

*VOLUME LXXV, Number 3*

*March 2022*

Schelling's Paths of Liberation from Pure Reason, NIKOLAJ ZUNIC

F. W. J. Schelling (1775-1854) was a passionate disciple of Immanuel Kant's critical philosophy. Nonetheless, Schelling discerned a problem with the immanentist view of pure reason that Kant established as a result of his philosophical methodology. Kant inaugurated a "crisis" into philosophy, according to Schelling, by restricting reason to pure essences and estranging existence from the philosophical spectrum. This problem is most evident with respect to God. Schelling believed that God's existence was not given proper validation in the system of pure reason, which impelled him to discover ways to the "pure existent," namely, the living God. This article charts out the three paths of liberation from pure reason's stifling grip on essence as it encounters existence in its pure form. In his late philosophy Schelling discusses the events of stupor, astonishment, and ecstasis as avenues leading to a direct experience with existent being. These three events have enormous significance for philosophy, but especially for a new paradigm of philosophy that distances itself from Kantian criticism. It is precisely Schelling's positive philosophy that is proposed as a novel philosophical horizon in the wake of the experiences of stupor, astonishment, and ecstasis.

Aesthetic Depression and the Rationality of Transforming One's Life, ROB COMPAIJEN

Recently the important debate among Kierkegaard scholars about the rationality of the transition to ethical life was renewed. The new approach to this issue combines a careful exegesis of Kierkegaard's writings with the metaethical question of what it means to have a reason for action. Engaging with this new approach, the author responds to Kemp's recent critique of the account that he develops in *Kierkegaard, MacIntyre, Williams, and the Internal Point of View*. Against the author's account, Kemp argues that the aesthete A in Kierkegaard's *Either/Or* does not have a reason to choose to be ethical. The author criticizes Kemp's argument, first, by constructing an alternative so-called internalist conception of practical reasons, and, second, by bringing forward a different interpretation of the role of depression in the aesthetic life-view as portrayed in *Either/Or*. Contra Kemp, he concludes that we can ascribe to the aesthete A a reason to embrace ethical life.

A New Look at *Being and Time*: Heidegger's Self-criticism in *On My Own Publications*, KARL KRAATZ

In 2018 *On My Own Publications* was published as volume 82 of Heidegger's collected works. Its content includes roughly 400 pages in which Heidegger himself reflects on *Being and Time*. A central theme in these pages, and the one to which this article is devoted, is Heidegger's criticism of the way that the question of Being (*Seinsfrage*) is conceived there as the question of the understanding of Being (*Seinsverständnisfrage*). More specifically, the author aims to demonstrate the importance of these criticisms – which include matters of both style and content – for understanding *Being and Time* itself and the general development of Heidegger's thought.

Though many critics already seized on what they took to be the inadequacy of starting with the understanding of Being, we can now see in detail how Heidegger himself conceived its inadequacy and how he specifically sought to address it in his later thought.

How to Say the Same Thing: Heidegger's Vocabulary and Grammar of Being, LEE BRAVER

Heidegger's later work uses strange writing styles in order to express ideas he believes resistant to normal grammar and vocabulary. This article examines his use of polysemy, the simultaneous meaning of multiple senses of a word, phrase, text, or idea. It allows him to discuss a relationship he calls the Same, where items are not identical but necessarily intertwined and interdependent, in an appropriate way. Some examples of relationships of Sameness are being and beings, thinking and being, and multiple polysemic meanings in the same words. The author briefly shows how Heidegger uses this ontological grammar and vocabulary to read the principle of reason in three fundamentally different yet essentially connected ways, ways that simultaneously entail and conflict with each other. Then he briefly explains how understanding this topic illuminates Heidegger's readings of the history of philosophy, his views on language, and his project to undermine modern subjectivity and technology.

The Development of Sartre's Realistic Metaphysics, MARY EDWARDS

This article traces the development of Sartre's metaphysics with three interrelated aims in mind. The first is to situate Sartre's metaphysical views in relation to those of his predecessors, his contemporaries, and current continental philosophy. The second is to show that Sartre's project informs some of the key changes he makes to his existentialism during his career. The third is to bring Sartre the metaphysician into dialogue with key thinkers in the current realism/antirealism debate in Continental philosophy by showing that the defense of materialism he offers in his later work preserves many hard-won insights of phenomenology and has significant advantages over many contemporary articulations of realism.