



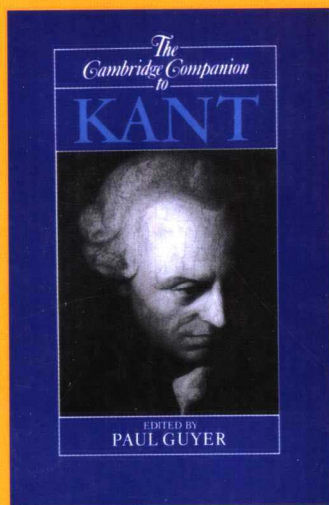
英文版

剑桥哲学研究指针

The Cambridge Companion to Philosophy

康德

保罗·盖耶 编



Kant

The Cambridge Companion to Philosophy

The Cambridge Companions to Philosophy provide comprehensive, up to date, yet accessible critical analysis of major Western philosophers. Each volume contains specially commissioned essays, by an international team of scholars, which focus on central topics and texts from the work of a given philosopher, together with a substantial bibliography.

One aim of the series is to dispel the intimidation such readers often feel when faced with the work of a difficult and challenging thinker. New readers and non-specialists will find these volumes the most convenient and authoritative guides currently available, while advanced students and specialists will find in each volume a conspectus of recent developments in critical interpretation.

“剑桥哲学研究指针”是英国剑桥大学出版社 20 世纪 90 年代刊行的一套学术参考书，如原书编者所说的：“这套书的目的之一，乃是针对艰深而富有挑战性的哲学家著作，帮助读者打消畏难心理。”对于哲学有兴趣的非专业读者和学生，由此可获得最为权威、便利的有效指引；专家和深入研究者则由此可概览各种批判性诠释的最新进展。

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保罗·盖耶 编

Edited by Paul Guyer

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This is the third in a series of companions to major philosophers that Cambridge will be issuing in the next few years. Each volume will contain specially commissioned essays by an international team of scholars, together with a substantial bibliography and will serve as a reference work for students and nonspecialists. One aim of the series is to dispel the intimidation such readers often feel when faced with the work of a difficult and challenging thinker.

The fundamental task of philosophy since the seventeenth century has been to determine whether the essential principles of both knowledge and action can be discovered by human beings unaided by an external agency. No one philosopher has contributed more to this enterprise than has Immanuel Kant, whose *Critique of Pure Reason* (1781) shook the very foundations of the intellectual world. Kant argued that the basic principles of natural science are imposed on reality by human sensibility and understanding, and hence human beings can also impose their own free and rational agency on the world.

This volume is the only available systematic and comprehensive account of the full range of Kant's writings and the first major overview of his work to be published in more than a dozen years. An internationally recognized team of Kant scholars explore Kant's conceptual revolution in epistemology, metaphysics, philosophy of science, moral and political philosophy, aesthetics, and the philosophy of religion. The volume also traces the historical origins and consequences of Kant's work.

New readers and nonspecialists will find this the most convenient, accessible guide to Kant currently in print. Advanced students and specialists will find a conspectus of recent developments in the interpretation of Kant.

剑桥哲学研究指针

出版说明

生活·读书·新知三联书店自20世纪80年代中期以来一向重视引进西方现当代学术著作，在著译界朋友大力支持下，我店陆续刊行综合性文库和专题性译丛若干套，对近二十余年中国学术思想的建设发展起到了积极的作用。

三联书店现在以英文原版形式引进出版“剑桥哲学研究指针”，其主旨则在于便利国内读者和研究者翻阅查考，掌握西方学术研究的最新动态。“剑桥哲学研究指针”是英国剑桥大学出版社20世纪90年代刊行的大型学术参考书，面世之后，好评如潮，影响巨大，自1992年至今已出版六十余种。这套书以大哲学家为中心线索，辅以若干时期的哲学主题及哲学流派，由出色当行的学者出任主编，邀集各领域专家组成国际化的学者队伍，专门撰写文章，综述研究状况，缕列文献目录；各书的编辑方针清晰，体例完备周密，内容丰富，资料充足，是很好的西方哲学研究指南读物。如原出版者所说：“这套书的目的之一，乃是针对艰深而富有挑战性的哲学家著作，帮助读者打消畏难心理”，对哲学有兴趣的非专业读者和学生，由此可获得权威有效的方便指引；专家和深入研究者由此则可概览各种解释与分析的新进展。

