

The Critique of Pure Reason

Immanuel Kant

Syntactic Analyses

Volume 5

PARASITIC VENTURES PRESS



Syntactic Analyses

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Immanuel Kant (1724–1804)



The Critique of Pure Reason

Immanuel Kant

translated by James J. M. D. Meiklejohn

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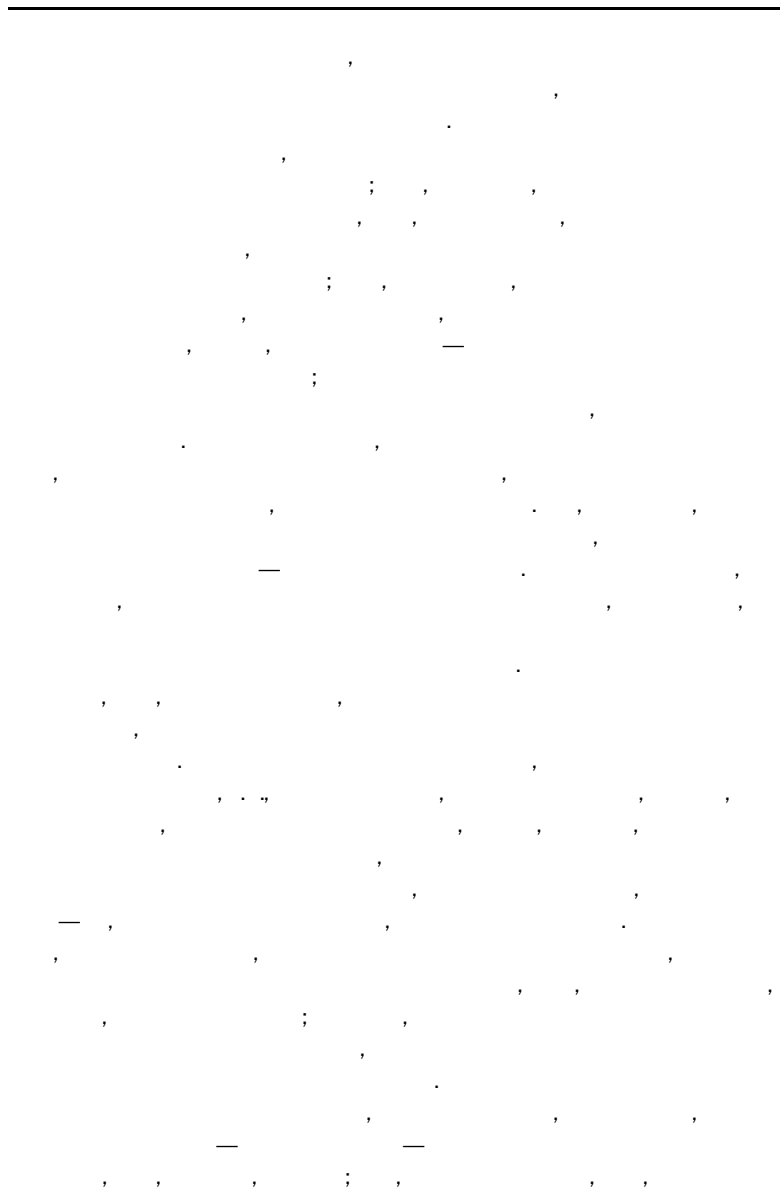
Critique of Pure Reason

