

## Between Kant And Hegel Lectures On German Idealism

*Kant declared that philosophy began in 1781 with his Critique of Pure Reason. In 1806 Hegel announced that philosophy had now been completed. Eckart Förster examines the reasons behind these claims and assesses the steps that led in such a short time from Kant's "(B)beginning" to Hegel's "(B)end." He concludes that, in an unexpected yet significant sense, both Kant and Hegel were indeed right. The Twenty-Five Years of Philosophy follows the unfolding of a key idea during this exceptionally productive period: the Kantian idea that philosophy can be scientific and, consequently, can be completed. Förster's study combines historical research with philosophical insight and leads him to propose a new thesis. The development of Kant's transcendental philosophy in his three Critiques, Förster claims, resulted in a fundamental distinction between "(B)intellectual intuition" and "(B)intuitive understanding." Overlooked until now, this distinction yields two takes on how to pursue philosophy as science after Kant. One line of thought culminates in Fichte's theory of freedom (Wissenschaftslehre), while the other--and here Förster brings Goethe's significance to the fore--results in Goethe's transformation of the Kantian idea of an intuitive understanding in light of Spinoza's third kind of knowledge. Both strands are brought together in Hegel and propel his split from Schelling. Förster's work makes an original contribution to our understanding of the classical era of German philosophy--an expanding interest within the Anglophone philosophical community. "Understanding German Idealism" provides an accessible introduction to the philosophical movement that emerged in 1781, with the publication of Kant's monumental "Critique of Pure Reason", and ended fifty years later, with Hegel's death. The thinkers of this period, and the themes they developed revolutionized almost every area of philosophy and had an impact that continues to be felt across the humanities and social sciences today. Notoriously complex, the central texts of German Idealism have confounded the most capable and patient interpreters for more than 200 years. "Understanding German Idealism" aims to convey the significance of this philosophical movement while avoiding its obscurity. Readers are given a clear understanding of the problems that motivated Kant, Fichte, Schelling and Hegel and the solutions that they proposed. Dudley outlines the main ideas of transcendental idealism and explores how the later German Idealists attempted to carry out the Kantian project more rigorously than Kant himself, striving to develop a fully self-critical and rational philosophy, in order to determine the meaning and sustain the possibility of a free and rational modern life. The book examines some of the most important early criticisms of German Idealism and the philosophical alternatives to which they led, including romanticism, Marxism, existentialism, and naturalism.*

A close analysis of the core issues in Hegel's Science of Logic.

Though he is a pivotal thinker in Adorno's intellectual world, the closest Adorno came to an extended discussion of Kant are two lecture courses. This volume contains his lectures from the course on the Critique of Pure Reason.

Freedom, Right, and Revolution

History and Freedom

J. G. Fichte's 1804 Lectures on the Wissenschaftslehre

Lectures on the History of Moral and Political Philosophy

Having the World in View

The Science of Knowing

A collection of the introductory lectures Hegel delivered on the three topics between 1818 and 1831, which did much to establish his reputation as Germany's greatest philosopher of the time. He revised them over the years, so the final products represent his mature views of the three activities of the spirit, and are more comprehensible than works published during his lifetime. A new introduction and analytical table of contents are included, and Hegel's section headings restored. No bibliography. Paper edition (unseen), \$12.95. Annotation copyrighted by Book News, Inc., Portland, OR

The Hegel Lectures Series Series Editor: Peter C. Hodgson Hegel's lectures have had as great a historical impact as the works he himself published. Important elements of his system are elaborated only in the lectures, especially those given in Berlin during the last decade of his life. The original editors conflated materials from different sources and dates, obscuring the development and logic of Hegel's thought. The Hegel Lectures series is based on a selection of extant and recently discovered transcripts and manuscripts. Lectures from specific years are reconstructed so that the structure of Hegel's argument can be followed. Each volume presents an accurate new translation accompanied by an editorial introduction and annotations on the text, which make possible the identification of Hegel's many allusions and sources. Lectures on the Proofs of the Existence of God Hegel lectured on the proofs of the existence of God as a separate topic in 1829. He also discussed the proofs in the context of his lectures on the philosophy of religion (1821-31), where the different types of proofs were considered mostly in relation to specific religions. The text that he prepared for his lectures in 1829 was a fully formulated manuscript and appears to have been the first draft of a work that he intended to publish and for which he signed a contract shortly before his death in 1831. The 16 lectures include an introduction to the problem of the proofs and a detailed discussion of the cosmological proof. Philipp Marheineke published these lectures in 1832 as an appendix to the lectures on the philosophy of religion, together with an earlier manuscript fragment on the cosmological proof and the treatment of the teleological and ontological proofs as found in the 1831 philosophy of religion lectures. Hegel's 1829 lectures on the proofs are of particular importance because they represent what he actually wrote as distinct from auditors' transcriptions of oral lectures. Moreover, they come late in his career and offer his final and most seasoned thinking on a topic of obvious significance to him, that of the reality status of God and ways of knowing God. These materials show how Hegel conceived the connection between the cosmological, teleological, and ontological proofs. All of this material has been newly translated by Peter C. Hodgson from the German critical editions by Walter Jaeschke. This edition includes an editorial introduction, annotations on the text, and a glossary and bibliography.