在21世纪中国社会和思想文化创造性发展的大背景下，这套书或将有助于中国读者深入勘察有关西方思想传统的各种不断演变的诠释，形成权衡取舍的批判性视野，并逐步确立中文学术界自身的看法。这是我们引进出版这套书的深层期望所在。

三联书店编辑部

2006年3月

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METHOD OF CITATION

Citations to Kant's texts are generally given parenthetically, although some additional references are included in the notes to the essays. Two forms of citation are employed. Citations to the *Critique of Pure Reason* are located in the customary manner by reference to the pagination of Kant's first ("A") and second ("B") editions. Where both A and B page numbers are provided, the passage cited is included in both editions; otherwise the passage occurs only in the one edition cited. In most instances, reference to the title of the *Critique of Pure Reason* is omitted. All other passages are located by volume and page number, given in arabic numerals separated by a colon, in the standard critical edition of Kant's works, *Kant's gesammelte Schriften*, edited by the Königlich Preussischen (later Deutschen) Akademie der Wissenschaften (Berlin: Georg Reimer [later Walter de Gruyter], 1900-); in addition, if Kant divided the work in question into numbered sections, his section number precedes the volume and page of the *Akademie* edition. These references are preceded by a short title for the work in question unless the context obviates the need for that. Several authors have followed the *Akademie* edition citation with a citation of an English translation of the work, although, because most modern English translations include the *Akademie* edition pagination, it is not always necessary to do so. Each essay provides information about the translations used in that essay.

The following lists, in alphabetical order, the short titles of Kant's works (with date of original publication in parentheses) which are employed throughout the volume. Note 8 to Chapter 8 includes a list of additional abbreviations for Kant's lectures on metaphysics, which are cited only in that chapter.

<i>Conflict</i>	<i>Conflict of the Faculties</i> (1798)
<i>Dissertation</i>	<i>Dissertation on the Forms and Principles of the Sensible and Intelligible Worlds</i> (1770)
<i>Dreams</i>	<i>Dreams of a Spirit-Seer</i> (1766)

<i>Enlightenment</i>	<i>Answer to the Question: What Is Enlightenment?</i> (1784)
<i>False Subtlety</i>	<i>The False Subtlety of the Four Syllogistic Figures</i> (1762)
<i>FI</i>	<i>First Introduction to the Critique of Judgment</i> (posthumous)
<i>Groundwork</i>	<i>Groundwork of the Metaphysics of Morals</i> (1785)
<i>Judgment</i>	<i>Critique of Judgment</i> (1790)
<i>Lectures</i>	<i>Lectures on Philosophical Theology</i> (posthumous)
<i>Living Forces</i>	<i>Thoughts on the True Estimation of Living Forces</i> (1747)
<i>Logic</i>	<i>Immanuel Kant's Logic: A Handbook for Lectures</i> (edited by G. B. Jäsche) (1800)
<i>Metaphysical Foundations</i>	<i>Metaphysical Foundations of Natural Science</i> (1786)
<i>Morals</i>	<i>Metaphysics of Morals</i> (1797)
<i>Negative Quantities</i>	<i>Attempt to Introduce the Concept of Negative Quantities into Philosophy</i> (1763)
<i>Nova dilucidatio</i>	<i>A New Exposition of the First Principles of Meta- physical Cognition</i> (1755)
<i>Observations</i>	<i>Observations on the Feeling of the Beautiful and Sublime</i> (1764)
<i>Only Possible Basis</i>	<i>The Only Possible Basis for a Demonstration of the Existence of God</i> (1763)
<i>Orientation</i>	<i>What Does It Mean to Orient Oneself in Thought?</i> (1786)
<i>Perpetual Peace</i>	<i>Towards Perpetual Peace</i> (1795)
<i>Physical Monadology</i>	<i>The Joint Use of Metaphysics and Geometry in Natural Philosophy, the First Example of which Contains the Physical Monadology</i> (1756)
<i>Practical Reason</i>	<i>Critique of Practical Reason</i> (1788)
<i>Prize Essay</i>	<i>Investigation of the Clarity of the Principles of Natural Theology and Morals</i> (1764)
<i>Progress</i>	<i>What Is the Real Progress That Metaphysics Has Made in Germany since the Time of Leibniz and Wolff?</i> (edited by F. T. Rink) (1804)
<i>Prolegomena</i>	<i>Prolegomena to Any Future Metaphysics That Shall Come Forth as Scientific</i> (1783)
<i>Pure Reason</i>	<i>Critique of Pure Reason</i> (1781/1787)
<i>R</i>	<i>Reflexionen</i> (Kant's marginalia)
<i>Regions</i>	<i>On the Ultimate Ground of the Differentiation of Regions in Space</i> (1768)

