THE CRITIQUE OF PURE REASON

[ILLUSTRATED]

BY

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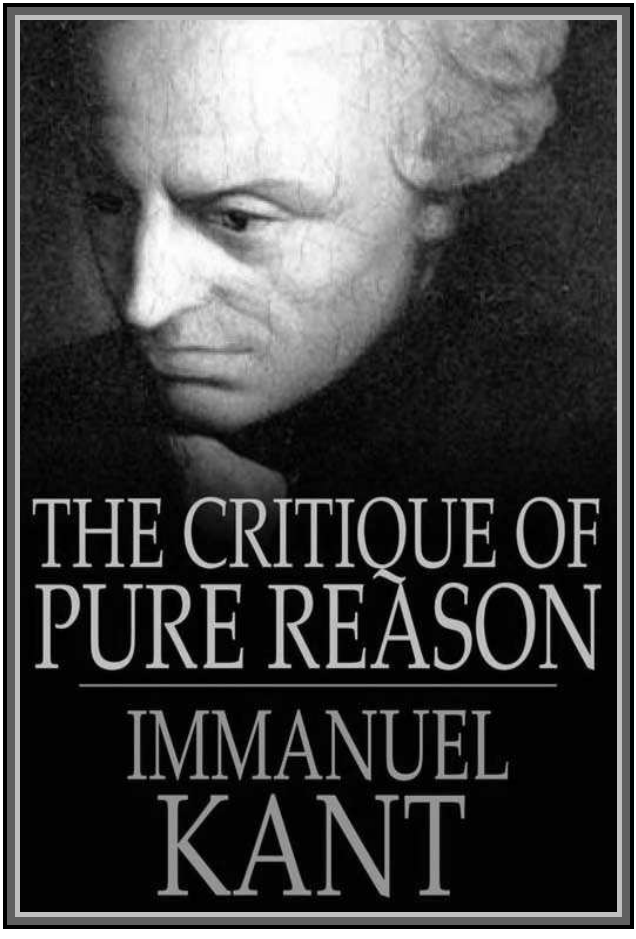
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TRANSLATED BY J. M. D. MEIKLEJOHN





IMMANUEL KANT.

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Preface to the First Edition, 1781

Human reason, in one sphere of its cognition, is called upon to consider questions, which it cannot decline, as they are presented by its own nature, but which it cannot answer, as they transcend every faculty of the mind.

It falls into this difficulty without any fault of its own. It begins with principles, which cannot be dispensed with in the field of experience, and the truth and sufficiency of which are, at the same time, insured by experience. With these principles it rises, in obedience to the laws of its own nature, to ever higher and more remote conditions. But it quickly discovers that, in this way, its labours must remain ever incomplete, because new questions never cease to present themselves; and thus it finds itself compelled to have recourse to principles which transcend the region of experience, while they are regarded by common sense without distrust. It thus falls into confusion and contradictions, from which it conjectures the presence of latent errors, which, however, it is unable to discover, because the principles it employs, transcending the limits of experience, cannot be tested by that criterion. The arena of these endless contests is called Metaphysic.

Time was, when she was the queen of all the sciences; and, if we take the will for the deed, she certainly deserves, so far as regards the high importance of her object-matter, this title of honour. Now, it is the fashion of the time to heap contempt and scorn upon her; and the matron mourns, forlorn and forsaken, like Hecuba:

At first, her gover *Modo maxima rerum,*

Tot generis, natisque potens...

Nunc trahor exul, inops.

—Ovid, Metamorphoses. xiii

nment, under the administration of the dogmatists, was an absolute despotism. But, as the legislative continued to show traces of the ancient barbaric rule, her empire gradually broke up, and intestine wars introduced the reign of anarchy; while the sceptics, like nomadic tribes, who hate a permanent habitation and settled mode of living, attacked from time to time those who had organized themselves into civil communities. But their number was, very happily, small; and thus they could not entirely put a stop to the exertions of those who persisted in raising new edifices, although on no settled or uniform plan. In recent times the hope dawned upon us of seeing those disputes settled, and the legitimacy of her claims established by a kind of physiology of the human understanding—that of the celebrated Locke. But it was found that—although it was affirmed that this so-called queen could not refer her descent to any higher source than that of common experience, a circumstance which necessarily brought suspicion on her claims—as this genealogy was incorrect, she persisted in the advancement of her claims to sovereignty. Thus metaphysics necessarily fell back into the antiquated and rotten constitution of dogmatism, and again became obnoxious to the contempt from which efforts had been made to save it. At present, as all methods, according to the general persuasion, have been tried in vain, there reigns nought but weariness and complete indifferentism—the mother of chaos and night in the scientific world, but at the same time the source of, or at least the prelude to, the re-creation and reinstallation of a science, when it has fallen into confusion, obscurity, and disuse from ill directed effort.

For it is in reality vain to profess indifference in regard to such inquiries, the object of which cannot be indifferent to humanity. Besides, these pretended indifferentists, however much they may try

to disguise themselves by the assumption of a popular style and by changes on the language of the schools, unavoidably fall into metaphysical declarations and propositions, which they profess to regard with so much contempt. At the same time, this indifference, which has arisen in the world of science, and which relates to that kind of knowledge which we should wish to see destroyed the last, is a phenomenon that well deserves our attention and reflection. It is plainly not the effect of the levity, but of the matured judgement* of the age, which refuses to be any longer entertained with illusory knowledge, It is, in fact, a call to reason, again to undertake the most laborious of all tasks—that of self-examination, and to establish a tribunal, which may secure it in its well-grounded claims, while it pronounces against all baseless assumptions and pretensions, not in an arbitrary manner, but according to its own eternal and unchangeable laws. This tribunal is nothing less than the critical investigation of pure reason.

[*Footnote: We very often hear complaints of the shallowness of the present age, and of the decay of profound science. But I do not think that those which rest upon a secure foundation, such as mathematics, physical science, etc., in the least deserve this reproach, but that they rather maintain their ancient fame, and in the latter case, indeed, far surpass it. The same would be the case with the other kinds of cognition, if their principles were but firmly established. In the absence of this security, indifference, doubt, and finally, severe criticism are rather signs of a profound habit of thought. Our age is the age of criticism, to which everything must be subjected. The sacredness of religion, and the authority of legislation, are by many regarded as grounds of exemption from the examination of this tribunal. But, if they on they are exempted, they become the subjects of just suspicion, and cannot lay claim to

sincere respect, which reason accords only to that which has stood the test of a free and public examination.]

I do not mean by this a criticism of books and systems, but a critical inquiry into the faculty of reason, with reference to the cognitions to which it strives to attain without the aid of experience; in other words, the solution of the question regarding the possibility or impossibility of metaphysics, and the determination of the origin, as well as of the extent and limits of this science. All this must be done on the basis of principles.

This path—the only one now remaining—has been entered upon by me; and I flatter myself that I have, in this way, discovered the cause of—and consequently the mode of removing—all the errors which have hitherto set reason at variance with itself, in the sphere of non-empirical thought. I have not returned an evasive answer to the questions of reason, by alleging the inability and limitation of the faculties of the mind; I have, on the contrary, examined them completely in the light of principles, and, after having discovered the cause of the doubts and contradictions into which reason fell, have solved them to its perfect satisfaction. It is true, these questions have not been solved as dogmatism, in its vain fancies and desires, had expected; for it can only be satisfied by the exercise of magical arts, and of these I have no knowledge. But neither do these come within the compass of our mental powers; and it was the duty of philosophy to destroy the illusions which had their origin in misconceptions, whatever darling hopes and valued expectations may be ruined by its explanations. My chief aim in this work has been thoroughness; and I make bold to say that there is not a single metaphysical problem that does not find its solution, or at least the key to its solution, here. Pure reason is a perfect unity; and therefore, if the principle presented by it prove to be insufficient for the solution of even a

single one of those questions to which the very nature of reason gives birth, we must reject it, as we could not be perfectly certain of its sufficiency in the case of the others.

While I say this, I think I see upon the countenance of the reader signs of dissatisfaction mingled with contempt, when he hears declarations which sound so boastful and extravagant; and yet they are beyond comparison more moderate than those advanced by the commonest author of the commonest philosophical programme, in which the dogmatist professes to demonstrate the simple nature of the soul, or the necessity of a primal being. Such a dogmatist promises to extend human knowledge beyond the limits of possible experience; while I humbly confess that this is completely beyond my power. Instead of any such attempt, I confine myself to the examination of reason alone and its pure thought; and I do not need to seek far for the sum-total of its cognition, because it has its seat in my own mind. Besides, common logic presents me with a complete and systematic catalogue of all the simple operations of reason; and it is my task to answer the question how far reason can go, without the material presented and the aid furnished by experience.

So much for the completeness and thoroughness necessary in the execution of the present task. The aims set before us are not arbitrarily proposed, but are imposed upon us by the nature of cognition itself.

The above remarks relate to the matter of our critical inquiry. As regards the form, there are two indispensable conditions, which any one who undertakes so difficult a task as that of a critique of pure reason, is bound to fulfil. These conditions are certitude and clearness.

As regards certitude, I have fully convinced myself that, in this sphere of thought, opinion is perfectly inadmissible, and that

everything which bears the least semblance of an hypothesis must be excluded, as of no value in such discussions. For it is a necessary condition of every cognition that is to be established upon a priori grounds that it shall be held to be absolutely necessary; much more is this the case with an attempt to determine all pure a priori cognition, and to furnish the standard—and consequently an example—of all apodeictic (philosophical) certitude. Whether I have succeeded in what I professed to do, it is for the reader to determine; it is the author's business merely to adduce grounds and reasons, without determining what influence these ought to have on the mind of his judges. But, lest anything he may have said may become the innocent cause of doubt in their minds, or tend to weaken the effect which his arguments might otherwise produce—he may be allowed to point out those passages which may occasion mistrust or difficulty, although these do not concern the main purpose of the present work. He does this solely with the view of removing from the mind of the reader any doubts which might affect his judgement of the work as a whole, and in regard to its ultimate aim.

I know no investigations more necessary for a full insight into the nature of the faculty which we call understanding, and at the same time for the determination of the rules and limits of its use, than those undertaken in the second chapter of the "Transcendental Analytic," under the title of "Deduction of the Pure Conceptions of the Understanding"; and they have also cost me by far the greatest labour—labour which, I hope, will not remain uncompensated. The view there taken, which goes somewhat deeply into the subject, has two sides, The one relates to the objects of the pure understanding, and is intended to demonstrate and to render comprehensible the objective validity of its a priori conceptions; and it forms for this reason an essential part of the Critique. The other considers the pure understanding itself, its possibility and its powers of cognition—that

is, from a subjective point of view; and, although this exposition is of great importance, it does not belong essentially to the main purpose of the work, because the grand question is what and how much can reason and understanding, apart from experience, cognize, and not, how is the faculty of thought itself possible? As the latter is an inquiry into the cause of a given effect, and has thus in it some semblance of an hypothesis (although, as I shall show on another occasion, this is really not the fact), it would seem that, in the present instance, I had allowed myself to enounce a mere opinion, and that the reader must therefore be at liberty to hold a different opinion. But I beg to remind him that, if my subjective deduction does not produce in his mind the conviction of its certitude at which I aimed, the objective deduction, with which alone the present work is properly concerned, is in every respect satisfactory.