G. A. Cohen was one of the leading political philosophers of recent times. He first came to wide attention in 1978 with the prize-winning book Karl Marx's Theory of History: A Defence. In subsequent decades his published writings largely turned away from the history of philosophy, focusing instead on equality, freedom, and justice. However, throughout his career he regularly lectured on a wide range of moral and political philosophers of the past. This volume collects these previously unpublished lectures. Starting with a chapter centered on Plato, but also discussing the pre-Socratics as well as Aristotle, the book moves to social contract theory as discussed by Hobbes, Locke, and Hume, and then continues with chapters on Kant, Hegel, and Nietzsche. The book also contains some previously published but uncollected papers on Marx, Hobbes, and Kant, among other figures. The collection concludes with a memoir of Cohen written by the volume editor, Jonathan Wolff, who was a student of Cohen's. A hallmark of the lectures is Cohen's engagement with the thinkers he discusses. Rather than simply trying to render their thought accessible to the modern reader, he tests whether their arguments and positions are clear, sound, and free from contradiction. Throughout, he homes in on central issues and provides fresh approaches to the philosophers he examines. Ultimately, these lectures teach us not only about some of the great thinkers in the history of moral and political philosophy, but also about one of the great thinkers of our time: Cohen himself.

Of the first six chapters of the Phenomenology of the spirit -- Summary of the course in 1937-1938 -- Philosophy and wisdom -- A note on eternity, time, and the concept -- Interpretation of the third part of chapter VIII -- A dialectic of the real and the phenomenological method in Hegel.

Between Kant and Hegel

An English translation of G. W. F. Hegel's Glauben und Wissen

In Texts of Kant, Fichte, Hegel

Texts in the Development of Post-Kantian Idealism

Aesthetic Judgment and the Moral Image of the World

Between Kant and Hegel

This volume fills a lamentable gap in the philosophical literature by providing a collection of writings from the pivotal generation of thinkers between Kant and Hegel. It includes some of Hegel's earliest critical writings--which reveal much about his thinking before the first mature exposition of his position in 1807--as well as Schelling's justification of the new philosophy of nature against skeptical and religious attack. This edition contains George di Giovanni's extensive corrections, new preface, and thoroughly updated bibliography.

The first English translation of Hegel's important lectures on logic

This is a collection of four essays on aesthetic, ethical, and political issues by Dieter Henrich, the preeminent Kant scholar in Germany today. Although his interests have ranged widely, he is perhaps best known for rekindling interest in the great classical German tradition from Kant to Hegel. The first essay summarizes Henrich's research into the development of the Kant's moral philosophy, focusing on the architecture of the third Critique. Of special interest in this essay is Henrich's intriguing and wholly new account of the relations between Kant and Rousseau. In the second essay, Henrich analyzes the interrelations between Kant's aesthetics and his cognitive theories. His third essay argues that the justification of the claim that human rights are universally valid requires reference to a moral image of the world. To employ Kant's notion of a moral image of the world without ignoring the insights and experience of this century requires drastic changes in the content of such an image. Finally, in Henrich's ambitious concluding essay, the author compares the development of the political process of the French Revolution and the course of classical German philosophy, raise the general question of the relation between political processes and theorizing, and argues that both the project of political liberty set in motion by the French Revolution, and the projects of classical German philosophy remain incomplete.

The first English translation of Fichte's second set of 1804 lectures on the Wissenschaftslehre.

