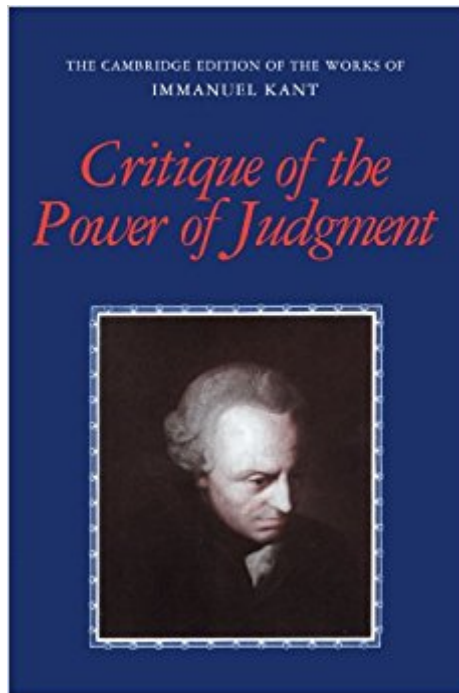


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Critique Of The Power Of Judgment (The Cambridge Edition Of The Works Of Immanuel Kant)



Synopsis

This entirely new translation of Kant's Critique of the Power of Judgment follows the principles and high standards of all other volumes in The Cambridge Edition of the Works of Immanuel Kant. This volume includes for the first time the first draft of Kant's introduction to the work; the only English edition notes to the many differences between the first (1790) and second (1793) editions of the work; and relevant passages in Kant's anthropology lectures where he elaborated on his aesthetic views.

Book Information

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Customer Reviews

This book, the 'Critique of Judgement', is the third volume in Immanuel Kant's Critique project, which began with 'Critique of Pure Reason' and continued in 'Critique of Practical Reason'.

Immanuel Kant (1724-1804) is considered one of the giants of philosophy, of his age or any other. It is largely this book that provides the foundation of this assessment. Whether one loves Kant or hates him (philosophically, that is), one cannot really ignore him; even when one isn't directly dealing with Kantian ideas, chances are great that Kant is made an impact. Kant was a professor of philosophy in the German city of Königsberg, where he spent his entire life and career. Kant had a very organised and clockwork life - his habits were so regular that it was considered that the people of Königsberg could set their clocks by his walks. The same regularity was part of his publication history, until 1770, when Kant had a ten-year hiatus in publishing. This was largely because he was working on this book, the 'Critique of Pure Reason'. Kant as a professor of philosophy was familiar

with the Rationalists, such as Descartes, who founded the Enlightenment and in many ways started the phenomenon of modern philosophy. He was also familiar with the Empiricist school (John Locke and David Hume are perhaps the best known names in this), which challenged the rationalist framework. Between Leibniz' monads and Hume's development of Empiricism to its logical (and self-destructive) conclusion, coupled with the Romantic ideals typified by Rousseau, the philosophical edifice of the Enlightenment seemed about to topple. This book is divided into two major sections, the Critique of Aesthetic Judgement, and the Critique of Teleological Judgement.

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