

Lecture No. 5

Philosophy of the 17th–18th Centuries

From the dispute over method to the ideology of the Enlightenment

Core arc of the lecture

Secularization → Method → Empiricism
vs Rationalism → Metaphysical systems
→ Social contract → Enlightenment

ANCIENT GREEK PHILOSOPHY

ay's practical work

3 Plato & Aristotle
Real, form, causes

4 Hellenism
Abstract, form
Freedom

an measure → Objective forms and causes →
ethics of serenity

2

ANCIENT GREEK PHILOSOPHY

BLOCK I
The Pre-Socratics — Genesis and abstraction

The first move is from mythological stories to rational explanation.

1 Why did the transition from Myth to Logos become possible in the Greek polis rather than in Eastern despotisms?
Use three factors: public debate in the polis, trade/colonization, and the absence of a rigid priestly class.

2 How did the phonetic alphabet strengthen abstraction and theoretical thinking?
Move from visible "Mnemata" to the non-sensory Apagore. Letters detach thought from images.

Discussion frame
Ask not "Which god caused it?" but "What law, substance, or principle explains it?"
Useful terms: polis, agora, logos, arché, abstraction, Apagore.

3

ANCIENT GREEK PHILOSOPHY

BLOCK I
The Pre-Socratics — Flux, being, and

The key tension: is reality changeable or fundamentally unchanging?

3 Compare Heraclitus and Parmenides: if the world is a river, why does Parmenides call motion logically impossible?
Compare Heraclitus' "panta rhei" and Logos with the claim that non-being cannot be thought or said.

HERACLITUS
everything flows

PARMENIDES
being is

4

ANCIENT GREEK PHILOSOPHY

auses
nomenon through Aristotle's
our Causes.

our case:
• universality •
• bridge • At
tbot

Formal Cause
What is its design or structure?

Final Cause
What purpose does it serve?

n four short sentences,
causes work together

7

ANCIENT GREEK PHILOSOPHY

BLOCK IV
Hellenism — Philosophy as therapy of the soul

The question changes: how can a person remain free in an unstable world?

STOICISM
Heroic endurance
Accept fate, govern your
attitude, live by duty and
reason.

EPICUREANISM
Intelligent pleasure
Seek aponia and ataraxia
through moderation,
friendship, and freedom
from fear.

DEFTAZISM
Epoché
Suspend judgment when
certainty is impossible;
inner calm grows from
non-attachment.

11 Compare Stoic and Epicurean paths to
peace of mind. Who chooses
endurance, and who chooses
intelligent pleasure?
Why pain and fear?

12 How can suspending judgment
(epoche) help a person find inner
freedom in an age of change?
Connect this with Heraclitus' river, Parmenides' Being, Zeno's paradox, Plato's Republic.

8

ANCIENT GREEK PHILOSOPHY

EXERCISE
Concept connection — Part I

Fill each blank with the concept that best completes the statements.

1. The transition from mythological chaos to the Milesian will of the gods.

2. The debate between Heraclitus and Parmenides es

3. The Pythagoreans shifted the search from "raw ma

9

ANCIENT GREEK PHILOSOPHY

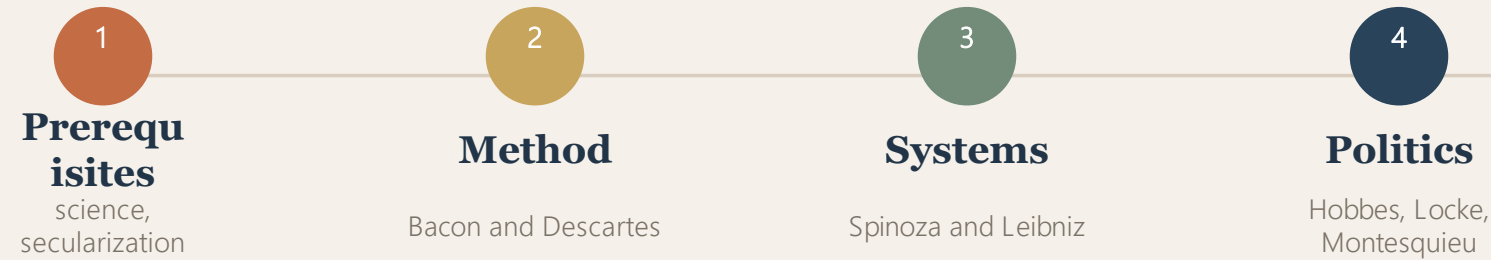
n chaos of
' virtue?
modern
e analyze

Answer model
1. State the thesis
2. Name the philosopher
or school
3. Use one key concept
4. Give one modern
example

2

How the presentation is structured

The deck follows the semantic logic of Lecture 5 and turns each major transition into a visual block.



