Kant Critique Of Pure Reason Lecture 1

Kant’s Critique of Pure Reason
A Commentary to Kant’s Critique of Pure Reason
Kant’s Critique of Pure Reason
Critique of Pure Reason
Kant’s Critique of Pure Reason
Abridged
Immanuel Kant
Critique of Pure Reason
Possible Experience
A Short Commentary on Kant’s Critique of Pure Reason
Critique of Pure Reason
Companion to Kant’s Critique of Pure Reason
Kant’s Philosophical Revolution
Critique of Practical Reason
Introduction to Kant’s Anthropology
Kant’s Reform of Metaphysics
The Cambridge Companion to Kant’s Critique of Pure Reason
Accessing Kant’s Critiques
Proceedings of the Third International Kant Congress
Kant’s Theory of Knowledge
Kant’s ‘Critique of Pure Reason’
Phenomenological Interpretation of Kant’s Critique of Pure Reason
Kant’s Critique of Pure Reason
Routledge Philosophy Guidebook to Kant and the Critique of Pure Reason
Immanuel Kant’s Critique Of Pure Reason
Goodbye, Kant!
Kant’s Critique of Pure Reason
The Grad Student’s Guide to Kant’s Critique of Pure Reason
Kant’s First Critique
Kant’s Critique of Pure Reason
This 1788 work, based on belief in the immortality of the soul, established Kant as a vollage of the truth of Christianity. It offers the most complete statement of his theory of free will. The text of Martin Heidegger’s 1927–28 university lecture course on Emmanuel Kant’s Critique of Pure Reason presents a close interpretive reading of the first two parts of this masterpiece of modern philosophy. In this course, Heidegger continues the task he enunciated in Being and Time as the problem of dissolving the history of ontology, using temporality as a clue. Within this context the relation between philosophy, ontology, and fundamental ontology is shown to be rooted in the genesis of the modern mathematical sciences. Heidegger demonstrates that objectification of beings as beings is inseparable from knowledge a priori, the central problem of Kant’s Critique. He concludes that objectification rests on the productive power of imagination, a process that involves temporality, which is the basic constitution of humans as beings. This entire new translation of Critique of Pure Reason is the most accurate and informative English translation ever produced of this epochal philosophical text. Though its simple and direct style will make it suitable for all new readers of Kant, the translation displays an unprecedented philosophical and textual sophistication that will enlighten Kant scholars as well. This translation recreates as far as possible a text with the same interpretative nuances and richness as the original. The extensive editorial apparatus includes informative annotation, detailed glossaries, an index, and a large-scale general introduction in which two of the world’s preeminent Kant scholars provide both a succinct summary of the structure and argument of the Critique and a detailed account of its long and complex genesis. This is quite simply the best book available on this subject. Beautifully written, clear and to-the-point, it is an in-depth examination of the main arguments of Kant’s First Critique. The perfect text for philosophy undergraduates, it is the only book to give a clear and manageable route through the this central work. First published in 1976, this is a new and revised edition, which has a better layout, is easier to read, and is fully indexed. This thoughtful abridgment makes an ideal introduction to Kant’s Critique of Pure Reason. Key selections include: the Preface in B, the Introduction, the Transcendental Aesthetic, the Second Analog, the Refutation of Idealism, the first three Antinomies, the Transcendental Deduction in B, and the Canon of Pure Reason. A brief introduction provides biographical information, descriptions of the nature of Kant’s project and of how each major section of the Critique contributes to that project. A select bibliography and index are also included. Jay Rosenberg introduces Immanuel Kant’s masterpiece, the Critique of Pure Reason, from a ‘relaxed’ problem-oriented perspective which treats Kant as an especially insightful practising philosopher, from whom we still have much to learn, intelligently and creatively responding to significant questions that transcend his work’s historical setting. Rosenberg’s main project is to command a clear view of how Kant understands various perennial problems, how he attempts to resolve them, and to what extent he succeeds. The constructive portions of the First Critique - the Aesthetic and Analytic - are explored in detail; the Paralogisms and Antinomies more briefly. At the same time the book is an introduction to the challenges of reading the text of Kant’s work and, to that end, selectively adopts a more rigorous