

**Editor's Note**  
**by Andrew W. Notier**

This month's issue of *Philosophy Pathways* features articles exploring the philosophy of mind. The fundamental truths underlying our conscious selves has been one of the most enduring and expansive topics of philosophical inquiry throughout human history. Despite the voluminous chronicles of analysis regarding cognition and nature of the mind, many of these questions remain unanswered. Even after centuries of investigation, the topic remains a rich and diverse field of philosophical inquiry which never fails to captivate our imaginations.

The first article is titled, 'Early Buddhism and Ryle on Thinking Thought'. In this essay, Professor Gyan Prakash undertakes a comparative examination of the conception of mind in Buddhist thought and the works of philosopher Gilbert Ryle. The author argues that although the two philosophies utilize dissimilar ontological foundations to describe the phenomena of human consciousness, both systems reject the notion of Cartesian dualism in a manner more closely aligned than might otherwise be obvious from their superficial differences.

In the second article of this issue, 'Towards an Understanding of Creativity', Dr. Max Malikow examines the nature and origins of creative thought. The essay begins with the unpretentious acknowledgement that the task of exhaustively codifying the multitude of factors comprising what we refer to as 'creativity' is beyond the scope of this short essay. The indicated objective is to explore the questions: 'What is creativity? Why do people create? What are the components of creativity? How do people create?'

The issue concludes with my article 'Erro, Ergo Sum: An Evolutionary Map for Consciousness, Cognition and Free Will' which makes the case for physicalism and the biological foundations of consciousness, approached from the direction of human error. The ideas put forth are a framework in which consciousness, cognition and free will emerged from a single evolutionary adaptation to safeguard against perceptual errors. The essay posits that, in a very literal sense, the quest for knowledge and understanding in order to limit suffering is the inceptive function of our conscious selves.

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