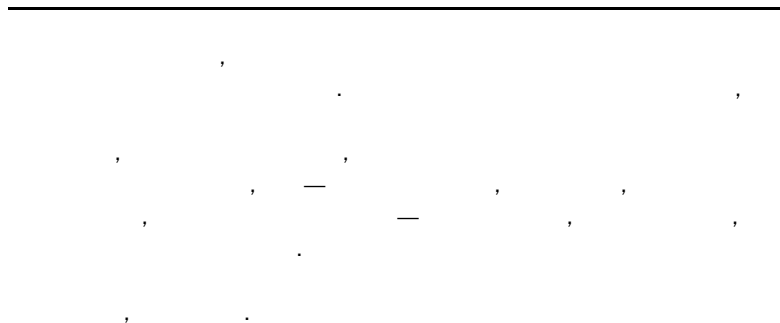
Immanuel Kant





§ 1. The Critique of Pure Reason is divided into three parts: the Critique of Theoretical Reason, the Critique of Practical Reason, and the Critique of Judgment. The Critique of Theoretical Reason is the first and most important part, as it deals with the limits of human knowledge. It is divided into two main sections: the Critique of Pure Reason and the Critique of Applied Reason. The Critique of Pure Reason is further divided into three parts: the Critique of the Faculty of Understanding, the Critique of the Faculty of Reason, and the Critique of the Faculty of Judgment. The Critique of Applied Reason is divided into two parts: the Critique of the Faculty of Understanding and the Critique of the Faculty of Reason. The Critique of Judgment is the third and final part of the Critique of Pure Reason. It is divided into two parts: the Critique of the Faculty of Understanding and the Critique of the Faculty of Reason. The Critique of Judgment is the most important part of the Critique of Pure Reason, as it deals with the limits of human judgment. It is divided into two parts: the Critique of the Faculty of Understanding and the Critique of the Faculty of Reason. The Critique of Judgment is the most important part of the Critique of Pure Reason, as it deals with the limits of human judgment. It is divided into two parts: the Critique of the Faculty of Understanding and the Critique of the Faculty of Reason.





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§ 1. The Critique of Pure Reason is divided into three parts: the Critique of Theoretical Reason, the Critique of Practical Reason, and the Critique of Judgment. The Critique of Theoretical Reason is the first and most important part, as it deals with the limits of human knowledge. It is divided into two main sections: the Transcendental Aesthetic and the Transcendental Logic. The Transcendental Aesthetic deals with the forms of intuition (space and time) and the elements of sensibility. The Transcendental Logic deals with the forms of thought (categories) and the elements of understanding. The Critique of Practical Reason deals with the principles of morality and the concept of the good will. The Critique of Judgment deals with the principles of aesthetics and teleology.

§ 2. The Critique of Pure Reason is a critical examination of the limits of human knowledge. It is a critical examination of the claims of metaphysics, which claims to have knowledge of things in themselves. Kant argues that metaphysics is impossible, as it claims to have knowledge of things that are beyond the limits of human experience. He argues that the only knowledge we can have is knowledge of things as they appear to us, and that this knowledge is limited by the forms of our intuition and thought.

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§ 4. The Critique of Pure Reason is a critical examination of the limits of human knowledge. It is a critical examination of the claims of metaphysics, which claims to have knowledge of things in themselves. Kant argues that metaphysics is impossible, as it claims to have knowledge of things that are beyond the limits of human experience. He argues that the only knowledge we can have is knowledge of things as they appear to us, and that this knowledge is limited by the forms of our intuition and thought.