Guiding question

How did philosophy move from the problem of method and the foundations of knowledge to a broad program for remaking society by means of reason?

Historical formula

17th century: reason as a researcher's tool.
18th century: reason as a reformer's weapon.

That shift explains why epistemology, metaphysics, politics, and social criticism belong to one historical arc.

Why Early Modern philosophy begins with rupture

Lecture 5 presents the transition as a “coming of age” of reason after centuries of theological guardianship.

What changes?

- Truth is no longer sought mainly in sacred authority, commentary, and scholastic synthesis.
- The thinker turns from texts toward nature itself and demands verification.
- Philosophy stops being the “handmaid of theology” and becomes a foundation for science.
- The central issue becomes epistemological: How do we know the world reliably?

The new style of reason

- Reason now wants autonomy rather than protection.
- Experiment and mathematical calculation replace inherited prestige as criteria of truth.
- Nature is “disenchanted” and treated as a knowable mechanism.
- Knowledge is valued for practical power: mastery over the world, not only contemplation.

The Scientific Revolution as philosophical background

The 17th century is not just a scientific era: it generates a new image of truth, nature, and the human mind.

Old model

Scholastic explanation

- Deduction from authoritative texts
- Verbal subtlety and syllogisms
- Orientation toward stable dogma

Problem: too often it produces formal consistency without new knowledge of reality.

New model

Scientific inquiry

- Observation and experiment
- Mathematical structure
- Methodical doubt and verification

Result: the world appears as law-governed, measurable, and open to systematic mastery.

Philosophical consequence Method becomes the great battlefield.

If science must be rebuilt, philosophy must first decide where reliable knowledge begins: in experience or in reason.

This split generates empiricism and rationalism.

The two great paths: empiricism and rationalism

Lecture 5 frames the 17th century through a dispute over the source and criterion of true knowledge.

Empiricism

The path of experience

- Reliable knowledge begins with sensory experience.
- Facts and experiment judge theory.
- The mind must be disciplined against prejudice.
- Bacon becomes the emblem of methodical induction.
- Locke radicalizes the critique of innate ideas.

Key risk: data without organizing reason can remain blind.

Rationalism

The path of reason

- Reliable knowledge begins with clear and distinct ideas.
- Deduction is the ideal scientific method.
- Mathematics becomes the model of certainty.
- Descartes seeks an indubitable foundation.
- Spinoza and Leibniz build systematic metaphysics from reason.

Key risk: pure reason can drift away from the resistant world of facts.

Francis Bacon

Method as disciplined experience: the reform of knowledge begins by cleansing the mind and rebuilding inquiry from facts.

II. EMPIRICISM

Francis Bacon

Method as disciplined experience: the reform of knowledge begins by cleansing the mind and rebuilding inquiry from facts.

Main transition in the lecture

The image displays a series of 11 presentation slides, numbered 1 to 11, arranged in a grid. The slides are from a lecture on Francis Bacon's empiricism. The content of the slides includes:

- Slide 1: Ancient Greek Philosophy** - A discussion based on primary texts from Plato to Aristotle, from the polis to the theory of the soul.
- Slide 2: From archaic to ethics: the logic of today's practical work** - A diagram showing the progression from Pre-Socratics to Aristotle.
- Slide 3: The Pre-Socratics – Genesis and abstraction** - A discussion on the transition from myth to logos and the role of the philosopher.
- Slide 4: The Pre-Socratics – Thesis, being, and atomistic synthesis** - A discussion on the role of the philosopher in the transition from myth to logos.
- Slide 5: The Sophists and Socrates – The anthropological turn** - A discussion on the role of the philosopher in the transition from myth to logos.
- Slide 6: Plato and Aristotle – The classical models of reality** - A discussion on the role of the philosopher in the transition from myth to logos.
- Slide 7: Application task – Aristotle's Four Causes** - A diagram showing the progression from Pre-Socratics to Aristotle.
- Slide 8: Hellenism – Philosophy as therapy of the soul** - A discussion on the role of the philosopher in the transition from myth to logos.
- Slide 9: Concept connection – Part I** - A discussion on the role of the philosopher in the transition from myth to logos.
- Slide 10: Concept connection – Part II** - A discussion on the role of the philosopher in the transition from myth to logos.
- Slide 11: Key answers and vocabulary bank** - A list of key answers and vocabulary for the lecture.

