

The background is a complex, abstract composition. It features a diagonal split: the upper-left portion is filled with intricate, wavy patterns in shades of purple and white, resembling marbled paper or a microscopic view of certain minerals. The lower-right portion is dominated by a vibrant green, fibrous or cellular texture, similar to biological tissue or a microscopic view of a plant. A diagonal band of bright red, glowing, and textured material, possibly representing a different type of tissue or a mineral vein, cuts across the bottom of the image from the left towards the right. The overall effect is one of dynamic, organic complexity.

# The Critique of Pure Reason

**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:

Modo maxima rerum,  
Tot generis, natisque potens...  
Nunc trahor exul, inops.  
—Ovid, *Metamorphoses*. xiii

At first, her government, 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*<sup>[1]</sup> 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*.

[1] 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 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 *à priori* grounds that it shall be held to be absolutely necessary; much more is this the case with an attempt to determine all pure *à 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 *à 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 æsthetic 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. Abbé 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 nôris 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*<sup>[2]</sup>. 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 *à 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.

[2] 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 *à 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 *propædeutic*—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 *à 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 *à 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 *à priori*. The former is purely *à 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 *à priori construction*; and that, in order to arrive with certainty at *à 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;<sup>[3]</sup> 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.

[3] I do not here follow with exactness the history of the experimental method, of which, indeed, the first steps are involved in some obscurity.

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 *à 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 *à 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 *à 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 *à 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, *à priori*, I must presuppose in myself laws of the understanding which are expressed in conceptions *à 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 *à priori* that which we ourselves place in them.<sup>[4]</sup>

[4] 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 *à priori*, our only course will 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 *à 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 *à priori* cognition, and, what is more, to demonstrate satisfactorily the laws which lie *à 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 *à 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 *à 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.<sup>[5]</sup>

[5] 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 *à 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.<sup>[6]</sup>

[6] 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 *à 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.<sup>[7]</sup> 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 *à 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.

[7] In order to *cognize* an object, I must be able to prove its possibility, either from its reality as attested by experience, or *à 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 *à 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 *à 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 æsthetical 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,<sup>[8]</sup> 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.

[8] 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 Propædeutic. 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.

KÖNIGSBERG, *April* 1787.