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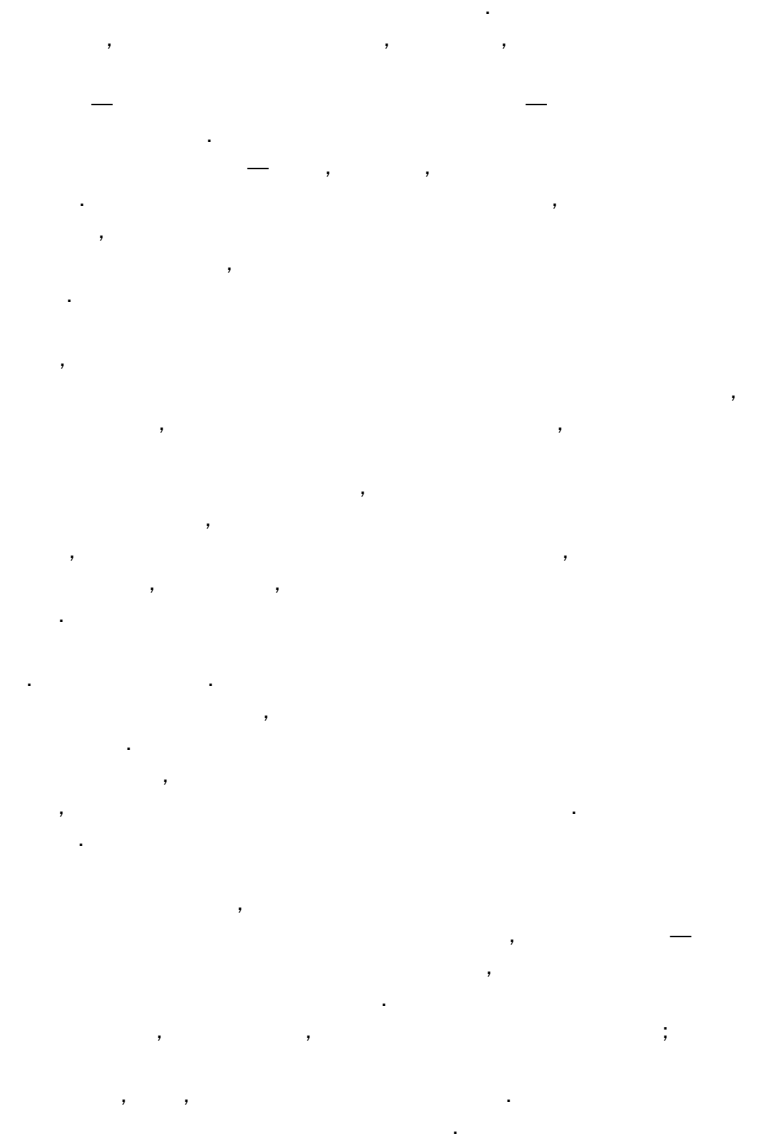
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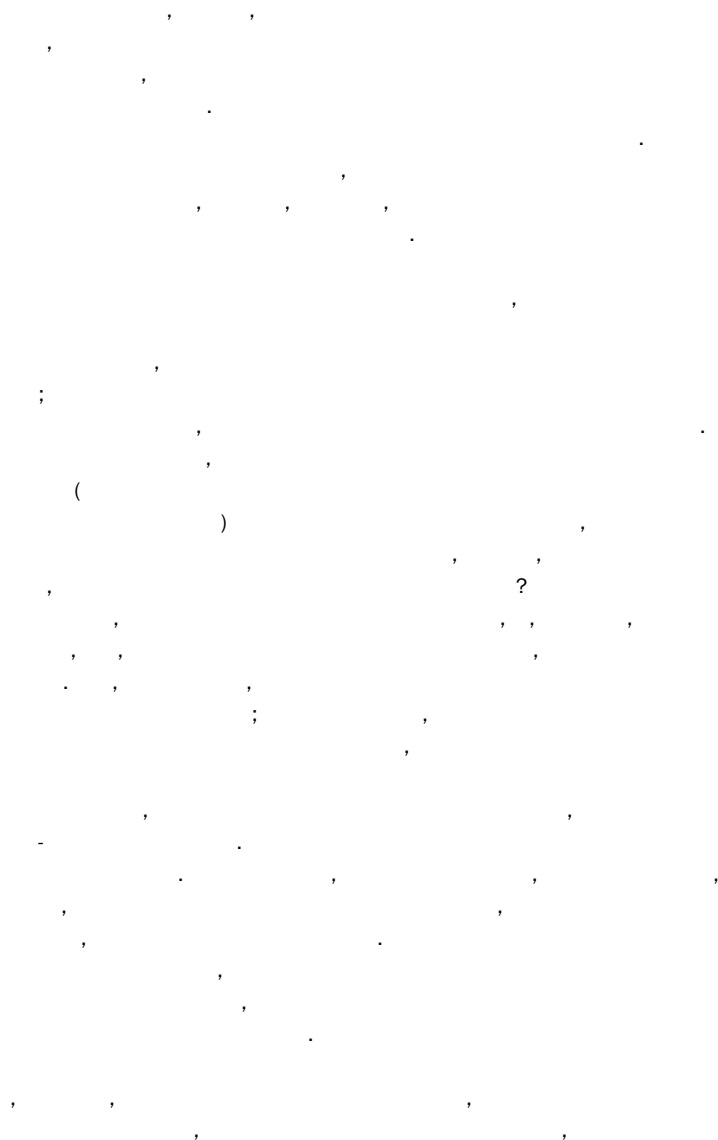
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“The Critique of Pure Reason” is a philosophical work by Immanuel Kant, published in 1781. It is one of the most influential works in modern philosophy, and it is a key text in the development of German Idealism. The work is divided into three main parts: the Introduction, the Transcendental Aesthetics, and the Transcendental Logic. The Introduction discusses the nature of knowledge and the limits of human reason. The Transcendental Aesthetics discusses the nature of perception and the role of the senses in knowledge. The Transcendental Logic discusses the nature of thought and the role of reason in knowledge. The work is a complex and difficult text, and it has been the subject of many interpretations and debates. It is a key text in the development of German Idealism, and it is a key text in the development of modern philosophy.