Empiricism as an epistemological stance

Bacon's method is grounded in a prior conviction: sensory experience is the only authentic source of reliable knowledge.

Basic claim

There is nothing in the intellect that was not first in the senses.

This formula makes experience the measure of truth and rejects any theory that floats free from observed reality.

Image of the mind

Tabula rasa

The mind is treated as a clean slate on which life and nature write their signs.

Immediate consequence

- The philosopher becomes a researcher, not just a commentator.
- Facts are the foundation of theory.
- Experience must be organized by method.

Bacon's originality lies in turning this attitude into a scientific program.

Francis Bacon as the founder of the method

Lecture 5 treats Bacon as the architect of a “Great Instauration” of the sciences.

What Bacon sees

- The unaided mind wanders in the labyrinth of its own fantasies.
- Scholastic habit has become “verbal sterility.”
- Science needs new tools, not just more inherited doctrine.

This is why Bacon writes Novum Organum: a “new instrument” for knowledge.

Bacon’s strategic program

- Clean the intellect of illusions and inherited idols.
- Collect observations systematically rather than casually.
- Move from particulars to cautious generalizations.
- Use experiment to force nature to answer questions.
- Judge knowledge by its practical power and fruitfulness.

Hence Bacon’s motto: knowledge is power.

Spider, ant, bee: Bacon's three images of inquiry

The lecture uses Bacon's metaphors to diagnose the two dead ends of method and the one productive path.

1. Spider

Extreme rationalism

- Spins theories out of itself.
- Produces elegant but fragile webs.
- Neglects resistant facts.

Verdict: a one-sided method ends in sterility.

2. Ant

Extreme empiricism

- Heaps up observations.
- Collects data without synthesis.
- Provides material, not laws.

Verdict: a one-sided method ends in sterility.

3. Bee

True method

- Collects from experience.
- Transforms data through reason.
- Produces knowledge as honey.

Verdict: science needs both experience and disciplined analysis.

The doctrine of the idols

For Bacon, the first task of method is negative: before discovering truth, the mind must be purged of phantoms.

Why idols matter

**Error is not accidental.
The human mind is
systematically biased.**

Hence method must fight not only ignorance, but the very habits by which the mind distorts reality.

Bacon's project is therefore both epistemic and therapeutic.

Idols of the Tribe

human nature

Idols of the Cave

personal bias

Idols of the Marketplace

language misuse

Idols of the Theatre

blind dogma

What each idol distorts

The four idols name different levels at which falsehood enters human thought.

Idols of the Tribe

Errors rooted in shared human biology: our tendency to project order, intention, and symmetry where they may not exist.

Idols of the Cave

Personal prejudices produced by upbringing, temperament, education, and individual experience.

Idols of the Marketplace

Confusions born from language: people begin arguing over words and mistake verbal habits for reality.

