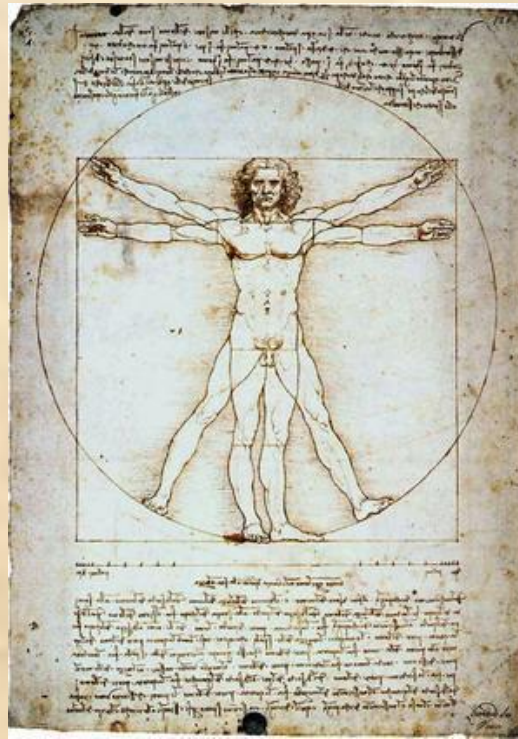


Philosophy of the Renaissance



Renaissance is a rather complicated phenomenon of Western culture of the middle XIV and the beginning of the XVII century.

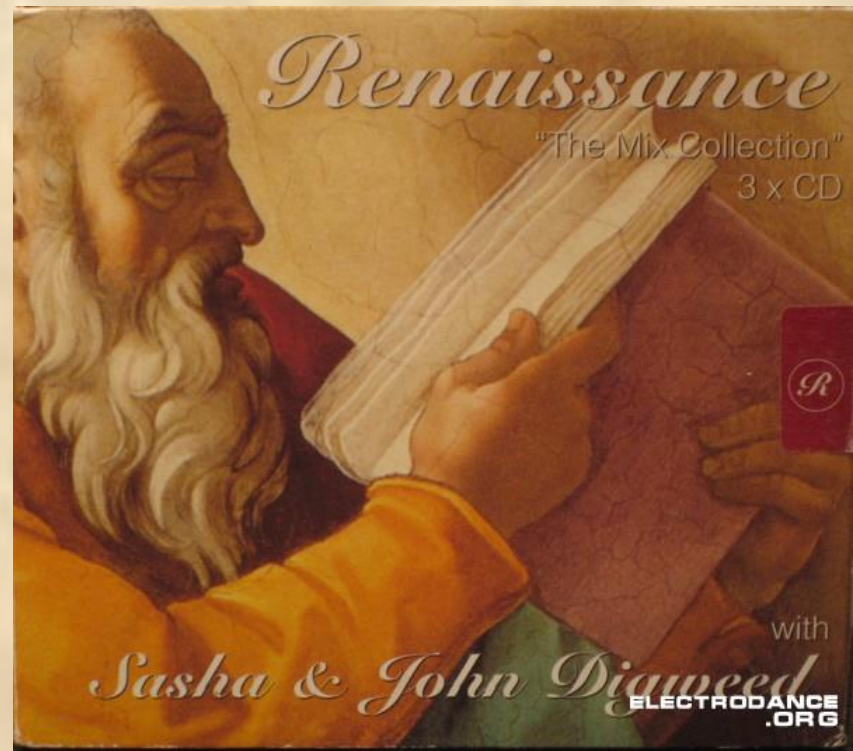


The western Renaissance generally divided into three periods:

- 1st period (Humanistic): Mid of XIV-Mid of XV.
- 2nd period (Neoplatonic): Mid of XV-Beg of XVI.
- 3rd period (Natural-philosophical): end of XVI-Beg of XVII.

Many of the ideas of the Renaissance originated much earlier than the beginning of this epoch, when there were disputes in the medieval universities, where the main ideas were the ideas of Thomas Aquinas.

