Basically, here is a humble attempt to understand Kant. No wonder that Russell did not agree to accept Kant as 'great', but even he had to confess "it would be foolish not to recognise his great importance." If not great, Kant is unique. Kant is unique in this sense at least, that if we are to philosophise we are required to philosophise either with Kant or without Kant, but we cannot ignore Kant. This is one of the reasons why I have selected my field of investigation in the deep of Kantian thoughts.

The development of logic in the late nineteenth and twentieth centuries involves two important things. One is the construction of symbolic languages of logic and the other is the presentation of various interpretations of the philosophical importance of these constructs. The technical development of modern logic is undoubtedly an important chapter. But more important is the concern over the metaphysical and epistemological views which are associated with this development. They constitute a complex and fascinating topic for further research. Moreover, a philosopher's actual statement of his reasons for holding his view and of arguments which have influenced his thoughts deserves to be taken seriously. Taken in this account

1. B. Russell, History of Western Philosophy, p. 677
L. Couturat, Pierce, Peirce, Russell and Moore are some of the important figures in the development of philosophy of logic. And Immanuel Kant who has exercised a powerful influence upon philosophy is the other major figure to be taken seriously.

I have taken up certain important ones out of the possible numerous issues that may arise in the field of Kant's philosophy of logic. My investigation centres round the issues of Kant's idea of logic (ch. II); judgement and derivation of concepts (ch. III); analyticity and syntheticity (ch. IV); Synthetic apriority (ch. V), necessity (ch. VI) and existence and predication (ch. VII). On the whole I have tried to show the relevance of Kantian views in the sense what Kant has said about the issues is really something revolutionary in the context of philosophical issues in logic. Perhaps Kant was not aware of the fact that his ideas on transcendental logic may very well contribute to the construction of philosophy of logic, but a penetrative approach will surely give a clue to this.

To the best of my ability and opportunity I have left no stone unturned to understand Kant from his peculiar standpoint. Other's standpoints have also been taken into consideration to make it a critical study as far as practicable. Kant's standpoint, we consider to be peculiar in the sense that he claims to have established 'a lawful marriage' between empirical and rational faculty which has
I do not claim it to be an exhaustive treatment of Kant's philosophy of logic. I do not know also how far I have been able to dive into the deep. But that I have been diving is what I do realise.

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Girish Sharmã
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