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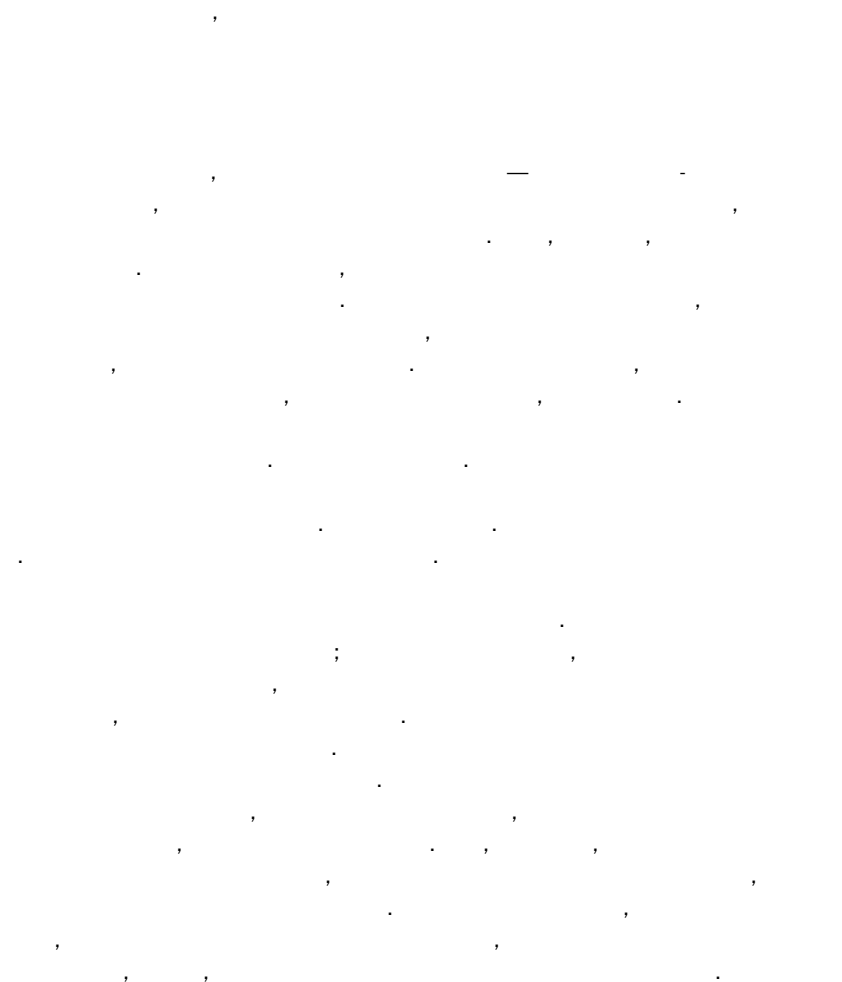
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