
current-col linewidth = 119.25418pt
paperwidth = 597.50787pt
textwidth = 507.50787pt
leftmargin = 30.0pt
leftcolfullwidth = 179.25418pt
leftcolwidth = 119.25418pt
rightcolwidth = 328.2537pt
colsep = 60.0pt
leftcol rightmargin = 30.0pt
rightcol leftmargin = 30.0pt
rightcol rightmargin ignoremp
= 60.0pt
rightcol rightmargin includemp
= -16.0pt
marginparwidth = 65.0pt
marginparsep = 11.0pt
includemp = N
debug = N

kant 1: As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paralogisms of practical reason are what first give rise to the architectonic of practical reason. As will easily be shown in the next section, reason would thereby be made to contradict, in view of these considerations, the Ideal of practical reason, yet the manifold depends on the phenomena. Necessity depends on, when thus treated as the practical employment of the never-ending regress in the series of empirical conditions, time. Human reason depends on our sense perceptions, by means of analytic unity. There can be no doubt that the ob-

current-col linewidth=328.2537pt

kant 2: Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception can not take account of the discipline of natural reason, by means of analytic unity. As is proven in the ontological manuals, it is obvious that the transcendental unity of apperception proves the validity of the Antinomies; what we have alone been able to show is that, our understanding depends on the Categories. It remains a mystery why the Ideal stands in need of reason. It must not be supposed that our faculties have lying before them, in the case of the Ideal, the Antinomies; so, the transcendental aesthetic is just as necessary as our experience. By means of the Ideal, our sense perceptions are by their very nature contradictory.

jects in space and time are
what first give rise to hu-
man reason.