

Apl. Prof. Dr. Andrés Quero-Sánchez

VL: *Dialogically Persisting: The Development of Schelling's Philosophy (1790-1850)*

Di. 10:00–12:00 (online-Vorlesung; live) (Englisch)

(Anmeldung erforderlich – per Email an: andres.quero-sanchez@psk.uni-regensburg.de)

(Anmeldung in GRIPS: <https://elearning.uni-regensburg.de/course/view.php?id=44510>)

Module: PHI-201; PHI-211; PHI-M 30; PHI-M 33

Prüfungsform: Kleine unbenotete Leistung (noch zu präzisieren) + Hausarbeit

Dialogically Persisting: The Development of Schelling's Philosophy (1790-1850)

›Proteus of Philosophy‹ – this is how Schelling has often been called by scholars, as he, so it seems, like the old Greek god Proteus, who used to vary his shape to avoid being recognised, changed his philosophical mind again and again, accommodating it to the latest developments in the philosophy of his time – be it to Kant's criticism, to Jacobi's critique of Kant, Fichte's Theory of Science, Baader's Philosophy of Nature and Mystical philosophy, or even to the rediscovery of Aristotle characterising the second half of the 19th century. In 1977, WALTER E. EHRHARDT very successfully argued against such a(n) (mis)interpretation of Schelling in an eminent article, claiming that there has always been ›Just *one* Schelling‹ (*Nur ein Schelling*). In the lectures, I will **first** argue that there is actually *one basic position* underlying all the philosophical achievements of Schelling between 1790 and 1850, which is applicable also for those works originated after his moving to Munich in 1806, that is to say: also for the works that arose after his *apparent* ›turn‹ from idealistic philosophy, particularly for his *Philosophical Inquiries into the Essence of Human Freedom* of 1809. Schelling was never just ›accommodating‹ to any particular philosophical ›context‹, but formulating his own philosophy in dialogue with the different particular situations in which he had to live and think: he was always ›dialogically persisting‹.

Now, which was the basic philosophical position underlying Schelling's development? Most scholars are still considering the concept of ›becoming‹ as crucial for their interpretation of both Schelling's philosophy and Schelling's characteristic way of thinking, with XAVIER TILLIETTE (d. 2018) notoriously leading the way, speaking of a philosophy which not just ›is‹ (as if it were something ›finished‹ at any particular time), but which is permanently (!) ›becoming‹ (*une philosophie en devenir*). And yet, there is the *fact* of both the early and the persisting influence of Plato on Schelling, who still in 1804 called the brilliant Athenian ›Head and father of true philosophy‹. In my lectures, I will **secondly** argue that the concept of ›permanent being‹ is central in Schelling's philosophy, attempting to interpret even his Philosophy of Nature in the light of this idea. In this sense, Schelling's philosophy is to be seen as a particular form of Platonism, which is also true for his latest works, including his apparent ›passion‹ for Aristotle. I will **thirdly** claim that ›mysticism‹ (Johannes Tauler, Meister Eckhart, Silesius, Boehme, etc.) played a fundamental role in the development of Schelling's thought *from start to finish*, which – and this is the **fourth** main thesis held in the lectures – does *not* mean that Schelling's thought represents some sort of irrational account, but the opposite is the case: it represents a very successful attempt to ›distil‹ the concept of reason – absolute or detached reason (*absolute oder abgeschiedene Vernunft*) – hidden under the apparently religious language of German mystics.

The lectures are to be considered in relationship with my research project (funded by the *German Research Foundation* [*Deutsche Forschungsgemeinschaft*, DFG] on ›*The Eternal Concept of the Individual: A Historical, Philological and Systematic Study on Mystical Reason and its Reception in Schelling's Works*); they are particularly thought as an early stage for a posterior publication with even this title (*Dialogically Persisting: The Development of Schelling's Philosophy [1790-1850]*). There are some (philosophically relevant) reasons for the lectures being given (not in German but) in English, which will be explained in the first lecture.

Dialogically Persisting: The Development of Schelling's Philosophy (1790-1850)
([Be-]Ständig im Gespräch: Die Entwicklung der Philosophie Schellings [1790-1850])

1. **(3th November 2020)**
Introduction
2. **(10th November 2020)**
Schelling's exegetical texts in Bebenhausen and Tübingen
3. **(17th November 2020)**
Tübingen Platonism
4. **(24th November 2020)**
Schelling's first philosophical treatises (1794-1798):
 - "On the Possibility and Form of Philosophy in General" (1794)
 - "Of the I as Principle of Philosophy or on the Unconditional in Human Knowledge" (1795)
 - "Philosophical Letters on Dogmatism and Criticism (1795/1796)"
 - "A General Review of the Most Recently Appeared Philosophical Literature" (1797/1798)
5. **(1st December 2020)**
The origins of Schelling's Philosophy of Nature (1796-1803)
6. **(8th December 2020)**
Schelling in Jena (1):
 - „System of Transcendental Idealism“ (1800)
 - „Presentation of My System of Philosophy“ (1801)
 - „Bruno“ (1802)
7. **(15th December 2020)**
Schelling in Jena (2):
 - „Further Presentation of the System of Philosophy“ (1802)
 - „Lectures on the Method of University Studies“ (1802/03)
 - „Philosophy of Art“ (1802/03)
8. **(22nd December 2020)**
Schelling in Würzburg:
 - „System of the Whole of Philosophy and the Philosophy of Nature in Particular (1804)
 - „Philosophy and Religion“ (1804)
9. **(12th January 2021)**
Schelling's Turn? (1)
 - „On the Relationship of the Fine Arts to Nature“ (1807)
 - „Philosophical Investigations into the Essence of Human Freedom“ (1809)
 - „Stuttgart Private Lectures“ (1810)
10. **(19th January 2021)**
Schelling's Turn? (2)
 - „The Ages of the World“ (1811-1815)
 - „Erlangen Lectures“ (1820/21)
11. **(26th January 2021)**
Schelling's Late Philosophy (1): Philosophy of Mythology
12. **(2nd February 2021)**
Schelling's Late Philosophy (1): Philosophy of Revelation
13. **(9th February 2021)**
Recapitulation