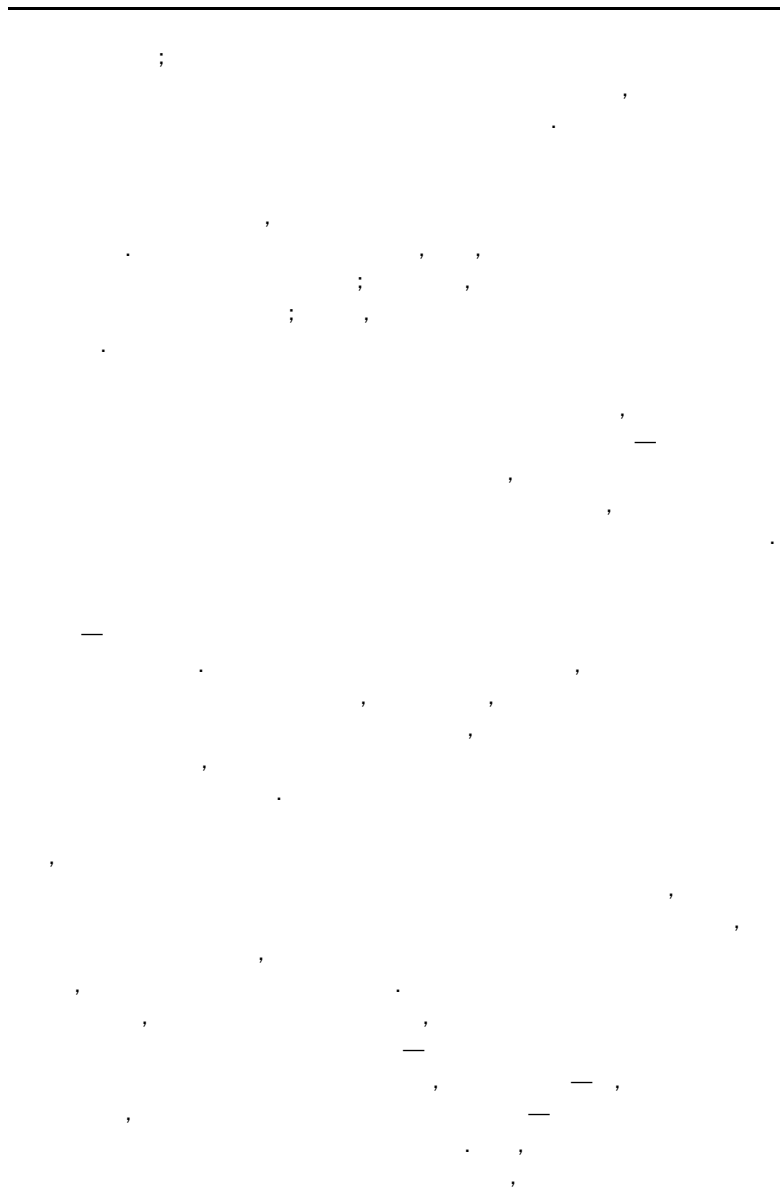
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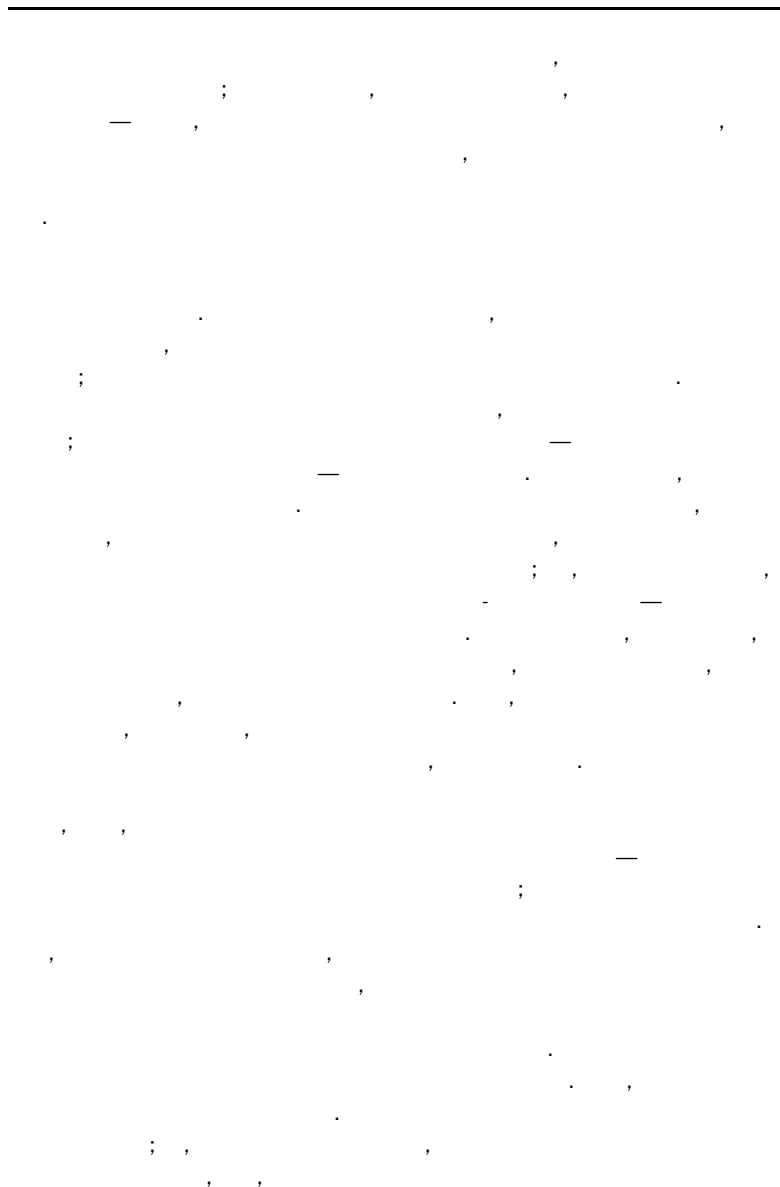
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