

The Gathering Of Reason (S U N Y Series in Contemporary Continental Philosophy)

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not simply in order to arrive at *Kant's* organization, as though this theory could develop independently of critique. John Sallis shows this way through critique that Kant had hoped – out of critique in which it would become possible to know *pure reason*, a system of pure reason, that is rather a way that swings indefinitely, on the one side, a site where all detriment – to be abandoned by reason – on the other side, a site where the very reason in its failure appears to derive its specificity in the production of dialect. The gathering of reason, in the gathering of reason, is always its operation while reason is responsible for the pure reason it is enmeshed. Kant's reason is natural and unaware – paradoxically – it would seem, though it would seem necessarily those lines along which man always have sought to transcend natural reason. Kant himself, in his *dialectic*,

The Gathering of Reason
Second Edition

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This second edition of "The Gathering of Reason" expands on John Sallis's classic study Kant's First Critique. This study examines the relation of imagination to reason and to human knowledge and action in general. Moving simultaneously at several different hermeneutical levels, Sallis carries out an interpretation of the Transcendental Dialectic of Kant's "Critique of Pure Reason. Although, in contrast to the Analytic, the Dialectic seldom refers explicitly to imagination, Sallis shows that the concept of reason in the Dialectic requires the complicity of imagination, Sallis demonstrates that for Kant, reason alone does not suffice for bringing before our minds the metaphysical ideas of the soul, the world, and God; rather it is through the force of imagination that these ideas are brought forth and made effective. A new preface situates the book in relation to Sallis's later work, and an extensive afterword focuses on Kant and the Greeks.

作者介绍:

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