xii METHOD OF CITATION

<i>Religion</i>	<i>Religion within the Limits of Reason Alone</i> (1793)
<i>Theodicy</i>	<i>On the Failure of all Philosophical Attempts at a Theodicy</i> (1791)
<i>Theory and Practice</i>	<i>On the Old Saying: That May Be Right in Theory But Does Not Work in Practice</i> (1793)
<i>Universal History</i>	<i>Ideas towards a Universal History from a Cosmo- politan Point of View</i> (1784)
<i>Universal Natural History</i>	<i>Universal Natural History and Theory of the Heavens</i> (1755)

CONTENTS

<i>List of contributors</i>	<i>page vii</i>
<i>Method of citation</i>	<i>x</i>
Introduction: The starry heavens and the moral law PAUL GUYER	i
1 Kant's intellectual development: 1746–1781 FREDERICK C. BEISER	26
2 The Transcendental Aesthetic CHARLES PARSONS	62
3 Functions of thought and the synthesis of intuitions J. MICHAEL YOUNG	101
4 The transcendental deduction of the categories PAUL GUYER	123
5 Causal laws and the foundations of natural science MICHAEL FRIEDMAN	161
6 Empirical, rational, and transcendental psychology: Psychology as science and as philosophy GARY HATFIELD	200
7 Reason and the practice of science THOMAS E. WARTENBERG	228
8 The critique of metaphysics: Kant and traditional ontology KARL AMERIKS	249

vi CONTENTS

9	Vindicating reason ONORA O'NEILL	280
10	Autonomy, obligation, and virtue: An overview of Kant's moral philosophy J. B. SCHNEEWIND	309
11	Politics, freedom, and order: Kant's political philosophy WOLFGANG KERSTING	342
12	Taste, sublimity, and genius: The aesthetics of nature and art EVA SCHAPER	367
13	Rational theology, moral faith, and religion ALLEN W. WOOD	394
14	The first twenty years of critique: The Spinoza connection GEORGE DI GIOVANNI	417
	<i>Bibliography</i>	449
	<i>Index</i>	472

Introduction: The starry heavens and the moral law

In what may be his single most famous passage, the first sentence of which was even inscribed on his tombstone, Immanuel Kant concluded his *Critique of Practical Reason* (1788) thus:

Two things fill the mind with ever new and increasing admiration and awe, the more often and steadily we reflect upon them: *the starry heavens above me and the moral law within me*. I do not seek or conjecture either of them as if they were veiled obscurities or extravagances beyond the horizon of my vision; I see them before me and connect them immediately with the consciousness of my existence. The first starts at the place that I occupy in the external world of the senses, and extends the connection in which I stand into the limitless magnitude of worlds upon worlds, systems upon systems, as well as into the boundless times of their periodic motion, their beginning and continuation. The second begins with my invisible self, my personality, and displays to me a world that has true infinity, but which can only be detected through the understanding, and with which . . . I know myself to be in not, as in the first case, merely contingent, but universal and necessary connection. The first perspective of a countless multitude of worlds as it were annihilates my importance as an *animal creature*, which must give the matter out of which it has grown back to the planet (a mere speck in the cosmos) after it has been (one knows not how) furnished with life-force for a short time. The second, on the contrary, infinitely elevates my worth, as an *intelligence*, through my personality, in which the moral law reveals to me a life independent of animality and even of the entire world of the senses, at least so far as may be judged from the purposive determination of my existence through this law, which is not limited to the conditions and boundaries of this life but reaches into the infinite. (*Practical Reason*, 5:161–2)

Like many philosophers from the time of René Descartes and Thomas Hobbes onward, Kant tried to explain both the possibility of the new scientific knowledge, which had culminated in the mathe-