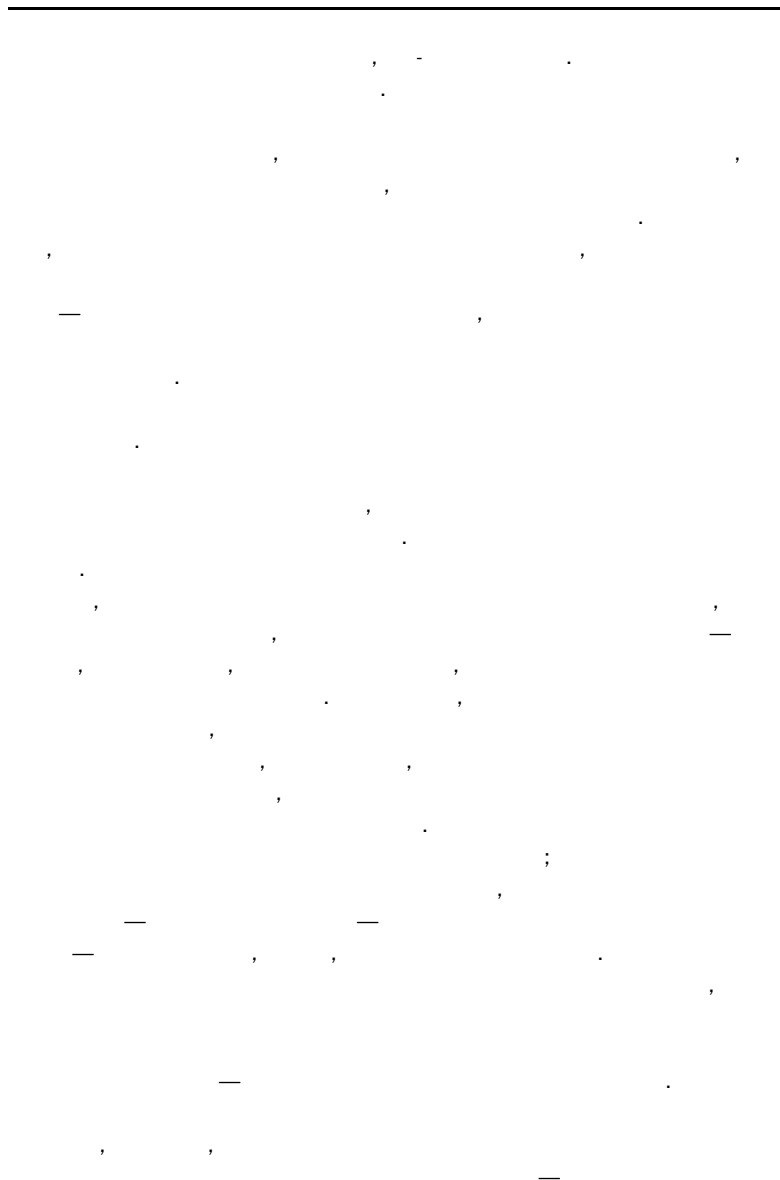
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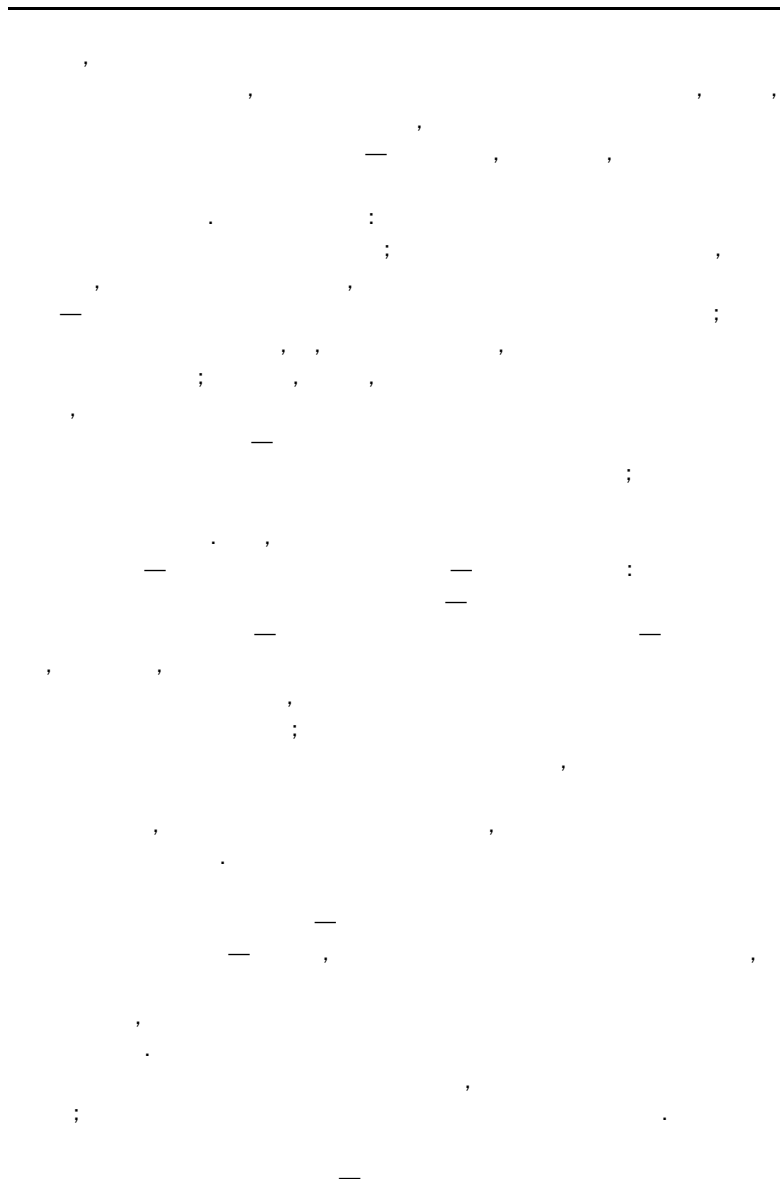


