Critique Of Judgment Immanuel Kant

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Critique of Judgement
The Critique of Pure Reason
The Critique of Practical Reason & The Critique of Judgment
The Concept of Religious Passion
Critique of Pure Reason (abridged)
The Critique of Pure Reason
Collected Works of Immanuel Kant: Complete Critiques, Philosophical Works and Essays (Including Kant's Inaugural Dissertation)
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Critique of Judgment, 2nd Edition
An Analysis of Immanuel Kant's Critique of Judgment

The Critique of Judgment

This anthology is a thorough introduction to classic literature for those who have not yet experienced these literary masterworks. For those who have known and loved these works in the past, this is an invitation to reunite with old friends in a fresh new format. From
Shakespeare's finesse to Oscar Wilde's wit, this unique collection brings together works as diverse and influential as The Pilgrim's Progress and Othello. As an anthology that invites readers to immerse themselves in the masterpieces of the literary giants, it is must-have addition to any library.

**Critique of Judgement**

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Kant's Critique Of Judgement 2 Immanuel Kant John Henry Bernard Macmillan, 1914 Aesthetics; Judgment (Logic); Teleology

**The Critique of Judgement**

This eBook edition of "Immanuel Kant" has been formatted to the highest digital standards and adjusted for readability on all devices. Table of Contents: Introduction: IMMANUEL KANT by Robert Adamson KANT'S INAUGURAL DISSERTATION OF 1770 Three Critiques: THE CRITIQUE OF PURE REASON THE CRITIQUE OF PRACTICAL REASON THE CRITIQUE OF JUDGMENT Critical Works: PRELOGOMENA TO ANY FUTURE METAPHYSICS FUNDAMENTAL PRINCIPLES OF THE METAPHYSIC OF MORALS THE METAPHYSICS OF MORALS Philosophy of Law; or, The Science of Right The Metaphysical Elements of Ethics Pre-Critical Works and Essays: DREAMS OF A
Immanuel Kant (1724-1804) was a German philosopher, who, according to the Stanford Encyclopedia of Philosophy is "the central figure of modern philosophy." Kant argued that fundamental concepts of the human mind structure 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 our understanding, and that the world as it is "in-itself" is unknowable. Kant took himself to have effected a Copernican revolution in philosophy, akin to Copernicus' reversal of the age-old belief that the sun revolved around the earth.

**Kant's Three Critiques: The Critique of Pure Reason, The Critique of Practical Reason & The Critique of Judgment**

The Critique of Pure Reason is one of the most influential works in the history of philosophy and marks a turning point and the beginning of modern philosophy. Also referred to as Kant's "first critique," it was followed by the Critique of Practical Reason and 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." Immanuel Kant (1724-1804) was a German philosopher, who, according to the Stanford Encyclopedia of Philosophy is "the central figure of modern philosophy." Kant argued that fundamental concepts of the human mind structure 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 our understanding, and that the world as it is "in-itself" is unknowable. Kant took himself to have effected a
Copernican revolution in philosophy, akin to Copernicus' reversal of the age-old belief that the sun revolved around the earth.

**Kant's Critique of Judgment**

**The Concept of Religious Passion**

Reframes philosophical understanding of, and engagement with, tragedy. In The Tragedy of Philosophy Andrew Cooper challenges the prevailing idea of the death of tragedy, arguing that this assumption reflects a problematic view of both tragedy and philosophy—one that stifles the profound contribution that tragedy could provide to philosophy today. To build this case, Cooper presents a novel reading of Immanuel Kant’s Critique of Judgment. Although this text is normally understood as the final attempt to seal philosophy from the threat of tragedy, Cooper argues that Kant’s project is rather a creative engagement with a tragedy that is specific to philosophy, namely, the inevitable failure of attempts to master nature through knowledge. Kant’s encounter with the tragedy of philosophy turns philosophy’s gaze from an exclusive focus on knowledge to matters of living well in a world that does not bend itself to our desires. Tracing the impact of Kant’s Critique of Judgment on some of the most famous theories of tragedy, including those of G. W. F. Hegel, Friedrich Nietzsche, Martin Heidegger, and Cornelius Castoriadis, Cooper demonstrates how these philosophers extend the project found in both Kant and the Greek tragedies: the attempt to grasp nature as a domain hospitable to human life.

