

Summaries

Gábor Boros: Life as Death in Spinoza

Following Hans Blumenberg's interpretation of the so-called secularization, I reveal the elements of the double understanding of life and death in Spinoza's *Ethics*. This type of double understanding appears in the Pre-Socratic thinkers first, after which it becomes dominant in our Christian philosophical culture influenced by the Bible's and Augustine's treatment thereof. Conversion *is* death from the perspective of the earlier life whereas it *is* resurrection, life in a deeper sense from the viewpoint of new life. Those passages in Spinoza which talk about the questions of life and death can excellently be understood within this framework. However, his thinking about this matter does not centre around the conversion to believing in a transcendent God, as transmitted by a particular church or confession. His thoughts are directed at an immanent salvation based on philosophy that is incorporated in the sage. As a contemporary representative of the traditional Christian conception, I refer to Pascal and his letters to Mlle Roannez. In these letters, we find a traditional exhortation to convert to a more profound Christianity than the original one, motivated by the Pauline interpretation of life and death.

Annamária Csornay: The Liberal Political Realism of Bernard Williams

Bernard Williams's "Realism and Moralism in Political Theory" is without question one of the central texts of liberal political realism. The success of the text is due to its influential critique of dominant liberal approaches – primarily that of John Rawls –, and in its distinct approach to the grounding of liberalism itself. Even though Williams's text had a great impact on contemporary political theory, understanding its philosophical foundations is unfairly neglected in academic discourse. The aim of this paper is to show the fundamental view behind Williams's rejection of moralism that dominates political thinking. The strength of Williams's approach is that it makes it clear that rationality has a limited authority in morality as well as in politics, and that it redefines the relation between morality and politics. Williams's view has its own set of challenges, which come forward expressly in his account of legitimacy. Nevertheless, Williams's realist arguments are indeed compelling for contemporary theorists.

Ákos Forczek: „Political Prudence” and „Internal Constraint”. On Kant’s Program of Enlightenment

Starting from a footnote in Kant’s *Anthropology from a Pragmatic Point of View*, in my paper I reconstruct the connection, firstly between the character and moral destiny of the human race, and secondly, between its moral destiny and the program of elaborating a cosmopolitan constitution. I will then examine how Kant defines the action space of a “citizen of good character”, on the one hand, and the action space of a “monarch of good character”, on the other. Following this I focus on the notion of “internal constraint of conscience” and discuss a “constructive” and a “destructive” aspect of this concept and associate this distinction with two other conceptual pairs (*Praxis – Praktiken, cognitio philosophica – cognitio historica*). I argue that according to the Kantian view, the Enlightenment should be implemented by offering a way out of the state of the destructive internal constraint with the help of a constructive internal constraint. My conclusion is that this project leads to indissoluble tensions.

Orsolya Gyárfás: Traditions and interpretations: *Der Rosenkavalier* of Richard Strauss

My paper examines the reception and interpretation history of *Der Rosenkavalier*, focusing on three topics. The first two are primarily musicological: the contemporary reception of *Der Rosenkavalier* at the time of its premiere and its reception in musicology, above all concentrating on the inspection of the narrative which positioned it as the work marking the conservative turn in Strauss’ oeuvre. Following this, the third topic I discuss is the formation of the traditional staging method of *Der Rosenkavalier* and the attempts of questioning and subverting this tradition, analyzing and comparing Otto Schenk’s Munich production and Jan Philipp Gloger’s Amsterdam production of the opera as examples of traditional and subversive staging. I aim to point out the reciprocal connection between the established interpretations in musicology and staging practice, which helped to affirm the paradigm that judged the opera to be kitsch.

Tamás Hankovszky: “It is only with John that the philosopher can deal.” Fichte on the difference between Pauline and Johannine Christianity

Johann Gottlieb Fichte was one of the first theoreticians who not only differentiated between the Pauline and Johannine theology, but also sharply opposed them. However, he considered Saint Paul’s theology “wholly untenable” and he held that Saint John – “the only teacher of true Christianity” – had taught the same and frequently “with the very same images and expressions” as the *Wissenschaftslehre* did. *The Characteristics of the Present Age* and *The Way Towards the Blessed Life*, which is about these two “opposite systems of Christianity”, attempts to present all the fundamental considerations of Fichte’s late philosophy clearly and apply it to everyday phenomena. In this context, the Johannine theology becomes favoured, because it emphasizes unity. Firstly, in my paper I sketch the main ideas of this philosophy, which Fichte also found in the Gospel of St. John. Then I present Fichte’s genuine interpretation of St. Paul and John, and finally, I show the Fichtean way led from the hard opposition of the two apostles to the rejection of the theology as it is.

