

Judit Szalai: The Psychophysical Sphere in Descartes' Thought

This paper aims at an exploration of Descartes' views on the relationship between mental and physical states in the case of the passions and wilful bodily motion. It distinguishes between three main approaches to the mind-body issue by Descartes: an ontological, an epistemological, and an operational approach. It is argued that the third of these is the most informative, and that a closer look at it reveals the *sui generis* character of the psychophysical sphere in Descartes. This is confirmed by Cartesian psychosomatic medicine, which is also presented, however briefly, in the paper.

Péter Hartl: Ego cogito, ergo sum

Interpretations of Descartes' famous dictum have a long history; however, some essential problems are still unsolved. It is difficult to find a both historically and philosophically correct interpretation. In this article I am going to examine Hintikka's performative interpretation. I argue that Hintikka's explanation is misleading and his account of the phenomenon of self-verification is inconsistent. In the second part I argue that the "historical" Descartes' goal was not to analyse linguistic and logical problems about so-called self-defeating statements, rather to put forward his theory of consciousness. In my opinion every coherent and genuine interpretation of the *cogito* must consider the role of the argument in the context of Descartes' whole system and be aware that the *Meditations* is not just a bundle of successive independent thoughts but a comprehensive whole in which every item is closely related to each other.

Tad M. Schmaltz: Cartesian Freedom in Historical Perspective

This paper's aim is to offer a historical analysis of the issue of human free will within the framework of the 17th-century debates on Cartesianism in the Netherlands and France associated with theological problems. The paper focuses on the *Leiden Condemnation* (1676) and on the *Paris Formulary* (1691). The former document associated Descartes' opinions on free will with Arminianism; the later one linked Cartesianism with a "heretical, Calvinist" Jansenism. The last part of the paper is about a secularised counterpart of these (mis)interpretations in the 18th-century French history of ideas.

Theo Verbeek: So many Cartesians...
Diversity and Identity of Dutch Cartesianism

The paper analyzes early Dutch Cartesianism during Descartes' lifetime and in the following generation. The main part of the article is written from a historical point of view; it focuses on Descartes' personal publication strategy, the structure of Descartes' philosophy in the time of its evolution, the institutional environment offered by the (different) 17th-century Dutch universities, and the history of early crises of Dutch Cartesianism. The closing pages of the paper – as a conclusion of the historical analyses – offer some considerations on the new idea of philosophy and science – especially physics – after the Cartesian turn of European thought.

Ladislav Kvasz: On Newton's (Anti-)Cartesianism

The paper analyzes several traces of Cartesian influence on the scientific work of Isaac Newton. It argues that some of the *fundamental principles* of Newtonian physics were of Cartesian origin. Newton owes to Descartes the idea that the laws of nature must be universal, that they must describe interactions among bodies, and that these bodies must have some ontological status. These ideas are Cartesian, and thus they represent Cartesian influence on Newton's thought. The paper further argues that some *problems* solved by Newtonian physics were rooted in the Cartesian system. A fundamental shortcoming of Descartes' physics was that its description of motion was causally open: a physical process could be caused by a non-physical event. Newton closed this gap when he introduced a causally closed description of interaction. By doing so he was addressing a problem of the Cartesian system.

Béla Mester: Hungarian Cartesianism
in the Mirror of our Historiographical Traditions

The aim of this article is to offer an overview of Cartesianism in Hungary in the mirror of our historiographical traditions, such as that of philology, history of philosophy, history of science, history of education, and ecclesiastical history. These traditions present different narratives of the same topic, Cartesianism in Hungary. This meta-historiographical analysis presupposes basic knowledge of the factual history of Hungarian Cartesianism. I discuss the ecclesiastical, cultural, and institutional background, then the relevant factual history, focusing on European cultural connections, and the characteristics of Hungarian debates on Cartesianism during the Cartesian century of Hungarian thought.

