

Kant And The Problem Of Metaphysics

[#Immanuel Kant](#) [#metaphysics](#) [#Kantian philosophy](#) [#problem of metaphysics](#) [#transcendental idealism](#)

Explore Immanuel Kant's profound engagement with the enduring problem of metaphysics. This insightful overview delves into how Kant challenged established philosophical notions concerning reality, knowledge, and the limits of human understanding, ultimately proposing his revolutionary transcendental idealism as a solution to bridging the gap between our experience and the world as it is.

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Kant and the Problem of Metaphysics, Fifth Edition, Enlarged

This edition of Heidegger's work on Kant's Critique of Pure Reason, originally published in 1929, includes marginal notations made by Heidegger in his personal copy of the book and four new appendices of his postpublication notes, his review of Ernst Cassirer's Philosophy of Symbolic Forms, his response to reviews by Rudolf Odebrecht and Cassirer, and an essay, "On the History of the Philosophical Chair since 1866." No index. Annotation copyrighted by Book News, Inc., Portland, OR

Kant and the Problem of Metaphysics

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KANT AND THE PROBLEM OF METAPHYSICS

Excerpt from Kant and the Problem of Metaphysics The question of the Being of the came to be at a definite moment in time, of the Greek philosophers in the gener The meaning of the question and the the beginning indetermined, ambiguous, sorts of possible interpretation. The has been dominated by a chain answers, that is, answers all of the sum total of things of our experience, thing - a Platonic Idea of the Good, an of Thought, St. Thomas' Actus purus. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to

digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Kant and the Problem of Metaphysics

This rigorous examination of Kant's Critique of Pure Reason provides a comprehensive analysis of the major metaphysical and epistemological questions of Kant's most famous work. Author James Van Cleve presents clear and detailed discussions of Kant's positions and arguments on these themes, as well as critical assessments of Kant's reasoning and conclusions. Expansive in its scope, Van Cleve's study covers the overall structure of Kant's idealism, the existence and nature of synthetic a priori knowledge, the epistemology of geometry, and the ontological status of space, time, and matter. Other topics explored are the role of synthesis and the categories in making experience and objects of experience possible, the concepts of substance and causation, issues surrounding Kant's notion of the thing in itself, the nature of the thinking self, and the arguments of rational theology. A concluding chapter discusses the affinities between Kant's idealism and contemporary antirealism, in particular the work of Putnam and Dummett. Unlike some interpreters, Van Cleve takes Kant's professed idealism seriously, finding it at work in his solutions to many problems. He offers a critique in Kant's own sense--a critical examination leading to both negative and positive verdicts. While finding little to endorse in some parts of Kant's system that have won contemporary favor (for example, the deduction of the categories) Van Cleve defends other aspects of Kant's thought that are commonly impugned (for instance, the existence of synthetic a priori truths and things in themselves). This vital study makes a significant contribution to the literature, while at the same time making Kant's work accessible to serious students.

Kant and the Problem of Metaphysics

Covers key philosophical, interpretive and textual issues, including an extensive further reading essay and translation notes.

Kant and the Problem of Metaphysics (Classic Reprint)

Detailed exploration of the Transcendental Dialectic, in which Kant uncovers the sources of metaphysics in human reason.

Problems from Kant

"Nietzsche, Kant and the Problem of Metaphysics explores how Nietzsche criticizes, adopts, and reformulates Kant's critique of metaphysics and his transcendental idealism. Thing in itself and phenomenon, space and time, intuition and thought, the I and self-consciousness, concepts and judgements, categories and schemata, teleological judgement: building on established and recent literature on these topics in both thinkers, this volume asks whether Nietzsche can malgré lui be considered a Kantian of sorts. Nietzsche's intensive engagement with early neo-Kantians (Lange, Liebmann, Fischer, von Helmholtz) and other contemporaries of his, largely ignored in the Anglophone literature, is also addressed, raising the question whether Nietzsche's positions on Kant's theoretical philosophy are best understood as historically embedded in the often rather loose relation they had to the First Critique. These and other questions are taken up in Nietzsche, Kant and the Problem of Metaphysics, which in different ways tackles the complexities of Nietzsche's relation to Kant's theoretical philosophy and its reception in nineteenth-century philosophy."--Bloomsbury Publishing.

