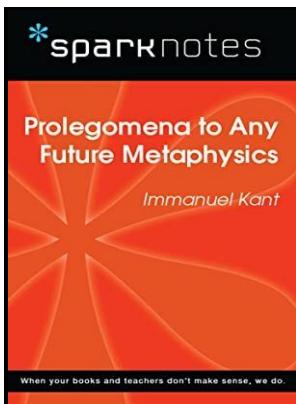


Prolegomena to any future metaphysics

Bobbs-Merrill Educational Publishing - Kant: Prolegomena



Description: -

-Prolegomena to any future metaphysics

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Notes: Revision of the Carus translation of 1902.

This edition was published in 1977



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Study Guide for Kant's Prolegomena to Any Future Metaphysics

For as to the former, nothing can be more absurd, than in metaphysics, a philosophy from pure reason to think of grounding our judgments upon probability and conjecture. Third Part Of The Main Transcendental Problem. Nothing more than the determinability of every event in the world of sense according to constant laws, that is, a reference to cause in the appearance; in this process the thing in itself at its foundation and its causality remain unknown.

Study Guide for Kant's Prolegomena to Any Future Metaphysics

However, the longwindedness of the work, so far as it depends on the subject, and not the exposition, its consequent unavoidable dryness and its scholastic precision are qualities which can only benefit the science, though they may discredit the book.

Kant: Prolegomena

Project Gutenberg believes the Court has no jurisdiction over the matter, but until the issue is resolved, it will comply. He demonstrated irrefutably that it was perfectly impossible for reason to think a priori and by means of concepts a combination involving necessity. We have above shown in Sections 33 and 34 that the purity of the categories from all admixture of sensuous determinations may mislead reason into extending their use, quite beyond all experience, to things in themselves; though as these categories themselves find no intuition which can give them meaning or sense in concreto, they, as mere logical functions, can represent a thing in general, but not give by themselves alone a determinate concept of anything.

Full text: Prolegomena by Immanuel Kant, 1783

That a straight line is the shortest path between two points is a synthetical proposition.

Prolegomena to Any Future Metaphysics/Preamble

I term this idea cosmological, because it always takes its object only from the sensible world, and does not use any other than those whose object is given to sense, consequently it remains in this respect in its native home, it does not become transcendent, and is therefore so far not mere idea; whereas, to conceive the soul as a simple substance, -already means to conceive such an object the simple as cannot be presented to the senses.

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