

自然科學時代的道德： 對康德《純粹理性批判》的一個異端導讀

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摘要

本文試圖對《純粹理性批判》提出一種有別於傳統的「異端」讀法 (eine häretische Lesart)，傳統（或即正統）讀法認為《純粹理性批判》處理的主要是知識問題，並認為全書致力於客觀知識的分析、客觀知識的正當性以及作為科學的哲學等問題，而道德問題只是次要或補充性的。本文的異端讀法則認為，《純粹理性批判》根本就是以道德問題為關注焦點，理論性的工作是為鋪陳道德的優位性而服務的。雖然理論性的工作在《純粹理性批判》中佔據大部分的篇幅，康德應會反對知識具有自為目的 (Selbstzweck) 之想法。

關鍵字：純粹理性批判、先天綜合、知識、道德、科學、實踐、世界公民、定言令式、自由、形上學

Morality in the Age of Natural Sciences: A Heterodox Reading of Kant's *Critique of Pure Reason*

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Abstract

This essay attempts an alternative interpretation about Kant's *Critique of Pure Reason*. This interpretation is distinguished from the established (or orthodox) interpretation which regards the *Critique of Pure Reason* as primarily dealing with the status of knowledge, thus the work engaging in the analysis of objective knowledge, the legitimacy of objective knowledge, and philosophy as a science, while problems of morality being second in order. My "heterodox" interpretation, in contrast, suggests that morality is the central concern of this book, and that the investigations about knowledge serve to demonstrate the priority of morality. Kant would have refused *Selbstzweck* to knowledge, despite that theoretical investigations occupy most of his book.

Keywords: *Critique of Pure Reason*, the synthetic a priori, knowledge, morality, science, praxis, cosmopolitan, the categorical imperative, freedom, metaphysics