As regards clearness, the reader has a right to demand, in the first place, discursive or logical clearness, that is, on the basis of conceptions, and, secondly, intuitive or aesthetic clearness, by means of intuitions, that is, by examples or other modes of illustration in concreto. I have done what I could for the first kind of intelligibility. This was essential to my purpose; and it thus became the accidental cause of my inability to do complete justice to the second requirement. I have been almost always at a loss, during the progress of this work, how to settle this question. Examples and illustrations always appeared to me necessary, and, in the first sketch of the Critique, naturally fell into their proper places. But I very soon became aware of the magnitude of my task, and the numerous problems with which I should be engaged; and, as I perceived that this critical investigation would, even if delivered in the driest scholastic manner, be far from being brief, I found it unadvisable to enlarge it still more with examples and explanations, which are necessary only from a popular point of view. I was induced to take

this course from the consideration also that the present work is not intended for popular use, that those devoted to science do not require such helps, although they are always acceptable, and that they would have materially interfered with my present purpose. Abbe Terrasson remarks with great justice that, if we estimate the size of a work, not from the number of its pages, but from the time which we require to make ourselves master of it, it may be said of many a book that it would be much shorter, if it were not so short. On the other hand, as regards the comprehensibility of a system of speculative cognition, connected under a single principle, we may say with equal justice: many a book would have been much clearer, if it had not been intended to be so very clear. For explanations and examples, and other helps to intelligibility, aid us in the comprehension of parts, but they distract the attention, dissipate the mental power of the reader, and stand in the way of his forming a clear conception of the whole; as he cannot attain soon enough to a survey of the system, and the colouring and embellishments bestowed upon it prevent his observing its articulation or organization—which is the most important consideration with him, when he comes to judge of its unity and stability.

The reader must naturally have a strong inducement to co-operate with the present author, if he has formed the intention of erecting a complete and solid edifice of metaphysical science, according to the plan now laid before him. Metaphysics, as here represented, is the only science which admits of completion—and with little labour, if it is united, in a short time; so that nothing will be left to future generations except the task of illustrating and applying it didactically. For this science is nothing more than the inventory of all that is given us by pure reason, systematically arranged. Nothing can escape our notice; for what reason produces from itself cannot lie concealed, but must be brought to the light by reason itself, so

soon as we have discovered the common principle of the ideas we seek. The perfect unity of this kind of cognitions, which are based upon pure conceptions, and uninfluenced by any empirical element, or any peculiar intuition leading to determinate experience, renders this completeness not only practicable, but also necessary.

Tecum habita, et noris quam sit tibi curta supellex.

—Persius. Satirae iv. 52.

Such a system of pure speculative reason I hope to be able to publish under the title of Metaphysic of Nature*. The content of this work (which will not be half so long) will be very much richer than that of the present Critique, which has to discover the sources of this cognition and expose the conditions of its possibility, and at the same time to clear and level a fit foundation for the scientific edifice. In the present work, I look for the patient hearing and the impartiality of a judge; in the other, for the good-will and assistance of a co-labourer. For, however complete the list of principles for this system may be in the Critique, the correctness of the system requires that no deduced conceptions should be absent. These cannot be presented a priori, but must be gradually discovered; and, while the synthesis of conceptions has been fully exhausted in the Critique, it is necessary that, in the proposed work, the same should be the case with their analysis. But this will be rather an amusement than a labour.

[*Footnote: In contradistinction to the Metaphysic of Ethics. This work was never published.]

Preface to the Second Edition, 1787

Whether the treatment of that portion of our knowledge which lies within the province of pure reason advances with that undeviating certainty which characterizes the progress of science, we shall be at no loss to determine. If we find those who are engaged in metaphysical pursuits, unable to come to an understanding as to the method which they ought to follow; if we find them, after the most elaborate preparations, invariably brought to a stand before the goal is reached, and compelled to retrace their steps and strike into fresh paths, we may then feel quite sure that they are far from having attained to the certainty of scientific progress and may rather be said to be merely groping about in the dark. In these circumstances we shall render an important service to reason if we succeed in simply indicating the path along which it must travel, in order to arrive at any results—even if it should be found necessary to abandon many of those aims which, without reflection, have been proposed for its attainment.

That logic has advanced in this sure course, even from the earliest times, is apparent from the fact that, since Aristotle, it has been unable to advance a step and, thus, to all appearance has reached its completion. For, if some of the moderns have thought to enlarge its domain by introducing psychological discussions on the mental faculties, such as imagination and wit, metaphysical, discussions on the origin of knowledge and the different kinds of certitude, according to the difference of the objects (idealism, scepticism, and so on), or anthropological discussions on prejudices, their causes and remedies: this attempt, on the part of these authors, only shows their ignorance of the peculiar nature of logical science. We do not enlarge but disfigure the sciences when we lose sight of their

respective limits and allow them to run into one another. Now logic is enclosed within limits which admit of perfectly clear definition; it is a science which has for its object nothing but the exposition and proof of the formal laws of all thought, whether it be a priori or empirical, whatever be its origin or its object, and whatever the difficulties—natural or accidental—which it encounters in the human mind.

The early success of logic must be attributed exclusively to the narrowness of its field, in which abstraction may, or rather must, be made of all the objects of cognition with their characteristic distinctions, and in which the understanding has only to deal with itself and with its own forms. It is, obviously, a much more difficult task for reason to strike into the sure path of science, where it has to deal not simply with itself, but with objects external to itself. Hence, logic is properly only a propaedeutic—forms, as it were, the vestibule of the sciences; and while it is necessary to enable us to form a correct judgement with regard to the various branches of knowledge, still the acquisition of real, substantive knowledge is to be sought only in the sciences properly so called, that is, in the objective sciences.

Now these sciences, if they can be termed rational at all, must contain elements of a priori cognition, and this cognition may stand in a twofold relation to its object. Either it may have to determine the conception of the object—which must be supplied extraneously, or it may have to establish its reality. The former is theoretical, the latter practical, rational cognition. In both, the pure or a priori element must be treated first, and must be carefully distinguished from that which is supplied from other sources. Any other method can only lead to irremediable confusion.

Mathematics and physics are the two theoretical sciences which have to determine their objects a priori. The former is purely a priori, the latter is partially so, but is also dependent on other sources of cognition.

In the earliest times of which history affords us any record, mathematics had already entered on the sure course of science, among that wonderful nation, the Greeks. Still it is not to be supposed that it was as easy for this science to strike into, or rather to construct for itself, that royal road, as it was for logic, in which reason has only to deal with itself. On the contrary, I believe that it must have remained long—chiefly among the Egyptians—in the stage of blind groping after its true aims and destination, and that it was revolutionized by the happy idea of one man, who struck out and determined for all time the path which this science must follow, and which admits of an indefinite advancement. The history of this intellectual revolution—much more important in its results than the discovery of the passage round the celebrated Cape of Good Hope—and of its author, has not been preserved. But Diogenes Laertius, in naming the supposed discoverer of some of the simplest elements of geometrical demonstration—elements which, according to the ordinary opinion, do not even require to be proved—makes it apparent that the change introduced by the first indication of this new path, must have seemed of the utmost importance to the mathematicians of that age, and it has thus been secured against the chance of oblivion. A new light must have flashed on the mind of the first man (Thales, or whatever may have been his name) who demonstrated the properties of the isosceles triangle. For he found that it was not sufficient to meditate on the figure, as it lay before his eyes, or the conception of it, as it existed in his mind, and thus endeavour to get at the knowledge of its properties, but that it was necessary to produce these properties, as it were, by a positive a

priori construction; and that, in order to arrive with certainty at a priori cognition, he must not attribute to the object any other properties than those which necessarily followed from that which he had himself, in accordance with his conception, placed in the object.

A much longer period elapsed before physics entered on the highway of science. For it is only about a century and a half since the wise Bacon gave a new direction to physical studies, or rather—as others were already on the right track—imparted fresh vigour to the pursuit of this new direction. Here, too, as in the case of mathematics, we find evidence of a rapid intellectual revolution. In the remarks which follow I shall confine myself to the empirical side of natural science.

When Galilei experimented with balls of a definite weight on the inclined plane, when Torricelli caused the air to sustain a weight which he had calculated beforehand to be equal to that of a definite column of water, or when Stahl, at a later period, converted metals into lime, and reconverted lime into metal, by the addition and subtraction of certain elements; [Footnote: I do not here follow with exactness the history of the experimental method, of which, indeed, the first steps are involved in some obscurity.] a light broke upon all natural philosophers. They learned that reason only perceives that which it produces after its own design; that it must not be content to follow, as it were, in the leading-strings of nature, but must proceed in advance with principles of judgement according to unvarying laws, and compel nature to reply its questions. For accidental observations, made according to no preconceived plan, cannot be united under a necessary law. But it is this that reason seeks for and requires. It is only the principles of reason which can give to concordant phenomena the validity of laws, and it is only when experiment is directed by these rational principles that it can have

any real utility. Reason must approach nature with the view, indeed, of receiving information from it, not, however, in the character of a pupil, who listens to all that his master chooses to tell him, but in that of a judge, who compels the witnesses to reply to those questions which he himself thinks fit to propose. To this single idea must the revolution be ascribed, by which, after groping in the dark for so many centuries, natural science was at length conducted into the path of certain progress.

We come now to metaphysics, a purely speculative science, which occupies a completely isolated position and is entirely independent of the teachings of experience. It deals with mere conceptions—not, like mathematics, with conceptions applied to intuition—and in it, reason is the pupil of itself alone. It is the oldest of the sciences, and would still survive, even if all the rest were swallowed up in the abyss of an all-destroying barbarism. But it has not yet had the good fortune to attain to the sure scientific method. This will be apparent; if we apply the tests which we proposed at the outset. We find that reason perpetually comes to a stand, when it attempts to gain a priori the perception even of those laws which the most common experience confirms. We find it compelled to retrace its steps in innumerable instances, and to abandon the path on which it had entered, because this does not lead to the desired result. We find, too, that those who are engaged in metaphysical pursuits are far from being able to agree among themselves, but that, on the contrary, this science appears to furnish an arena specially adapted for the display of skill or the exercise of strength in mock-contests—a field in which no combatant ever yet succeeded in gaining an inch of ground, in which, at least, no victory was ever yet crowned with permanent possession.

This leads us to inquire why it is that, in metaphysics, the sure path of science has not hitherto been found. Shall we suppose that it is impossible to discover it? Why then should nature have visited our reason with restless aspirations after it, as if it were one of our weightiest concerns? Nay, more, how little cause should we have to place confidence in our reason, if it abandons us in a matter about which, most of all, we desire to know the truth—and not only so, but even allures us to the pursuit of vain phantoms, only to betray us in the end? Or, if the path has only hitherto been missed, what indications do we possess to guide us in a renewed investigation, and to enable us to hope for greater success than has fallen to the lot of our predecessors?

