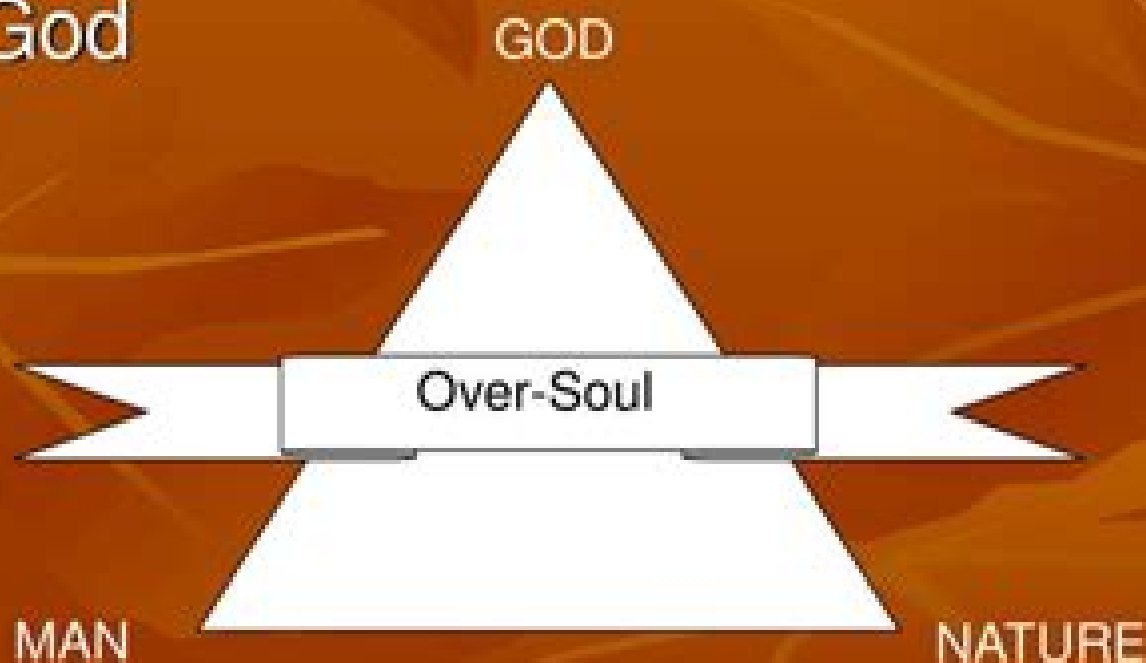


The most fundamental belief of the transcendental philosophy is the idea that man can reach God through nature. It is the Over soul which represents the emotional effect of a person's connection to God



Pobibility Of Transcendental Philosophy

Dermot Moran, Rodney K.B. Parker

Pobibility Of Transcendental Philosophy:

The Possibility of Transcendental Philosophy J.N. Mohanty, 1985-07-31 These essays span a period of fourteen years The earliest was written in 1960 the latest in 1983 They all represent various attempts to understand the motives and the central concepts of Husserl's transcendental phenomenology and to locate the latter in the background of other varieties of transcendental philosophy Implicitly they also contain a defense of transcendental philosophy and make attempts to respond to the more familiar criticisms against it It is hoped that they will contribute to a better understanding not only of Husserl's transcendental phenomenology but also of transcendental philosophy in general The ordering of the essays is not chronological They are rather divided thematically into three groups The first group of six essays is concerned with relating Husserlian phenomenology to more contemporary analytic concerns in fact the opening essay on Husserl and Frege establishes a certain continuity of concern with my last published book with that title Of these Essay 2 was written for an American Philosophical Association Eastern Division symposium in which the other symposiast was John Searle The discussion in that symposium concentrated chiefly on the relation between intentionality and causality which led me to write Essay 6 later read as the Gurwitsch Memorial Lecture at the Society for Phenomenology and Existential Philosophy meetings in 1982 at Penn State