Kant: The Metaphysics of Morals

This is a book by the German philosopher Immanuel Kant, published in 1783, two years after the first edition of his Critique of Pure Reason. One of Kant's shorter works, it contains a summary of the Critique's main conclusions, sometimes by arguments Kant had not used in the Critique. Kant characterizes his more accessible approach here as an "analytic" one, as opposed to the Critique's "synthetic" examination of successive faculties of the mind and their principles.

Kant on the Sources of Metaphysics

Nietzsche has often been considered a thinker independent of the philosophy of his time and radically opposed to the concerns and concepts of modern and contemporary philosophy. But there is an in-

creasing awareness of his sophisticated engagements with his contemporaries and of his philosophy's rich potential for debates with modern and contemporary thinkers. Nietzsche's Engagements with Kant and the Kantian Legacy explores a significant field for such engagements, Kant and Kantianism. Bringing together an international team of established Nietzsche-scholars who have done extensive work in Kant, contributors include both senior scholars and young, upcoming researchers from a broad range of countries and traditions. Working from the basis that Nietzsche is better understood as thinking 'with and against' Kant and the Kantian legacy, they examine Nietzsche's explicit and implicit treatments of Kant, Kantians, and Kantian concepts, as well as the philosophical issues that they raise for both Nietzschean and Kantian philosophy. Divided into three volumes, the focus is on specific areas and texts of Kant's philosophy: Nietzsche, Kant and the Problem of Metaphysics; Nietzsche and Kantian Ethics; Nietzsche and Kant on Aesthetics and Anthropology. Each volume draws extensively on the flourishing recent literature from both analytic and continental traditions in English, German and other languages. By responding to scholarly interest in the critical relations between Nietzsche and Kant, this series of volumes presents the first systematic study of the pairing of two major European thinkers from the modern period.

Nietzsche's Engagements with Kant and the Kantian Legacy

Is there any justification for Heidegger's famous 'violence' against Kant's philosophy? An independent assessment of the worth of Heidegger's argument is also made all the more pertinent by the evident misgivings Heidegger had about his interpretation of Kant. We must ask of Heidegger's interpretation of Kant: 1) Is this good Kant? and 2) Is this good Heidegger?

Kant's Prolegomena to Any Future Metaphysics

Kant is a key thinker in the emergence of our contemporary sense of what 'human freedom' is, and why it is important. This book shows that important features of Kant's philosophy were forged out of difficulties he had in reconciling his belief in God as creator with the concept of human freedom.

Nietzsche's Engagements with Kant and the Kantian Legacy

The past three decades have witnessed the emergence of several Kantian theories. Both the critical reaction to consequentialism inspired by Rawlsian constructivism and the universalism of more recent theories informed by Habermasian discourse ethics trace their main sources of inspiration back to Kant's writings.

Kant's Metaphysics and Theory of Science

This book addresses the problem of self-knowledge in Kant's philosophy. As Kant writes in his major works of the critical period, it is due to the simple and empty representation 'I think' that the subject's capacity for self-consciousness enables the subject to represent its own mental dimension. This book articulates Kant's theory of self-knowledge on the basis of the following three philosophical problems: 1) a semantic problem regarding the type of reference of the representation 'I'; 2) an epistemic problem regarding the type of knowledge relative to the thinking subject produced by the representation 'I think'; and 3) a strictly metaphysical problem regarding the features assigned to the thinking subject's nature. The author connects the relevant scholarly literature on Kant with contemporary debates on the huge philosophical field of self-knowledge. He develops a formal reading according to which the unity of self-consciousness does not presuppose the identity of a real subject, but a formal identity based on the representation 'I think'.

