Summaries

Gábor Boros

Enlightened love – 'scientific' conceptions of love in the Enlightenment

My paper investigates the philosophical concepts of love in the works of several thinkers of the so-called French Enlightenment. The Enlightenment was an extremely rich movement, so we cannot hope to present more than some of the outlines, even if we confine our scope to the French version of it. Somewhat arbitrarily, Denis Diderot will stay in the centre of the treatment, the other thinkers and writers to be mentioned will receive their respective role in so far as they can be related to Diderot.

Gergely Fórizs

Wieland's cantata *Die Wahl des Herkules* (The Choice of Hercules). The dual aesthetic communication of the Enlightenment

Christoph Martin Wieland's dramatic cantata *Die Wahl des Herkules* was premiered in September 1773 at the Weimar Court Theatre, and it's text was first published in the August 1773 issue of *Der Teutsche Merkur*. This paper examines how the context of the work's publication in the journal allows for different readings. On the one hand, the text itself proclaims the necessity of a choice between (heavenly) virtue and (worldly) vice, and thus represents essentially Christian-Stoic ideals. On the other hand, the cantata is surrounded by a series of contributions that reject the principles of life that flow from Stoic decisionism and instead find the possibility of human happiness in the middle way between the extremes of spiritual virtue and carnal sin. From this point of view, the doctrine of the cantata becomes questionable. Wieland, according to the thesis of the study, is here practising the technique of dual aesthetic communication. He is addressing both the majority of his audience, to whom he is presenting a stoic doctrine, and a minority who are able to understand the 'philosophy of the Graces', which indicates the unity of bodily desire and spiritual virtue.

Zoltán Gyenge (translator)

Thomas Mann: *German speech. An Appeal to Reason*

"German speech. An Appeal to Reason" is the title of a speech given by Thomas Mann in Berlin's Beethoven Hall on October 17, 1930. It was his reaction to the Reichstag election in September 1930, in which the NSDAP had increased its share of the vote sevenfold to 18.3 percent, making it the second largest parliamentary group after the SPD.

Mann sees the election result as a warning sign to which the whole of Europe should pay attention. According to him, the Treaty of Versailles was a *humiliation* for the German people, and a warning even then that a nation cannot be humiliated without consequences. The consequences of this humiliation are far more serious than economic collapse or military defeat. In the name of „common sense", Mann therefore calls on Europe to do everything possible to prevent a second war. This very important speech, as has been pointed out by many, has relevance for our times.

Endre Ádám Hamvas

'I advance to life and light' – The Hermetic Doctrine about the Origin of the Soul

In my study, I analyse the hermetic concept of the soul and its origins. After some introductory remarks about the most important previous theories on this topic, I examine some basic texts, viz. CH. I, CH. III, and the Latin Asclepius. According to my thesis, the question of the origin of the soul is not independent of the main topics of hermetic cosmological theory. According to the latter, light and life are prior to darkness and chaos, both cosmologically and ontologically. Because human beings have something in common with the first god, namely the human soul and mind, humanity reserves something divine in the material world. These facts also have ethical implications. After descending to the material world, the First Man became a part of nature, which means that human beings must look out for the material kosmos and all of its beings. With this responsibility, freedom goes hand in hand: human beings can abandon their duties and hurt nature, which was also created by God. On the other hand, if someone admits that taking care of the material world means the proper worship of God, he/she will realise that this knowledge leads back to God, who is light and life. My conclusion is that illumination of the mind, that is, getting knowledge about the proper worship of God and human freedom, is the way leading back to the divine origins of the human soul. At the end of this Hermetic road, the initiated person will observe that a human being is composed of the divine elements of light and life.

Máté Héthely

Enkrateia and Phronēsis

In the paper I argue that in Aristotle's theory the enkratic agent does not have phronēsis. When Aristotle introduces phronēsis in *EN* VI.5 he defines it as an intellectual virtue responsible for right deliberation. In *DA* 3.11 he argues that in the course of deliberation the soul's rational part uses representations, and after making a decision it produces a representation in accordance with its decision thereby enabling the agent to act according to the decision. Representations pertain to the non-rational soul-part thus the deliberating faculty of the rational part is in connection with the non-rational part. A phronimos agent is able to prevent the coming about of improper non-rational desires in a way that her rational part transforms those representations which could be bases for these desires.