Philosophy of the Unconditioned, on the Philosophy of Kant, the Development from Kant to Hegel and Lectures on the Philosophy of Kant

With Chapters on the Philosophy of Religion

Lectures on German Idealism

Essays on Aesthetics and Morality

On Art, Religion, and the History of Philosophy

Berlin, 1831

As the title indicates, Faith and Knowledge deals with the relation between religious faith and cognitive beliefs, between the truth of religion and the truths of philosophy and science. Hegel is guided by his understanding of the historical situation: the individual alienated from God, nature, and community; and he is influenced by the new philosophy of Schelling, the Spinozistic Philosophy of Identity with its superb vision of the inner unity of God, nature, and rational man. Through a brilliant discussion of the philosophies of Kant, Fichte, and other luminaries of the period, Hegel shows that the time has finally come to give philosophy the authentic shape it has always been trying to reach, a shape in which philosophy's old conflicts with religion on the one hand and with the sciences on the other are suspended once for all. This is the first English translation of this important essay. Professor H. S. Harris offers a historical and analytic commentary to the text and Professor Cerf offers an introduction to the general reader which focuses on the concept of intellectual intuition and on the difference between authentic and inauthentic philosophy.

Hannah Arendt's last philosophical work was an intended three-part project entitled The Life of the Mind. Unfortunately, Arendt lived to complete only the first two parts, Thinking and Willing. Of the third, Judging, only the title page, with epigraphs from Cato and Goethe, was found after her death. As the titles suggest, Arendt conceived of her work as roughly parallel to the three Critiques of Immanuel Kant. In fact, while she began work on The Life of the Mind, Arendt lectured on "Kant's Political Philosophy," using the Critique of Judgment as her main text. The present volume brings Arendt's notes for these lectures together with other of her texts on the topic of judging and provides important clues to the likely direction of Arendt's thinking in this area.

This work gives a basic introduction to Hegel's religious thinking by seeing it against the backdrop of the main religious trends in his own day that he responded to.

"Originally published in 1840 as Geschichte der philosophie; Reprinted from the original 1896 translation published by Kegan Paul, Trench, Treeubner & Co., Ltd., London"--T.p. verso.

The First Philosophy of Right

The Shadow of God

Lectures on Philosophical Theology

Kantian Reason and Hegelian Spirit

Kant and the Experience of Freedom

Introductory Lectures

Hegel's lectures have had as great a historical impact as the works he himself published. Important elements of his system are elaborated only in the lectures, especially those given in Berlin during the last decade of his life. The original editors conflated materials from different sources and dates, obscuring the development and logic of Hegel's thought. The Hegel Lectures series is based on a selection of extant and recently discovered transcripts and manuscripts. The original lecture series are reconstructed so that the structure of Hegel's argument can be followed. Each volume presents an accurate new translation accompanied by an editorial introduction and annotations on the text, which make possible the identification of Hegel's many allusions and sources. Lectures on the Philosophy of Spirit 1827-8 Robert Williams provides the first full view of Hegel's Philosophy of Subjective Spirit in his translation of this recently discovered manuscript. Hegel's lectures of 1827 go far beyond the previously published Encyclopedia outline, and provide a new introduction to the Philosophy of Spirit. Since they come from a single source, they are not editorial constructions like the previously published supplemental materials (Zusätze). The new material provides the only explicit grounding of the concept of right presupposed by the Philosophy of Right, grounds Hegel's account of the virtues in love and mutual recognition, gives further insight into Hegel's theory of madness/dementia, and elaborates Hegel's difficult account of the role of mechanical memory in transcendental deduction of objectivity. The edition should stimulate and open up interest in Hegel's Philosophy of Spirit, a neglected area in Hegel scholarship, but one to which Hegel himself attached special importance and significance.

Winner: 2012 The American Publishers Award for Professional and Scholarly Excellence in Theology and Religious Studies, PROSE Award. In this thought-provoking new work, the world renowned theologian Gary Dorrien reveals how Kantian and post-Kantian idealism were instrumental in the foundation and development of modern Christian theology. Presents a radical rethinking of the roots of modern theology Reveals how Kantian and post-Kantian idealism were instrumental in the foundation and development of modern Christian theology Shows how it took Kant's writings on ethics and religion to launch a fully modern departure in religious thought Dissects Kant's three critiques of reason and his moral conception of religion Analyzes alternative arguments offered by Schleiermacher, Schelling, Hegel, and others – moving historically and chronologically through key figures in European philosophy and theology Presents notoriously difficult and intellectual arguments in a lucid and accessible manner

Peter C. Hodgson provides a new translation of Hegel's 1829 lectures on the proofs of the existence of God, based on the definitive German edition. Coming late in his career, these lectures give us the great philosopher's final and most seasoned thinking on a topic of obvious significance to him, that of the reality status of God and ways of knowing God.

wide criticism both from Western and Eastern scholars.