It appears to me that the examples of mathematics and natural philosophy, which, as we have seen, were brought into their present condition by a sudden revolution, are sufficiently remarkable to fix our attention on the essential circumstances of the change which has proved so advantageous to them, and to induce us to make the experiment of imitating them, so far as the analogy which, as rational sciences, they bear to metaphysics may permit. It has hitherto been assumed that our cognition must conform to the objects; but all attempts to ascertain anything about these objects a priori, by means of conceptions, and thus to extend the range of our knowledge, have been rendered abortive by this assumption. Let us then make the experiment whether we may not be more successful in metaphysics, if we assume that the objects must conform to our cognition. This appears, at all events, to accord better with the possibility of our gaining the end we have in view, that is to say, of arriving at the cognition of objects a priori, of determining something with respect to these objects, before they are given to us. We here propose to do just what Copernicus did in attempting to explain the celestial movements. When he found that he could make

no progress by assuming that all the heavenly bodies revolved round the spectator, he reversed the process, and tried the experiment of assuming that the spectator revolved, while the stars remained at rest. We may make the same experiment with regard to the intuition of objects. If the intuition must conform to the nature of the objects, I do not see how we can know anything of them a priori. If, on the other hand, the object conforms to the nature of our faculty of intuition, I can then easily conceive the possibility of such an a priori knowledge. Now as I cannot rest in the mere intuitions, but—if they are to become cognitions—must refer them, as representations, to something, as object, and must determine the latter by means of the former, here again there are two courses open to me. Either, first, I may assume that the conceptions, by which I effect this determination, conform to the object—and in this case I am reduced to the same perplexity as before; or secondly, I may assume that the objects, or, which is the same thing, that experience, in which alone as given objects they are cognized, conform to my conceptions—and then I am at no loss how to proceed. For experience itself is a mode of cognition which requires understanding. Before objects, are given to me, that is, a priori, I must presuppose in myself laws of the understanding which are expressed in conceptions a priori. To these conceptions, then, all the objects of experience must necessarily conform. Now there are objects which reason thinks, and that necessarily, but which cannot be given in experience, or, at least, cannot be given so as reason thinks them. The attempt to think these objects will hereafter furnish an excellent test of the new method of thought which we have adopted, and which is based on the principle that we only cognize in things a priori that which we ourselves place in them.*

[*Footnote: This method, accordingly, which we have borrowed from the natural philosopher, consists in seeking for the elements of pure reason in that which admits of confirmation or refutation by experiment. Now the propositions of pure reason, especially when they transcend the limits of possible experience, do not admit of our making any experiment with their objects, as in natural science. Hence, with regard to those conceptions and principles which we assume a priori, our only course ill be to view them from two different sides. We must regard one and the same conception, on the one hand, in relation to experience as an object of the senses and of the understanding, on the other hand, in relation to reason, isolated and transcending the limits of experience, as an object of mere thought. Now if we find that, when we regard things from this double point of view, the result is in harmony with the principle of pure reason, but that, when we regard them from a single point of view, reason is involved in self-contradiction, then the experiment will establish the correctness of this distinction.]

This attempt succeeds as well as we could desire, and promises to metaphysics, in its first part—that is, where it is occupied with conceptions a priori, of which the corresponding objects may be given in experience—the certain course of science. For by this new

method we are enabled perfectly to explain the possibility of a priori cognition, and, what is more, to demonstrate satisfactorily the laws which lie a priori at the foundation of nature, as the sum of the objects of experience—neither of which was possible according to the procedure hitherto followed. But from this deduction of the faculty of a priori cognition in the first part of metaphysics, we derive a surprising result, and one which, to all appearance, militates against the great end of metaphysics, as treated in the second part. For we come to the conclusion that our faculty of cognition is unable to transcend the limits of possible experience; and yet this is precisely the most essential object of this science. The estimate of our rational cognition a priori at which we arrive is that it has only to do with phenomena, and that things in themselves, while possessing a real existence, lie beyond its sphere. Here we are enabled to put the justice of this estimate to the test. For that which of necessity impels us to transcend the limits of experience and of all phenomena is the unconditioned, which reason absolutely requires in things as they are in themselves, in order to complete the series of conditions. Now, if it appears that when, on the one hand, we assume that our cognition conforms to its objects as things in themselves, the unconditioned cannot be thought without contradiction, and that when, on the other hand, we assume that our representation of things as they are given to us, does not conform to these things as they are in themselves, but that these objects, as phenomena, conform to our mode of representation, the contradiction disappears: we shall then be convinced of the truth of that which we began by assuming for the sake of experiment; we may look upon it as established that the unconditioned does not lie in things as we know them, or as they are given to us, but in things as they are in themselves, beyond the range of our cognition.*

> [*Footnote: This experiment of pure reason has a great similarity to that of the chemists, which they term the experiment of reduction, or, more usually, the synthetic process. The analysis of the metaphysician separates pure cognition a priori into two heterogeneous elements, viz., the cognition of things as phenomena, and of things in themselves. Dialectic combines these again into harmony with the necessary rational idea of the unconditioned, and finds that this harmony never results except through the above distinction, which is, therefore, concluded to be just.]

But, after we have thus denied the power of speculative reason to make any progress in the sphere of the supersensible, it still remains for our consideration whether data do not exist in practical cognition which may enable us to determine the transcendent conception of the unconditioned, to rise beyond the limits of all possible experience from a practical point of view, and thus to satisfy the great ends of metaphysics. Speculative reason has thus, at least, made room for such an extension of our knowledge: and, if it must leave this space vacant, still it does not rob us of the liberty to fill it up, if we can, by means of practical data—nay, it even challenges us to make the attempt.*

> [*Footnote: So the central laws of the movements of the heavenly bodies established the truth of that which Copernicus, first, assumed only as a hypothesis, and, at the same time, brought to light that invisible force

> (Newtonian attraction) which holds the universe together. The latter would have remained forever undiscovered, if Copernicus had not ventured on the experiment—contrary to the senses but still just—of looking for the observed movements not in the heavenly bodies, but in the spectator. In this Preface I treat the new metaphysical method as a hypothesis with the view of rendering apparent the first attempts at such a change of method, which are always hypothetical. But in the Critique itself it will be demonstrated, not hypothetically, but apodeictically, from the nature of our representations of space and time, and from the elementary conceptions of the understanding.]

This attempt to introduce a complete revolution in the procedure of metaphysics, after the example of the geometricians and natural philosophers, constitutes the aim of the Critique of Pure Speculative Reason. It is a treatise on the method to be followed, not a system of the science itself. But, at the same time, it marks out and defines both the external boundaries and the internal structure of this science. For pure speculative reason has this peculiarity, that, in choosing the various objects of thought, it is able to define the limits of its own faculties, and even to give a complete enumeration of the possible modes of proposing problems to itself, and thus to sketch out the entire system of metaphysics. For, on the one hand, in cognition a priori, nothing must be attributed to the objects but what the thinking subject derives from itself; and, on the other hand, reason is, in regard to the principles of cognition, a perfectly distinct, independent unity, in which, as in an organized body, every member

exists for the sake of the others, and all for the sake of each, so that no principle can be viewed, with safety, in one relationship, unless it is, at the same time, viewed in relation to the total use of pure reason. Hence, too, metaphysics has this singular advantage—an advantage which falls to the lot of no other science which has to do with objects—that, if once it is conducted into the sure path of science, by means of this criticism, it can then take in the whole sphere of its cognitions, and can thus complete its work, and leave it for the use of posterity, as a capital which can never receive fresh accessions. For metaphysics has to deal only with principles and with the limitations of its own employment as determined by these principles. To this perfection it is, therefore, bound, as the fundamental science, to attain, and to it the maxim may justly be applied:

Nil actum reputans, si quid superesset agendum.

But, it will be asked, what kind of a treasure is this that we propose to bequeath to posterity? What is the real value of this system of metaphysics, purified by criticism, and thereby reduced to a permanent condition? A cursory view of the present work will lead to the supposition that its use is merely negative, that it only serves to warn us against venturing, with speculative reason, beyond the limits of experience. This is, in fact, its primary use. But this, at once, assumes a positive value, when we observe that the principles with which speculative reason endeavours to transcend its limits lead inevitably, not to the extension, but to the contraction of the use of reason, inasmuch as they threaten to extend the limits of sensibility, which is their proper sphere, over the entire realm of thought and, thus, to supplant the pure (practical) use of reason. So far, then, as this criticism is occupied in confining speculative reason within its proper bounds, it is only negative; but, inasmuch as it thereby, at the

same time, removes an obstacle which impedes and even threatens to destroy the use of practical reason, it possesses a positive and very important value. In order to admit this, we have only to be convinced that there is an absolutely necessary use of pure reason—the moral use—in which it inevitably transcends the limits of sensibility, without the aid of speculation, requiring only to be insured against the effects of a speculation which would involve it in contradiction with itself. To deny the positive advantage of the service which this criticism renders us would be as absurd as to maintain that the system of police is productive of no positive benefit, since its main business is to prevent the violence which citizen has to apprehend from citizen, that so each may pursue his vocation in peace and security. That space and time are only forms of sensible intuition, and hence are only conditions of the existence of things as phenomena; that, moreover, we have no conceptions of the understanding, and, consequently, no elements for the cognition of things, except in so far as a corresponding intuition can be given to these conceptions; that, accordingly, we can have no cognition of an object, as a thing in itself, but only as an object of sensible intuition, that is, as phenomenon—all this is proved in the analytical part of the Critique; and from this the limitation of all possible speculative cognition to the mere objects of experience, follows as a necessary result. At the same time, it must be carefully borne in mind that, while we surrender the power of cognizing, we still reserve the power of thinking objects, as things in themselves.* For, otherwise, we should require to affirm the existence of an appearance, without something that appears—which would be absurd. Now let us suppose, for a moment, that we had not undertaken this criticism and, accordingly, had not drawn the necessary distinction between things as objects of experience and things as they are in themselves. The principle of causality, and, by consequence, the mechanism of

nature as determined by causality, would then have absolute validity in relation to all things as efficient causes. I should then be unable to assert, with regard to one and the same being, e.g., the human soul, that its will is free, and yet, at the same time, subject to natural necessity, that is, not free, without falling into a palpable contradiction, for in both propositions I should take the soul in the same signification, as a thing in general, as a thing in itself—as, without previous criticism, I could not but take it. Suppose now, on the other hand, that we have undertaken this criticism, and have learnt that an object may be taken in two senses, first, as a phenomenon, secondly, as a thing in itself; and that, according to the deduction of the conceptions of the understanding, the principle of causality has reference only to things in the first sense. We then see how it does not involve any contradiction to assert, on the one hand, that the will, in the phenomenal sphere—in visible action—is necessarily obedient to the law of nature, and, in so far, not free; and, on the other hand, that, as belonging to a thing in itself, it is not subject to that law, and, accordingly, is free. Now, it is true that I cannot, by means of speculative reason, and still less by empirical observation, cognize my soul as a thing in itself and consequently, cannot cognize liberty as the property of a being to which I ascribe effects in the world of sense. For, to do so, I must cognize this being as existing, and yet not in time, which—since I cannot support my conception by any intuition—is impossible. At the same time, while I cannot cognize, I can quite well think freedom, that is to say, my representation of it involves at least no contradiction, if we bear in mind the critical distinction of the two modes of representation (the sensible and the intellectual) and the consequent limitation of the conceptions of the pure understanding and of the principles which flow from them. Suppose now that morality necessarily presupposed liberty, in the strictest sense, as a property of our will; suppose that

reason contained certain practical, original principles a priori, which were absolutely impossible without this presupposition; and suppose, at the same time, that speculative reason had proved that liberty was incapable of being thought at all. It would then follow that the moral presupposition must give way to the speculative affirmation, the opposite of which involves an obvious contradiction, and that liberty and, with it, morality must yield to the mechanism of nature; for the negation of morality involves no contradiction, except on the presupposition of liberty. Now morality does not require the speculative cognition of liberty; it is enough that I can think it, that its conception involves no contradiction, that it does not interfere with the mechanism of nature. But even this requirement we could not satisfy, if we had not learnt the twofold sense in which things may be taken; and it is only in this way that the doctrine of morality and the doctrine of nature are confined within their proper limits. For this result, then, we are indebted to a criticism which warns us of our unavoidable ignorance with regard to things in themselves, and establishes the necessary limitation of our theoretical cognition to mere phenomena.