**Critique of Pure Reason (abridged)**

**The Critique of Pure Reason**

The Critique of Judgment is a 1790 philosophical work by Immanuel Kant. In it, Kant lays the foundations for modern aesthetics. The...
Critical project, that of exploring the limits and conditions of knowledge, had already produced the Critique of Pure Reason, in which Kant argued for a Transcendental Aesthetic, an approach to the problems of perception in which space and time are argued not to be objects but ways in which the observing subject's mind organizes and structures the sensory world. The end result of this inquiry is that there are certain fundamental antinomies in human Reason, most particularly that there is a complete inability to favor on the one hand the argument that all behavior and thought is determined by external causes, and on the other that there is an actual "spontaneous" causal principle at work in human behavior.

**Collected Works of Immanuel Kant: Complete Critiques, Philosophical Works and Essays (Including Kant's Inaugural Dissertation)**

Immanuel Kant was one of the leading lights of 18th-century philosophy; his work provided the foundations for later revolutionary thinkers such as Hegel and Marx. This work contains the keystone of his critical philosophy - the basis of human knowledge and truth.

**The Critique of Practical Reason**

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.

**The Genesis of Kant's Critique of Judgment**
The concept of religious passion is examined according to the teachings of that great Father of Modern Reason, Immanuel Kant, both as a philosophical concept and with respect to its place in Ethics, specifically Kantian ethics. Kant's strong aversion to religious passion is presented in view of the Enlightenment movement and Reason versus the Emotions argument.

**Critique of Judgment**

Kant's Critique of Judgement analyses our experience of the beautiful and the sublime in relation to nature, morality, and theology. Meredith's classic translation is here lightly revised and supplemented with a bilingual glossary. The edition also includes the important First Introduction.

**Kant's Critique of the Power of Judgment**

In THE CRITIQUE OF JUDGMENT (1790), Immanuel Kant (1724-1804) seeks to establish the a priori principles underlying the faculty of judgement, just as he did in his previous critiques of pure and practical reason. The first part deals with the subject of our aesthetic sensibility; we respond to certain natural phenomena as beautiful, says Kant, when we recognise in nature a harmonious order that satisfies the mind's own need for order. The second half of the critique concentrates on the apparent teleology in nature's design of organisms. Kant argues that our minds are inclined to see purpose and order in nature and this is the main principle underlying all of our judgements. Although this might imply a super sensible Designer, Kant insists that we cannot prove a supernatural dimension or the existence of God. Such considerations are beyond reason and are solely the province of faith.

**The Critique of Judgement Part I: Critique of Aesthetic Judgement**

The most accurate and informative English translation ever produced
of this epochal philosophical text.

**Immanuel Kant's Critique of Pure Reason**

With this volume, Werner Pluhar completes his work on Kant's three Critiques, an accomplishment unique among English language translators of Kant. At once accurate, fluent, and accessible, Pluhar's rendition of the Critique of Practical Reason meets the standards set in his widely respected translations of the Critique of Judgement (1987) and the Critique of Pure Reason (1996).

**Immanuel Kant**

The second of Kant’s three critiques, Critique of Practical Reason forms the center of Kantian philosophy. Kant establishes his role as a vindicator of the truth of Christianity in this work, published in 1788, and he approaches his proof by presenting positive affirmations of the immortality of the soul and the existence of God. The philosopher offers an argument concerning the summum bonum of life: people should not simply search after happiness, but follow the moral law and seek to become worthy of the happiness that God can bestow. This seminal text in the history of moral philosophy offers the most complete statement of Kant’s theory of free will and a full development of his practical metaphysics.

**Critique of Pure Reason**

Kant's Critique of Judgement is a philosophical work by Immanuel Kant.

