

THE CULMINATION: HEIDEGGER, GERMAN IDEALISM, AND THE FATE OF PHILOSOPHY. By Robert B. Pippin. Chicago: The University of Chicago Press, 2024. 256 pp.

Robert B. Pippin's *The Culmination* constitutes a meticulous examination of Heidegger's philosophical stance in conjunction with German Idealism, specifically in relation to the works of Hegel and Kant. A pivotal element of Pippin's argumentation is the assertion that Heidegger regarded Hegel as the apex of the Western metaphysical lineage, a lineage that, according to Heidegger, has neglected the quintessential inquiry of philosophy: What is the meaning of Being? This oversight is characterized by Heidegger as a deficiency that imparts a completed nature to Hegel's philosophical framework, consequently obscuring the essence of philosophical inquiry. The objective of this volume is to chronicle the development of Heidegger's engagement with and transcendence over that tradition, as articulated by Pippin.

Pippin scrutinizes Heidegger's interpretation of Hegel's Science of Logic, which he posits as the most coherent articulation of the philosophical alignment of being with knowability. As Pippin articulates, "For Heidegger, Hegel had taken that mostly implicit assumption as far as it could be taken, and so was its 'culmination' in the claim that the Absolute had been achieved" (Pippin, 2024, p. x). Pippin contends that Heidegger perceives such fulfillment as problematic, as it suggests that all contradictions have been harmonized, reconciled, or synthesized away, thus precluding any further inquiry. According to Heidegger, Hegel's belief in attaining absolute knowledge is flawed; he argues that there has always been a more pressing question concerning being that Western philosophy has failed to tackle since the pre-Socratic times (Pippin, 2024, p. 3).

Pippin meticulously delineates the essence of Heidegger's critique of metaphysical reasoning. Heidegger posits that Hegel's equation of Being with comprehensibility—whereby existence is equated with cognition—has resulted in an "encroachment in the very core" of human existence. Pippin observes that Heidegger contended that "being qua being should be understood as intelligibility and ultimately, in principle, knowability," a stance that Pippin asserts Heidegger dismissed as a manifestation of hyper-rationalism: "cannot claim to comprehend all that there meaningfully is and could be" (Pippin, 2024, p. xi). Heidegger argues that such a methodological approach neglects the finite nature of human existence, thereby reducing being to a mere collection of conceptual categories, rather than engaging with a more primordial lived experience of being that transcends discursive knowledge (Pippin, 2024, p. 9).

A notable strength of Pippin's academic investigation lies in his examination of Heidegger's ambivalent relationship with Kant. Initially, Heidegger extols Kant for acknowledging the inherent limitations of human consciousness; however, he ultimately critiques Kant for not fully grasping the profound implications of this recognition. Pippin illustrates this separation, noting that Heidegger deemed Kant as 'the inception of German Idealism,' while at the same moment recognizing him as a philosopher who "did not effectively present the dilemma of human finitude" (Pippin, 2024, p. 6). Heidegger asserts that Kant remained ensconced within the metaphysical paradigm, presupposing that being could be entirely comprehended through human cognition, thereby failing to interrogate the foundational inquiry concerning the essence of being itself. (Pippin, 2024, p. 31).

Pippin dedicates considerable attention to Heidegger's interpretation of Hegel as the "culminator" of this metaphysical lineage. Pippin posits that Heidegger regarded Hegel's Logic as the definitive expression of the Western philosophical tradition's conviction that reality could be thoroughly comprehended through conceptual reasoning. Pippin articulates, "For Heidegger, this culmination allowed us to see, in its very radicality and ambition, the disclosure of the inner dynamic of all Western philosophy" (Pippin, 2024, p. x). Heidegger argued that Hegel's attempt to equate thinking with being culminated in the assertion that philosophy had achieved absolute knowledge, a claim

that Heidegger deemed both perilous and misleading (Pippin, 2024, p. 7). Heidegger maintained that conflating being with knowability disregarded the finitude and historical context of human existence, thereby reducing the intricacies of lived experience to mere abstract notions (Pippin, 2024, p. 31).

Regardless of Pippin's capable depiction of Heidegger's critique regarding Hegel's metaphysical constructs, there are cases where his scrutiny does not sufficiently encompass certain layers of Heidegger's philosophical approach. For instance, while Pippin acknowledges Heidegger's emphasis on Dasein, the being that interrogates Being, he does not rigorously analyze the distinctions between Heidegger's existential phenomenology and Hegel's idealism. Heidegger's focus on Dasein—the entity for whom Being poses an inquiry—constitutes the bedrock of his critique of Hegel's philosophical system. Pippin points out Heidegger's claim that Hegel missed recognizing 'the essential limits of human existence' (Pippin, 2024, p. 10); nonetheless, delving deeper into how Heidegger's idea of Dasein starkly opposes Hegel's rationalist philosophy would have strengthened the case. Pippin employs a thorough and meticulously crafted methodological approach, substantially engaging with primary texts authored by Heidegger and Hegel. His interpretation of Heidegger's critique of metaphysics is anchored in rigorous textual analysis, particularly of *Being and Time* and subsequent writings. Pippin observes that Heidegger's investigation of the "forgetting of Being" in *Being and Time* anticipates his later critique of Hegel (Pippin, 2024, p. 173). Pippin delivers a holistic interpretation of Heidegger's philosophical quest by aligning his reflections with the vast narrative of German Idealism. His interaction with key primary materials, particularly Heidegger's insights on Kant and Hegel, adds considerable weight to his position, indicating a sincere immersion in the philosophical lineage.

Pippin's scholarly endeavor significantly augments the discourse surrounding Heidegger and German Idealism. Through his scrutiny of Heidegger's review of Hegel, a new lens is provided on the relationship between these two notable philosophers, illustrating how Heidegger not only takes on but also attempts to move past the dominant metaphysical legacy. Pippin contends that Heidegger perceived Hegel as the philosopher who "culminated" the philosophical tradition, whilst simultaneously exposing its intrinsic limitations by failing to probe into the question of Being (Pippin, 2024, p. 3). This conclusion constitutes a notable contribution of the text, presenting a fresh viewpoint on Heidegger's significance within the historical trajectory of philosophy.

*The Culmination* emerges as a rigorous and intellectually rich text that is likely to attract scholars with interests in Heidegger, Hegel, and German Idealism. Pippin's scrupulous and systematic approach provides a clear and comprehensive analysis of Heidegger's critique of metaphysics, thus rendering it an indispensable resource for individuals seeking to grasp the progression of Western philosophical thought. Nonetheless, given the elaborate characteristics of the topic, the book might be found to be less approachable for individuals who lack familiarity with the intricacies involved in these philosophical discussions. For academics knowledgeable about Heidegger and German Idealism, Pippin's examination provides a significant and intriguing look at how metaphysics is treated in current philosophical debates.

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SEEING MORE: KANT'S THEORY OF IMAGINATION. By Samantha Matherne. Oxford: Oxford University Press, 2024. 448 pp.

Samantha Matherne's *Seeing More: Kant's Theory of Imagination* represents a significant intervention in contemporary Kantian scholarship by advancing a systematic interpretation of