> [*Footnote: In order to cognize an object, I must be able to prove its possibility, either from its reality as attested by experience, or a priori, by means of reason. But I can think what I please, provided only I do not contradict myself; that is, provided my conception is a possible thought, though I may be unable to answer for the existence of a corresponding object in the sum of possibilities. But something more is required before I can attribute to such a conception objective validity, that is real possibility—the

other possibility being merely logical. We are not, however, confined to theoretical sources of cognition for the means of satisfying this additional requirement, but may derive them from practical sources.]

The positive value of the critical principles of pure reason in relation to the conception of God and of the simple nature of the soul, admits of a similar exemplification; but on this point I shall not dwell. I cannot even make the assumption—as the practical interests of morality require—of God, freedom, and immortality, if I do not deprive speculative reason of its pretensions to transcendent insight. For to arrive at these, it must make use of principles which, in fact, extend only to the objects of possible experience, and which cannot be applied to objects beyond this sphere without converting them into phenomena, and thus rendering the practical extension of pure reason impossible. I must, therefore, abolish knowledge, to make room for belief. The dogmatism of metaphysics, that is, the presumption that it is possible to advance in metaphysics without previous criticism, is the true source of the unbelief (always dogmatic) which militates against morality.

Thus, while it may be no very difficult task to bequeath a legacy to posterity, in the shape of a system of metaphysics constructed in accordance with the Critique of Pure Reason, still the value of such a bequest is not to be depreciated. It will render an important service to reason, by substituting the certainty of scientific method for that random groping after results without the guidance of principles, which has hitherto characterized the pursuit of metaphysical studies. It will render an important service to the inquiring mind of youth, by leading the student to apply his powers to the cultivation of genuine science, instead of wasting them, as at present, on speculations

which can never lead to any result, or on the idle attempt to invent new ideas and opinions. But, above all, it will confer an inestimable benefit on morality and religion, by showing that all the objections urged against them may be silenced for ever by the Socratic method, that is to say, by proving the ignorance of the objector. For, as the world has never been, and, no doubt, never will be without a system of metaphysics of one kind or another, it is the highest and weightiest concern of philosophy to render it powerless for harm, by closing up the sources of error.

This important change in the field of the sciences, this loss of its fancied possessions, to which speculative reason must submit, does not prove in any way detrimental to the general interests of humanity. The advantages which the world has derived from the teachings of pure reason are not at all impaired. The loss falls, in its whole extent, on the monopoly of the schools, but does not in the slightest degree touch the interests of mankind. I appeal to the most obstinate dogmatist, whether the proof of the continued existence of the soul after death, derived from the simplicity of its substance; of the freedom of the will in opposition to the general mechanism of nature, drawn from the subtle but impotent distinction of subjective and objective practical necessity; or of the existence of God, deduced from the conception of an ens realissimum—the contingency of the changeable, and the necessity of a prime mover, has ever been able to pass beyond the limits of the schools, to penetrate the public mind, or to exercise the slightest influence on its convictions. It must be admitted that this has not been the case and that, owing to the unfitness of the common understanding for such subtle speculations, it can never be expected to take place. On the contrary, it is plain that the hope of a future life arises from the feeling, which exists in the breast of every man, that the temporal is inadequate to meet and satisfy the demands of his nature. In like

manner, it cannot be doubted that the clear exhibition of duties in opposition to all the claims of inclination, gives rise to the consciousness of freedom, and that the glorious order, beauty, and providential care, everywhere displayed in nature, give rise to the belief in a wise and great Author of the Universe. Such is the genesis of these general convictions of mankind, so far as they depend on rational grounds; and this public property not only remains undisturbed, but is even raised to greater importance, by the doctrine that the schools have no right to arrogate to themselves a more profound insight into a matter of general human concernment than that to which the great mass of men, ever held by us in the highest estimation, can without difficulty attain, and that the schools should, therefore, confine themselves to the elaboration of these universally comprehensible and, from a moral point of view, amply satisfactory proofs. The change, therefore, affects only the arrogant pretensions of the schools, which would gladly retain, in their own exclusive possession, the key to the truths which they impart to the public.

Quod mecum nescit, solus vult scire videri.

At the same time it does not deprive the speculative philosopher of his just title to be the sole depositor of a science which benefits the public without its knowledge—I mean, the Critique of Pure Reason. This can never become popular and, indeed, has no occasion to be so; for finespun arguments in favour of useful truths make just as little impression on the public mind as the equally subtle objections brought against these truths. On the other hand, since both inevitably force themselves on every man who rises to the height of speculation, it becomes the manifest duty of the schools to enter upon a thorough investigation of the rights of speculative reason and, thus, to prevent the scandal which metaphysical controversies are sure, sooner or later, to cause even to the masses. It is only by

criticism that metaphysicians (and, as such, theologians too) can be saved from these controversies and from the consequent perversion of their doctrines. Criticism alone can strike a blow at the root of materialism, fatalism, atheism, free-thinking, fanaticism, and superstition, which are universally injurious—as well as of idealism and scepticism, which are dangerous to the schools, but can scarcely pass over to the public. If governments think proper to interfere with the affairs of the learned, it would be more consistent with a wise regard for the interests of science, as well as for those of society, to favour a criticism of this kind, by which alone the labours of reason can be established on a firm basis, than to support the ridiculous despotism of the schools, which raise a loud cry of danger to the public over the destruction of cobwebs, of which the public has never taken any notice, and the loss of which, therefore, it can never feel.

This critical science is not opposed to the dogmatic procedure of reason in pure cognition; for pure cognition must always be dogmatic, that is, must rest on strict demonstration from sure principles a priori—but to dogmatism, that is, to the presumption that it is possible to make any progress with a pure cognition, derived from (philosophical) conceptions, according to the principles which reason has long been in the habit of employing—without first inquiring in what way and by what right reason has come into the possession of these principles. Dogmatism is thus the dogmatic procedure of pure reason without previous criticism of its own powers, and in opposing this procedure, we must not be supposed to lend any countenance to that loquacious shallowness which arrogates to itself the name of popularity, nor yet to scepticism, which makes short work with the whole science of metaphysics. On the contrary, our criticism is the necessary preparation for a thoroughly scientific system of metaphysics which must perform its task entirely a priori,

to the complete satisfaction of speculative reason, and must, therefore, be treated, not popularly, but scholastically. In carrying out the plan which the Critique prescribes, that is, in the future system of metaphysics, we must have recourse to the strict method of the celebrated Wolf, the greatest of all dogmatic philosophers. He was the first to point out the necessity of establishing fixed principles, of clearly defining our conceptions, and of subjecting our demonstrations to the most severe scrutiny, instead of rashly jumping at conclusions. The example which he set served to awaken that spirit of profound and thorough investigation which is not yet extinct in Germany. He would have been peculiarly well fitted to give a truly scientific character to metaphysical studies, had it occurred to him to prepare the field by a criticism of the organum, that is, of pure reason itself. That he failed to perceive the necessity of such a procedure must be ascribed to the dogmatic mode of thought which characterized his age, and on this point the philosophers of his time, as well as of all previous times, have nothing to reproach each other with. Those who reject at once the method of Wolf, and of the Critique of Pure Reason, can have no other aim but to shake off the fetters of science, to change labour into sport, certainty into opinion, and philosophy into philodoxy.

In this second edition, I have endeavoured, as far as possible, to remove the difficulties and obscurity which, without fault of mine perhaps, have given rise to many misconceptions even among acute thinkers. In the propositions themselves, and in the demonstrations by which they are supported, as well as in the form and the entire plan of the work, I have found nothing to alter; which must be attributed partly to the long examination to which I had subjected the whole before offering it to the public and partly to the nature of the case. For pure speculative reason is an organic structure in which there is nothing isolated or independent, but every Single part is

essential to all the rest; and hence, the slightest imperfection, whether defect or positive error, could not fail to betray itself in use. I venture, further, to hope, that this system will maintain the same unalterable character for the future. I am led to entertain this confidence, not by vanity, but by the evidence which the equality of the result affords, when we proceed, first, from the simplest elements up to the complete whole of pure reason and, and then, backwards from the whole to each part. We find that the attempt to make the slightest alteration, in any part, leads inevitably to contradictions, not merely in this system, but in human reason itself. At the same time, there is still much room for improvement in the exposition of the doctrines contained in this work. In the present edition, I have endeavoured to remove misapprehensions of the aesthetical part, especially with regard to the conception of time; to clear away the obscurity which has been found in the deduction of the conceptions of the understanding; to supply the supposed want of sufficient evidence in the demonstration of the principles of the pure understanding; and, lastly, to obviate the misunderstanding of the paralogisms which immediately precede the rational psychology. Beyond this point—the end of the second main division of the "Transcendental Dialectic"—I have not extended my alterations,* partly from want of time, and partly because I am not aware that any portion of the remainder has given rise to misconceptions among intelligent and impartial critics, whom I do not here mention with that praise which is their due, but who will find that their suggestions have been attended to in the work itself.

