral life is to

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**Commented [DA10]:** Better clarity, flow and economy here, encapsulating the following sentence also.

**Commented [DA11]:** I believe these are the correct surname spellings, having researched them online.

### AlephPlus Original Text

The concept of the Self, or *personal identity*, has spanned the history of philosophy as one of its most monumental and enduring questions. Certainly, modern developments in neurology, psychology, cognitive science, and philosophy of mind have done much to shape new perspectives on the subject. Yet in terms of which prior theories remain prominent, the Self-as-immaterial-substance and David Hume's *bundle theory* are indeed two.

With the first notion, the Person is considered an immaterial substance existing independently of corporal form, where personal identity is a phenomenon one comprehends directly. And yet, as bundle theory counters, the unity of consciousness can be explained only if the Self exists already. Thus, does Hume reject the idea of the Self's direct experience, believing instead that no such substance exists at all. Rather,

to explain the unity of consciousness, no assumption of immaterial substance is required since this unity is elucidated via memory and psychological continuity. The Person is merely a collection of mental events linked to the nervous system (more specifically the brain) through a cause-and-effect relationship.

David Hume, for the first time in the history of Western philosophy, introduced and defended this viewpoint. Yet his was also a theory bearing similarities with the Buddhist ideal of *no-self*, in which the continual practice of intuitive meditation renders a realization of the Self as, in fact, non-existent. And it is through the realization of such insight that the groundwork for a moral life is to be laid.

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