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发表于 2014 年 05 月 20 日 | 分类于 <u>IT</u> | 本文共被围观 3320 次 | <u>6条评论</u> 和媳妇谈恋爱快一年了,远在大洋彼岸的媳妇托人带了份礼物给我,说是「知道我常看电子书,用电脑或者 iPad 看书对眼睛不好,所以送了一只『Kindle』给我」。这真是

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Introduction

the Concepts of Pure Reason" and "On the Dialectical Inferences of Pure Reason" in which Kant explains how pure reason generates ideas of metaphysical entities such as the soul, the world as a whole and God and their attempts for prove the reality of those ideas by extending patterns of inference which are valid within the limits of human sensibility beyond those limits but it should be noted that the combination of the twofold division of the Transcendental Analytic imto the "Analytic of Qoncepts" and "Analytic of Principles" with the main part of the Dialectical Inferences of Purd Reason." replicates the traditional division of logic textbooks into three sections on poncepts judgments and inferences." Kantiuses this structure to argue that the concepts of pure understanding when applied to the forms of constituting give rise to sound principles of judgment, which constitute the heart of his exition. (The treatment of inferences of pure reason performed without respect to the limits of sensibility give rise only to inetaphysical illusion. (The treatment of inferences is in turn divided into three sections, "The Paralogisms of Purd Reason," which expose metaphysical illusion. (The treatment shout the nature of the soul, about the size and origin of the world as a whole, and about the expression of good respectively. (These divisions are also derived from Kant's predecessors) Wolffi and Baumgarten divided inetaphysics into "general metaphysics," on "ontology," and "special metaphysics," in turn divided into "trainoal psychology," and "special metaphysics," in turn divided into "rational psychology," and "special metaphysics," in turn divided in "Tanscendental Analytic" (see a gap, # 8 [63]) and then presents his criticism of logmatic metaphysics based on pure cason alone by demolishing the special metaphysics based on pure cason alone by demolishing the special metaphysics based on pure cason.

metaphysics of drational psychology cosmology and theology.

Finally, Kani divides the "Doctrine of Method" in which he reflects on the consequences of his demolition of traditional metaphysics and reconstruction fall some parts of it into foud chapters, the "Discipline he "Canon," the "Architectonic," and the "History of Pure Reason," The irrelation of these sections are much more detailed than the last two lift the "Discipline of Pure Reason," Kant provides an extended contrast hetween the nature of mathematical proof and philosophical argument and offers important commentary on his own new critical or "transcendental" method In the "Canon of Pure Reason," he prepares the way for his subsequent moral philosophy by contrasting the method offtheoretical philosophy to that of practical philosophy and giving the first outline of the argument that runs through all three critiques; namely that practical examine an justify metaphysical beliefs about Cod and the freedom and immortality of the human soul although theoretical trassen can univer yield knowledge of such things. The last two parts of the "Doctrine of Method," the "Architectonid of Pure Reason" and the

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the Concepts of Pure Reason" and "On the Dialectical Inferences of Pure Reason," in which Kant explains how pure reason generates ideas of metaphysical entities such as the soul, the world as a whole, and God and then attempts to prove the reality of those ideas by extending pat- rerns of inference which are valid within the limits of human sensibility beyond those limits But it should be noted that the combination of the twofold division of the "Transcendental Analytic" into the "Analytic of Concepts" and "Analytic of Principles" with the main part of the Dialectic, the "Dialectical Inferences of Pure Reason," replicates the traditional division of logic textbooks i nto three sections on concepts, judgments, and inferences: 10 Kant uses this structure to argue that the con cepts of pure understanding, when applied to the forms of sensibility, give rise to sound principles of judgment, which constitute the heart of his

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