historical and exegetical stance. Accessing Kant will be an invaluable resource for advanced students and for any scholar seeking Rosenberg’s own distinctive insights into Kant’s work. This study is an introduction to Kant’s ‘Critique of Pure Reason’, as well as an analysis of Kant’s ideas. Intended to be read in conjunction with the philosopher’s text, the commentary systematically examines the ‘Critique’ chapter by chapter. Foucault’s previously unpublished doctoral dissertation on Kant offers the definitive statement of his relationship to Kant and to the critical tradition of philosophy. This introduction and commentary to Kant’s least discussed work, Anthropology from a Pragmatic Point of View, is the dissertation that Michel Foucault presented in 1961 as his doctoral thesis. It has remained unpublished, in any language, until now. In his exegesis and critical interpretation of Kant’s Anthropology, Foucault raises the question of the relation between psychology and anthropology, and how they are affected by time. Though a Kantian “critique of the anthropological slumber,” Foucault warns against the dangers of treating psychology as a new metaphysics, explores the possibilities of studying man empirically, and reflects on the nature of time, art and technique, self-perception, and language. Extending Kant’s suggestion that any empirical knowledge of man is inextricably tied up with language, Foucault asserts that man is a world citizen insofar as he speaks. For both Kant and Foucault, anthropology concerns not the human animal or self-consciousness but, rather, involves the questioning of the limits of human knowledge and concrete existence. This long-unknown text is a valuable contribution not only to a scholarly appreciation of Kant’s work but as the first outline of what would later become Foucault’s own frame of reference within the history of philosophy. It is thus a definitive statement of Foucault’s relation to Kant as well as Foucault’s relation to the critical tradition of philosophy. By going to the heart of the debate on structuralist anthropology and the status of the human sciences in relation to finitude, Foucault also creates something of a prologue to his foundational The Order of Things. Michel Foucault (1926-84) is widely
considered to be one of the most important academic voices of the twentieth century and has proven influential across disciplines. First published in 2002, Routledge is an imprint of Taylor & Francis, an informa company. The first collective commentary in English on Kant's landmark 1871 publication. One of the cornerstone books of Western philosophy, here is Kant's seminal treatise, where he seeks to define the nature of reason itself and builds his own unique system of philosophical thought with an approach known as transcendental idealism. He argues that human knowledge is limited by the capacity for perception. Using examples from Islamic law, Ndembu divination, and Aranda religion, this book argues how the notion of "canon" is used to authorize and maintain certain types of interpretive reasoning and the social institutions that employ them. The bulk of the book outlines how the Hanafi school of Islamic law was able to legitimize itself by extending the canonical authority of the Quran to the summons of the prophet, the opinions of selected local authorities, and the scholarship of earlier generations. The Hanafi example shows that the application of canon is not about overruling the limits of a "closed" text but rather about imposing limits on a range of interpretations made possible by a variegated and malleable textual corpus. While Immanuel Kant's Critique of Pure Reason is one of the most important and influential philosophical works in the history of Western thought, it is also known for being as inaccessible as it is brilliant—an unreadable masterpiece. And as a cardinal text for students of philosophy in both the graduate and undergraduate levels, Kant's first critique and its dense, ungainly style can therefore stand as an intimidating and even monumental challenge. But for careful students interested in exploring this pivotal work, Kant's first critique can have profound implications for their understandings of both metaphysics and epistemology—as well as of the history of philosophy in general. The Grad Student's Guide to Kant's Critique of Pure Reason is a valuable resource for students, professors, and scholars interested in learning more about Kant's philosophy. It provides definitions for key terms that students of Kant's first critique will need to understand, such as analytic, synthetic, a priori, and a posteriori. It discusses the nature and role of synthetic a priori judgments as well as Kant's notion of