Heidegger's Interpretation of Kant

In this book Katrin Flikschuh examines the relevance of Kant's political thought to major issues and problems in contemporary political philosophy. She advances and defends two principal claims: that Kant's philosophy of Right endorses the role of metaphysics in political thinking, in contrast to its generally hostile reception in the field today, and that his account of political obligation is cosmopolitan in its inception, assigning priority to the global rather than the domestic context. She shows how Kant's metaphysics of freedom as a shared idea of practical reason underlies the cosmopolitan scope of his theory of justice, and she concludes that despite the revival of 'Kantianism' in contemporary thinking, his account of justice is in many respects very different from dominant approaches in contemporary

liberal theory. Her study will be of interest to political philosophers, political theorists, and historians of ideas.

Kant and the Creation of Freedom

The eminent philosopher delivers an illuminating interpretation of Kant's magnum opus in what is itself a significant work of Western philosophy. 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 dismantling the history of ontology, using temporality as a clue. Heidegger demonstrates that the relation between philosophy, ontology, and fundamental ontology is rooted in the genesis of the modern mathematical sciences. He also shows 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.

Politics and Metaphysics in Kant

This edition of *Prolegomena* includes Kant's letter of February 1772 to Marcus Herz, a momentous document in which Kant relates the progress of his thinking and announces that he is now ready to present a critique of pure reason.

Kant and the Problem of Self-Knowledge

Kant is widely acknowledged as the greatest philosopher of modern times. He undertook his famous critical turn to save human freedom and morality from the challenge of determinism and materialism. Intertwined with his metaphysical interests, however, he also had theological commitments, which have received insufficient attention. He believed that man is a fallen creature and in need of 'redemption'. He intended to provide a fortress protecting religious faith from the failure of rationalist metaphysics, from the atheistic strands of the Enlightenment, from the new mathematical science of nature, and from the dilemmas of Christian theology itself. Kant was an epistemologist, a philosopher of mind, a metaphysician of experience, an ethicist and a philosopher of religion. But all this was sustained by his religious faith. This book aims to recover the focal point and inner contradictions of his thought, the 'secret thorn' of his metaphysics (as Heidegger once put it). It first locates Kant in the tradition of reflection on the human weakness from Luther to Hume, and then engages in a critical, but charitable, manner with Kant's entire pre-critical work, including his posthumous fragments. Special attention is given to *The Only Possible Ground* (1763), one of the most difficult, interesting and underestimated of Kant's works. The present book takes its cue from an older approach to Kant, but also engages with recent Anglophone and continental scholarship, and deploys modern analytical tools to make sense of Kant. What emerges is an innovative and thought-provoking interpretation of Kant's metaphysics, set against the background of forgotten religious aspects of European philosophy.

Kant and Modern Political Philosophy

This book reinterprets key parts of the *Critique of Pure Reason* in view of Kant's sustained engagement with Wolffian metaphysics.

Phenomenological Interpretation of Kant's Critique of Pure Reason

In Heidegger's *Early Philosophy*, James Luchte sets forth a comprehensive examination of Heidegger's phenomenology between 1924 and 1929, during which time Heidegger was largely concerned with a radical temporalization of thought. The book seeks to re-construct Heidegger's radical phenomenology through an interpretation of all his published and unpublished works of the period, including the 1920s lecture courses and his published works, *Kant and the Problem of Metaphysics* and his magnum opus, *Being and Time*. The book also explores Heidegger's relationship with other philosophers, such as Husserl, Kant and Leibniz, with respect to the question of the relationship of thought and temporality. The book addresses a significant void in the treatment of Heidegger's early phenomenology, emphasizing the importance of Heidegger's lecture courses and other works besides *Being and Time*, and thereby investigates the many fragments of Heidegger's work so as to more fully comprehend the meaning and significance of the original project. James Luchte makes an extraordinary and hugely important contribution to the field of Heidegger Studies.