**The Critique of Judgment**

Originally published in 1929. PREFACE: THE present translation was begun in 1913, when I was completing my Commentary to Kants 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 Muller's 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 Kant's 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

This carefully crafted ebook: "Collected Works of Immanuel Kant: Complete Critiques, Philosophical Works and Essays (Including Kant's Inaugural Dissertation)" is formatted for your eReader with a functional and detailed table of contents. Table of Contents: Introduction: IMMANUEL KANT by Robert Adamson KANT'S INAUGURAL DISSERTATION OF 1770 Three Critiques: THE CRITIQUE OF PURE REASON THE CRITIQUE OF PRACTICAL REASON THE CRITIQUE OF JUDGMENT Critical Works: PRELOGOMENA TO ANY FUTURE METAPHYSICS FUNDAMENTAL PRINCIPLES OF THE METAPHYSIC OF MORALS THE METAPHYSICS OF MORALS Philosophy of Law; or, The Science of Right The Metaphysical Elements of Ethics Pre-Critical Works and Essays: DREAMS OF A SPIRIT-SEER IDEA OF A UNIVERSAL HISTORY ON A COSMOPOLITICAL PLAN Preface to THE METAPHYSICAL FOUNDATIONS OF NATURAL SCIENCE PERPETUAL PEACE: A Philosophical Essay OF THE INJUSTICE OF COUNTERFEITING BOOKS Criticism: CRITICISM OF THE KANTIAN PHILOSOPHY by Arthur Schopenhauer Immanuel Kant (1724-1804) was a German philosopher, who, according to the Stanford Encyclopedia of Philosophy is "the central figure of modern philosophy." Kant argued that fundamental concepts of the human mind structure 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 our understanding, and that the world as it is "in-itself" is unknowable. Kant took himself to have effected a Copernican revolution in philosophy, akin to Copernicus' reversal of the age-old belief that the sun revolved around the earth.

**Kant and the Unity of Reason**

Many contemporaries criticized him for smashing the Age of Reason. Goethe, however, remarked that reading a page of Immanuel Kant was like entering a bright and well-lighted room: The great eighteenth-century philosopher illuminated everything he ever pondered. The twelve essays in this volume reveal Kant's towering importance as an ethical and social thinker as well as his enduring influence on the shape of philosophy. Included are excerpts from Dreams of a Visionary, Prolegomena to Every Future Metaphysics, Metaphysical Foundations of Morals, Critique of Judgement, and Eternal Peace. As Professor Friedrich writes in his introduction to this volume: "The problem of freedom, the freedom of the human personality to unfold and fulfill its higher destiny, is the central issue of all of Kant's philosophizing."

**Kant's Kritik of Judgment**

Three Immanuel Kan Critiques now available as a 3-volume set: CRITIQUE OF PURE REASON; CRITIQUE OF PRACTICAL REASON and CRITIQUE OF JUDGMENT.

**The Tragedy of Philosophy**

The Critique of Practical Reason Immanuel Kant - The second of Kant's three critiques, Critique of Practical Reason forms the center of Kantian philosophy; published in 1788, it is bookended by his Critique of Pure Reason and Critique of Judgement. With this work Kant establishes his role as a vindicator of the truth of Christianity; he approaches his proof by presenting positive affirmation of the immortality of the soul and the existence of God. The philosopher
offers an argument concerning the sumnum bonum of life: people should not simply search after happiness, but follow the moral law and seek to become worthy of the happiness that God can bestow. This Critique comprises three sections: the Analytic, the Dialectic, and the Doctrine of Method. The Analytic defines the ultimate moral principle, the categorical imperative, and argues that to obey it is to exercise a freedom. The Dialectic make the assumption that immortality and God exist, arguing that pure practical reason falls into error when it expects perfection in this world; we should anticipate finding perfection in the next world, with God's help. The final section, the Doctrine of Method, offers suggestions in educating people in the use of pure practical reason. A seminal text in the history of moral philosophy, this volume offers the most complete statement of Kant's theory of free will and a full development of his practical metaphysics.

The Philosophy of Kant

The Critique of Judgment, also known as the third Critique, is a 1790 philosophical work by Immanuel Kant. In it, Kant lays the foundations for modern aesthetics. In this, the first part of the book, the Critique of Aesthetic Judgment, Kant discusses the four possible "reflective judgments": the agreeable, the beautiful, the sublime, and the good. He makes it clear that these are the only four possible reflective judgments, as he relates them to the Table of Judgments from the Critique of Pure Reason.