The Possibility of Transcendental Philosophy J.N. Mohanty, 2011-11-04 These essays span a period of fourteen years The earliest was written in 1960 the latest in 1983 They all represent various attempts to understand the motives and the central concepts of Husserl's transcendental phenomenology and to locate the latter in the background of other varieties of transcendental philosophy Implicitly they also contain a defense of transcendental philosophy and make attempts to respond to the more familiar criticisms against it It is hoped that they will contribute to a better understanding not only of Husserl's transcendental phenomenology but also of transcendental philosophy in general The ordering of the essays is not chronological They are rather divided thematically into three groups The first group of six essays is concerned with relating Husserlian phenomenology to more contemporary analytic concerns in fact the opening essay on Husserl and Frege establishes a certain continuity of concern with my last published book with that title Of these Essay 2 was written for an American Philosophical Association Eastern Division symposium in which the other symposiast was John Searle The discussion in that symposium concentrated chiefly on the relation between intentionality and causality which led me to write Essay 6 later read as the Gurwitsch Memorial Lecture at the Society for Phenomenology and Existential Philosophy meetings in 1982 at Penn State

The Possibility of Transcendental Philosophy Jitendra Nath Mohanty, 1985

The Phenomenology of the Noema J.J. Drummond, Lester Embree, 2013-06-29 Philosophers contributing new ideas are commonly caught within a received philosophical vocabulary and will often coin new technical terms Husserl understood himself as advancing a new theory of intentionality and he fashioned the new vocabulary of noesis and noema But Husserl's own statements regarding the noema are ambiguous Hence it is no surprise that controversy has ensued The

articles in this book elucidate and clarify the notion of the noema the book includes articles which phenomenologically describe and analyze the noemata of various experiences as well as articles which undertake the metaphenomenological explication of the doctrine of the noema These two enterprises cannot be isolated from one another Any analysis of the noema of a particular type of experience will necessarily illustrate at least by instantiating the general notion of noema And any metaphenomenological account of the noema itself will guide particular researches into the noemata of particular experiences

The Transcendental Turn Sebastian Gardner, Matthew Grist, 2015-02-19 Kant's influence on the history of philosophy is vast and protean The transcendental turn denotes one of its most important forms defined by the notion that Kant's deepest insight should not be identified with any specific epistemological or metaphysical doctrine but rather concerns the fundamental standpoint and terms of reference of philosophical enquiry To take the transcendental turn is not to endorse any of Kant's specific teachings but to accept that the Copernican revolution announced in the Preface of the Critique of Pure Reason sets philosophy on a new footing and constitutes the proper starting point of philosophical reflection The aim of this volume is to map the historical trajectory of transcendental philosophy and the major forms that it has taken The contributions from leading contemporary scholars focus on the question of what the transcendental turn consists in its motivation justification and implications and the limitations and problems which it arguably confronts with reference to the relevant major figures in modern philosophy including Kant Fichte Hegel Nietzsche Husserl Heidegger Merleau Ponty and Wittgenstein Central themes and topics discussed include the distinction of realism from idealism the relation of transcendental to absolute idealism the question of how transcendental conclusions stand in relation to and whether they can be made compatible with naturalism the application of transcendental thought to foundational issues in ethics and the problematic relation of phenomenology to transcendental enquiry

The Sensible and Intelligible Worlds Karl Schafer, Nicholas F. Stang, 2022-06-16 The Sensible and Intelligible Worlds represents a new wave of interest in the metaphysical Kant In recent decades Kant scholars have increasingly become skeptical of interpreting Kant as a philosopher who wished to truly leave metaphysics behind The contributors to this volume share a common commitment to the idea that Kant's philosophy cannot be properly understood without careful attention to its metaphysical presuppositions and in particular to how those metaphysical presuppositions are compatible with Kant's critique of more dogmatic forms of metaphysical thought The authors approach Kant's thought from a wide variety of different perspectives emphasizing not just the familiar Leibnizian background to Kant's metaphysics but also its broadly Aristotelian underpinnings and its relationship with metaphysical themes in post Kantian German Idealism Similarly although most of the essays in this volume relate in some way to the familiar question of how best to interpret Kant's transcendental idealism they also deal with a wide range of other topics including Kant's modal metaphysics his views on the continuum his epistemology of the a priori and the foundations of his metaethical views