Prolegomena to Any Future Metaphysics (Second Edition)

Thomas Sheehan and Richard E. Palmer The materials translated in the body of this volume date from 1927 through 1931. The Encyclopaedia Britannica Article and the Amsterdam Lectures were written by Edmund Husserl (with a short contribution by Martin Heidegger) between September 1927 and April 1928, and Husserl's marginal notes to *Sein und Zeit* and *Kant und das Problem der Metaphysik* were made between 1927 and 1929. The appendices to this volume contain texts from both Husserl and Heidegger, and date from 1929 through 1931. As a whole these materials not only document Husserl's thinking as he approached retirement and emeritus status (March 31, 1928) but also shed light on the philosophical chasm that was widening at that time between Husserl and his then colleague and protégé, Martin Heidegger. 1. The Encyclopaedia Britannica Article Between September and early December 1927, Husserl, under contract, composed an introduction to phenomenology that was to be published in the fourteenth edition of the Encyclopaedia Britannica (1929). Husserl's text went through four versions (which we call Drafts A, B, C, and D) and two editorial condensations by other hands (which we call Drafts E and F). Throughout this volume those five texts as a whole are referred to as "the EB Article" or simply "the Article." Husserl's own final version of the Article, Draft D, was never published of it appeared only in 1962.

Kant, God and Metaphysics

Kant is a pivotal thinker in Adorno's intellectual world. Yet although he wrote monographs on Hegel, Husserl and Kierkegaard, the closest he came to an extended discussion of Kant are two lecture courses, one concentrating on the *Critique of Pure Reason* and the other on the *Critique of Practical Reason*. This new volume by Adorno comprises his lectures on the former. Adorno attempts to make Kant's thought comprehensible to students by focusing on what he regards as problematic aspects of Kant's philosophy. Adorno examines his dualism and what he calls the Kantian 'block': the contradictions arising from Kant's resistance to the idealism that his successors, Fichte, Schelling and Hegel, saw as the inevitable outcome of his ideas. But these lectures also provide an accessible introduction to and rationale for Adorno's own philosophy as expounded in *Negative Dialectics* and his other major writings. Adorno's view of Kant forms an integral part of his own philosophy, since he argues that the way out of the Kantian contradictions is to show the necessity of the dialectical thinking that Kant himself spurned. This in turn enables Adorno to criticize Anglo-Saxon scientific or positivist thought, as well as the philosophy of existentialism. This book will be of great interest to those working in philosophy and in social and political thought, and it will be essential reading for anyone interested in the foundations of Adorno's own work.

Kant's Reform of Metaphysics

This book introduces the profound reflections of Xavier Zubiri (1898-1983) on the history of philosophy to English-speaking audiences. As a philosopher who rethought much of philosophy and theology, Zubiri felt it necessary to be in continuous dialogue with earlier thinkers both to avoid past mistakes and to extract all that is valuable from them. The theme of the present book is the transcendental in Western philosophy and how a firm grasp of it reveals underlying unity in Western philosophy, but also fundamental problems that Zubiri believed require a complete rethinking of certain basic notions and theories. Zubiri develops this theme by analyzing the work of six major philosophers: Aristotle, St. Thomas, Descartes, Leibniz, Kant, and Hegel. To conclude, he sketches his own resolution of the problems of Western philosophy, a subject addressed in greater depth in his major work, *Sentient Intelligence*. This translation was made possible by a grant from the Spanish Ministry of Culture.

Heidegger's Early Philosophy

This key collection of essays sheds new light on long-debated controversies surrounding Kant's doctrine of idealism and is the first book in the English language that is exclusively dedicated to the subject. Well-known Kantians Karl Ameriks and Manfred Baum present their considered views on this most topical aspect of Kant's thought. Several essays by acclaimed Kant scholars broach a vastly neglected problem in discussions of Kant's idealism, namely the relation between his conception of logic and idealism: The standard view that Kant's logic and idealism are wholly separable comes under scrutiny in these essays. A further set of articles addresses multiple facets of the notorious notion of the thing in itself, which continues to hold the attention of Kant scholars. The volume also contains an extensive discussion of the often overlooked chapter in the *Critique of Pure Reason* on the Transcendental Ideal. Together, the essays provide a whole new outlook on Kantian idealism. No one with a serious interest in Kant's idealism can afford to ignore this important book.

Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927–1931)

Peter Fennes here investigates Kant's ongoing effort to bring metaphysical and strictly historical concepts of the world together in his presentation of world-history. Fennes argues that, far from being a mere illustration of his metaphysical principles, Kant's attempt to present history in its entirety played a vital role in the transformation of his concept of philosophy. *A Peculiar Fate* demonstrates for the first time how Kant's concern with history motivates and gives shape to his "discovery" that a systematic philosophical inquiry must rest on human freedom.

Kant's Critique of Pure Reason

This collection of seminal essays on the *Prolegomena* provides the student of philosophy with an invaluable overview of the issues and problems raised by Kant. Starting with the Carus translation of Kant's work, the edition offers a substantive new introduction, six papers never before published together and a comprehensive bibliography. Special attention is paid to the relationship between Kant and David Hume, whose philosophical investigations, according to Kant's famous quote, first interrupted Kant's 'dogmatic slumber'.

The Fundamental Problems of Western Metaphysics

The *Critique of Pure Reason* is one of the seminal texts of Western philosophy, and the first of Kant's three Critiques. In it he takes up Hume's argument that cause and effect cannot be experienced by the senses. Hume argued that we experience events one after the other, but not that one event is caused by the preceding event. Kant argues that synthetic, rather than analytic thinking is needed, and addresses the problem of thinking synthetically without relying on the empirical method.

Kant's Idealism

This short study introduces and evaluates the most fundamental paradox at the core of Kant's philosophy. This is the 'metacritical' problem of whether Kant's critical project is itself possible, a possibility that the same project has made it its mission to deny to traditional metaphysics. Kant himself held that his conclusions were merely the impartial result of an examination of the 'instrument' by means of which that metaphysics claims to have established its conclusions, human cognition itself. Yet did Kant see the implied need to subject his own critical philosophy to such a test, since it equally presupposes 'human cognition'? Although this problem has been deemed one of the most fundamental, and indeed critical, in all Kant's philosophy by several prominent Kant exegetes, devoted treatments of the question are extremely scarce. Drawing on Platonic philosophy and the philosophical system outlined in the author's *Things As They Are* (2021), the study concludes that the metacritical problem is indeed fatal to Kant's anti-metaphysical aspirations, and that this elimination of such a fundamental obstacle to the practice of traditional philosophy further opens up the real possibility of a renewed metaphysics for our time.

A Peculiar Fate

In his *Groundwork of the Metaphysics of Morals*, Immanuel Kant portrays the supreme moral principle as an unconditional imperative that applies to all of us because we freely choose to impose upon ourselves a law of pure practical reason. Morality is revealed to be a matter of autonomy. Today, this approach to ethical theory is as perplexing, controversial and inspiring as it was in 1785, when the *Groundwork* was first published. The essays in this volume, by international Kant scholars and moral philosophers, discuss Kant's philosophical development and his rejection of earlier moral theories, the role of happiness and inclination in the *Groundwork*, Kant's moral metaphysics and theory of value, and his attempt to justify the categorical imperative as a principle of freedom. They reflect the approach of several schools of interpretation and illustrate the lively diversity of Kantian ethics today.

Immanuel Kant's Prolegomena to Any Future Metaphysics in Focus

Responding to growing interest in the Kantian tradition and in issues concerning space and time, this volume offers an insightful and original contribution to the literature by bringing together analytical and phenomenological approaches in a productive exchange on topical issues such as action, perception, the body, and cognition and its limits.