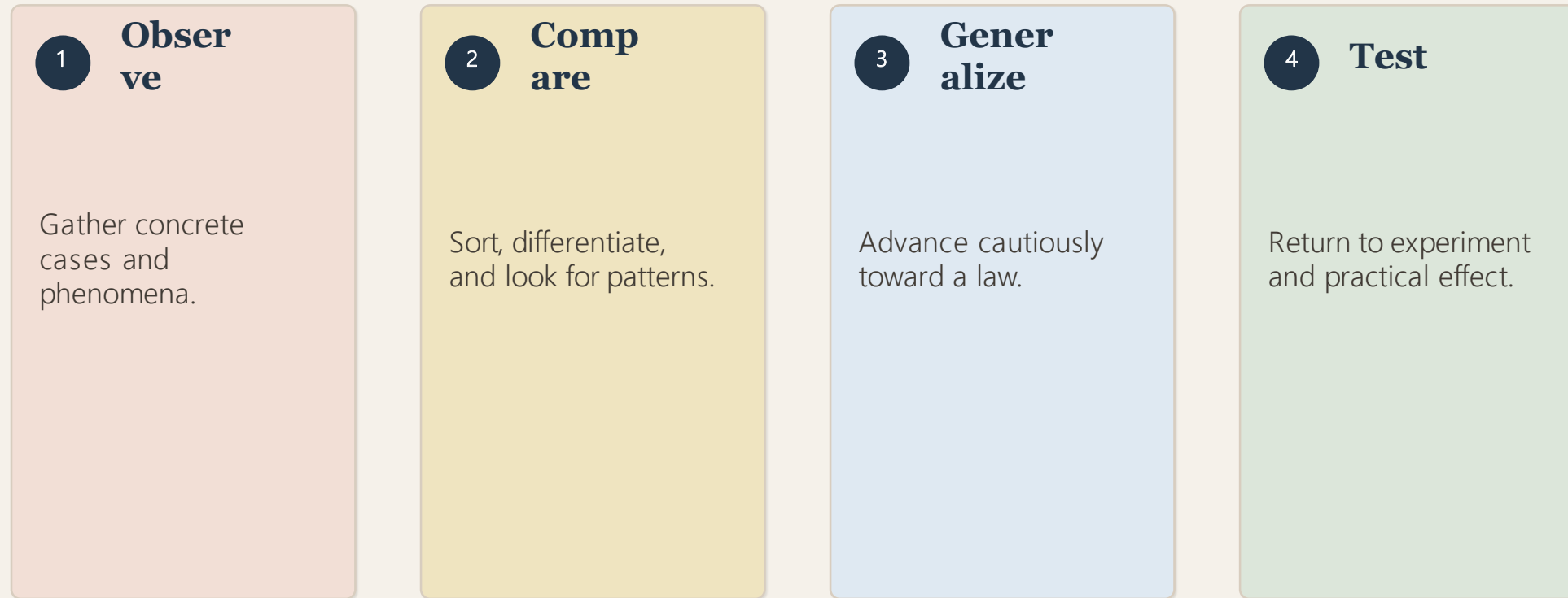
Idols of the Theatre

Submission to inherited philosophical systems treated like stage sets—coherent performances mistaken for truth.

Among them, the lecture especially stresses the danger of language and inherited systems: words and authority can detach thought from the world it claims to know.

Induction: the path from facts to laws

Bacon's positive method is a controlled ascent from particular observations to general conclusions.



Induction does not mean a random pile of facts. It means experience disciplined by method until it yields objective laws and practical command.

Why Bacon matters historically

Bacon does not produce mature modern science by himself; he formulates its ethos and its methodological self-image.

Epistemology

Truth needs contact with facts and protection from prejudice.

Science

Research becomes collective, cumulative, and method-driven.

Technology

Knowledge is valued by effectiveness and control over nature.

Culture

Authority yields to verification and experiment.

Bacon's deepest contribution is the conviction that progress in knowledge requires not only brilliant minds, but better intellectual habits.

René Descartes

If Bacon rebuilds science from experience upward, Descartes seeks an indubitable foundation from which knowledge can be deduced.

III. RATIONALISM

René Descartes

If Bacon rebuilds science from experience upward, Descartes seeks an indubitable foundation from which knowledge can be deduced.

Main transition in the lecture

The image displays a series of 11 presentation slides, numbered 1 through 11, arranged in a grid. The slides are from a lecture on René Descartes, focusing on Rationalism. The content of the slides includes:

- Slide 1: Ancient Greek Philosophy** - Discusses the transition from ethics to practical work, mentioning Plato and Aristotle.
- Slide 2: From ethics to practical work** - A diagram showing the transition from ethics to practical work, mentioning Plato and Aristotle.
- Slide 3: The Pre-Socratics – Genesis and abstraction** - Discusses the transition from ethics to practical work, mentioning Plato and Aristotle.
- Slide 4: The Pre-Socratics – Thesis, being, and atomistic synthesis** - Discusses the transition from ethics to practical work, mentioning Plato and Aristotle.
- Slide 5: The Sophists and Socrates – The antithetical turn** - Discusses the transition from ethics to practical work, mentioning Plato and Aristotle.
- Slide 6: Plato and Aristotle – The classical models of reality** - Discusses the transition from ethics to practical work, mentioning Plato and Aristotle.
- Slide 7: Application task – Aristotle's Four Causes** - A diagram showing the transition from ethics to practical work, mentioning Plato and Aristotle.
- Slide 8: Hellenism – Philosophy as therapy of the soul** - Discusses the transition from ethics to practical work, mentioning Plato and Aristotle.
- Slide 9: Concept connection – Part I** - Discusses the transition from ethics to practical work, mentioning Plato and Aristotle.
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- Slide 11: Key answers and vocabulary bank** - A table listing key answers and vocabulary for the lecture.