Phenomenology of Religion Archana Barua, 2009-01-01 Out of the wide variety of

themes covered by Husserl's phenomenology and later developed by Heidegger Merleau Ponty and others in different possible directions the present work attempts to indicate the few features of the method that derives from Edmund Husserl's basic themes of the phenomenological movement and its methodology Barua explores the manner in which this method has been applied to the study of art and religion by other phenomenologists and accordingly introduces the problem of this profound bulk namely the phenomenological approach to religion mostly in their terms *Language as Calculus* vs. *Language as Universal Medium* Maren Kusch, 2012-12-06 I first became interested in Husserl and Heidegger as long ago as 1980 when as an undergraduate at the Freie Universität Berlin I studied the books by Professor Ernst Tugendhat Tugendhat's attempt to bring together analytical and continental philosophy has never ceased to fascinate me and even though in more recent years other influences have perhaps been stronger I should like to look upon the present study as still being indebted to Tugendhat's initial incentive It was my good fortune that for personal reasons I had to continue my academic training from 1981 onwards in Finland Even though Finland is a stronghold of analytical philosophy it also has a tradition of combining continental and Anglosaxon philosophical thought Since I had already admired this line of work in Tugendhat it is hardly surprising that once in Finland I soon became impressed by Professor Jaakko Hintikka's studies on Husserl and intentionality and by Professor Georg Henrik von Wright's analytical hermeneutics While the latter influence has at least in part led to a book on the history of hermeneutics the former influence has led to the present work My indebtedness to Professor Hintikka is enormous Not only is the research reported here based on his suggestions but Hintikka has also commented extensively on different versions of the manuscript helped me to make important contacts found a publisher for me and last but not least was a never failing source of encouragement *Phenomenology: East and West* F.M. Kirkland, D.P. Chattopadhyaya, 2012-12-06 To know the work of Jitendra Nath Mohanty even slightly is to commence to appreciate it immensely Lucidity and sagacity have been its armor originality and ingenuity have been its strength And wearing the former and wielding the latter have become so persistent a mark of his work as to suggest that their appeal for Mohanty lies altogether more in the refined reaches of philosophical craftsmanship than on the coarse ground of intellectual partisanship The multifaceted character of his work in phenomenology and Indian philosophy has never left us palled by its significance and as a consequence has always left us conceding its command on our philosophical discourse It has fulfilled the most welcomed promise of striking the chords of both imagination and reason by exposing Husserlian phenomenology to the concerns of both the so called analytical and continental traditions and by exposing the philosophical tradition of Indian thought to the intricacies of Husserl Although charting and periodizing the body of Mohanty's work in phenomenology may be the function of a memory inconspicuous for originality and liveliness they nonetheless offer a precis conspicuous for the variety of topics that Mohanty has both engaged and enriched Mohanty's career in phenomenology can be characterized by three phases each concentrating on different themes but with the latter two also epitomizing a more incisive and deeper

discussion of the issues raised in the first **Husserlian Intentionality and Non-Foundational Realism** J.J.