Márton Szentpéteri: Philosophy of Nature in Transylvania at the Beginning of Apáczai's Career

This article is an abstract from a longer study, which compares the models of the theory of cognition established by Herborn encyclopaedists and by János Apáczai Csere. In this study, I claim that the major difference between the considerations of the Herborners and those of Apáczai Csere lies in the separation of the realms of faith and reason. Whereas Alsted – and in his footsteps, Bisterfeld, Comenius and András Porcsalmi – based their theories of cognition on the three interrelated foundations of experience, right reason and the Holy Writ in a typically Trinitarian fashion, Apáczai Csere gradually adopted the Cartesian use of the exegetical principle of “accommodatio”, which separates knowledge deriving from the book of nature and the Bible. It is highly possible that one of the major sources that catalysed Apáczai Csere's interest in this respect was devoted to Copernicanism. G. J. Rheticus' *Epistola de Terrae Motu et Scriptura Sacra* was anonymously published in Utrecht in 1651, during Apáczai's stay there, by Johann van Waesberge, the same printer who published Apáczai's major contribution, the *Magyar Encyclopaedia* (Utrecht, 1655) as well. Apáczai's Cartesianism should not be overestimated, however. In his late *Philosophia naturalis* for instance, when describing the human mind in terms borrowed from H. Regius' *Fundamenta Physices*, in the case of “judicium” Apáczai – unlike Regius and in accordance with William Ames' *De conscientia* – applies the theory of the law of nature preserved by “synthesis” and served by conscience, notions so much familiar from Alsted's theory of cognition, which heavily depended on moral principles of Protestant scholasticism.

Gyula Laczházi: The reception of the Cartesian Theory of the Passions in Hungary

In the second half of the 17th century an increased interest in the theory of the passions can be observed in Hungary as well as in other countries. This article inquires into the traces of the reception of Descartes' *The Passions of the Soul* in early modern Hungary and documents that the text was well-known among Hungarian Cartesian philosophers. These traces can be found in the textbook tradition in the work of János Apáczai Csere and János Pósaházi as part of the philosophy of nature, taught in Protestant schools from the 1650s on. The theory of the passions lies at the heart of the main work of Miklós Apáti, *Vita triumphans* (Amsterdam, 1686), which can be read as an interpretation of the Cartesian theory of the passions. Inspired by Antoine Le Grand's *Institutio* Apáti aimed at writing a book about ethics and politics based on the Cartesian theory of the passions of the soul. In addition to Descartes Apáti was deeply influenced by Poiret's *Cogitationes rationales*. Although *Vita triumphans* can be regarded as a compilation from different sources, it is in many respects original because of the selection of his sources and the way he structured the arguments borrowed from other authors.

Norbert Zsolt Rácz: Cartesian Elements in 17th-Century Transylvanian Unitarian Sermons

This paper offers an analysis of Transylvanian Unitarian sermons from the point of view of different forms of rationalism. Although Descartes' doctrine was known, Cartesianism was not a focal point of debates in Unitarian circles in 17th-century Transylvania (in contrast with the neighbouring Calvinist Colleges, and in the universities of Netherlands). This paper argues that a cause of this lack of debates was a solid and very early presence of another, Paduan form of rationalism in Unitarian thought. This argument is supplemented by a comparison with parallel events in Polish Socinianism.

Gábor Boros: Leibniz on Love

If we start reading Leibniz's works on natural law and practical philosophy, we will find the frequency with which he speaks about love or charity startling. In my paper I shall try to integrate Leibniz's remarks on love into a theory of passions. I shall begin with an investigation of how Leibniz understood passion, passivity, and action, activity in general. Then I will proceed to exploring the metaphysical sense of love, and finally I will turn to love's role in his natural law theory.

Gottfried Wilhelm Leibniz: De causa Dei

Leibniz's *De causa Dei* and his *Essais de théodicée* were published in the same year, 1710, by the same editing house in Amsterdam that had published his treatises on theodicy in French earlier. The aim of this short Latin treatise – it was a part of the Appendix of his *Theodicy* since its second edition in 1712 – was to offer a methodologically ordered summary of the argumentation of his earlier popular writings for scholars, theologians and philosophers. His *De causa Dei* offers a clear insight into the argumentation of Leibnizian theodicy, against the arguments of the famous Huguenot philosopher, Pierre Bayle (1647–1706) for the reality of evil. Our Hungarian translation is based on C. I. Gerhardt's edition: *Die philosophischen Schriften von Gottfried Wilhelm Leibniz*. Weidmannsche Buchhandlung, Berlin, 1875–1890, 7 vols., repr. Georg Olms, Hildesheim, 1965, VI. vol. 439–460; with a comparison of J. Brunschwig's French edition: *Essais de théodicée sur la bonté de Dieu, la liberté de l'homme et l'origine du mal*. Garnier-Flammarion, Paris, 1969; and P. Schrecker's Latin-French edition: *Opusculs philosophiques choisis*. J. Vrin, Paris, 2001. The notes of the last two editions were useful both for our translation and the notes.