Critique of Judgment

Kant's attempt to establish the principles behind the faculty of judgment remains one of the most important works on human reason. This third of the philosopher's three Critiques forms the very basis of modern aesthetics.
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 Analogy, 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.

**IMMANUEL KANT: Philosophical Books, Critiques & Essays**

Includes twelve of the most important modern critical discussions of the Critique of the Power of Judgment, written by the leading Kant scholars and aestheticians of the twentieth century.

**Immanuel Kant's Critique Of Pure Reason**

**Three Critiques**

The Critique of Judgement Part I: Critique of Aesthetic Judgement Immanuel Kant translated by James Creed Meredith The Critique of Judgment, also translated as the Critique of the Power of Judgment, is a 1790 philosophical work by Immanuel Kant. Sometimes referred to as the third Critique, the Critique of Judgment follows the Critique of Pure Reason (1781) and the Critique of Practical Reason (1788). The faculty of knowledge from a priori principles may be called pure reason, and the general investigation into its possibility and bounds the Critique of Pure Reason. This is permissible although "pure reason," as was the case with the same use of terms in our first work, is only intended to denote reason in its theoretical employment, and although there is no desire to bring under review its faculty as practical reason and its special principles as such. That Critique is, then, an investigation addressed simply to our faculty of knowing
things a priori. Hence it makes our cognitive faculties its sole concern, to the exclusion of the feeling of pleasure or displeasure and the faculty of desire; and among the cognitive faculties it confines its attention to understanding and its a priori principles, to the exclusion of judgement and reason, (faculties that also belong to theoretical cognition,) because it turns out in the sequel that there is no cognitive faculty other than understanding capable of affording constitutive a priori principles of knowledge.

**Critique of Pure Reason**

"The most accurate and informative English translation of Kant's most important philosophical work in both the 1781 and 1787 editions; faithful rendering of Kant's terminology, syntax, and sentence structure; a simple and direct style suitable for readers at all levels; distinct versions of all those portions of the work substantially revised by Kant for the 1787 edition; all Kant's handwritten emendations and marginal notes from his own personal copy reproduced for the first time in any edition, German or English; a large-scale introduction providing a summary of the structure and arguments of the Critique as well as the most informative account available in English of its long and complex genesis; and an extensive editorial apparatus including informative annotation and glossaries."--Jacket.

**De religie binnen de grenzen van de rede**

**Immanuel Kant's Critique of Pure Reason**

**The Critique of Judgment**

**Critique of Practical Reason**
The Critique of Judgment, also translated as the Critique of the Power of Judgment and more commonly referred to as the third Critique, is a philosophical work by Immanuel Kant. Critique of Judgment completes the Critical project begun in the Critique of Pure Reason and the Critique of Practical Reason (the first and second Critiques, respectively). The book is divided into two main sections: the Critique of Aesthetic Judgment and the Critique of Teleological Judgment, and also includes a large overview of the entirety of Kant's Critical system, arranged in its final form. The end result of Kant's Critical Project is that there are certain fundamental antinomies in human Reason, most particularly that there is a complete inability to favor on the one hand the argument that all behavior and thought is determined by external causes, and on the other that there is an actual "spontaneous" causal principle at work in human behavior. Immanuel Kant (1724-1804) was a German philosopher, who, according to the Stanford Encyclopedia of Philosophy is "the central figure of modern philosophy." Kant argued that fundamental concepts of the human mind structure 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 our understanding, and that the world as it is "in-itself" is unknowable. Kant took himself to have effected a Copernican revolution in philosophy, akin to Copernicus' reversal of the age-old belief that the sun revolved around the earth.