Rationalism: reason as the supreme judge

For Descartes, the senses are unstable; certainty must come from the mind's own clear and distinct insight.

Rationalist thesis

Reason can grasp truth independently of shifting sensory appearances.

The ideal model is mathematics: exact, demonstrative, and transparent to thought.

Descartes' goal

- Clear the ground to bedrock.
- Find one indubitable truth.
- Use it as the first principle of science.

Historical meaning

The modern subject enters philosophy as the starting point of certainty.

Knowledge begins by examining not tradition, but the conditions of one's own thinking.

The method of radical doubt

Descartes doubts everything that can be doubted, not to remain in skepticism, but to find certainty immune to doubt.

The senses

They sometimes deceive us: appearances can mislead and cannot ground absolute certainty.

The external world

What seems solid and public may still be dreamlike or illusory from the point of view of certainty.

Mathematics itself

Even here Descartes imagines a malicious genius, pushing doubt to its absolute limit.

Doubt is used here as a method of purification: certainty must survive even the strongest imaginable challenge.

“Cogito ergo sum”: the Archimedean point

The act of doubting reveals one thing that cannot be denied: if I think, I must exist as a thinking being.

The discovery

Even universal doubt confirms the doubter.

The self appears first not as a body among bodies, but as a thinking subject immediately present to itself.

Criterion of truth

What is grasped clearly and distinctly as the cogito is true.

Philosophical result

- Modern philosophy starts from subjectivity.
- Certainty is internal before it is external.
- Knowledge becomes grounded in self-conscious thought.

Innate ideas and the architecture of the mind

Descartes argues that the mind contains principles not derived from experience but discovered within itself.

Three kinds of ideas

- Adventitious: coming from the senses.
- Factitious: produced by imagination.
- Innate: found within the mind as clear, distinct, universal principles.

What counts as innate?

- The idea of God as an infinite perfect being.
- Logical and mathematical axioms.
- Basic categories such as substance, number, and time.

Why it matters

Innate ideas supply the starting points of deduction. They guarantee that thought has stable access to truth.

Locke will later attack this doctrine directly.

Deduction: science built from first principles

If Bacon moves from facts upward, Descartes moves from self-evident truths downward.

1 Intuition

Grasp a clear and distinct axiom.

2 Order

Arrange reasoning step by step.

3 Deduce

Derive consequences with rigor.

4 System

Construct a complete science.

Mathematics is the model because it shows how vast structures can arise from simple certainties.

Dualism: mind and matter as two substances

Descartes solves certainty by distinguishing the thinking self from the extended world, but creates a new metaphysical problem.

Res cogitans thinking substance

- Unextended and non-material
- Free and self-aware
- The realm of thought and consciousness

Res extensa extended substance

- Occupies space
- Obeys mechanical laws
- Can be described mathematically

Empiricism and rationalism in one glance

The dispute is not over whether both experience and reason matter, but over which of them has primacy.

Empiricism

Source	experience
Method	induction
Model	experiment
Danger	dogma and prejudice
Line	Bacon → Locke

Rationalism

Source	reason
Method	deduction
Model	mathematics
Danger	deceptive senses
Line	Descartes → Spinoza → Leibniz

Spinoza and Leibniz

After Descartes, rationalism expands into grand systems that try to overcome dualism and give the universe complete intelligibility.

IV. RATIONALIST SYSTEMS

Spinoza and Leibniz

After Descartes, rationalism expands into grand systems that try to overcome dualism and give the universe complete intelligibility.