The Critique of Pure Reason

Although it is common to see Kant's philosophy as at its core a reaction to (and partial rejection of) the dogmatism and rationalism of Leibniz, Wolff, and their followers, it is surprising how little detailed and critical study there has been of the relation between Leibniz and Kant. How did Kant understand Leibniz's philosophy? Did he correctly understand Leibniz's philosophy? Since only a portion of Leibniz's philosophical writings were published prior to Kant's critical period, is there a "true Leibniz" that Kant did not know? Are all of Kant's criticisms of Leibniz in particular and Leibnizian rationalism in general justified? Or does Leibniz have an answer to Kant's philosophy? Moreover, how should we understand the reception of Leibniz's philosophy in 18th-century Enlightenment Germany? Leibniz and Kant seeks to examine the relation between Leibniz and Kant by collecting essays written by some of the leading scholars of the history of modern philosophy, all of whom have in common a deep knowledge of both philosophers. This anthology further aims to create a dialogue between scholars of early modern philosophy and Kantians and to fill a lacuna in historical and philosophical scholarship. The essays contained here address fundamental questions of metaphysics, epistemology, and philosophical theology in Leibniz and Kant and address Kant's understanding and interpretation of his philosophical predecessor.

The Metacritique of Kant and the Possibility of Metaphysics

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. 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 with 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.

Kant's 'Groundwork of the Metaphysics of Morals'

The papers in this volume are offered in celebration of the 200th anniversary of the publication of Immanuel Kant's The Metaphysical Foundations of Natural Science. All of the essays (including the Introduction) save two were written especially for this volume. Gernot Bohme's paper is an amended and enlarged version of one originally read in the series of lectures and colloquia in philosophy of science offered by Boston University. My own paper is a revised and enlarged version (with an appendix containing completely new material) of one read at the biennial meeting of the Philosophy of Science Association held in Chicago in 1984. Why is it important to devote this attention to Kant's last published work in the philosophy of physics? The excellent essays in the volume will answer the question. I will provide some schematic comments designed to provide an image leading from the general question to its very specific answers. Kant is best known for his monumental Critique of Pure Reason and for his writings in ethical theory. His "critical" philosophy requires an initial sharp division of knowledge into its theoretical and practical parts. Moral perfection of attempts to act out of duty is the aim of practical reason. The aim of theoretical reason is to know the truth about material and spiritual nature.

Contemporary Kantian Metaphysics

Kant's Prolegomena, although a small book, is without doubt the most important of his writings, writes the translator, Paul Carus. Prolegomena means, literally, prefatory or introductory remarks, and it furnishes us with a key to his main work, The Critique of Pure Reason; in fact, it is an extract containing all the salient ideas of Kant's system. It approaches the subject in the simplest and most direct way and is therefore best adapted as an introduction into his philosophy. It is not without good reasons that the appearance of the Critique of Pure Reason is regarded as the beginning of a new era in the history of philosophy; and so it seems that a comprehension of Kant's position, whether we accept or reject it, is indispensable to the student of philosophy. It is not his solution which makes the sage of Königsberg the initiator of modern thought, but his formulation of the problem.

Leibniz and Kant

Recent interpreters of Kant's philosophy and contemporary advocates of broadly neo-Kantian views generally minimize the importance of Kant's metaphysical beliefs. This volume re-evaluates these minimizing approaches with particular reference to Kant's moral philosophy, exploring Kantian positions on such topics as moral corruption, the relation between God and ethics, the metaphysics of human freedom, and the possibility of knowledge of God. This volume is the first to place these topics within the context of the Critical philosophy as a whole, encouraging not only a more metaphysical, but also a more holistic reading of Kant.