experience and some of its important components. Including an examination of the historical context of the problem at the heart of Kant's critique, it also explains Kant's transcendental idealism, the transcendental proof, and his so-called first antimony. With terse and lucid treatments of Kant's categories and principles—as well as a discussion of Kant's critical refutation of skepticism, idealism, and dogmatic rationalism—this guidebook will offer students an illuminating way to make sense of Kant's masterwork. The Third International Kant Congress met at the University of Rochester from March 30 through April 4, 1970. Over two hundred students of Kant's philosophy from Europe, Africa, and North and South America attended. The Congress was organized by a Committee consisting of Gottfried Martin of the University of Bonn and myself as co-chairmen, and the following members: Professors Ingeborg Heidemann (Bonn), Gerhard Funke (Mainz), Edmond Ortigue (Rennes), Stephan Korner (Bristol), W.H. Walsh (Edinburgh), George A. Schrader, Jr. (Yale), and John R. Silber (University of Texas). Generous financial support for the Congress was provided by Mr. Kilian J. Schmitt of Rochester. One hundred and eight papers were presented in one plenary and twenty two concurrent sessions. Chairmen of programs, in addition to members of the Committee, were: Professors John E. Atwell, Douglas P. Dryer, A.R.C. Duncan, Stanley G. French, Klaus Hartmann, Robert L. Holmon, Peter James, George L. Kline, Peter Krausser, Robert G. Mohun, Alan P. Strong, Ronald Specht, Dietrich Schulz, Giorgio Tonelli, Robert Tredwell, Kurt Weinberg, James B. Wilbur, and Arnulf Zweig. The central project of the Critique of Pure Reason is to answer two sets of questions: What can we know and how can we know it? And what can't we know and why can't we know it? The essays in this collection are intended to help students read the Critique of Pure Reason with a greater understanding of its central themes and arguments, and with some awareness of the interpretive problems of interpreting those themes and arguments. Visit our website for sample chapters! Kant's "Critique of Pure Reason" is so outstanding among modern philosophical works, that it can be termed the "foundation of modern philosophy. Schopenhauer termed it "the most important book ever to have been written in Europe." Otfried Höffe guides the reader through the "Critique" one step at a time, expounding Kant's thoughts, summarizing them to an interpretation and drawing a summary conclusion, placing the work and its topics within the context of its modern successors. A "critical" interpretation of Kant's text reveals that he had something to say on many discussions that are said to have originated after his death. Reducing his argumentation to its central tenets, it can be made stronger and applicable to current problems. Kant's eventual concern, however, even when writing theoretical philosophy, lay with the practical. Elaborating this concern and its connection to Kant's theoretical philosophy is a prime tenet of this book. Immanuel Kant's Critique of Pure Reason is one of the most influential works in the history of philosophy—not to mention one of the most challenging. Its topic is the nature of human knowledge, and the question of whether or not it is possible to have knowledge of the world at all. Over two centuries later, Kant's treatise remains a subject of fierce debate among philosophers, who continue to offer new interpretations of his meaning. What is not in doubt is the work's originality and brilliance—nor its mastery of creative thinking. Creative thinkers are able to bring a new perspective to questions and problems, look at things from a different angle, and show them in a fresh light. Kant achieved this by mediating between the two major schools of philosophical thought—empiricism and rationalism—to create a complex third way. Where empiricists believed all knowledge is founded on experience, and rationalists believed true knowledge is founded on reason alone, Kant evaluated their arguments and proposed a third position—one incorporating elements of both, within specific limits. As impossibly dense as it is profound, Kant's Critique shows creative thinking operating at a level few can aspire to reach. Scholarly debates on the Critique of Pure Reason have largely been shaped by epistemological questions. Challenging this prevailing trend, Kant's Reform of Metaphysics is the first book-length study to interpret Kant's Critique in view of his efforts to turn Christian Wolff's highly influential metaphysics into a science. Karin de Boer situates Kant's pivotal work in the context of eighteenth-century German philosophy, traces the development of Kant's conception of critique, and offers fresh and in-depth analyses of key parts of the Critique of Pure Reason, including the Transcendental Deduction, the Schematism Chapter, the Appendix to the Transcendental Analytic, and the Architectonic. The book not only brings out the coherence of Kant's project, but also reconstructs the outline of the 'system of pure reason' for which the Critique was to pave the way, but that never saw the light. This book reconstructs, using the tools of propositional logic, thirty-six of the central arguments from Immanuel Kant's landmark work, the Critique