Main transition in the lecture

1. Ancient Greek Philosophy

2. From myth to ethics: the logic of today's practical work

3. The Pre-Socratics – Genesis and abstraction

4. The Pre-Socratics – Thesis, being, and atomistic synthesis

5. The Sophists and Socrates – The anthropological turn

6. Plato and Aristotle – The classical models of reality

7. Application task – Aristotle's Four Causes

8. Hellenism – Philosophy as therapy of the soul

9. Concept connection – Part I

10. Concept connection – Part II

11. Key answers and vocabulary bank

12. Exit discussion

Why post-Cartesian systems were needed

Descartes solves the problem of certainty, but leaves the world divided into mind and matter.

Unfinished business in Descartes

- Two substances seem too sharply separated.
- Their interaction is conceptually obscure.
- A fully rational universe should not rest on a gap between mind and body.

Two responses

- Spinoza: eliminate dualism through one infinite substance.
- Leibniz: preserve multiplicity through a universe of simple spiritual units.
- Both remain rationalists: reason should map the whole of reality, not just the knowing subject.

Spinoza: God or Nature

Spinoza rejects two-substance metaphysics and identifies reality with one infinite substance.

Substance

That which exists in itself must be one.

Therefore mind and matter cannot be independent foundations of reality.

Deus sive Natura

God or Nature

God is not a separate personal ruler above the world, but the infinite reality of which all finite things are modes.

Attributes and modes

- Thought and extension are attributes of the one substance.
- Individual things are modes: temporary expressions of infinite reality.

Spinoza: determinism and freedom

Spinoza's universe is completely necessary, yet he still speaks about freedom in a transformed sense.

Determinism

- Nothing happens by chance.
- Everything follows from the nature of God or Nature with mathematical necessity.
- Free will, as arbitrary choice, is an illusion born from ignorance of causes.

Freedom ~~Freedom is~~ redefined necessity understood.

When the mind sees the causal order of the whole, it ceases to be enslaved by passions and rises to the “intellectual love of God.”

Thus freedom is not uncaused spontaneity, but rational participation in universal order.

Leibniz: monads and pluralism

Leibniz rejects the dissolution of individuality into one substance and proposes a universe of simple spiritual units.

Monad

A simple, indivisible, immaterial center of force.

Because matter is divisible, it cannot be the deepest basis of being. Reality must be spiritual at its root.

No windows

Monads do not causally interact with one another.

Each expresses the universe from its own point of view.

Hierarchy

- Sleeping monads: vague perception
- Soul-monads: sensation and memory
- Spirit-monads: reason and self-awareness
- God: perfect clarity

Pre-established harmony and optimism

If monads do not interact, Leibniz must explain why the universe remains coordinated.

Pre-established harmony

God created monads like perfectly synchronized clocks.

Their agreement does not result from interaction after creation, but from an original rational coordination built into reality itself.

Best of all possible worlds

- A perfect reason would choose the most coherent and harmonious world.
- Evil appears as a limited shadow within a larger rational whole.
- Leibniz turns metaphysics into a defense of cosmic intelligibility and optimism.

Spinoza and Leibniz compared

Both philosophers radicalize rationalism, but they produce opposite pictures of unity and plurality.

Spinoza

- One substance only
- God = Nature
- Individuals are modes
- Freedom through understanding necessity

Key image: the ocean and its waves.

Leibniz

- Many monads
- Plurality without interaction
- Each monad mirrors the universe
- Harmony guaranteed by divine coordination

Key image: perfectly synchronized clocks.

Social Contract theory

Once nature and knowledge are rethought mechanistically, philosophy turns to the human community and asks what grounds political order.

V. MAN AND THE STATE

Social Contract theory

Once nature and knowledge are rethought mechanistically, philosophy turns to the human community and asks what grounds political order.

Main transition in the lecture

The image displays a series of 11 presentation slides, numbered 1 through 11, arranged in a grid. The slides are from a lecture titled 'V. MAN AND THE STATE' and focus on 'Social Contract theory'.