Kant's Theory of Knowledge

Immanuel Kant's *Groundwork of the Metaphysics of Morals* ranks alongside Plato's *Republic* and Aristotle's *Nicomachean Ethics* as one of the most profound and influential works in moral philosophy ever written. In Kant's own words its aim is to search for and establish the supreme principle of morality, the categorical imperative. The centerpiece of the *Groundwork* is Kant's most famous proposition, the Categorical Imperative. While this is often equated with the Golden Rule (do unto others as you would have them do unto you), the Categorical Imperative argues for a more universal set of moral action - for example, if one does not mind being lied to, then lying does not become a problem, according to the Golden Rule, but for Kant, this would be unacceptable as it is a violation of the rational principles of what morals are. Kant proceeds to look at issues of law, duty, free will and the good will, and autonomy of action. Kant argues strongly for the need for philosophy to guard against whim, taste and personal desire from becoming normative agents in the way we construct the moral universe. He argue for objective principles to govern the will, and categorizes these as either hypothetical or categorical. Kant also discusses the formulation of universal law and the way in which rational agents should formulate and view this kind of law.

Kant's Philosophy of Physical Science

Immanuel Kant (22 April 1724 - 12 February 1804) was a German philosopher who is a central figure in modern philosophy. Kant argues that the human mind creates the structure of human experience, that reason is the source of morality, that aesthetics arises from a faculty of disinterested judgment, that space and time are forms of human sensibility, and that the world as it is "in-itself" is independent of humanity's concepts of it. Kant took himself to have effected a "Copernican revolution" in philosophy, akin to Copernicus' reversal of the age-old belief that the sun revolves around the earth. Kant's beliefs continue to have a major influence on contemporary philosophy, especially the fields of metaphysics, epistemology, ethics, political theory, and aesthetics. Politically, Kant is one of the earliest exponents of the idea that perpetual peace could be secured through universal democracy and international cooperation. He believed that this will be the eventual outcome of universal history, although it is not rationally planned. The exact nature of Kant's religious ideas continues to be the subject of especially heated philosophical dispute, as viewpoints are ranging from the idea that Kant was an early and radical exponent of atheism who finally exploded the ontological argument for God's existence, to more critical treatments epitomized by Nietzsche who claimed that Kant had "theologian blood" and that Kant was merely a sophisticated apologist for traditional Christian religious belief, writing that "Kant wanted to prove, in a way that would dumbfound the common man, that the common man was right: that was the secret joke of this soul." In one of Kant's major works, the *Critique of Pure Reason* (*Kritik der reinen Vernunft*, 1781), he attempted to explain the relationship between reason and human experience and to move beyond the failures of traditional philosophy and metaphysics. Kant wanted to put an end to an era of futile and speculative theories of human experience, while resisting the skepticism of thinkers such as David Hume. Kant regarded himself as ending and showing the way beyond the impasse which modern philosophy had led to between rationalists and empiricists, and is widely held to have synthesized these two early modern traditions in his thought. Kant argued that our experiences are structured by necessary features of our minds. In his view, the mind shapes and structures experience so that, on an abstract level, all human experience shares certain essential structural features. Among other things, Kant believed that the concepts of space and time are integral to all human experience, as are our concepts of cause and effect. One important consequence of this view is that our experience of things is always of the phenomenal world as conveyed by our senses: we do not have direct access to things in themselves, the so-called noumenal world. Kant published other important works on ethics, religion, law, aesthetics, astronomy, and history. These included the *Critique of Practical Reason* (*Kritik der praktischen Vernunft*, 1788), the *Metaphysics of Morals* (*Die Metaphysik der Sitten*, 1797), which dealt with ethics, and the *Critique of Judgment* (*Kritik der Urteilskraft*, 1790), which looks at aesthetics and teleology..... Reverend Thomas Kingsmill Abbott (26 March 1829 - 18 December 1913) was an

Irish scholar and educator. Abbott was born in Dublin and was educated at Trinity College. He took his degree in 1851 and was made a fellow of the college in 1854. He obtained an M.A. and a D.Litt. from Trinity, and was ordained a minister in the Church of Ireland. In 1852 he solved a geometrical problem posed by J. J. Sylvester.....

Kant's Prolegomena to Any Future Metaphysics (Illustrated Edition)

Kant's Moral Metaphysics