Drummond, 2012-12-06 The rift which has long divided the philosophical world into opposed schools the Continental school owing its origins to the phenomenology of Husserl and the analytic school derived from Frege is finally closing But this closure is occurring in ways both different and in certain respects at odds with one another On the one hand scholars are seeking to rediscover the concerns and positions common to both schools positions from which we can continue fruitfully to address important philosophical issues On the other hand successors to both traditions have developed criticisms of basic assumptions shared by the two schools They have suggested that we must move not merely beyond the conflict between these two modern schools but beyond the kind of philosophy represented in the unity of the two schools and thereby move towards a new postmodern philosophical style On the one hand then and for example Husserl scholarship has in recent years witnessed the development of an interpretation of Husserl which more closely aligns his phenomenology with the philosophical concerns of the analytic tradition In certain respects this should come as no surprise and is long overdue It is true after all that the early Husserl occupied himself with many of the same philosophical issues as did Frege and the earliest thinkers of the analytic tradition Examples include the concept of number the nature of mathematical analysis meaning and reference truth formalization and the relationship between logic and mathematics **Transcendental Heidegger** Steven

Galt Crowell, Jeff Malpas, 2007 The thirteen original essays in this volume represent the most sustained investigation in any language of the connections between Heidegger's thought both early and late and the tradition of transcendental philosophy

Competing Interpretations of Husserl's Noema Peter M. Chukwu, 2009 Edmund Husserl introduces the term noema in Ideas I in order to explicate his theory of intentionality Given the ambiguities in Husserl's own usage of the noema it is no surprise that the term is the subject of conflicting interpretations by scholars This book undertakes a critical assessment of two such interpretations the gestalt psychological interpretation of Aron Gurwitsch and the linguistic philosophical interpretation of the Frege scholars David Woodruff Smith and Ronald McIntyre The author argues that the ambiguities in Ideas I can only be resolved by appeal to Husserl's other works especially his newly published texts and research manuscripts

Foucault on Freedom Johanna Oksala, 2005-06-16 Oksala identifies the different interpretations of freedom in Foucault's philosophy and examines its three major divisions **Kant's Modal Metaphysics** Nicholas F.

Stang, 2016-03-18 What is possible and why What is the difference between the merely possible and the actual In Kant's Modal Metaphysics Nicholas Stang examines Kant's lifelong engagement with these questions and their role in his philosophical development This is the first book to trace Kant's theory of possibility all the way from the so called pre-Critical writings of the 1750s and 1760s to the Critical system of philosophy inaugurated by the Critique of Pure Reason in 1781 Stang argues that the key to understanding both the change and the continuity between Kant's pre-Critical and Critical theory of possibility is his transformation of the ontological question about possibility what is it for a being to be possible into a

question in transcendental philosophy what is it to represent an object as possible The first half of Kants Modal Metaphysics explores Kants pre Critical theory of possibility including his answer to the ontological question about the nature of possibility his rejection of the traditional ontological argument for the existence of God and his own argument that God must exist to ground all possibility The second half examines why Kant reoriented his theory of possibility around the transcendental question what this question means and how Kant answered it in the Critical philosophy Stang shows that despite this reorientation Kants basic scheme for thinking about possibility remains constant from the pre Critical period through the Critical system What had been an ontological theory of possible being is reinterpreted in the Critical system as a theory of how we must represent possible objects given the nature of our intellect Studia Phaenomenologica: Vol. XV / 2015 - Early Phenomenology Dermot Moran,Rodney K.B. Parker,2016-02-01

The Subject in Question Stephen Priest,2002-11 The Subject in Question provides a fascinating insight into a debate between two of the twentieth century s most famous philosophers Jean Paul Sartre and Edmund Husserl over the key notions of conscious experience and the self Sartre s The Transcendence of the Ego published in 1937 is a major text in the phenomenological tradition and sets the course for much of his later work The Subject in Question is the first full length study of this famous work and its influence on twentieth century philosophy It also investigates the relationship between Sartre s ideas and the earlier work of Descartes and Kant

Husserl, Heidegger, and the Space of Meaning Steven Galt Crowell,2001-04-14 In this work Crowell proposes that the distinguishing feature of 20th century philosophy is not so much its emphasis on language as its concern with meaning He argues that transcendental phenomenology is indispensable to the philosophical explanation of the space of meaning