- Slide 1: Ancient Greek Philosophy** - Discusses the transition from nature to ethics and the role of the polis.
- Slide 2: From nature to ethics: the logic of today's practical work** - A diagram showing the progression from 'Pre-Socratics' to 'Sophists & Socrates' to 'Plato & Aristotle' to 'Hellenism'.
- Slide 3: The Pre-Socratics – Genesis and abstraction** - Discusses the transition from nature to ethics and the role of the polis.
- Slide 4: The Pre-Socratics – Thesis, being, and atomistic synthesis** - Discusses the transition from nature to ethics and the role of the polis.
- Slide 5: The Sophists and Socrates – The anthropological turn** - Discusses the transition from nature to ethics and the role of the polis.
- Slide 6: Plato and Aristotle – The classical models of reality** - Discusses the transition from nature to ethics and the role of the polis.
- Slide 7: Application task – Aristotle's Four Causes** - A diagram showing the progression from 'Natural Cause' to 'Efficient Cause' to 'Formal Cause' to 'Final Cause'.
- Slide 8: Hellenism – Philosophy as therapy of the soul** - Discusses the transition from nature to ethics and the role of the polis.
- Slide 9: Concept connection – Part I** - Discusses the transition from nature to ethics and the role of the polis.
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Why politics becomes a philosophical laboratory

Lecture 5 presents the state as the next object to be rationalized after nature and knowledge.

Shared assumption

- If the world is a mechanism, society too should obey intelligible laws.
- Political order is no longer explained by divine right alone.
- The state can be treated as an artificial construction.

Social Contract

The state originates in agreement, not in sacred descent.

This secularizes power: legitimacy now depends on rational human consent and the ends for which the state is instituted.

Thomas Hobbes: security through absolute power

Hobbes applies the “geometric” style of reasoning to politics and builds the state from fear, conflict, and the need for peace.

State of nature

- War of all against all
- Human beings driven by fear and desire for power
- Life becomes insecure, harsh, and short

Why contract?

To escape chaos, individuals transfer their rights to a sovereign.

Leviathan

- The state is an artificial man.
- Its purpose is peace and order.
- Better harsh authority than anarchy.

John Locke: rights, liberty, and limited government

Locke transforms contract theory by making the state a guardian of rights rather than an absolute master.

Natural rights Life. Liberty. Property.

People already possess these rights in the state of nature; government exists to secure them more effectively.

Political principles

- Labor grounds property.
- Power must be limited.
- People may resist tyranny.

Historical result

Locke turns social contract theory into the foundation of liberal constitutionalism.

Unlike Hobbes, the state is not the owner of freedom but its servant.

Locke's theory of knowledge: the critique of innate ideas

Locke's political liberalism is paired with a powerful empiricist challenge to rationalism.

Against innate ideas

- No principle is universally known by all human beings.
- Children do not possess explicit logical axioms from birth.
- To have an idea unconsciously is, for Locke, a contradiction.

Experience as the only source

- Sensation: experience of the external world.
- Reflection: experience of the mind's own operations.
- The mind is a tabula rasa filled by life itself.

This makes Locke the classical spokesman of British empiricism and the decisive critic of Descartes.

Hobbes and Locke compared

The movement from Hobbes to Locke is the movement from security by submission to liberty under law.

Hobbes

- Human beings are driven by fear and competition.
- The state of nature tends toward war and insecurity.
- Contract creates a strong sovereign to suppress chaos.
- Order is valued above liberty.

Keyword: Leviathan

Locke

- Human beings possess natural rights from the start.
- The state of nature is imperfect, not sheer war.
- Government is formed to protect life, liberty, and property.
- Liberty is preserved through limits on power.

Keyword: constitutional liberalism

Montesquieu: separation of powers

The Enlightenment turns political theory into “mechanics”: power must be structured so that power restrains power.

Legislative

makes laws

Executive

implements laws

Judicial

judges according to
law

The aim is not merely administrative efficiency. The aim is liberty: no branch should become strong enough to turn law into domination.

The Kingdom of Reason

The 18th century turns method into a social ideology: reason is now expected to reform institutions, morals, and public life.

VI. ENLIGHTENMENT

The Kingdom of Reason

The 18th century turns method into a social ideology: reason is now expected to reform institutions, morals, and public life.

Main transition in the lecture

The image displays a series of 11 presentation slides, numbered 1 through 11, arranged in a grid. The slides cover various topics related to Enlightenment philosophy and the transition to modern thought.