But at the same time in Italy,
originated some ideas, which were
opposed to prevailed scholastic
outlook of that time.



Main cause of the Renaissance was considered economic cause, as this was a time of rapid development of handicrafts, the emergence and strengthening of cities (Renaissance begins in Italy, where there are cities, like Rome, Naples, Venice, Florence).

Economically free people
required to justify their activities
through a new outlook, more
than scholastic edifices or ascetic
Catholic priests, monks, and the
early Fathers of the Church gave.

In this approach, God becomes not the center of the world, but the object of purely theoretical knowledge, allowing all kinds of doubts. Thus scholastic philosophy prepared such a phenomenon that we call the Renaissance.

Renaissance humanism is not protection of human rights, but it studies human as he is given. Main feature of humanism is its the attention to antiquity.

First thinker of the Renaissance called Dante Alighieri (1265-1321) notwithstanding that he lived in the heyday (расцвет) of scholastic philosophy.



He is the author of well-known «the Divine comedy». Dante indicated that nature itself has divine essence. Thus human is involved in two natures: the terrestrial and heavenly.

Francesco Petrarca
(1304-1374), perhaps
better known as a great
poet, but nevertheless
founded humanistic
philosophy in the
Renaissance.

(“On my and another’s
ignorance” and “My
Secret”)



- Human life is given only once and it's unique;
- A person should not live for God;
- A person can be free;
- A person can achieve happiness, relying only on himself and his capacity;

- Probably afterlife doesn't exist, and immortality can be achieved only in people's memories;
- A person mustn't be brought as a sacrifice to God, and should enjoy his life and love;

Neoplatonic period
Marsilio Ficino
(1433-1499). He
translated the works
of Plato and
Platonists to the
Latin.



The philosophy is understood as the scientific religion, opening the truths containing in faith. The main feature of a person is his aspiration to freedom



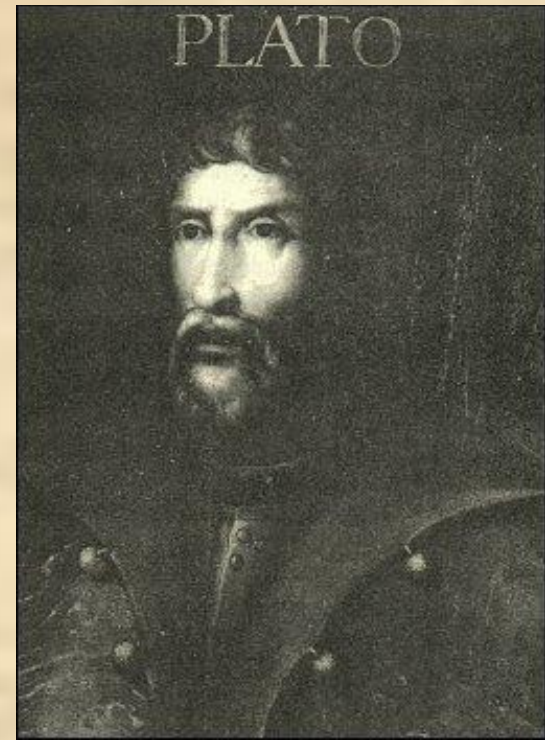
The world is ordered. The hierarchy of the world has, according to Ficino, the five stages: God, angels, spirit, quality and matter. Soul is situated in the middle of this hierarchy and connects all of its units.

Lorenzo Valla
(1407-1457),
("On the pleasure")
He was a
philosopher, reviving
(возрождающий)
Epicurean philosophy.



George Gemistus
Plethon (1355–1452) –
an orthodox priest from
Constantinople.

He prefers the
emanation vision of the
world instead of
creationism.



Pico della Mirandola
(1463-1494). (“900
theses”).

The world has three
levels: the angelic,
celestial (небесный) and
elemental. These worlds
are eternal, because God
is eternal.