> [*Footnote: The only addition, properly so called—and that only in the method of proof—which I have made in the present edition, consists of a new refutation of psychological idealism, and a strict demonstration—the only one possible, as I believe—

of the objective reality of external intuition. However harmless idealism may be considered—although in reality it is not so—in regard to the essential ends of metaphysics, it must still remain a scandal to philosophy and to the general human reason to be obliged to assume, as an article of mere belief, the existence of things external to ourselves (from which, yet, we derive the whole material of cognition for the internal sense), and not to be able to oppose a satisfactory proof to any one who may call it in question. As there is some obscurity of expression in the demonstration as it stands in the text, I propose to alter the passage in question as follows: "But this permanent cannot be an intuition in me. For all the determining grounds of my existence which can be found in me are representations and, as such, do themselves require a permanent, distinct from them, which may determine my existence in relation to their changes, that is, my existence in time, wherein they change." It may, probably, be urged in opposition to this proof that, after all, I am only conscious immediately of that which is in me, that is, of my representation of external things, and that, consequently, it must always remain uncertain whether anything corresponding to this representation does or does not exist externally to me. But I am conscious, through internal experience, of my existence in time (consequently, also, of the determinability of the former in the latter), and that is more than the simple consciousness of my representation. It is, in fact, the same as the empirical

consciousness of my existence, which can only be determined in relation to something, which, while connected with my existence, is external to me. This consciousness of my existence in time is, therefore, identical with the consciousness of a relation to something external to me, and it is, therefore, experience, not fiction, sense, not imagination, which inseparably connects the external with my internal sense. For the external sense is, in itself, the relation of intuition to something real, external to me; and the reality of this something, as opposed to the mere imagination of it, rests solely on its inseparable connection with internal experience as the condition of its possibility. If with the intellectual consciousness of my existence, in the representation: I am, which accompanies all my judgements, and all the operations of my understanding, I could, at the same time, connect a determination of my existence by intellectual intuition, then the consciousness of a relation to something external to me would not be necessary. But the internal intuition in which alone my existence can be determined, though preceded by that purely intellectual consciousness, is itself sensible and attached to the condition of time. Hence this determination of my existence, and consequently my internal experience itself, must depend on something permanent which is not in me, which can be, therefore, only in something external to me, to which I must look upon myself as being related. Thus the reality of the external sense is necessarily connected with that of the internal, in order to the

possibility of experience in general; that is, I am just as certainly conscious that there are things external to me related to my sense as I am that I myself exist as determined in time. But in order to ascertain to what given intuitions objects, external me, really correspond, in other words, what intuitions belong to the external sense and not to imagination, I must have recourse, in every particular case, to those rules according to which experience in general (even internal experience) is distinguished from imagination, and which are always based on the proposition that there really is an external experience. We may add the remark that the representation of something permanent in existence, is not the same thing as the permanent representation; for a representation may be very variable and changing—as all our representations, even that of matter, are—and yet refer to something permanent, which must, therefore, be distinct from all my representations and external to me, the existence of which is necessarily included in the determination of my own existence, and with it constitutes one experience—an experience which would not even be possible internally, if it were not also at the same time, in part, external. To the question How? we are no more able to reply, than we are, in general, to think the stationary in time, the coexistence of which with the variable, produces the conception of change.]

In attempting to render the exposition of my views as intelligible as possible, I have been compelled to leave out or abridge various passages which were not essential to the completeness of the work,

but which many readers might consider useful in other respects, and might be unwilling to miss. This trifling loss, which could not be avoided without swelling the book beyond due limits, may be supplied, at the pleasure of the reader, by a comparison with the first edition, and will, I hope, be more than compensated for by the greater clearness of the exposition as it now stands.

I have observed, with pleasure and thankfulness, in the pages of various reviews and treatises, that the spirit of profound and thorough investigation is not extinct in Germany, though it may have been overborne and silenced for a time by the fashionable tone of a licence in thinking, which gives itself the airs of genius, and that the difficulties which beset the paths of criticism have not prevented energetic and acute thinkers from making themselves masters of the science of pure reason to which these paths conduct—a science which is not popular, but scholastic in its character, and which alone can hope for a lasting existence or possess an abiding value. To these deserving men, who so happily combine profundity of view with a talent for lucid exposition—a talent which I myself am not conscious of possessing—I leave the task of removing any obscurity which may still adhere to the statement of my doctrines. For, in this case, the danger is not that of being refuted, but of being misunderstood. For my own part, I must henceforward abstain from controversy, although I shall carefully attend to all suggestions, whether from friends or adversaries, which may be of use in the future elaboration of the system of this propaedeutic. As, during these labours, I have advanced pretty far in years this month I reach my sixty-fourth year—it will be necessary for me to economize time, if I am to carry out my plan of elaborating the metaphysics of nature as well as of morals, in confirmation of the correctness of the principles established in this Critique of Pure Reason, both speculative and practical; and I must, therefore, leave the task of clearing up the

obscurities of the present work—inevitable, perhaps, at the outset—as well as, the defence of the whole, to those deserving men, who have made my system their own. A philosophical system cannot come forward armed at all points like a mathematical treatise, and hence it may be quite possible to take objection to particular passages, while the organic structure of the system, considered as a unity, has no danger to apprehend. But few possess the ability, and still fewer the inclination, to take a comprehensive view of a new system. By confining the view to particular passages, taking these out of their connection and comparing them with one another, it is easy to pick out apparent contradictions, especially in a work written with any freedom of style. These contradictions place the work in an unfavourable light in the eyes of those who rely on the judgement of others, but are easily reconciled by those who have mastered the idea of the whole. If a theory possesses stability in itself, the action and reaction which seemed at first to threaten its existence serve only, in the course of time, to smooth down any superficial roughness or inequality, and—if men of insight, impartiality, and truly popular gifts, turn their attention to it—to secure to it, in a short time, the requisite elegance also.

Konigsberg, April 1787.

Introduction

I. Of the Difference Between Pure and Empirical Knowledge



That all our knowledge begins with experience there can be no doubt. For how is it possible that the faculty of cognition should be awakened into exercise otherwise than by means of objects which affect our senses, and partly of themselves produce representations, partly rouse our powers of understanding into activity, to compare to connect, or to separate these, and so to convert the raw material of our sensuous impressions into a knowledge of objects, which is called experience? In respect of time, therefore, no knowledge of ours is antecedent to experience, but begins with it.

But, though all our knowledge begins with experience, it by no means follows that all arises out of experience. For, on the contrary, it is quite possible that our empirical knowledge is a compound of that which we receive through impressions, and that which the faculty of cognition supplies from itself (sensuous impressions giving merely the occasion), an addition which we cannot distinguish from the original element given by sense, till long practice has made us attentive to, and skilful in separating it. It is, therefore, a question which requires close investigation, and not to be answered at first sight, whether there exists a knowledge altogether independent of experience, and even of all sensuous impressions? Knowledge of this kind is called a priori, in contradistinction to empirical knowledge, which has its sources a posteriori, that is, in experience.

But the expression, "a priori," is not as yet definite enough adequately to indicate the whole meaning of the question above started. For, in speaking of knowledge which has its sources in experience, we are wont to say, that this or that may be known a priori, because we do not derive this knowledge immediately from experience, but from a general rule, which, however, we have itself borrowed from experience. Thus, if a man undermined his house, we say, "he might know a priori that it would have fallen;" that is, he needed not to have waited for the experience that it did actually fall. But still, a priori, he could not know even this much. For, that bodies are heavy, and, consequently, that they fall when their supports are taken away, must have been known to him previously, by means of experience.

By the term "knowledge a priori," therefore, we shall in the sequel understand, not such as is independent of this or that kind of experience, but such as is absolutely so of all experience. Opposed to

this is empirical knowledge, or that which is possible only a posteriori, that is, through experience. Knowledge a priori is either pure or impure. Pure knowledge a priori is that with which no empirical element is mixed up. For example, the proposition, "Every change has a cause," is a proposition a priori, but impure, because change is a conception which can only be derived from experience.

II. The Human Intellect, Even In an Unphilosophical State, Is In Possession of Certain Cognitions "A Priori"

The question now is as to a criterion, by which we may securely distinguish a pure from an empirical cognition. Experience no doubt teaches us that this or that object is constituted in such and such a manner, but not that it could not possibly exist otherwise. Now, in the first place, if we have a proposition which contains the idea of necessity in its very conception, it is a if, moreover, it is not derived from any other proposition, unless from one equally involving the idea of necessity, it is absolutely priori. Secondly, an empirical judgement never exhibits strict and absolute, but only assumed and comparative universality (by induction); therefore, the most we can say is—so far as we have hitherto observed, there is no exception to this or that rule. If, on the other hand, a judgement carries with it strict and absolute universality, that is, admits of no possible exception, it is not derived from experience, but is valid absolutely a priori.

Empirical universality is, therefore, only an arbitrary extension of validity, from that which may be predicated of a proposition valid in most cases, to that which is asserted of a proposition which holds good in all; as, for example, in the affirmation, "All bodies are

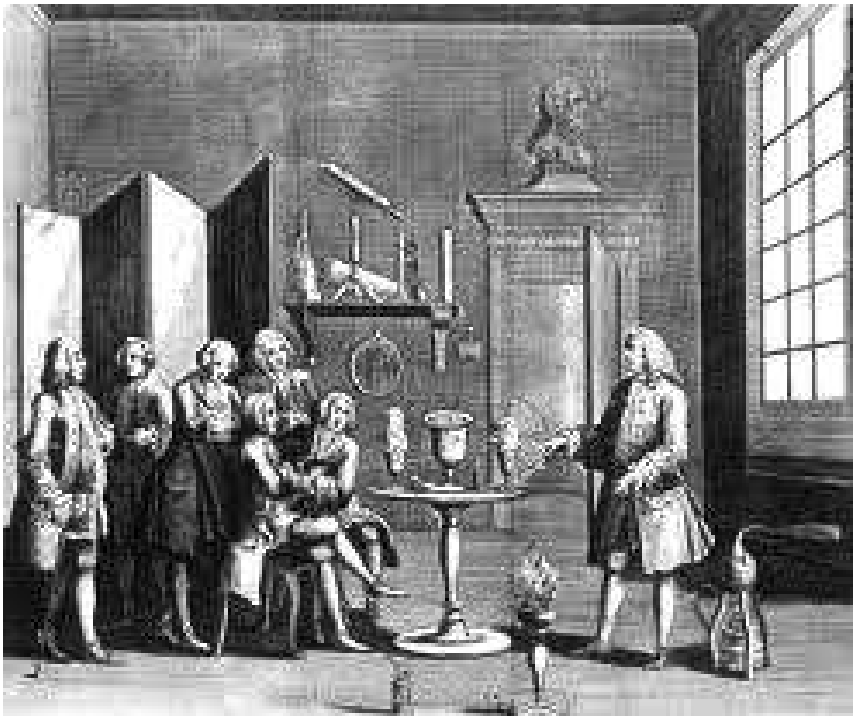
heavy." When, on the contrary, strict universality characterizes a judgement, it necessarily indicates another peculiar source of knowledge, namely, a faculty of cognition a priori. Necessity and strict universality, therefore, are infallible tests for distinguishing pure from empirical knowledge, and are inseparably connected with each other. But as in the use of these criteria the empirical limitation is sometimes more easily detected than the contingency of the judgement, or the unlimited universality which we attach to a judgement is often a more convincing proof than its necessity, it may be advisable to use the criteria separately, each being by itself infallible.