German Idealism Frederick C. BEISER,2009-06-30 One of the very few accounts in English of German idealism this ambitious work advances and revises our understanding of both the history and the thought of the classical period of German philosophy As he traces the structure and evolution of idealism as a doctrine Frederick Beiser exposes a strong objective or realist strain running from Kant to Hegel and identifies the crucial role of the early romantics Hlderlin Schlegel and Novalis as the founders of absolute idealism Traditionally German idealism is understood as a radical form of subjectivism that expands the powers of the self to encompass the entire world But Beiser reveals a different in fact opposite impulse an attempt to limit the powers of the subject Between Kant and Hegel he finds a movement away from cosmic subjectivity and toward greater realism and naturalism with one form of idealism succeeding another as each proved an inadequate basis for explaining the reality of the external world and the place of the self in nature Thus German idealism emerges here not as a radical development of the Cartesian tradition of philosophy but as the first important break with that tradition

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 For anyone at all seriously interested in the topic this is now the place to start Michael Rosen Times Literary Supplement
Idealism Without Limits Klaus Brinkmann, 2010-10-23 In this study of Hegel s philosophy Brinkmann undertakes to
 defend Hegel s claim to objective knowledge by bringing out the transcendental strategy underlying Hegel s argument in the

Phenomenology of Spirit and the Logic Hegel's metaphysical commitments are shown to become moot through this transcendental reading Starting with a survey of current debates about the possibility of objective knowledge the book next turns to the original formulation of the transcendental argument in favor of a priori knowledge in Kant's First Critique Through a close reading of Kant's Transcendental Deduction and Hegel's critique of it Brinkmann tries to show that Hegel develops an immanent critique of Kant's position that informs his reformulation of the transcendental project in the Introduction to the Phenomenology of Spirit and the formulation of the position of objective thought in the Science of Logic and the Encyclopedia of the Philosophical Sciences Brinkmann takes the reader through the strategic junctures of the argument of the Phenomenology that establishes the position of objective thinking with which the Logic begins A critical examination of the Introduction to the Lectures on the History of Philosophy shows that Hegel's metaphysical doctrine of the self externalization of spirit need not compromise the ontological project of the Logic and thus does not burden the position of objective thought with pre critical metaphysical claims Brinkmann's book is a remarkable achievement He has given us what may be the definitive version of the transcendental categorial interpretation of Hegel He does this in a clear approachable style punctuated with a dry wit and he fearlessly takes on the arguments and texts that are the most problematic for this interpretation Throughout the book he situates Hegel firmly in his own context and that of contemporary discussion Terry P Pinkard University Professor Georgetown University Washington D C USA Klaus Brinkmann's important Hegel study reads the Phenomenology and the Logic as aspects of a single sustained effort in turning from categories to concepts to carry Kant's Copernican turn beyond the critical philosophy in what constitutes a major challenge to contemporary Cartesianism Tom Rockmore McAnulty College Distinguished Professor Duquesne University Pittsburgh Pennsylvania USA In this compelling reconstruction of the theme of objective thought Klaus Brinkmann takes the reader through Hegel's dialectic with exceptional philosophical acumen Many aspects of this book are striking the complete mastery of the central tenets of Kant's and Hegel's philosophy the admirable clarity in treating obscure texts and very difficult problems and how Brinkmann uses his expertise for a discussion of the problems of truth objectivity and normativity relevant to the contemporary philosophical debate This will prove to be a very important book one that every serious student of Kant and Hegel will have to read Alfredo Ferrarin Professor Department of Philosophy University of Pisa Pisa Italy

Beyond Objectivism and Relativism Richard J. Bernstein, 2011-09-16 Drawing freely and expertly from Continental and analytic traditions Richard Bernstein examines a number of debates and controversies exemplified in the works of Gadamer Habermas Rorty and Arendt He argues that a new conversation is emerging about human rationality a new understanding that emphasizes its practical character and has important ramifications both for thought and action

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