Human is the fourth world, he is absolutely free and can therefore put himself at every level of this world.

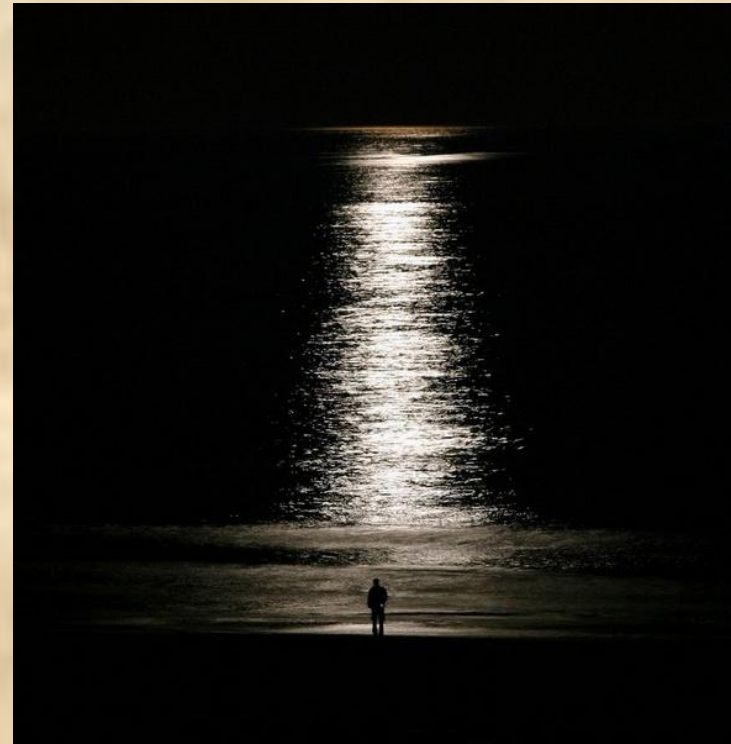
Nature has a causal structure that can be described by the language of mathematics.

Younger
contemporary
(современник) of
humanists was
Nicholas of Cusa
(*Nicolaus Krebs*)
(1401–1464) – “On
Learned Ignorance”



He is trying to return
to the spirit of the early
church fathers (Origen).
We can not say anything
on God, so we can not
know the truth. This is
our ignorance.

A human is
microcosm.



Nicholas of Cusa
is a pantheist, and
in a question on
interaction of
faith and reason
he accepts a
position of “two
truths”.



Natural-philosophical
period

Leonardo da Vinci
(1452-1519)

One of founders of
applied (опытного)
natural sciences.