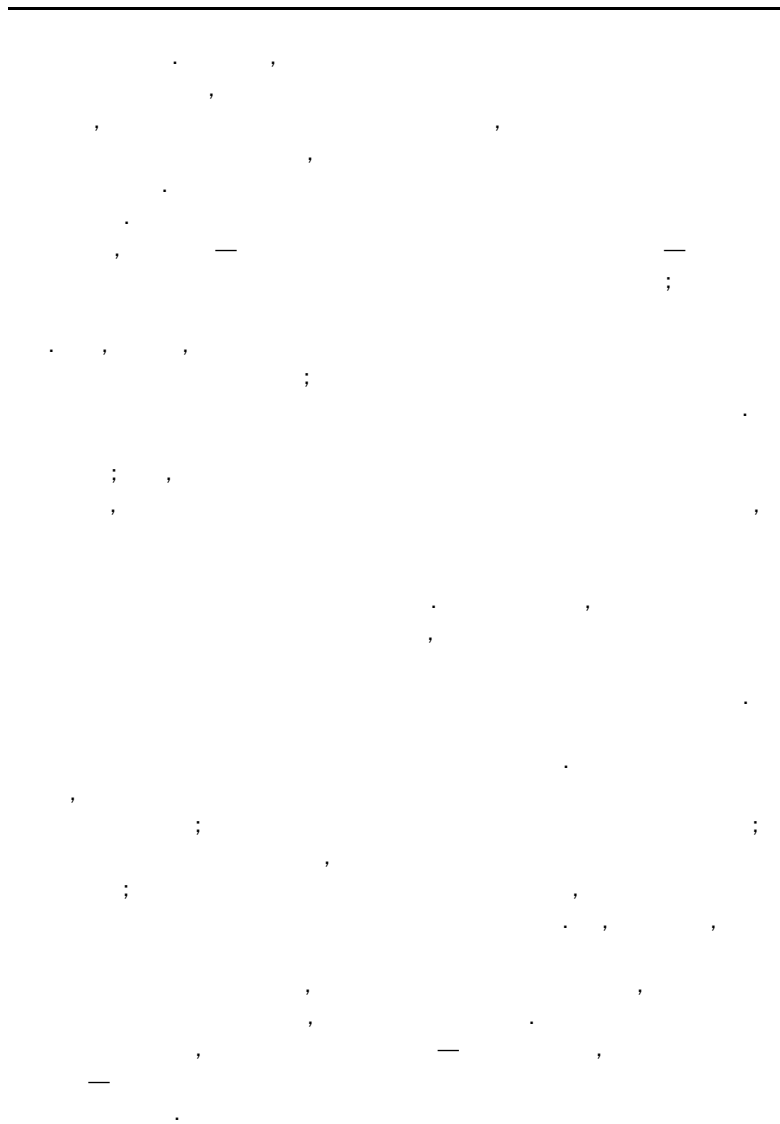
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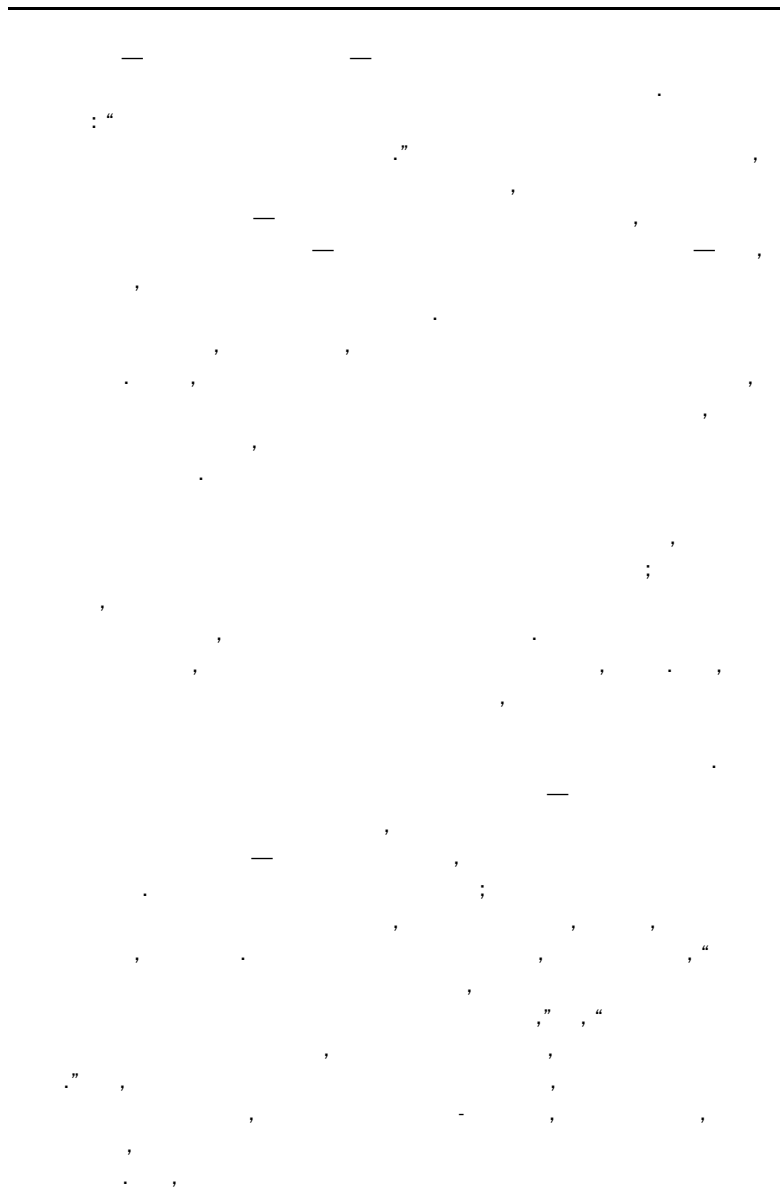