Art and the Absolute

Introduction to the Reading of Hegel

An Introduction to Hegel's Lectures on the Philosophy of Religion

The Development from Kant to Hegel

Kant's Critique of Pure Reason (1959)

The Twenty-Five Years of Philosophy

This collection of essays by one of the preeminent Kant scholars of our time transforms our understanding of both Kant's aesthetics and his ethics. Guyer shows that at the very core of Kant's aesthetic theory, disinterestedness of taste becomes an experience of freedom and thus an essential accompaniment to morality itself. At the same time he reveals how Kant's moral theory includes a distinctive place for the cultivation of both general moral sentiments and particular attachments on the basis of the most rigorous principle of duty. Kant's thought is placed in a rich historical context including such figures as Shaftesbury, Hutcheson, Hume, Burke, Kames, as well as Baumgarten, Mendelssohn, Schiller, and Hegel. Other topics treated are the sublime, natural versus artistic beauty, genius and art history, and duty and inclination. These essays extend and enrich the account of Kant's aesthetics in the author's earlier book, Kant and the Claims of Taste (1979).

Between Kant and HegelLectures on German IdealismHarvard University Press

Electrifying when first delivered in 1973, legendary in the years since, Dieter Henrich's lectures on German Idealism were the first contact a major German philosopher had made with an American audience since the onset of World War II. They remain one of the most eloquent explanations and interpretations of classical German philosophy and of the way it relates to the concerns of contemporary philosophy. Thanks to the editorial work of David Pacini, the lectures appear here with annotations linking them to editions of the masterworks of German philosophy as they are now available. Henrich describes the movement that led from Kant to Hegel, beginning with an interpretation of the structure and tensions of Kant's system. He locates the Kantian movement and revival of Spinoza, as sketched by F. H. Jacobi, in the intellectual conditions of the time and in the philosophical motivations of modern thought. Providing extensive analysis of the various versions of Fichte's Science of Knowledge, Henrich brings into view a constellation of problems that illuminate the accomplishments of the founders of Romanticism, Novalis and Friedrich Schlegel, and of the poet Hölderlin's original philosophy. He concludes with an interpretation of the basic design of Hegel's system.

By applying the tools of deconstruction to crucial texts of German Idealism, John Sallis reveals the suppressed but essential role of imagination in even the most ambitious attempts to represent pure reason. Sallis focuses on certain operations of "spacing" in metaphysics—textual lapses and leaps in which reason is displaced or suspended or abridged. In the project of establishing priority of reason, such operations can appear only in disguise, and Sallis reveals the play of imagination and metaphor that masks them. Concentrating on what has been called the closure of metaphysics, he examines texts in which the suppression of spacing would be carried out most rigorously, texts in which even metaphysics itself is seen as only an errant roaming, a spacing that must still be secured, to be replaced by a pure space of truth. And yet, in these very texts Sallis identifies outbreaks of spacing that would disrupt the tranquil space of reason. Rather than closure, he finds an opening of reason to imagination. Sallis's reading of a metaphorical system in the Critique of Pure Reason reveals a fissuring and historicizing of what would otherwise be called pure reason. Next he traces in Fichte's major work as well as in several lesser-known texts a decentering from reason to imagination, which he characterizes as a power of hovering between opposites and beyond being. Sallis then returns to the Critique of Pure Reason to expose, in relation to the famous question of the common root of reason and sensibility, a certain eccentricity of reason. Proceeding to the Critique of Judgment, he traces a divergence of sublime nature away from that supersensible space of reason to which Kant would otherwise assimilate it—a withdrawal toward an abyss. Finally, Sallis turns to Hegel's Encyclopedia, supplementing his reading with previously unknown notes from Hegel's lectures on those sections dealing with imagination; his reading of those sections serves to expose, within the most rigorous reduction of spacing in the history of metaphysics, an irrepressible and disseminative play of imagination.