Now, that in the sphere of human cognition we have judgements which are necessary, and in the strictest sense universal, consequently pure a priori, it will be an easy matter to show. If we desire an example from the sciences, we need only take any proposition in mathematics. If we cast our eyes upon the commonest operations of the understanding, the proposition, "Every change must have a cause," will amply serve our purpose. In the latter case, indeed, the conception of a cause so plainly involves the conception of a necessity of connection with an effect, and of a strict universality of the law, that the very notion of a cause would entirely disappear, were we to derive it, like Hume, from a frequent association of what happens with that which precedes; and the habit thence originating of connecting representations—the necessity inherent in the judgement being therefore merely subjective. Besides, without seeking for such examples of principles existing a priori in cognition, we might easily show that such principles are the indispensable basis of the possibility of experience itself, and consequently prove their existence a priori. For whence could our experience itself acquire certainty, if all the rules on which it depends were themselves empirical, and consequently fortuitous? No

one, therefore, can admit the validity of the use of such rules as first principles. But, for the present, we may content ourselves with having established the fact, that we do possess and exercise a faculty of pure a priori cognition; and, secondly, with having pointed out the proper tests of such cognition, namely, universality and necessity.

Not only in judgements, however, but even in conceptions, is an a priori origin manifest. For example, if we take away by degrees from our conceptions of a body all that can be referred to mere sensuous experience—colour, hardness or softness, weight, even impenetrability—the body will then vanish; but the space which it occupied still remains, and this it is utterly impossible to annihilate in thought. Again, if we take away, in like manner, from our empirical conception of any object, corporeal or incorporeal, all properties which mere experience has taught us to connect with it, still we cannot think away those through which we cogitate it as substance, or adhering to substance, although our conception of substance is more determined than that of an object. Compelled, therefore, by that necessity with which the conception of substance forces itself upon us, we must confess that it has its seat in our faculty of cognition a priori.

III. Philosophy Stands In Need of a Science Which Shall Determine the Possibility, Principles, and Extent of Human Knowledge "A Priori"



Of far more importance than all that has been above said, is the consideration that certain of our cognitions rise completely above the sphere of all possible experience, and by means of conceptions, to which there exists in the whole extent of experience no corresponding object, seem to extend the range of our judgements beyond its bounds. And just in this transcendental or supersensible sphere, where experience affords us neither instruction nor guidance, lie the investigations of reason, which, on account of their importance, we consider far preferable to, and as having a far more elevated aim than, all that the understanding can achieve within the sphere of sensuous phenomena. So high a value do we set upon these

investigations, that even at the risk of error, we persist in following them out, and permit neither doubt nor disregard nor indifference to restrain us from the pursuit. These unavoidable problems of mere pure reason are God, freedom (of will), and immortality. The science which, with all its preliminaries, has for its especial object the solution of these problems is named metaphysics—a science which is at the very outset dogmatical, that is, it confidently takes upon itself the execution of this task without any previous investigation of the ability or inability of reason for such an undertaking.

Now the safe ground of experience being thus abandoned, it seems nevertheless natural that we should hesitate to erect a building with the cognitions we possess, without knowing whence they come, and on the strength of principles, the origin of which is undiscovered. Instead of thus trying to build without a foundation, it is rather to be expected that we should long ago have put the question, how the understanding can arrive at these a priori cognitions, and what is the extent, validity, and worth which they may possess? We say, "This is natural enough," meaning by the word natural, that which is consistent with a just and reasonable way of thinking; but if we understand by the term, that which usually happens, nothing indeed could be more natural and more comprehensible than that this investigation should be left long unattempted. For one part of our pure knowledge, the science of mathematics, has been long firmly established, and thus leads us to form flattering expectations with regard to others, though these may be of quite a different nature. Besides, when we get beyond the bounds of experience, we are of course safe from opposition in that quarter; and the charm of widening the range of our knowledge is so great that, unless we are brought to a standstill by some evident contradiction, we hurry on undoubtingly in our course. This, however, may be avoided, if we are sufficiently cautious in the

construction of our fictions, which are not the less fictions on that account.

Mathematical science affords us a brilliant example, how far, independently of all experience, we may carry our a priori knowledge. It is true that the mathematician occupies himself with objects and cognitions only in so far as they can be represented by means of intuition. But this circumstance is easily overlooked, because the said intuition can itself be given a priori, and therefore is hardly to be distinguished from a mere pure conception. Deceived by such a proof of the power of reason, we can perceive no limits to the extension of our knowledge. The light dove cleaving in free flight the thin air, whose resistance it feels, might imagine that her movements would be far more free and rapid in airless space. Just in the same way did Plato, abandoning the world of sense because of the narrow limits it sets to the understanding, venture upon the wings of ideas beyond it, into the void space of pure intellect. He did not reflect that he made no real progress by all his efforts; for he met with no resistance which might serve him for a support, as it were, whereon to rest, and on which he might apply his powers, in order to let the intellect acquire momentum for its progress. It is, indeed, the common fate of human reason in speculation, to finish the imposing edifice of thought as rapidly as possible, and then for the first time to begin to examine whether the foundation is a solid one or no. Arrived at this point, all sorts of excuses are sought after, in order to console us for its want of stability, or rather, indeed, to enable Us to dispense altogether with so late and dangerous an investigation. But what frees us during the process of building from all apprehension or suspicion, and flatters us into the belief of its solidity, is this. A great part, perhaps the greatest part, of the business of our reason consists in the analysation of the conceptions which we already possess of objects. By this means we gain a multitude of cognitions, which

although really nothing more than elucidations or explanations of that which (though in a confused manner) was already thought in our conceptions, are, at least in respect of their form, prized as new introspections; whilst, so far as regards their matter or content, we have really made no addition to our conceptions, but only disinvolved them. But as this process does furnish a real priori knowledge, which has a sure progress and useful results, reason, deceived by this, slips in, without being itself aware of it, assertions of a quite different kind; in which, to given conceptions it adds others, a priori indeed, but entirely foreign to them, without our knowing how it arrives at these, and, indeed, without such a question ever suggesting itself. I shall therefore at once proceed to examine the difference between these two modes of knowledge.

IV. Of the Difference Between Analytical and Synthetical Judgements

In all judgements wherein the relation of a subject to the predicate is cogitated (I mention affirmative judgements only here; the application to negative will be very easy), this relation is possible in two different ways. Either the predicate B belongs to the subject A, as somewhat which is contained (though covertly) in the conception A; or the predicate B lies completely out of the conception A, although it stands in connection with it. In the first instance, I term the judgement analytical, in the second, synthetical. Analytical judgements (affirmative) are therefore those in which the connection of the predicate with the subject is cogitated through identity; those in which this connection is cogitated without identity, are called synthetical judgements. The former may be called explicative, the

latter augmentative judgements; because the former add in the predicate nothing to the conception of the subject, but only analyse it into its constituent conceptions, which were thought already in the subject, although in a confused manner; the latter add to our conceptions of the subject a predicate which was not contained in it, and which no analysis could ever have discovered therein. For example, when I say, "All bodies are extended," this is an analytical judgement. For I need not go beyond the conception of body in order to find extension connected with it, but merely analyse the conception, that is, become conscious of the manifold properties which I think in that conception, in order to discover this predicate in it: it is therefore an analytical judgement. On the other hand, when I say, "All bodies are heavy," the predicate is something totally different from that which I think in the mere conception of a body. By the addition of such a predicate, therefore, it becomes a synthetical judgement.

Judgements of experience, as such, are always synthetical. For it would be absurd to think of grounding an analytical judgement on experience, because in forming such a judgement I need not go out of the sphere of my conceptions, and therefore recourse to the testimony of experience is quite unnecessary. That "bodies are extended" is not an empirical judgement, but a proposition which stands firm a priori. For before addressing myself to experience, I already have in my conception all the requisite conditions for the judgement, and I have only to extract the predicate from the conception, according to the principle of contradiction, and thereby at the same time become conscious of the necessity of the judgement, a necessity which I could never learn from experience. On the other hand, though at first I do not at all include the predicate of weight in my conception of body in general, that conception still indicates an object of experience, a part of the totality of experience,

to which I can still add other parts; and this I do when I recognize by observation that bodies are heavy. I can cognize beforehand by analysis the conception of body through the characteristics of extension, impenetrability, shape, etc., all which are cogitated in this conception. But now I extend my knowledge, and looking back on experience from which I had derived this conception of body, I find weight at all times connected with the above characteristics, and therefore I synthetically add to my conceptions this as a predicate, and say, "All bodies are heavy." Thus it is experience upon which rests the possibility of the synthesis of the predicate of weight with the conception of body, because both conceptions, although the one is not contained in the other, still belong to one another (only contingently, however), as parts of a whole, namely, of experience, which is itself a synthesis of intuitions.

But to synthetical judgements a priori, such aid is entirely wanting. If I go out of and beyond the conception A, in order to recognize another B as connected with it, what foundation have I to rest on, whereby to render the synthesis possible? I have here no longer the advantage of looking out in the sphere of experience for what I want. Let us take, for example, the proposition, "Everything that happens has a cause." In the conception of "something that happens," I indeed think an existence which a certain time antecedes, and from this I can derive analytical judgements. But the conception of a cause lies quite out of the above conception, and indicates something entirely different from "that which happens," and is consequently not contained in that conception. How then am I able to assert concerning the general conception—"that which happens"—something entirely different from that conception, and to recognize the conception of cause although not contained in it, yet as belonging to it, and even necessarily? what is here the unknown = X, upon which the understanding rests when it believes it has found, out

of the conception A a foreign predicate B, which it nevertheless considers to be connected with it? It cannot be experience, because the principle adduced annexes the two representations, cause and effect, to the representation existence, not only with universality, which experience cannot give, but also with the expression of necessity, therefore completely a priori and from pure conceptions. Upon such synthetical, that is augmentative propositions, depends the whole aim of our speculative knowledge a priori; for although analytical judgements are indeed highly important and necessary, they are so, only to arrive at that clearness of conceptions which is requisite for a sure and extended synthesis, and this alone is a real acquisition.

V. In All Theoretical Sciences of Reason, Synthetical Judgements "A Priori" Are Contained As Principles

1. Mathematical judgements are always synthetical. Hitherto this fact, though incontestably true and very important in its consequences, seems to have escaped the analysts of the human mind, nay, to be in complete opposition to all their conjectures. For as it was found that mathematical conclusions all proceed according to the principle of contradiction (which the nature of every apodeictic certainty requires), people became persuaded that the fundamental principles of the science also were recognized and admitted in the same way. But the notion is fallacious; for although a synthetical proposition can certainly be discerned by means of the principle of contradiction, this is possible only when another synthetical proposition precedes, from which the latter is deduced, but never of itself.

Before all, be it observed, that proper mathematical propositions are always judgements a priori, and not empirical, because they carry along with them the conception of necessity, which cannot be given by experience. If this be demurred to, it matters not; I will then limit my assertion to pure mathematics, the very conception of which implies that it consists of knowledge altogether non-empirical and a priori.