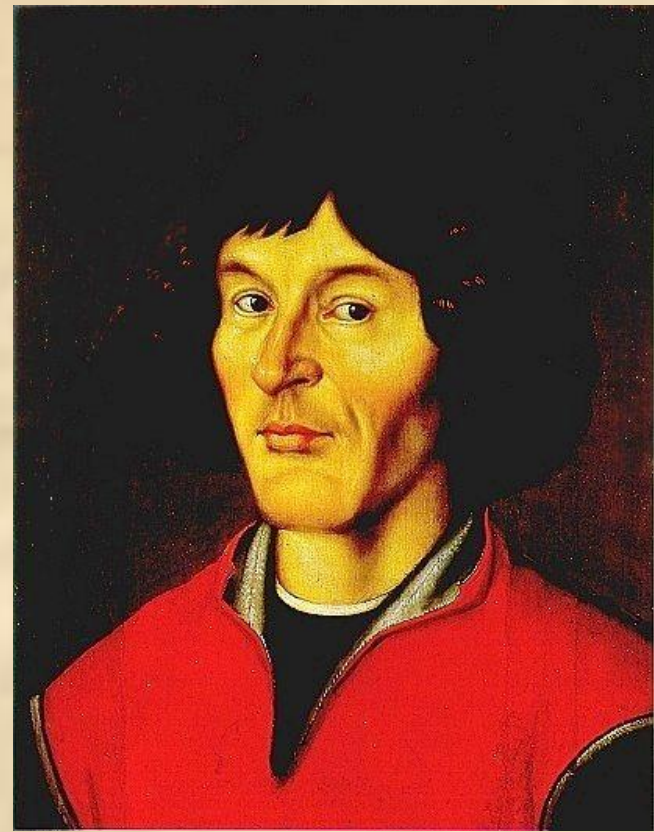


Nature is a creative active beginning,
God is the Supreme artist.
Anticipating (предвосхищая)
Copernicus he asserted (утверждал)
that the Earth isn't the center of the
Universe.



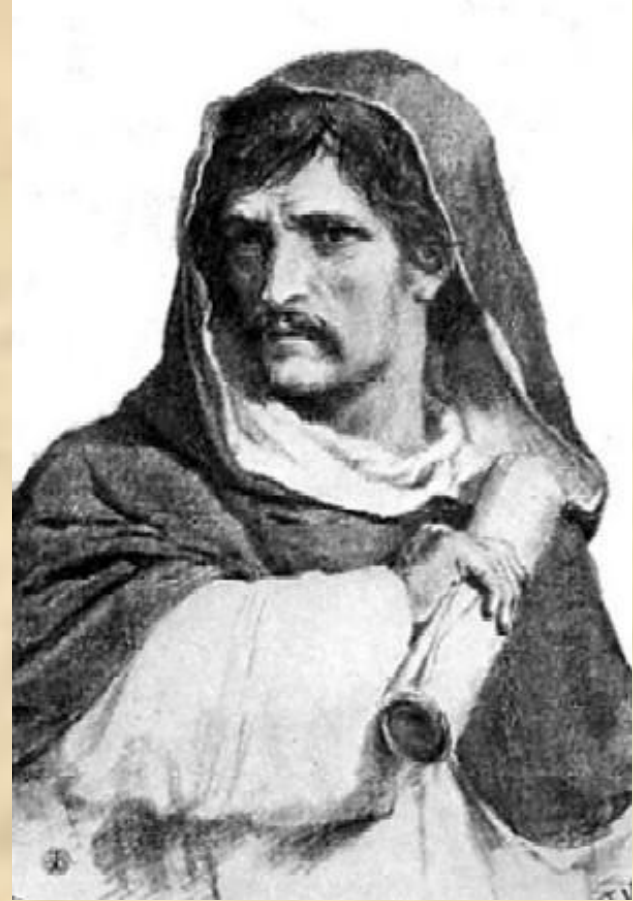
Nicolaus Copernicus
(1473-1543)

The author of a
heliocentric system of
the world. He entered a
self-movement
principle.



Giordano Bruno
(1548-1600)

The central category of
his philosophy is
Integrity (Единое)



Integrity is being which is the reason of itself. The Universe is infinite and motionless, it isn't created by God. But within Universe all is incurred (подвержено) to development, change and destruction

He used Neoplatonic terms:
“single”, “mind”, “soul”, “matter”
The conception of plurality of the
worlds.



God and the world are identical essences.

Because God is infinite, so far the world is infinite.

God is the maximum and minimum, so He exists at each point of the world.

Galileo Galilei

(1564-1642)

Has laid the foundation
for classical mechanics,



has formulated a principle of a relativity of movement, has offered the idea of energy, the law of free falling of bodies. At the heart of the nature is the unity of material substances existing under the laws of mechanics.

Political-legal ideas of the Renaissance

Human nature, customs of the
people and the history are put
forward

Hugo Grotius
(1583-1645)

The main work «*On the Law of War and Peace: Three books*». State is result of the agreement. Republic is most ancient and the optimum form of a governmental system



Niccolo Machiavelli
(1469-1527).

(*"The Prince"*). God is completely excluded by him from public life: a person himself creates a policy, based on terrestrial interests



States appear and disappear
according to the laws of fortune.

People – self-preservation –
society – rulers – army – political
laws. Politics and morality are
incom'patible (несовместимы).

