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Schopenhauer is a student of Kant, that he always discovered openly. But if Fichte, Shelling and Hegel in his eyes, are by-way descendants of this philosopher, he himself produces from Kant in a straight line, and this claim is not devoid of foundation. "The action produced by the study of Cant - says Schopenhauer, - like the action of the removal of cataracts at the blind. It causes us intellectual revival; From Cant began a new way to philosophy. " This enthusiasm was a fruit of a long study, Schopenhauer comprehensively studied and disassembled Kantian criticism. He experienced that metamorphosis that Kant is inevitably causes, when his philosophy penetrates, and they do not speak about it on the basis of superficial acquaintance or analysis from second hands.

The admiration of Schopenhauer Kant was not, however, of course. Schopenhauer published a special essay under the title: "Critica Cantischen Philosophie" (Kritik der Kantischen Philosophie), as an application to the first of this main essay. (See also Parerga Und Paralipomena, Volume 1, § 13.) Without limiting the critical of the details, he turns to the edge with a serious reproach, namely:

In 1781, Kant released the first edition of the "Clean Right Critics", and in 1787 - the second. This second edition, except for other significant changes, contains the refutation of the idealism of Berkeley, who, according to Schopenhauer, was made by the victim of prejudice and common sense. According to Schopenhauer, no one should assume that Kant knows good and knows exactly if it is to hold this second edition.

Immanuel Kant

Schopenhauer believes: Kant was a clean idealist in the first edition, and in the second he went to the "realism". At first, Kant acknowledged in absolute and unlimited form. The principle: there is no object without subject. Then, as if frightened by his courage, he made that regardless of the thinking spirit there is some external reality, which, undoubtedly, can be learned only within the borders of thought, but not she is obliged to its existence. "Material of contemplation," says Kant, - Dan from the outside. " But how and why? Kant does not say this, and when he is trying to prove the existence of this object, it makes it by a logical error that Schopenhauer determines as follows: - the law of causality, as is proven by Kant, has only subjective importance; It matters only for the subject, as the phenomenon of his mind and the regulatory principle. Why is Kant based on the law of causality to prove the existence of an object! He bases his hypothesis things in himself on the fact that the feeling caused by us should have an external cause. But the law of causality, as he perfectly showed, - a priori; This is the function of our intelligence, and therefore it is completely subjective; It can not have an objective value and unparably numens.

This completely unjust hypothesis about something existing outside of us, - based on the incorrect application of the law of causality, - Schopenhauer calls the "Achilles fifth" of Cant's philosophy; This

weak point was already indicated by Cantian Schulze, in his "Enesidem". In other words, Schopenhauer puts the edge of such a dilemma: or our sensations are purely subjective - how, in this case, to allow the "thing in itself" independent of them? - Or you need to recognize the thing in yourself, what can be done, based on the principle of causality (the thing in yourself is the estimated reason for our sensations), but why, in this case, do not recognize the causality of an objective value for the law? Cant semi-subidealism does not withstand criticism.

But is there a Kant who contradicts himself? Did he move from pure idealism to problematic realism? Michael (in Berlin), Kuno Fischer, Rosencrantz shared the opinion of Schopenhauer; Ibsen also kept the opposite view. It seems that the whole trouble is in an indefinite sense, the word "object", which he denotes the clean emptiness, is clean, completely inaccessible for the thought of nothing, the real being. It is very important to note the above position of Schopenhauer in relation to his teacher and a decisive step made by them to absolute idealism.

It would be useless to express here his criticism of the Kantian philosophy, filled with technical comments and details. We note only a few points.

"The greatest merit of Kant is the difference specified by him between the phenomenon and the thing in itself, while it seems, and the fact that. Kant showed that between things and we are constantly intelligent, and therefore it can never be vigorous by us as it exists. " "Causality came to things in itself not directly, but thanks to inconsistency. He did not admit directly that the thing in himself is will, but made a certain step towards this, showing that the moral behavior of a person does not depend on the laws controlling the phenomena. " (Schopenhauer. Criticism of the Kantian philosophy.)

Schopenhauer recognizes the excellent theory of Kant on the ideality of time and space, which he placed in us, in our brain, instead of attributing them - as it is usually done - the things themselves. But, "he says," only Kant passes from intuitions (perceptions) to thoughts, that is, for judgment, - what kind of abuse of symmetry, how human knowledge is subject to, how many repetitions, how many different terms to indicate the same and the same things! "Kant's philosophy does not like Greek architecture, which is simple, majestic and covered by one view; It is rather similar to Gothic art: it is a variety of symmetry, separation and divisions, repeating, as in the medieval temple. "

Arthur Schopenhauer

It is known that Kant reduces the ideas of reason to three transcendental unconditional: to the soul, peace and God. Schopenhauer rightly notices that this is also the "abuse of symmetry", and that two of these unconditional are due to the third, namely: the soul and peace are God, their original reason. Leaving this objection aside, we find that three unconditional components, according to Kant, essential in our mind, in fact, the result of the influence of Christianity on philosophy from Scholastics to Wolff. Philosophers seem so simple and natural to attribute these ideas to the mind, and meanwhile, no one is proven to be as a consequence of its development, as something inherent to him. To prove it, it would be necessary to resort to historical research and explore whether the ancient peoples of the East came to these ideas, in particular the Indians and the oldest of Greek

philosophers, - don't we attribute these ideas to them too simple, like Greeks, everywhere we saw their gods everywhere , or just as we misunderstand the word "God", Brahma Hindus and "Tien" of the Chinese, is not found - whether theism in his own sense, only in Judaism and in two religions that took place, followers of which are called the pagans of adherents of all others Religions of the world.

Schopenhauer hates theism (equivalent to the "objectivism") and therefore the main result of the "War of Death", which the natural theology of Kant and which he admires, believes "the discovery of the striking truth that philosophy should be completely different from Juda mythology." (Parerga und Paralipomena, Volume 1.)

In general, Schopenhauer takes all the final conclusions of Critics of Kant: the need to analyze the human mind to determine its limits, the impossibility of crossing the boundaries of subjective experience, the need for a priori forms to streamline the latter. But taking everything made by his teacher, Schopenhauer expects to go further than him. Kant determined under what conditions and under what limits metaphysics is possible. Schopenhauer undertook her construction.

Based on the materials of T. Ribo "The Philosophy of Schopenhauer"