We might, indeed at first suppose that the proposition 7 + 5 = 12 is a merely analytical proposition, following (according to the principle of contradiction) from the conception of a sum of seven and five. But if we regard it more narrowly, we find that our conception of the sum of seven and five contains nothing more than the uniting of both sums into one, whereby it cannot at all be cogitated what this single number is which embraces both. The conception of twelve is by no means obtained by merely cogitating the union of seven and five; and we may analyse our conception of such a possible sum as long as we will, still we shall never discover in it the notion of twelve. We must go beyond these conceptions, and have recourse to an intuition which corresponds to one of the two—our five fingers, for example, or like Segner in his Arithmetic five points, and so by degrees, add the units contained in the five given in the intuition, to the conception of seven. For I first take the number 7, and, for the conception of 5 calling in the aid of the fingers of my hand as objects of intuition, I add the units, which I before took together to make up the number 5, gradually now by means of the material image my hand, to the number 7, and by this process, I at length see the number 12 arise. That 7 should be added to 5, I have certainly cogitated in my conception of a sum = 7 + 5, but not that this sum was equal to 12. Arithmetical propositions are therefore always synthetical, of which we may become more clearly convinced by trying large numbers. For it will thus become quite

evident that, turn and twist our conceptions as we may, it is impossible, without having recourse to intuition, to arrive at the sum total or product by means of the mere analysis of our conceptions. Just as little is any principle of pure geometry analytical. "A straight line between two points is the shortest," is a synthetical proposition. For my conception of straight contains no notion of quantity, but is merely qualitative. The conception of the shortest is therefore fore wholly an addition, and by no analysis can it be extracted from our conception of a straight line. Intuition must therefore here lend its aid, by means of which, and thus only, our synthesis is possible.

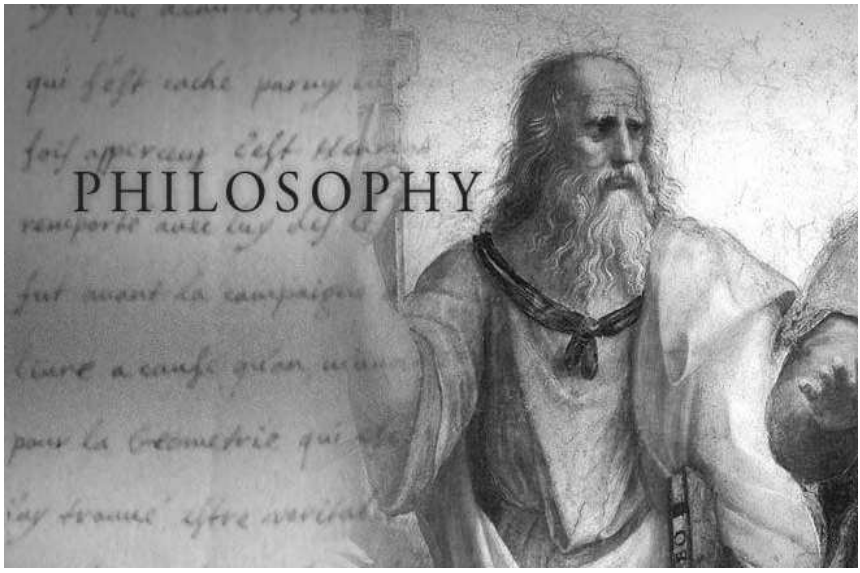
Some few principles preposited by geometricians are, indeed, really analytical, and depend on the principle of contradiction. They serve, however, like identical propositions, as links in the chain of method, not as principles—for example, a = a, the whole is equal to itself, or (a+b) —> a, the whole is greater than its part. And yet even these principles themselves, though they derive their validity from pure conceptions, are only admitted in mathematics because they can be presented in intuition. What causes us here commonly to believe that the predicate of such apodeictic judgements is already contained in our conception, and that the judgement is therefore analytical, is merely the equivocal nature of the expression. We must join in thought a certain predicate to a given conception, and this necessity cleaves already to the conception. But the question is, not what we must join in thought to the given conception, but what we really think therein, though only obscurely, and then it becomes manifest that the predicate pertains to these conceptions, necessarily indeed, yet not as thought in the conception itself, but by virtue of an intuition, which must be added to the conception.

2. The science of natural philosophy (physics) contains in itself synthetical judgements a priori, as principles. I shall adduce two

propositions. For instance, the proposition, "In all changes of the material world, the quantity of matter remains unchanged"; or, that, "In all communication of motion, action and reaction must always be equal." In both of these, not only is the necessity, and therefore their origin a priori clear, but also that they are synthetical propositions. For in the conception of matter, I do not cogitate its permanency, but merely its presence in space, which it fills. I therefore really go out of and beyond the conception of matter, in order to think on to it something a priori, which I did not think in it. The proposition is therefore not analytical, but synthetical, and nevertheless conceived a priori; and so it is with regard to the other propositions of the pure part of natural philosophy.

3. As to metaphysics, even if we look upon it merely as an attempted science, yet, from the nature of human reason, an indispensable one, we find that it must contain synthetical propositions a priori. It is not merely the duty of metaphysics to dissect, and thereby analytically to illustrate the conceptions which we form a priori of things; but we seek to widen the range of our a priori knowledge. For this purpose, we must avail ourselves of such principles as add something to the original conception—something not identical with, nor contained in it, and by means of synthetical judgements a priori, leave far behind us the limits of experience; for example, in the proposition, "the world must have a beginning," and such like. Thus metaphysics, according to the proper aim of the science, consists merely of synthetical propositions a priori.

VI. The Universal Problem of Pure Reason



It is extremely advantageous to be able to bring a number of investigations under the formula of a single problem. For in this manner, we not only facilitate our own labour, inasmuch as we define it clearly to ourselves, but also render it more easy for others to decide whether we have done justice to our undertaking. The proper problem of pure reason, then, is contained in the question: "How are synthetical judgements a priori possible?"

That metaphysical science has hitherto remained in so vacillating a state of uncertainty and contradiction, is only to be attributed to the fact that this great problem, and perhaps even the difference between analytical and synthetical judgements, did not sooner suggest itself to philosophers. Upon the solution of this problem, or upon sufficient proof of the impossibility of synthetical knowledge a priori, depends the existence or downfall of the science of metaphysics. Among philosophers, David Hume came the nearest of all to this problem; yet it never acquired in his mind sufficient

precision, nor did he regard the question in its universality. On the contrary, he stopped short at the synthetical proposition of the connection of an effect with its cause (principium causalitatis), insisting that such proposition a priori was impossible. According to his conclusions, then, all that we term metaphysical science is a mere delusion, arising from the fancied insight of reason into that which is in truth borrowed from experience, and to which habit has given the appearance of necessity. Against this assertion, destructive to all pure philosophy, he would have been guarded, had he had our problem before his eyes in its universality. For he would then have perceived that, according to his own argument, there likewise could not be any pure mathematical science, which assuredly cannot exist without synthetical propositions a priori—an absurdity from which his good understanding must have saved him.

In the solution of the above problem is at the same time comprehended the possibility of the use of pure reason in the foundation and construction of all sciences which contain theoretical knowledge a priori of objects, that is to say, the answer to the following questions:

How is pure mathematical science possible?

How is pure natural science possible?

Respecting these sciences, as they do certainly exist, it may with propriety be asked, how they are possible?—for that they must be possible is shown by the fact of their really existing.* But as to metaphysics, the miserable progress it has hitherto made, and the fact that of no one system yet brought forward, far as regards its true aim, can it be said that this science really exists, leaves any one at liberty to doubt with reason the very possibility of its existence.

> [*Footnote: As to the existence of pure natural science, or physics, perhaps many may still express doubts. But we have only to look at the different propositions which are commonly treated of at the commencement of proper (empirical) physical science—those, for example, relating to the permanence of the same quantity of matter, the vis inertiae, the equality of action and reaction, etc.—to be soon convinced that they form a science of pure physics (physica pura, or rationalis), which well deserves to be separately exposed as a special science, in its whole extent, whether that be great or confined.]

Yet, in a certain sense, this kind of knowledge must unquestionably be looked upon as given; in other words, metaphysics must be considered as really existing, if not as a science, nevertheless as a natural disposition of the human mind (metaphysica naturalis). For human reason, without any instigations imputable to the mere vanity of great knowledge, unceasingly progresses, urged on by its own feeling of need, towards such questions as cannot be answered by any empirical application of reason, or principles derived therefrom; and so there has ever really existed in every man some system of metaphysics. It will always exist, so soon as reason awakes to the exercise of its power of speculation. And now the question arises: "How is metaphysics, as a natural disposition, possible?" In other words, how, from the nature of universal human reason, do those questions arise which pure reason proposes to itself, and which it is impelled by its own feeling of need to answer as well as it can?

But as in all the attempts hitherto made to answer the questions which reason is prompted by its very nature to propose to itself, for example, whether the world had a beginning, or has existed from eternity, it has always met with unavoidable contradictions, we must not rest satisfied with the mere natural disposition of the mind to metaphysics, that is, with the existence of the faculty of pure reason, whence, indeed, some sort of metaphysical system always arises; but it must be possible to arrive at certainty in regard to the question whether we know or do not know the things of which metaphysics treats. We must be able to arrive at a decision on the subjects of its questions, or on the ability or inability of reason to form any judgement respecting them; and therefore either to extend with confidence the bounds of our pure reason, or to set strictly defined and safe limits to its action. This last question, which arises out of the above universal problem, would properly run thus: "How is metaphysics possible as a science?"

Thus, the critique of reason leads at last, naturally and necessarily, to science; and, on the other hand, the dogmatical use of reason without criticism leads to groundless assertions, against which others equally specious can always be set, thus ending unavoidably in scepticism.

Besides, this science cannot be of great and formidable prolixity, because it has not to do with objects of reason, the variety of which is inexhaustible, but merely with Reason herself and her problems; problems which arise out of her own bosom, and are not proposed to her by the nature of outward things, but by her own nature. And when once Reason has previously become able completely to understand her own power in regard to objects which she meets with in experience, it will be easy to determine securely the extent and

limits of her attempted application to objects beyond the confines of experience.

We may and must, therefore, regard the attempts hitherto made to establish metaphysical science dogmatically as non-existent. For what of analysis, that is, mere dissection of conceptions, is contained in one or other, is not the aim of, but only a preparation for metaphysics proper, which has for its object the extension, by means of synthesis, of our a priori knowledge. And for this purpose, mere analysis is of course useless, because it only shows what is contained in these conceptions, but not how we arrive, a priori, at them; and this it is her duty to show, in order to be able afterwards to determine their valid use in regard to all objects of experience, to all knowledge in general. But little self-denial, indeed, is needed to give up these pretensions, seeing the undeniable, and in the dogmatic mode of procedure, inevitable contradictions of Reason with herself, have long since ruined the reputation of every system of metaphysics that has appeared up to this time. It will require more firmness to remain undeterred by difficulty from within, and opposition from without, from endeavouring, by a method quite opposed to all those hitherto followed, to further the growth and fruitfulness of a science indispensable to human reason—a science from which every branch it has borne may be cut away, but whose roots remain indestructible.

