

Sartre and the Transcendental Tradition

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In this paper I argue that, on any reasonably broad construal of the transcendental tradition, Sartre's early philosophy is correctly regarded as a form of transcendental philosophy. To this end I consider the Kantian character of Sartre's anti-naturalistic strategy, Sartre's method of transcendental argumentation, and Sartre's position on the opposition of realism and idealism, the ontological status of transcendental conditions, and the relation of theoretical to practical reason. *Being and Nothingness* returns, I suggest, to issues central to early German idealism.