of Pure Reason. Although there are many excellent companions to and commentaries on the Critique, none of these books straightforwardly reconstructs so many of Kant's arguments premise by premise, using the tools of propositional logic. Immanuel Kant's groundbreaking Critique of Pure Reason inaugurated a new way of understanding the world that continues to impact philosophy to the present day. With clear explanations and numerous examples, A Companion to Kant's Critique of Pure Reason takes students step by step through the book in a way that captures their interest without sacrificing depth or intellectual rigor. Although it is informed by recent Anglo-American scholarship, the Companion focuses on Kant's own arguments rather than secondary texts and scholarly debates that may otherwise distract from what Kant himself is attempting. The Companion first places the Critique in its historical and philosophical context before addressing the three main parts of the book in order: the Transcendental Aesthetic, the Transcendental Analytic, and the Transcendental Dialectic. The Companion also briefly explains how Kant continues his investigation into God, freedom, and immortality in the Critique of Practical Reason, and it concludes with an assessment of Kant's importance in the history of modern philosophy. Key features include a glossary of technical terms, with succinct definitions and cross-references, as well as an annotated bibliography of the most important English-language secondary sources on Kant's theoretical philosophy. Immanuel Kant: The Very Idea of a Critique of Pure Reason is a study of the background, development, exposition, and justification of Kant's Critique of Pure Reason. Instead of examining Kant's arguments for the transcendental ideality of space and time, his deduction of the pure concepts of the understanding, or his account of the dialectic of human reason, J. Colin McQuillan focuses on Kant's conception of critique. By surveying the different ways the concept of critique was used during the eighteenth century, the relationship between Kant's critique and his pre-experimental developments with different approaches to metaphysics, the varying definitions of a critique of pure reason Kant offers in the prefaces and introductions to the first Critique, and the way Kant responds to objections, McQuillan is able to highlight an aspect of Kant's critical philosophy that is too often overlooked—the reason that philosophy is critical. Three Immanuel Kant Critiques now available as a 3-volume set: CRITIQUE OF PURE REASON; CRITIQUE OF PRACTICAL REASON and CRITIQUE OF JUDGMENT. An essential addition to the Reader's Guides series, Luchte offers the ideal companion to study this most influential of texts. "Kant's Critique of Pure Reason" remains one of the landmark works of Western philosophy. Most philosophy students encounter it at some point in their studies but at nearly 700 pages of detailed and complex argument it is also a demanding and intimidating read. James O'Shea's short introduction to "CPR" aims to make it less so. Aimed at students coming to the book for the first time, it provides step by step analysis in clear, unambiguous prose. The conceptual problems Kant sought to resolve are outlined, and his conclusions concerning the nature of the faculty of human knowledge and possibility of metaphysics, and the arguments for those conclusions, are explored. In addition he shows how the "Critique" fits into the history of modern philosophy and how transcendental idealism affected the course of philosophy. Key concepts are explained throughout and the student is provided with an excellent route map through the various parts of the text. In this introductory textbook to Kant's Critique of Pure Reason, Jill Vance Buroker explains the role of this first Critique in Kant's critical project and offers a line-by-line reading of the major arguments in the text. She situates Kant's views, particularly with respect to his predecessors, explicates his critical philosophy as a response to the failure of rationalism and the challenge of skepticism, and shows how his arguments