- Slide 1: Ancient Greek Philosophy** - Discusses the transition from myth to logos, from the gods to the thought of the soul. Includes a list of key figures: Plato, Aristotle, and the Sophists.
- Slide 2: From myth to ethics: the logic of today's practical work** - A diagram showing the progression from Myth to Ethics, with a central box labeled 'The Kingdom of Reason'.
- Slide 3: The Pre-Socratics – Genesis and abstraction** - Discusses the transition from myth to logos, from the gods to the thought of the soul.
- Slide 4: The Pre-Socratics – Thesis, being, and atomistic synthesis** - Discusses the transition from myth to logos, from the gods to the thought of the soul.
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- Slide 6: Plato and Aristotle – The classical models of reality** - Discusses the transition from myth to logos, from the gods to the thought of the soul.
- Slide 7: Application task – Aristotle's Four Causes** - A diagram showing the progression from Myth to Ethics, with a central box labeled 'The Kingdom of Reason'.
- Slide 8: Heidegger – Philosophy as therapy of the soul** - Discusses the transition from myth to logos, from the gods to the thought of the soul.
- Slide 9: Concept connection – Part I** - Discusses the transition from myth to logos, from the gods to the thought of the soul.
- Slide 10: Concept connection – Part II** - Discusses the transition from myth to logos, from the gods to the thought of the soul.
- Slide 11: Key answers and vocabulary bank** - A list of key answers and vocabulary words.
- Slide 12: Exit discussion** - A list of questions for an exit discussion.

The core ideals of the Enlightenment

If the 17th century forged tools of knowledge, the 18th century uses them to fight ignorance, fanaticism, and despotism.

Progress through knowledge

Human ills are explained as products of ignorance rather than fate.

Public reason

The philosopher becomes an educator, critic, and reformer.

Sapere aude

Dare to know: intellectual courage becomes a civic virtue.

Universal improvement

Society is treated as something that can be redesigned.

Deism and Encyclopedism

Enlightenment thinkers often reject ecclesiastical authority without becoming outright atheists.

Deism God as a “Clockmaker”

- God creates the universe and its rational laws.
- After creation, the world runs according to those laws.
- Miracles and clerical mediation lose centrality.

Encyclopédie

- Knowledge should be collected, organized, and circulated publicly.
- The philosopher becomes a public intellectual rather than a secluded metaphysician.
- Popularization itself becomes a political act against ignorance.

Rousseau's paradox: civilization and corruption

Rousseau belongs to the Enlightenment, yet he becomes one of its deepest internal critics.

The paradox

Science and the arts may refine manners while corrupting morals.

Rousseau questions whether progress automatically produces virtue.

Popular sovereignty

- The people are the true source of legitimate authority.
- The state should embody the general will rather than private domination.
- These ideas fuel revolutionary politics and later democratic aspirations.

Radical materialism: man as machine

The most radical Enlightenment thinkers extend mechanism from nature to the human being itself.

La Mettrie “Man a Machine”

The soul is denied as a separate immaterial entity; the human being is treated as a complex self-moving mechanism.

Holbach Matter in motion

Reality is explained without appeal to spiritual substances or divine intervention.

Historical meaning

- Mechanicism reaches its limit.
- Religion is displaced by physical explanation.
- Modern debates on mind and body are prefigured here.

Comparative panorama of European philosophy

Lecture 5 closes by placing the Early Modern period inside a wider historical sequence.

Characteristic	Middle Ages	Renaissance	17th century	18th century
Central idea	Theocentrism	Anthropocentrism	Sciencocentrism	Sociocentrism
World-image	Creation	Living organism	Mechanism	Laboratory
Method	Scholastic interpretation	Humanist recovery	Induction vs deduction	Critical reason
Ideal figure	Saint	Universal man	Scientist	Citizen / Encyclopedist
Main motto	Faith seeking understanding	Man as measure	Knowledge is power	Sapere aude

What Lecture 5 ultimately shows

The period is unified by one deep movement: reason becoming autonomous, methodological, systemic, political, and finally civilizational.

Five takeaways

- Early Modern philosophy begins with secularization and the rejection of inherited authority as a final court of truth.
- Bacon and Descartes define the classical dispute over method: induction versus deduction, experience versus reason.
- Spinoza and Leibniz turn rationalism into complete metaphysical systems.
- Hobbes, Locke, and Montesquieu secularize politics and recast the state through contract, rights, and institutional balance.
- The Enlightenment transforms reason from a scientific instrument into a program for social change.

Historical formula

From knowing nature to remaking society.

That is why Lecture 5 stands at the threshold of modern philosophy and modern political consciousness alike.