

Simon Hajdini

What's the Difference? Kant and Lacan

Key words: difference, Hegel, object, reflection, speculation, space, subject, time

In line with the aim of this issue of *Filozofski vestnik*, which proposes to rethink the importance of Kantian philosophy for contemporary debates on the concepts of the subject and the object, I attempt to develop the consequences of one of Kant's "conceptual monsters", namely that of *transcendental reflection*. Initially, I will follow Kant's line of thought, which – however – will immanently lead to a certain theoretical deadlock, or "contradiction", which in turn will open up the possibility of a passage from (Kantian) reflection to (Hegelian-Lacanian) speculation, and thus also to a notion of *the subject* that is at odds with Kant's argument but comes to light the moment we push the argument to the extreme of its consequences.

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V čem je razlika? Kant in Lacan

Ključne besede: razlika, Hegel, objekt, refleksija, spekulacija, prostor, subjekt, čas

Skladno z zastavkom pričujoče številke *Filozofskega vestnika*, ki si prizadeva preiskati vrednost kantovske filozofije za sodobne diskusije o subjektu in objektu, bomo skušali izpeljati konsekvence enega v vrsti kantovskih »konceptualnih monstrumov« – *transcendentalne refleksije*. Pri tem bomo v izhodišču sledili Kantovi izpeljavi, ki pa nas bo docela imanentno, se pravi pod pogoji, ki jih definira Kant sam, privedla do določene teoretske zagate, do »protislovja«, ki bo odprlo možnost prehoda od (kantovske) refleksije k (heglovski-lacanovski) spekulaciji in s tem k pojmu *subjekta*, ki se sicer upira Kantovi zastavitvi, a vznikne, brž ko jo priženemo dovolj daleč.

Zdravko Kobe

The Epigenesis of Morality.

Kant's Moral Philosophy between Canon and Groundwork for the Metaphysics of Morals

Key words: Immanuel Kant, Christian Garve, morality, happiness, worthiness, moral philosophy, theory of action, obligation, willing

The paper examines the development of Kant's moral philosophy at the time of *Critique of Pure Reason*. By relying mostly on the so-called reflections, it argues that in the middle of the 1770s Kant was in possession of a rather comprehensive theory of morality as worthiness to be happy, built upon the universalisation of happiness and leading immanently to a moral theology. Even before the publication of *Critique* this conception was,