develop throughout the book. Paying special attention to Kant's notoriously difficult vocabulary, she explains the strengths and weaknesses of his arguments, while leaving the final assessment up to the reader. Intended to be read alongside the Critique (also published by Cambridge University Press as part of The Cambridge Edition of the Works of Immanuel Kant in Translation), this guide is accessible to readers with little background in the history of philosophy, but should also be a valuable resource for more advanced students. Immanuel Kant's Critique of Pure Reason is one of the most influential works in the history of philosophy - not to mention one of the most challenging. Its topic is the nature of human knowledge, and the question of whether or not it is possible to have knowledge of the world at all. Over two centuries later, Kant's treatise remains a subject of fierce debate among philosophers, who continue to offer new interpretations of his meaning. What is not in doubt is the work's originality and brilliance - nor its mastery of creative thinking. Creative thinkers are able to bring a new perspective to questions and problems, look at things from a different angle, and show them in a fresh light. Kant achieved this by mediating between the two major schools of philosophical thought concerning knowledge - empiricism and rationalism - to create a complex third way. Where empiricists believed all knowledge is grounded on experience, and rationalists believed true knowledge is founded on reason alone, Kant evaluated their arguments and proposed a third position - one incorporating elements of both, but within specific limits. As infamously dense as it is profound, Kant's Critique shows creative thinking operating at a level few can aspire to reach. A short, clear, and authoritative guide to one of the most important and difficult works of modern philosophy, Perhaps the most influential work of modern philosophy, Immanuel Kant's Critique of Pure Reason is also one of the hardest to read, since it brims with complex arguments, difficult ideas, and tortuous sentences. In this short, accessible book, eminent philosopher and Kant expert Yirmiyahu Yovel helps readers find their way through the maze of Kant's classic by providing a clear and authoritative summary of the entire work. The distillation of decades of studying and teaching Kant, Yovel's "systematic explication" untangles the ideas and arguments of The Critique in the order in which Kant presents them. The result is an invaluable guide for philosophers and students. Kant's 'The Critique of Pure Reason' is arguably the single most important philosophical work in Western philosophy. It is also one of the most difficult philosophical texts to study. This clear, straightforward guide to the Critique recasts Kant's thought in more familiar language, avoiding the technicalities that plague other secondary sources on Kant. Sebastian Gardner examines Kant's thought by contrasting two interpretative traditions--those of Strawson and Allison--while setting the Critique in the context of both pre-Kantian and post-Kantian philosophy. Ideal for anyone coming to Kant's thought for the first time, this accessible guide will be vital reading for all students of Kant in philosophy. Reflects the elegant achievement of Kant. This title provides a roadmap to Kant's abstract and complex argumentation by locating his view in the context of eighteenth-century, and attempts to understand the nature of the thinking mind and its ability to comprehend the physical universe. First published in 1962. Kant's philosophical works, and especially the Critique of Pure Reason, have had some influence on recent British philosophy. But the complexities of Kant's arguments, and the unfamiliarity of his vocabulary, inhibit understanding of his point of view.
view. In Kant’s Theory of Knowledge an attempt is made to relate Kant’s arguments in the Critique of Pure Reason to contemporary issues by expressing them in a more modern idiom. The selection of issues discussed is intended to present a continuous argument, of an epistemological kind, which runs centrally through the Critique. The argument deals with essentially the problems, raised in the Transcendental Analytic, about the status of categories. It deals with certain preliminary assumptions made in setting these problems, and discusses the way in which the various sections of the Analytic contribute to their solution. It also deals with Kant’s criticisms of traditional metaphysics, and ends with an account of his effort in the Third Antinomy to resolve the conflict between freedom and causality, and so to effect a transition of knowledge to moral philosophy. Originally published in 1929.