Critique of the Power of Judgment

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Kant's Critique of Judgement

The Critique of Pure Reason is one of the most influential works in
the history of philosophy. Kant here 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."
The Critique of Practical Reason is the second of Immanuel Kant's
three critiques and it deals with his moral philosophy. The second
Critique exercised a decisive influence over the subsequent
development of the field of ethics and moral philosophy, beginning
with Johann Gottlieb Fichte's Doctrine of Science. The Critique of
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**Critique of Practical Reason**

Kant and the Unity of Reason is a comprehensive reconstruction and a detailed analysis of Kant's Critique of Judgment. In the light of the third Critique, the book offers a final interpretation of the critical project as a whole. It proposes a new reading of Kant's notion of human experience in which domains, as different as knowledge, morality, and the experience of beauty and life, are finally viewed in a unified perspective. The book proposes a reading of Kant's critical project as one of the most sophisticated attempts in the history of philosophy to articulate a complex notion of human sensibility as an alternative to both eighteenth-century empiricism and rationalism. The fundamental contribution of rationality to human experience cannot be fully appreciated if the sensuous component of experience is not adequately taken into account. For Kant, sensibility includes functions as different as sensation, intuition, perception, emotion, passion, drive, moral feeling, and feeling of pleasure and displeasure. Kant's idea of reflective judgment is the peculiar discovery of the third Critique. Reflective judgment articulates the interplay between sensibility and rationality, the world of nature and the human mind, in order to constitute human experience and the sphere of human intersubjective relationships. In the act of reflection, Kant's philosophy finally comes to reflect upon itself and the meaning of its critical endeavor.


In this philosophically sophisticated and historically significant work, John H. Zammito reconstructs Kant's composition of The Critique of Judgment and reveals that it underwent three major transformations before publication. He shows that Kant not only made his "cognitive"
turn, expanding the project from a "Critique of Taste" to a Critique of Judgment but he also made an "ethical" turn. This "ethical" turn was provoked by controversies in German philosophical and religious culture, in particular the writings of Johann Herder and the Sturm und Drang movement in art and science, as well as the related pantheism controversy. Such topicality made the Third Critique pivotal in creating a "Kantian" movement in the 1790s, leading directly to German Idealism and Romanticism. The austerity and grandeur of Kant's philosophical writings sometimes make it hard to recognize them as the products of a historical individual situated in the particular constellation of his time and society. Here Kant emerges as a concrete historical figure struggling to preserve the achievements of cosmopolitan Aufklärung against challenges in natural science, religion, and politics in the late 1780s. More specifically Zammito suggests that Kant's Third Critique was animated throughout by a fierce personal rivalry with Herder and by a strong commitment to traditional Christian ideas of God and human moral freedom. "A work of extraordinary erudition. Zammito's study is both comprehensive and novel, connecting Kant's work with the aesthetic and religious controversies of the late eighteenth century. He seems to have read everything. I know of no comparable historical study of Kant's Third Critique."—Arnulf Zweig, translator and editor of Kant's Philosophical Correspondence, 1759-1799;X "An intricate, subtle, and exciting explanation of how Kant's thinking developed and adjusted to new challenges over the decade from the first edition of the Critique of Pure Reason to the appearance of the Critique of Judgment."—John W. Burbidge, Review of Metaphysics "There has been for a long time a serious gap in English commentary on Kant's Critique of Judgment; Zammito's book finally fills it. All students and scholars of Kant will want to consult it."—Frederick Beiser, Times Literary Supplement

Critique of Judgment, 2nd Edition

This edition, first published in 2000, offers serious students of Kant a richer, more complete and accurate translation.
An Analysis of Immanuel Kant's Critique of Judgment

The Critique of Pure Reason is one of the most influential works in the history of philosophy. Kant here 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." The Critique of Practical Reason is the second of Immanuel Kant's three critiques and it deals with his moral philosophy. The second Critique exercised a decisive influence over the subsequent development of the field of ethics and moral philosophy, beginning with Johann Gottlieb Fichte's Doctrine of Science. The Critique of Judgment, also translated as the Critique of the Power of Judgment completes the Critical project begun in the Critique of Pure Reason. The book is divided into two main sections: the Critique of Aesthetic Judgment and the Critique of Teleological Judgment, and also includes a large overview of the entirety of Kant's Critical system, arranged in its final form. Immanuel Kant (1724-1804) was a German philosopher, who, according to the Stanford Encyclopedia of Philosophy is "the central figure of modern philosophy." Kant argued that fundamental concepts of the human mind structure 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 our understanding, and that the world as it is "in-itself" is unknowable.

The Critique of Judgement