

## Abstracts

Gábor Boros:  
Kant, Lucinda, Hegel: the Concept of Love  
in the Frame of the Natural Law Theory

As a point of departure, the author reminds the reader to some basic tenets of the classical doctrine of natural law theory (Cicero). Thereafter, he skips to the 17<sup>th</sup> century in order to show up the crucial transformation of this theory in the writings of Grotius, Descartes, Spinoza, Pufendorf and Leibniz, focusing on the concept of love. In the last section, he follows the conceptual life of love in the two last *magnum opus* of philosophical theory of natural right, i.e. in Kant's *Metaphysik der Sitten* and Hegel's *Grundrisse der Philosophie des Rechts*. This treatment will shed a new light on such basic literary works of the period between the writings of Kant and Hegel as *Lucinde* of Friedrich Schlegel and *Wahlverwandschaften* of Goethe.

János Weiss:  
„Classicism is Health, Romanticism is Sickness”. Goethe's  
Influence on the Theory of Emotions of the Romanticism

The paper sets out from one of Goethe's well-known, but largely debated sentence: „Classicism is health, romanticism is sickness.” This sentence is generally (and with full right) regarded as a deeply problematic one. First, the author tries to draw the context of this sentence in the Goethean oeuvre, then he tries to make it the basis of a theory of emotions by using the Heideggerian concept of „Befindlichkeit”. The analyses lead to the result that, despite Goethe's differentiation, the Classic and the Romantic are interconnected by a fundamental similarity. The only difference between them is that „romanticizing” tries to restore the Goethean classical quality on the basis of an altered state of world.

Lajos Mitnyán:  
Friedrich Schlegel's *Letter to Dorothea*  
on the Destination of Women

The creators of early German Romanticism – the Schlegel brothers, Schleiermacher, Novalis – thought to discover in “Symphilosophieren” a strategy perfectly suitable – both methodologically and thematically – for

mediating the philosophems represented by them. In the discourse of philosophical thinking, the letter-form and the dialogue played a prominent role. Friedrich Schlegel's letter to Dorothea is a shining example of the realized philosophical praxis in German Romanticism. The interpretation of the letter focuses on the examination of the concept of religion by Schlegel; the author argues that Schlegel interprets religion as a romantic metaphor of human freedom, and puts it in correlation with the women's destination. By the examination of the letter the author illustrates the interdependence of romanticism's concept of love and its comprehension of freedom.

Horváth Géza:

Love as "Highest Poesis of Nature". Novalis' Concept of Love in the Novel of the Novels, the fragment *Heinrich von Ofterdingen*

Novalis' famous fragment of novel, appeared in 1802 after the death of the author, was one of the first answers on Goethe's *Wilhelm Meisters Lehrjahre*. Novalis' aim was to write the novel of formation, the *Bildungsroman* of the Romantic Poet, using the instruments of magic realism, in a form "open to the infinite", according to the criteria established in the famous 116. *Athenäum*-fragment, the manifesto of early German romanticism. The paper analyzes the symbolic structure of the novel, and points out the concept of love as a central motive of it.

Zoltán Gyenge:

Religious Emotion

in the Thought of Friedrich Schleiermacher

The paper discusses Friedrich Schleiermacher's interpretation of religion, concentrating also on its historical influence. The main aspects analyzed by the author are Schleiermacher's anti-institutionalism, his criticism of Christian dogmatic and authority, as well as that of the relation between church and state. A central problem of the paper is the role of the concept of immortality in Schleiermacher's view on religion, as well as its moral and spiritual implications. Analyzes of Schleiermacher's thoughts are permanently related to similar ideas in the oeuvre of Kierkegaard and Nietzsche.