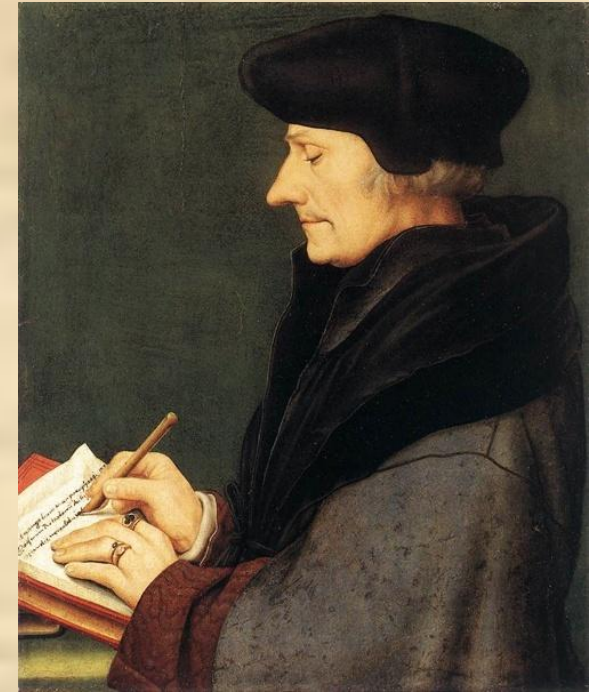
Christianity too believes in the afterlife and does not appreciate reality.

Politics is completely au'tonomous, morality and religion are products of politics. Therefore, the political aim is the highest one.

Philosophy of RENAISSANCE in northern Europe

Desiderius Erasmus
Roterodamus
(1469-1536) (Holland)

Important for Erasmus
is the upbringing
(воспитание) and
education of man.



He opposed super'stitions
(суеверие), pseudoscience,
scholastic philosophy and
theology.

He also defended the existence
of human free will.

Martin Luther
(1483-1546) “Faith alone
justifies man”



In October 1517, Martin Luther exhibits (выставлять) at the door of church in Württemberg his famous 95 theses on in'dulgences, (era of the Reformation).

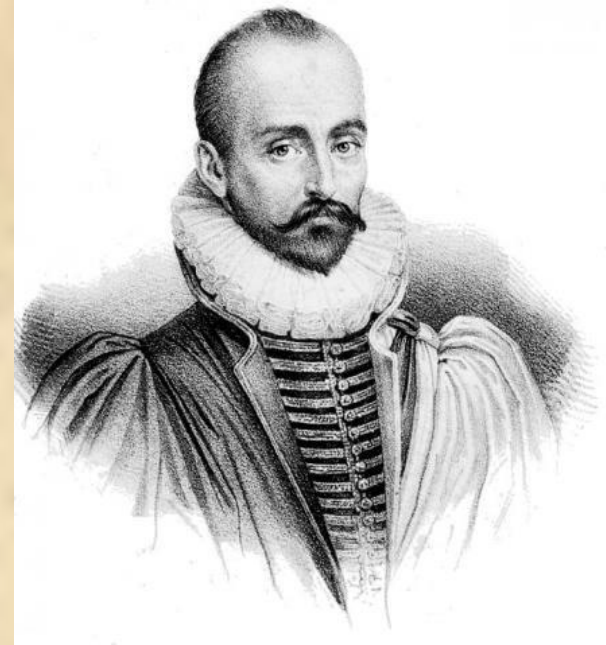
Man has no free will, all his actions are predetermined from over.

After the Fall man's will was imperfect and began to be focused onto evil.

The most significant philosopher of the Renaissance in France is Michel de Montaigne (МОНТЕНЬ) (1533-1592).

“Essays”

Philosophy of everyday life through self-knowledge.



Montaigne calls to renounce (отказаться) all authorities and schools, because they can not lead a person to knowledge.

Ethics of Montaigne is similar to the Epicurean ethics