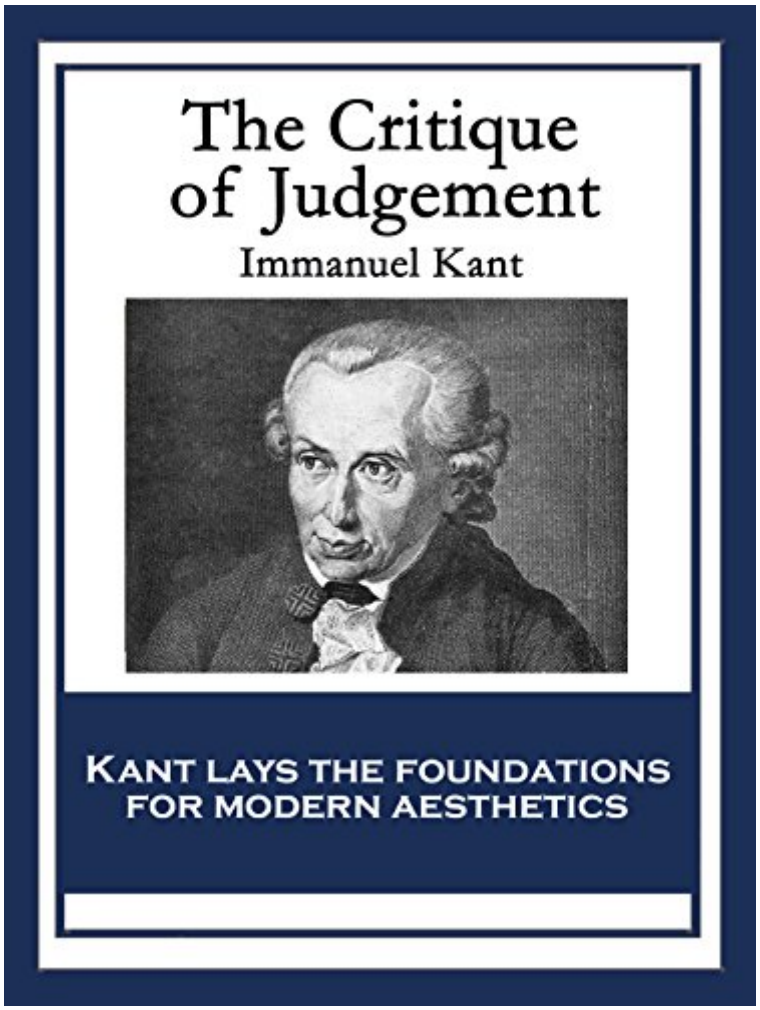
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The Critique Of Judgement



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Synopsis

Philosophy may be said to contain the principles of the rational cognition that concepts afford us of things (not merely, as with logic, the principles of the form of thought in general irrespective of the objects), and, thus interpreted, the course, usually adopted, of dividing it into theoretical and practical is perfectly sound. But this makes imperative a specific distinction on the part of the concepts by which the principles of this rational cognition get their object assigned to them, for if the concepts are not distinct they fail to justify a division, which always presupposes that the principles belonging to the rational cognition of the several parts of the science in question are themselves mutually exclusive.

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Customer Reviews

It is part of Immanuel Kant’s great oeuvre, a masterpiece which reconnects him to the A-edition of the Critique of Pure Reason. He had been scolded by shallow thinkers with such loud voices that he felt compelled to compose the B-edition tu avoid some ot his psychological arguments. Of course,

no one can separate psychology, or any science,, from metaphysics, in this case of his transcendental kind. So, it is good to know that he did not abandon his initial conception, that we may glean again in the introduction to the Critique of Judgment Power (the better translation of his title).

A Masterpiece of aesthetics.

You can’t beat Kant when it comes to great thought.

older book fell apart but was nonetheless a joyous encounter

A fine translation.

The binding here just isn’t strong enough; I wasn’t the only one in my class to buy it, and several of us had chunks that would separate from the binding/fall out. I did appreciate the font size (relatively large) for a text this difficult, though.

Immanuel Kant (1724-1804) was a German philosopher who is perhaps the founder of "modern" philosophy, with his focus on epistemology (theory of knowledge); he wrote many books, such asÃ Â Critique of Pure Reason,Prolegomena to Any Future Metaphysics,Religion Within the Limits of Reason Alone, etc. [NOTE: page numbers refer to the 339-page paperback edition.]He wrote in the Preface, "We may call the faculty of cognition from principles a priori pure reason, and the inquiry into its possibility and bounds generally the Critique of Pure Reason... That [critique] goes merely into our faculty of knowing things a priori and busies itself therefore only with the cognitive faculty, to the exclusion of the feeling of pleasure and pain and the faculty of desire..." (Pg. 3) He continues, "Whether now the judgment, which in the order of our cognitive faculties forms a mediating link between understanding and reason, has also principles a priori for itself; whether these are constitutive or merely regulative ... and whether they give a rule a priori to the feeling of pleasure and pain, as the mediating link between the cognitive faculty and the faculty of desire... these are the questions with which the Critique of Judgment is concerned." (Pg. 4)He explains, "if the singular representation of the object of the judgment of taste... were transformed by comparison into a concept, a logically universal judgment cold result therefrom... the judgment which results from the comparison of several singular judgments, `Roses in general are beautiful,’ is no longer

described simply at aesthetical, but as a logical judgment based on an aesthetical one... [it] is not a judgment of taste but of sense. It is distinguished from the former by the fact that the judgment of taste carries with it an aesthetic quality of universality... which cannot be found in a judgment about the pleasant. It is only judgments about the good which... have logical and not merely aesthetical universality, for they are valid of the object as cognitive of it, and thus as valid for everyone." (Pg. 50)He states, "In this modality of aesthetical judgments... lies an important moment of the critique of judgment. For if enables us to recognize in them an a priori principle, and raises them out of empirical psychology, in which otherwise they would remain buried among the feelings of gratification and grief... Thus it enables us too to place the judgment among those faculties that have a priori principles at their basis, and so to bring it into transcendental philosophy." (Pg. 106) He says, "Thus this problem of the Critique of Judgment belongs to the general problem of transcendental philosophy: how are synthetical a priori judgments possible?" (Pg. 131) He eventually concludes, "And thus here, as also in the Critique of Practical Reason, the antinomies force us against our will to look beyond the sensible and to seek in the supersensible the point of union for all our a priori faculties, because no other expedient is left to make our reason harmonious with itself." (Pg. 186-187)He argues, "we have sufficient cause for judging man to be, not merely like all organized beings a natural purpose, but also the ultimate purpose of nature here on earth, in reference to whom all other natural things constitute a system of purposes according to fundamental propositions of reason... The first purpose of nature would be man’s HAPPINESS, the second his CULTURE." (Pg. 279) He adds, "The moral law, as the formal rational condition of the use of our freedom, obliges us by itself alone, without depending on any purpose as material condition, but it nevertheless determines for us, and indeed a priori, a final purpose toward which it obliges us to strive, and this purpose if the highest good in the world possible through freedom." (Pg. 301)He points out at the end of the book, "If it be asked why it is incumbent upon us to have any theology at all, it appears clear that it is not needed for the extension or correction of our cognition of nature or in general for any theory, but simply in a subjective point of view for religion, i.e., the practical or moral use of our reason." (Pg. 335)Far from the "masterwork" that the Critique of Pure Reason was, this book still has considerable interest to anyone studying Kant and his philosophy.

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