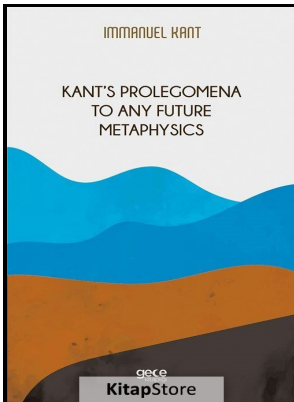


Prolegomena to any future metaphysics

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Description: -

-Prolegomena to any future metaphysics

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Notes: Revision of the Carus translation of 1902.

This edition was published in 1977



Filesize: 19.98 MB

Tags: #Kant, #Prolegomena #to #Any #Future #Metaphysics #Research #Paper

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We are thereby kept from using reason as an attribute for the purpose of conceiving God, but instead of conceiving the world in such a manner as is necessary to have the greatest possible use of reason according to principle. I sought to ascertain their number, and when I had satisfactorily succeeded in this by starting from a single principle, I proceeded to the deduction of these concepts, which I was now certain were not deduced from experience, as Hume had apprehended, but sprang from the pure understanding.

Full text: Prolegomena by Immanuel Kant, 1783

Should my reader complain of the difficulty and the trouble which I occasion him in the solution of this problem, he is at liberty to solve it himself in an easier way.

Prolegomena to Any Future Metaphysics/Preamble

The possibility of analytical propositions was easily comprehended, being entirely founded on the law of Contradiction. For the sake of popularity I have above expressed this problem somewhat differently, as an inquiry into purely rational cognition, which I could do for once without detriment to the desired comprehension, because, as we have only to do here with metaphysics and its sources, the reader will, I hope, after the foregoing remarks, keep in mind that when we speak of purely rational cognition, we do not mean analytical, but synthetical cognition.

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Whereas I say, that things as objects of our senses existing outside us are given, but we know nothing of what they may be in themselves, knowing only their appearances, 1. But this question must be answered not by skeptical objections to the asseverations of some actual system of metaphysics for we do not as yet admit such a thing to exist, but from the conception, as yet only problematical, of a science of this sort. Nay even if such grounds should be offered from other sources for instance, the influence of immaterial beings, they must be rejected and not used in the progress of its explanations.

Notes on Kant's Prolegomena

So, also, is the difference seen in.

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