László Komorjai

The Infinite in Consciousness

In this paper I will try to show that Cantor's notion of the infinite is essential for understanding the notion of consciousness that the thinkers of the so-called „new phenomenology" (especially Marc Richir and, following him, László Tengelyi) are trying to outline. First of all, I will define the concept of radical novelty, that is, the distinguishing feature of the discussed notion of consciousness. I will then show that a new concept of progression, introduced by Cantor and based on the concepts of order and ordinal number, is essential for understanding this phenomenon. The concept thus obtained differs essentially from the version of succession defined by Peano and Frege, on which the earlier, essentially Kantian conception of consciousness was based. It is this – modern – conception of consciousness that new phenomenology seeks to correct and complement.

László Kontler

Shades of light – the Enlightenment and Central Europe

Until recently, the intellectual and cultural history of the 'less happy lands of Europe' was studied as the process of fertilisation by influences from apparently more advanced regions, in a perspective based on notions of belatedness, incompleteness and lack of originality. Such a perspective is indeed abundantly supported by evidence even of regional voices, like accounts of travellers from Central and Eastern Europe lamenting the gap that separated their experiences in the progressive 'West' from their domestic realities. Yet, inquiries informed by this approach are analytically impoverished, and the outcome is unexciting. Even if the intellectual history of 'peripheral' lands is meaningful to study largely as a history of receptions, it is reasonable to acknowledge the agency of the recipient side, including its intention and ability to produce not faint replicas of metropolitan ideas, but creative adaptations and original responses reflecting contingent and context-dependent agendas. The broadening of the scope of Enlightenment studies over the past decades has been a source of inspiration and encouragement for students of the phenomenon in the lands where, according to the earlier research paradigm, it hardly existed at all. Yet, Central Europe, as one such regions, still features rather poorly in recent grand syntheses of the Enlightenment. While these – very rightly – discuss extensively the role of Europe's global entanglement in shaping the Enlightenment (and vice versa), the Central European Enlightenment tends to receive attention in separate volumes dedicated to the "peripheries of the Enlightenment" – in the company of other "peripheries" on Europe's geographic margins. As in other cases, the globalization of European history in the Age of Enlightenment seems to come at the cost of losing from sight the Europeanization of its history. This essay proposes an agenda for (re-)Europeanizing the Enlightenment by (re-)inserting Central Europe in it – and the other way round.

Gábor Kutrovácz – Miklós Vassányi (translator)

Johannes Kepler: *A Defence of Tycho against Ursus*

This paper provides a Hungarian translation of a passage from Johannes Kepler's work, *Kepleri apologia pro Tychone contra Ursum* (A Defence of Tycho against Ursus), chapter 1. The topic of the chapter is the status of hypotheses in the history of astronomy. Kepler's approach reveals a high level of metatheoretical awareness, so much so that the evaluative volume containing the today accepted English translation of his text is entitled ‚The Birth of History and Philosophy of Science'. The present Hungarian translation is complemented with detailed annotations, as well as an introductory historical essay on the concept of hypothesis, and its various functions, in classical astronomy up to the time of Kepler.

Emese Mogyoródi

The Greek Enlightenment: Religion and Rationalization in Presocratic and Sophistic Philosophy