Between Kant and Hegel: lectures on German idealism

Understanding German Idealism

Lectures on Logic

## Lectures on the Philosophy of Spirit 1827-8

### A Study of Hegel's Aesthetics

### Philosophy of the Unconditioned, on the Philosphy of Kant, the Development from Kant to Hegel and Lectures on the Philosophy of Kant

Constantly revised and refined over three decades, Rawls's lectures on various historical figures reflect his developing and changing views on the history of liberalism and democracy. With its careful analyses of the doctrine of the social contract, utilitarianism, and socialism, this volume has a critical place in the traditions it expounds.

A crucial moment came in the developing split between Anglo-American and continental European philosophers when G. E. Moore and Bertrand Russell rebelled against the "Hegelianism" of their teachers and inaugurated the tradition of "analytic" philosophy. In this new book, John McDowell builds on his much discussed *Mind and World*—one of the most highly regarded books in contemporary philosophy. McDowell, who has long commanded attention for his fresh approach to issues in contemporary epistemology, philosophy of language, and philosophy of mind, shocked some mainstream analytic philosophers in *Mind and World* by drawing inspiration not only from analytic philosophers but also from continental philosophers, most notably Hegel. McDowell argues that the roots of some problems plaguing contemporary philosophy can be found in issues that were first discerned by Kant, and that the best way to get a handle on them is to follow those issues as they are reshaped in the writings of Heidegger and Sellars. *Having the World in View* will be a decisive further step toward healing the divisions in contemporary philosophy, by showing how central methods of the two traditions remain deeply entangled and by revealing how philosophers in both camps might still learn from each other.

*Art and the Absolute* restores Hegel's aesthetics to a place of central importance in the Hegelian system. In so doing, it brings Hegel into direct relation with the central thrust of contemporary philosophy. The book draws on the astonishing scope and depths of Hegel's *Lectures on Aesthetics*, exploring the multifaceted issue of art and the absolute. Why does Hegel ascribe absoluteness to art? What can such absoluteness mean? How does it relate to religion and philosophy? How does Hegel's view of art illuminate the contemporary absence of the absolute? *Art and the Absolute* argues that these aesthetic questions are not mere theoretical conundrums for abstract analysis. *Art and the Absolute* argues that Hegel's understanding of art can provide an indispensable hermeneutic relevant to current controversies. *Art and the Absolute* explores the intricacies of Hegel's aesthetic thought, communicating its contemporary relevance. It shows how for Hegel art illuminates the other areas of significant human experience such as history, religion, politics, literature. Against traditional, closed views, the result is a challenge to re-read Hegel's aesthetic philosophy.

This is the only English edition of a set of lectures which constitute an earlier and significantly different version of Hegel's classic *Philosophy of Right*, one of the most influential works in Western political theory. They are essential for a full understanding of Hegel's key concepts of civil society, objective spirit, and recognition.

### Georg Wilhelm Friedrich Hegel

### The Issue of Religious Content in the Enlightenment and Romanticism

### Lectures on Kant's Political Philosophy

### Lectures 1964-1965

### Lectures on the History of Political Philosophy

### The Idealistic Logic of Modern Theology

Scholarship on Kant's practical philosophy has often overlooked its reception in the early days of post-Kantian philosophy and German Idealism. This volume of new essays illuminates that reception and how it informed the development of practical philosophy between Kant and Hegel. The essays discuss, in addition to Kant, Hegel and Fichte, relatively little-known thinkers such as Pistorius, Ulrich, Maimon, Erhard, E. Reimarus, Reinhold, Jacobi, F. Schlegel, Humboldt, Dalberg, Gentz, Rehberg, and Moser. Issues discussed include the empty formalism objection, the separation between right and morality, freedom and determinism, nihilism, the right to revolution, ideology, and the limits of the liberal state. Taken together, the essays provide an historically informed and philosophically nuanced picture of the development of post-Kantian practical philosophy.

