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The occasionalist response was simple: given that God was the total cause of every event in nature, the regularity of the natural world was a direct extension of the regularity of the divine mind. In this way the ancient understanding of nature as governed by active powers and potentialities was replaced by the modern understanding of nature as ...

Occasionalism | Internet Encyclopedia of Philosophy

Susan Michelle Peppers, Reconciling Malebranche's Occasionalist Metaphysics and Human Freedom. University of Pennsylvania, 2000.-Supervisor: Lisa Downing; Robert Lawrence Higdon, The Philosophical Significance of Leibniz's Response to Occasionalism. Memorial University of Newfoundland, 1999.-Supervisor: Floy Andrews-Doull

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Occasionalism (Stanford Encyclopedia of Philosophy)

Occasionalism is a philosophical theory about causation which says that created substances cannot be efficient causes of events. Instead, all events are taken to be caused directly by God. The theory states that the illusion of efficient causation between mundane events arises out of God's causing of one event after another. However, there is no necessary connection between the two: it is not that the first event causes God to cause the second event: rather, God first causes one and then causes

Occasionalism - Wikipedia

The occasionalist must hold either (i) that corporeal substances have no causal powers at all or (ii) that, having such powers, they never in fact contribute causally to any effects. That is, an occasionalist must espouse either the no-nature theory or else a 'weaker' no-action or no-essence theory. Let's begin by exploring this second option.

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