Borbála Kintli: Beyond Aesthetics. About Art Through the Ideas of Pilinszky and Levinas

In this study, I confine my attention to an ethically valuable concept of art through Pilinszky’s and Levinas’s theories. Whether regarding the aesthetic statements of Pilinszky, or those of Levinas, they equally indicate requirements of art which is impossible to comply with in its present form. Pilinszky discerns a crisis in contemporary art, on the other hand, he is sure that there should be another form which can become a real alternative, even after the catastrophic events of the 20th century. Although the same historic background receives a significant role in the oeuvre of Levinas, the relationship between the necessity of the renewed philosophy based on ethics and the question of art - especially if we concentrate on the diversity which characterizes its Levinasian approach - is far less obvious. My purpose is to examine the difficulties and the paradoxes with the aim of offering answers through a parallel reading.

Dániel Attila Kovács: The Two Types of Consciousness in Plotinus

According to Plotinus, the soul is not transparent, that is we are not always aware of all of its contents and activities. One of the chief examples of this approach is his theory of the undescended soul, which says that although the highest part of the soul always contemplates the entire realm of ideas in a non-discursive way, we are rarely conscious of this activity. The aim of this paper is to draw the outline of Plotinus's approach to consciousness. I argue that he distinguishes between two types of consciousness: empirical consciousness and noetic self-awareness. Empirical consciousness belongs to the lower part of the soul and its function is to integrate its various powers into a unified whole. Noetic self-awareness is a more unified and constant type of consciousness, which pertains to the higher, undescended soul. In my interpretation, the difference between these two types of consciousness is grounded in the different types of metaphysical unity that belong to respective levels of the soul. In other words, consciousness is always related to unity.

Tamás Pavlovits: "The Supreme Happiness of Contemplating Divine Majesty." Remarks on the Last Paragraph of Descartes' *Third Meditation*

The paper analyses the last paragraph of Descartes' *Third Meditation*. In this key paragraph, Descartes speaks about the contemplation of the idea of God, i.e. the idea of the Infinite, which is in the mind. This cognitive action of the mind is tied to different emotions like wonder, adoration, happiness, and joy. The paper explicates the role of these emotions by drawing on Descartes' other writings, especially on *Passions of the Soul*. The paper argues that Descartes' description of emotions is connected to the double nature of the perception of the infinite in Cartesian thinking, where the infinite is the clearest and most distinct idea, although it is incomprehensible.

Dániel Schmal: Leibniz and Locke on Personal Identity

According to Martin and Barresi (2000), Locke's account of personal identity had a pivotal role in the history of psychological Naturalism, as it was the first theory to identify the determinants of one's personal identity with empirically accessible data of consciousness instead of appealing to the sameness of *metaphysical* substrate. Thus, by assuming that a system of conscious mental states can be described as a vehicle-free cognitive system, Locke launched what was to become one of the leading projects of the

naturalization of the mind. Accordingly, Leibniz's critical remarks, levelled against it in his *New Essays*, have often been characterized as a conservative opposition. In this paper, I argue that this is not the case. Leibniz's alternative theory focuses on the fact that conscious mental states depend on their external context, namely on those *unconscious* perceptions, from which consciousness can emerge and without which it could not be what it is. This being so, in Leibniz, the identity of the conscious mind is embedded in the context of the so-called *petites perceptions* which represent the body and the physical environment around the monad. The conclusion is that if Locke has been rightfully credited with initiating one of the central traditions of psychological modernity, Leibniz is also to be regarded as heralding another insightful approach which has some kinship with the problems of embodied, embedded and situated cognition.

Imre L. Szabó: The Cartesian Concept of Mind

According to my thesis, the following *S*-scheme expresses Descartes' criterion of being a predicate which can be true of mind: it is necessarily true that when *S* thinks that he does φ , then he does φ . So a predicate φ is mental only if it satisfies the *S*-scheme. If φ can be stated about man but it does not satisfy the *S*-scheme, then it is a bodily predicate. I confirm by the *S*-scheme that „think”, „understand”, „perceive”, „feel”, „want” are mental predicates, while „walk” is a bodily predicate. After this, I argue that according to Descartes' philosophy of mind in the *S*-scheme the verb „think” means in case of mental predicates that *S* is immediately conscious of the activities of his mind. Following this, I investigate the extent to which Descartes thought *S* has incorrigible knowledge about the activities of his mind and the extent to which they are transparent to him. It is shown in this context that for Descartes *S* is not actually conscious of all the activities and contents of his mind. Therefore, his mind is not actually transparent to him with respect to these contents. As a result, a concept of mind that is more complex and differentiated than Descartes' well-known interpretation suggests takes shape before us.

Norbert Zsupos: The Concept of Expression in Gilles Deleuze's Philosophy

In this study, I will examine the concept of expression in Gilles Deleuze's philosophy. Deleuze established the philosophy of immanence against the philosophy of transcendence and representation. I argue against the immanence and transcendence through expression, with special attention to Deleuze's interpretation of Spinoza.

In the first part of the study, I examine the criticism of Platonic philosophy as well as the opposition of immanence and transcendence, by addressing the problem of simulacrum. In the second part, I analyze the transcendental ideas related to expression and immanence. In the third part, I look at Deleuze's interpretation of Spinoza more closely and discuss the earlier findings. For these reasons, my claim is that expression plays an important role in Deleuze's thought, illustrating not only the philosophical motivation of Deleuze, but also the highlighted status of immanence.