"Lectures on Philosophical Theology is an indispensable addition to Kant's works in English. It has not been previously translated, and even though it is compiled from lecture notes, it provides information on Kant's views not previously available in English."--Philosophical Books

A bold and beautifully written exploration of the "afterlife" of God, showing how apparently secular habits of mind in fact retain the structure of religious thought. Once in the West, our lives were bounded by religion. Then we were guided out of the darkness of faith, we are often told, by the cold light of science and reason. To be modern was to reject the religious for the secular and rational. In a bold retelling of philosophical history, Michael Rosen explains the limits of this story, showing that many modern and apparently secular ideas were in fact profoundly shaped by religion. The key thinkers, Rosen argues, were the German Idealists, as they sought to reconcile faith and reason. It was central to Kant's philosophy that, if God is both just and assigns us to heaven or hell for eternity, we must know what is required of us and be able to choose freely. As we thus pursue the moral law, Kant argued, we are engaged in a collective enterprise as members of a "Church invisible" working together to achieve justice in history. As later Idealists moved away from Kant's ideas about personal immortality, this idea of "historical immortality" took center stage. Through social projects that outlive us we maintain a kind of presence after death.

Conceptions of historical immortality moved not just into the universalistic ideologies of liberalism and revolutionary socialism but into nationalist and racist doctrines that opposed them. But how, after global wars and genocide, can we retain faith in any conception of shared moral progress? That is our present predicament. A seamless blend of philosophy and intellectual history, *The Shadow of God* is a profound exploration of secular modernity's theistic inheritance.

Hegel's lectures have had as great a historical impact as the works he himself published. Important elements of his system are elaborated only in the lectures, especially those given in Berlin during the last decade of his life. The original editors conflated materials from different sources and dates, obscuring the development and logic of Hegel's thought. The *Hegel Lectures* series is based on a selection of extant and recently discovered transcripts and manuscripts. The original lecture series are reconstructed so that the structure of Hegel's argument can be followed. Each volume presents an accurate new translation accompanied by an editorial introduction and annotations on the text, which make possible the identification of Hegel's many allusions and sources. Hegel's interpretation of the history of philosophy not only played a central role in the shaping of his own thought, but also has had a great influence on the development of historical thinking. In his own view the study of the history of philosophy is the study of philosophy itself. This explains why such a large proportion of his lectures, from 1805 to 1831, the year of his death, were about history of philosophy. The text of these lectures, presented here in the first authoritative English edition, is therefore a document of the greatest importance in the development of Western thought: they constitute the very first comprehensive history of philosophy that treats philosophy itself as undergoing genuine historical development. And they are crucial for understanding Hegel's own systematic works such as the *Phenomenology*, the *Logic*, and the *Encyclopedia*, for central to his thought is the theme of spirit as engaged in self-realization through the processes of historical change. Furthermore, they played a crucial role in one of the determining events of modern intellectual history: the rise of a new consciousness of human life, culture, and intellect as historical in nature. This third volume of the lectures covers the medieval and modern periods, and includes fascinating discussion of scholastic, Renaissance, and Reformation philosophy, and of such great modern thinkers as Descartes, Locke, Leibniz, and especially Kant.

### Lectures on the History of Philosophy

### Kant, Hegel, and the Passage from Heaven to History

### Hegel: Lectures on the Proofs of the Existence of God

### Hegel's Critique of Metaphysics

### Practical Philosophy from Kant to Hegel

### Phenomenology of Spirit

Despite all of humanity's failures, futile efforts and wrong turnings in the past, Adorno did not let himself be persuaded that we are doomed to suffer a bleak future for ever. One of the factors that prevented him from identifying a definitive plan for the future course of history was his feelings of solidarity with the victims and losers. As for the future, the course of events was to remain open-ended; instead of finality, he remained committed to a Hölderlin-like openness. This trace of the messianic has what he called the colour of the concrete as opposed to mere abstract possibility. Early in the 1960s Adorno gave four courses of lectures on the road leading to *Negative Dialectics*, his magnum opus of 1966. The second of these was concerned with the topics of history and freedom. In terms of content, these lectures represented an early version of the chapters in *Negative Dialectics* devoted to Kant and Hegel. In formal terms, these were improvised lectures that permit us to glimpse a philosophical work in progress. The text published here gives us an overview of all the themes and motifs of Adorno's philosophy of history: the key notion of the domination of nature, his criticism of the existentialist concept of a historicity without history and, finally, his opposition to the traditional idea of truth as something permanent, unchanging and ahistorical.

Philosophy of the Unconditioned : On the Philosophy of Kant ; The Development from Kant to Hegel ; and Lectures on the Philosophy of Kant

### Hegel: Lectures on Natural Right and Political Science

### The Philosophy of History

### Essays on Kant, Hegel, and Sellars

### Hegel: Faith and Knowledge

### Lectures on the History of Philosophy 1825-6: Medieval and modern philosophy