PREFACE: THE present translation was begun in 1913, when I was completing my Commentary to Kant’s Critique of Pure Reason Owing, however, to various causes, I was unable at that time to do more than prepare a rough translation of about a third of the whole and it was not until 1927 that I found leisure to revise and continue it. In this task I have greatly profited by the work of my two predecessors, J. M. D. Meiklejohn and Max Muller. Meiklejohn’s work, a translation of the second edition of the Critique was published in 1855. Max Muller’s translation, which is based on the first edition of the Critique, with the second edition passages in appendices, was published in 1881. Meiklejohn has a happy gift which only those who attempt to follow in his steps can, I think, fully appreciate of making Kant speak in language that reasonably approximates to English idiom. Max Mullers main merit, as he has very justly claimed, is his greater accuracy in rendering passages in which a specially exact appreciation of the niceties of German idiom happens to be important for the sense. Both Meiklejohn and Max Muller laboured, however, under the disadvantage of not having made any very thorough study of the Critical Philosophy and the shortcomings in their translations can usually be traced to this cause. In the past fifty years, also, much has been done in the study and interpretation of the text. In particular, my task has been facilitated by the quite invaluable edition of the Critique edited by Dr. Raymund Schmidt. Indeed, the appearance of this edition in 1926 was the immediate occasion of my resuming the work of translation. Dr. Schmidt’s restoration of the original texts of the first and second editions of the Critique, and especially of Kant’s own punctuation so very helpful in many difficult and doubtful passages and his citation of alternative readings, have largely relieved me of the time-consuming task of collating texts, and of assembling the emendations suggested by Kantian scholars in their editions of the Critique or in their writings upon it. The text which I have followed is that of the second edition (1787) and I have in all cases indicated any departure from it. I have also given a translation of all first edition passages which in the second edition have been either altered or omitted. Wherever possible, this original first edition text is given in the lower part of the page. In the two sections, however, which Kant completely recast in the second edition The Transcendental Deduction of the Categories and The Paralogisms of Pure Reason this cannot conveniently be done and I have therefore given the two versions in immediate succession, in the main text. For this somewhat unusual procedure there is a twofold justification first, that the Critique is already, in itself, a composite work, the different parts of which record the successive stages in the development of Kants views and secondly, that the first edition versions are, as a matter of fact, indispensable for an adequate understanding of the versions which were substituted for them. The paging’s of both the first and the second edition are given throughout, on the margins the first edition being referred to as A, the second edition as B. The Critique of Pure Reason (German: Kritik der reinen Vernunft, KrV, in original: Kritik der reinen Vernunft) by Immanuel Kant, first published in 1781, second edition 1787, is one of the most influential works in the history of philosophy. Also referred to as Kant’s “first critique,” it was followed in 1788 by the Critique of Practical Reason and in 1790 by the Critique of Judgment. In the preface to the first edition Kant explains what he means by a critique of pure reason: “I do not mean by this a critique of books and systems, but of the faculty of reason in general, in respect of all knowledge after which it may strive independently of all experience.” Before Kant, it was generally held that truths of reason must be analytic, meaning that what is stated in the predicate must already be present in the subject (for example, “An intelligent man is intelligent” or “An intelligent man is a man”). In either case, the judgment is analytic because it is ascertained by analyzing the subject. It was thought that all truths of reason, or necessary truths, are of this kind: that in all of them there is a predicate that is only part of the subject of which it is asserted. If this were so, attempting to deny anything that could be known a priori (for example, “An intelligent man is not intelligent” or “An intelligent man is not a man”) would involve a contradiction. It was therefore thought that the law of contradiction is sufficient to establish all a priori knowledge. Provides English translations of texts that form the essential background to Kant’s Critique of Pure Reason. Though he is a pivotal thinker in Adorno’s intellectual world, the closest Adorno came to an extended discussion of Kant are two lecture courses. This volume contains his lectures from the course on the Critique of Pure Reason. This revisionist exposition of Kant’s “Critique of Pure Reason” addresses the themes and passages in the text which seem to require an idealist thesis and shows how they may be better understood without ascribing any idealist philosophy to Kant. Kant’s monumental book the Critique of Pure Reason was arguably the most conceptually revolutionary work in the history of philosophy and its impact continues to be felt throughout philosophical debates today. However, it is a notoriously difficult work whose basic meaning and lasting philosophical significance are both subject to ongoing controversy. In this Critical Guide, an international team of leading Kant scholars addresses the challenges, clarifying Kant’s basic terms and arguments and engaging with the debates that surround this central text. Providing compact explanations along with cutting-edge interpretations of nearly all of the main themes and arguments in Kant’s Critique, this volume provides well-balanced arguments on such controversial topics as the interpretation of Kant’s transcendental idealism, conceptualism and non-conceptual content in perception, and the soundness of his transcendental arguments. This volume will engage readers of Kant at all levels.