VII. Idea and Division of a Particular Science, Under the Name of a Critique of Pure Reason

From all that has been said, there results the idea of a particular science, which may be called the Critique of Pure Reason. For reason is the faculty which furnishes us with the principles of

knowledge a priori. Hence, pure reason is the faculty which contains the principles of cognizing anything absolutely a priori. An organon of pure reason would be a compendium of those principles according to which alone all pure cognitions a priori can be obtained. The completely extended application of such an organon would afford us a system of pure reason. As this, however, is demanding a great deal, and it is yet doubtful whether any extension of our knowledge be here possible, or, if so, in what cases; we can regard a science of the mere criticism of pure reason, its sources and limits, as the propaedeutic to a system of pure reason. Such a science must not be called a doctrine, but only a critique of pure reason; and its use, in regard to speculation, would be only negative, not to enlarge the bounds of, but to purify, our reason, and to shield it against error—which alone is no little gain. I apply the term transcendental to all knowledge which is not so much occupied with objects as with the mode of our cognition of these objects, so far as this mode of cognition is possible a priori. A system of such conceptions would be called transcendental philosophy. But this, again, is still beyond the bounds of our present essay. For as such a science must contain a complete exposition not only of our synthetical a priori, but of our analytical a priori knowledge, it is of too wide a range for our present purpose, because we do not require to carry our analysis any farther than is necessary to understand, in their full extent, the principles of synthesis a priori, with which alone we have to do. This investigation, which we cannot properly call a doctrine, but only a transcendental critique, because it aims not at the enlargement, but at the correction and guidance, of our knowledge, and is to serve as a touchstone of the worth or worthlessness of all knowledge a priori, is the sole object of our present essay. Such a critique is consequently, as far as possible, a preparation for an organon; and if this new organon should be found to fail, at least for a canon of pure reason,

according to which the complete system of the philosophy of pure reason, whether it extend or limit the bounds of that reason, might one day be set forth both analytically and synthetically. For that this is possible, nay, that such a system is not of so great extent as to preclude the hope of its ever being completed, is evident. For we have not here to do with the nature of outward objects, which is infinite, but solely with the mind, which judges of the nature of objects, and, again, with the mind only in respect of its cognition a priori. And the object of our investigations, as it is not to be sought without, but, altogether within, ourselves, cannot remain concealed, and in all probability is limited enough to be completely surveyed and fairly estimated, according to its worth or worthlessness. Still less let the reader here expect a critique of books and systems of pure reason; our present object is exclusively a critique of the faculty of pure reason itself. Only when we make this critique our foundation, do we possess a pure touchstone for estimating the philosophical value of ancient and modern writings on this subject; and without this criterion, the incompetent historian or judge decides upon and corrects the groundless assertions of others with his own, which have themselves just as little foundation.

Transcendental philosophy is the idea of a science, for which the Critique of Pure Reason must sketch the whole plan architectonically, that is, from principles, with a full guarantee for the validity and stability of all the parts which enter into the building. It is the system of all the principles of pure reason. If this Critique itself does not assume the title of transcendental philosophy, it is only because, to be a complete system, it ought to contain a full analysis of all human knowledge a priori. Our critique must, indeed, lay before us a complete enumeration of all the radical conceptions which constitute the said pure knowledge. But from the complete analysis of these conceptions themselves, as also from a complete

investigation of those derived from them, it abstains with reason; partly because it would be deviating from the end in view to occupy itself with this analysis, since this process is not attended with the difficulty and insecurity to be found in the synthesis, to which our critique is entirely devoted, and partly because it would be inconsistent with the unity of our plan to burden this essay with the vindication of the completeness of such an analysis and deduction, with which, after all, we have at present nothing to do. This completeness of the analysis of these radical conceptions, as well as of the deduction from the conceptions a priori which may be given by the analysis, we can, however, easily attain, provided only that we are in possession of all these radical conceptions, which are to serve as principles of the synthesis, and that in respect of this main purpose nothing is wanting.

To the Critique of Pure Reason, therefore, belongs all that constitutes transcendental philosophy; and it is the complete idea of transcendental philosophy, but still not the science itself; because it only proceeds so far with the analysis as is necessary to the power of judging completely of our synthetical knowledge a priori.

The principal thing we must attend to, in the division of the parts of a science like this, is that no conceptions must enter it which contain aught empirical; in other words, that the knowledge a priori must be completely pure. Hence, although the highest principles and fundamental conceptions of morality are certainly cognitions a priori, yet they do not belong to transcendental philosophy; because, though they certainly do not lay the conceptions of pain, pleasure, desires, inclinations, etc. (which are all of empirical origin), at the foundation of its precepts, yet still into the conception of duty—as an obstacle to be overcome, or as an incitement which should not be made into a motive—these empirical conceptions must necessarily

enter, in the construction of a system of pure morality. Transcendental philosophy is consequently a philosophy of the pure and merely speculative reason. For all that is practical, so far as it contains motives, relates to feelings, and these belong to empirical sources of cognition.

If we wish to divide this science from the universal point of view of a science in general, it ought to comprehend, first, a Doctrine of the Elements, and, secondly, a Doctrine of the Method of pure reason. Each of these main divisions will have its subdivisions, the separate reasons for which we cannot here particularize. Only so much seems necessary, by way of introduction of premonition, that there are two sources of human knowledge (which probably spring from a common, but to us unknown root), namely, sense and understanding. By the former, objects are given to us; by the latter, thought. So far as the faculty of sense may contain representations a priori, which form the conditions under which objects are given, in so far it belongs to transcendental philosophy. The transcendental doctrine of sense must form the first part of our science of elements, because the conditions under which alone the objects of human knowledge are given must precede those under which they are thought.

I. TRANSCENDENTAL DOCTRINE OF ELEMENTS. FIRST PART. TRANSCENDENTAL AESTHETIC.

SS I. Introductory.

In whatsoever mode, or by whatsoever means, our knowledge may relate to objects, it is at least quite clear that the only manner in which it immediately relates to them is by means of an intuition. To this as the indispensable groundwork, all thought points. But an

intuition can take place only in so far as the object is given to us. This, again, is only possible, to man at least, on condition that the object affect the mind in a certain manner. The capacity for receiving representations (receptivity) through the mode in which we are affected by objects, objects, is called sensibility. By means of sensibility, therefore, objects are given to us, and it alone furnishes us with intuitions; by the understanding they are thought, and from it arise conceptions. But an thought must directly, or indirectly, by means of certain signs, relate ultimately to intuitions; consequently, with us, to sensibility, because in no other way can an object be given to us.

The effect of an object upon the faculty of representation, so far as we are affected by the said object, is sensation. That sort of intuition which relates to an object by means of sensation is called an empirical intuition. The undetermined object of an empirical intuition is called phenomenon. That which in the phenomenon corresponds to the sensation, I term its matter; but that which effects that the content of the phenomenon can be arranged under certain relations, I call its form. But that in which our sensations are merely arranged, and by which they are susceptible of assuming a certain form, cannot be itself sensation. It is, then, the matter of all phenomena that is given to us a posteriori; the form must lie ready a priori for them in the mind, and consequently can be regarded separately from all sensation.

I call all representations pure, in the transcendental meaning of the word, wherein nothing is met with that belongs to sensation. And accordingly we find existing in the mind a priori, the pure form of sensuous intuitions in general, in which all the manifold content of the phenomenal world is arranged and viewed under certain relations. This pure form of sensibility I shall call pure intuition.

Thus, if I take away from our representation of a body all that the understanding thinks as belonging to it, as substance, force, divisibility, etc., and also whatever belongs to sensation, as impenetrability, hardness, colour, etc.; yet there is still something left us from this empirical intuition, namely, extension and shape. These belong to pure intuition, which exists a priori in the mind, as a mere form of sensibility, and without any real object of the senses or any sensation.

The science of all the principles of sensibility a priori, I call transcendental aesthetic.* There must, then, be such a science forming the first part of the transcendental doctrine of elements, in contradistinction to that part which contains the principles of pure thought, and which is called transcendental logic.

> [Footnote: The Germans are the only people who at present use this word to indicate what others call the critique of taste. At the foundation of this term lies the disappointed hope, which the eminent analyst, Baumgarten, conceived, of subjecting the criticism of the beautiful to principles of reason, and so of elevating its rules into a science. But his endeavours were vain. For the said rules or criteria are, in respect to their chief sources, merely empirical, consequently never can serve as determinate laws a priori, by which our judgement in matters of taste is to be directed. It is rather our judgement which forms the proper test as to the correctness of the principles. On this account it is advisable to give up the use of the term as designating the critique of taste, and to apply it solely to that doctrine, which is true science—the

> science of the laws of sensibility—and thus come nearer to the language and the sense of the ancients in their well-known division of the objects of cognition into aiotheta kai noeta, or to share it with speculative philosophy, and employ it partly in a transcendental, partly in a psychological signification.]

In the science of transcendental aesthetic accordingly, we shall first isolate sensibility or the sensuous faculty, by separating from it all that is annexed to its perceptions by the conceptions of understanding, so that nothing be left but empirical intuition. In the next place we shall take away from this intuition all that belongs to sensation, so that nothing may remain but pure intuition, and the mere form of phenomena, which is all that the sensibility can afford a priori. From this investigation it will be found that there are two pure forms of sensuous intuition, as principles of knowledge a priori, namely, space and time. To the consideration of these we shall now proceed.

SECTION I. Of Space.

SS 2. Metaphysical Exposition of this Conception.

By means of the external sense (a property of the mind), we represent to ourselves objects as without us, and these all in space. Herein alone are their shape, dimensions, and relations to each other determined or determinable. The internal sense, by means of which the mind contemplates itself or its internal state, gives, indeed, no intuition of the soul as an object; yet there is nevertheless a determinate form, under which alone the contemplation of our internal state is possible, so that all which relates to the inward

determinations of the mind is represented in relations of time. Of time we cannot have any external intuition, any more than we can have an internal intuition of space. What then are time and space? Are they real existences? Or, are they merely relations or determinations of things, such, however, as would equally belong to these things in themselves, though they should never become objects of intuition; or, are they such as belong only to the form of intuition, and consequently to the subjective constitution of the mind, without which these predicates of time and space could not be attached to any object? In order to become informed on these points, we shall first give an exposition of the conception of space. By exposition, I mean the clear, though not detailed, representation of that which belongs to a conception; and an exposition is metaphysical when it contains that which represents the conception as given a priori.

1. Space is not a conception which has been derived from outward experiences. For, in order that certain sensations may relate to something without me (that is, to something which occupies a different part of space from that in which I am); in like manner, in order that I may represent them not merely as without, of, and near to each other, but also in separate places, the representation of space must already exist as a foundation. Consequently, the representation of space cannot be borrowed from the relations of external phenomena through experience; but, on the contrary, this external experience is itself only possible through the said antecedent representation.

2. Space then is a necessary representation a priori, which serves for the foundation of all external intuitions. We never can imagine or make a representation to ourselves of the non-existence of space, though we may easily enough think that no objects are found in it. It must, therefore, be considered as the condition of the possibility of