It is a widely held belief that, soon after the rise of philosophical speculation in ancient Greece (6th c. BC), "reason" *(logos)* and "religion" *(mythos)* came into open conflict, since the early Greek philosophers employed methods and held theories that laid the foundations of science, which proved to be incompatible with the world-view of traditional Olympian religion. The conservative cultural atmosphere of 5th century Athens could not tolerate the "new science" and, in a series of *asebeia* ("irreligion") trials (among others, against Anaxagoras, Diagoras, Protagoras, Euripides and Socrates), launched an attack on intellectuals who proposed theories that challenged the old world-view. The analogy with modern Enlightenment is obvious, and the lesson to be drawn is the perennial tension between "science" and "religion", encoded from its very beginnings in philosophy.
This article challenges this common narrative by arguing for a more refined conception of the outlook of early Greek philosophy and its purported tension with religious conceptions. The theses supported and argued for are the following: 1) the earliest accounts provided by philosophical theories about the *cosmos* (in particular, those of Anaximander, Xenophanes and Heraclitus) retained vital elements of religious belief in their conceptions about "the divine", accomodating rather than challenging, albeit rationalizing, religious conceptions; 2) it was only around the last third of the 5th century that, under the influence of the *phusis vs. nomos* debate, Sophistic theories of immanentist and atheistic outlook were developed, which adopted elements of earlier speculations in such a way as to leave no room for the supernatural or the divine (Protagoras, Prodicus, the *Sisyphus*); 3) the antagonism between reason and religion was thus not inherently encoded in early Greek philosophy, but developed under the influence of contingent external (historical and social-psychological) circumstances; 4) hence, we must distinguish between the *rationalization* of Greek religion characteristic of early Greek philosophy and its *rationalizing away* in theories of Sophistic provenance. Comparing earlier Presocratic theories with Sophistic ones with regard to their conception of the divine, the gods or the origins of religious belief, the author clarifies why Athenian piety found the latter "atheistic" while tolerating the former as compliant with traditional religious belief.

Miklós Szalai

Rousseau, the "Sturm und Drang" and Wieland – the Reception of Rousseau in Germany of the 1770s

Rousseau's work is the self-criticism of Enlightenment. While Rousseau rejected with the same resoluteness the traditional ideas of historical divine revelation, original sin, divine right of the kings, political power of the Church, and privileges of the nobility as the other representatives of the Enlightenment, he rejected the idea of "progress" through the spreading of knowledge, arts, and civilization, and exalted the "natural" man. Rousseau had found enthusiastic reception in Germany, among the generation of Herder and the "Sturm und Drang". However, the older generation of the German Enlightenment, especially C. M. Wieland, criticized both Rousseau's skeptical-critical attitude toward "progress" and civilization, and his radical-democratic political ideals. The French Revolution and its outcome strengthened and justified Wieland's skeptical-ironic attitude to democracy.

Nóra Szegedi

Kant's critique of the Leibnizian-Wolffian metaphysics and the beginnings of an autonomous ethics

Kant's first text explicitly dealing with the foundation of ethics is the *Inquiry concerning the Distinctness of the Principles of Natural Theology and Morality*, completed at the end of 1762. In it, the outlines of a moral philosophy emerge, which has already departed from the metaphysical presuppositions that had characterised the earlier "Leibnizian-Wolffian" ethics. For these philosophers understood human actions as fitting naturally into the most perfect possible world created by God.

In this paper, I will examine the first phase of the development of Kantian moral philosophy, from the mid-1750s to the *Inquiry*. My thesis is that Kant arrives at a (still in many respects obscure) vision of an ethics that is not based on traditional metaphysical foundations by reinterpreting two concepts that play a key role in the *Inquiry* as well. One is the concept of perfection, with which Kant was constantly confronted in different contexts from 1753–1754 until the *Inquiry* (and even 1–2 years later). In the central part of this paper I will follow this struggle up to the work of 1762.

Csaba Szummer

Subject and Experience in Husserl and Freud

Husserl and Freud are connected by their interest in the spontaneous formation of meaning in the unconscious. Husserl, however, makes only sporadic references to Freud, while for Freud the Husserlian oeuvre is completely unknown. The Husserlian concept of the unconscious changes and develops throughout his oeuvre, while it also approaches the concept of Freudian unconscious. There are, however, three thematic differences that separate Freud from Husserl: the prominence of traumatic experience; the desiring character of the subject; and finally, the dream as paradigmatic experience. And fourth difference of a methodological and genre nature may be added: the dialogical position of psychoanalytic therapy and the specific, semi-literary genre of Freudian case studies.