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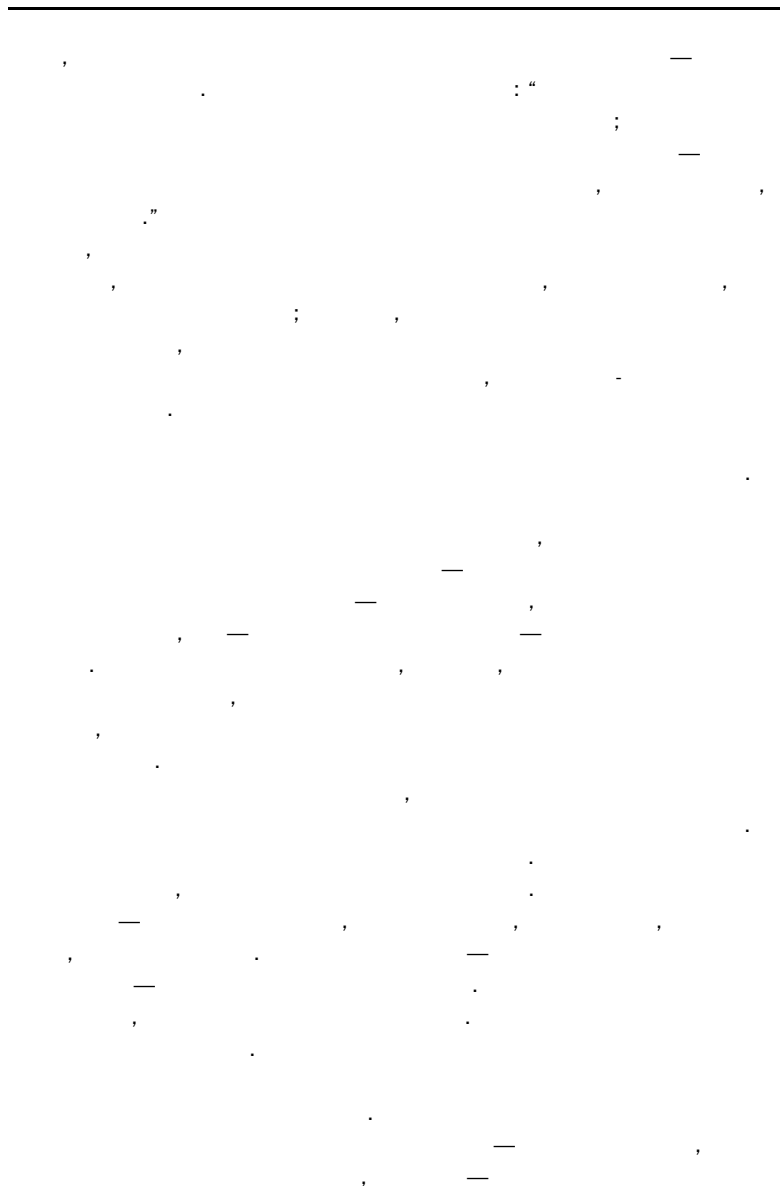
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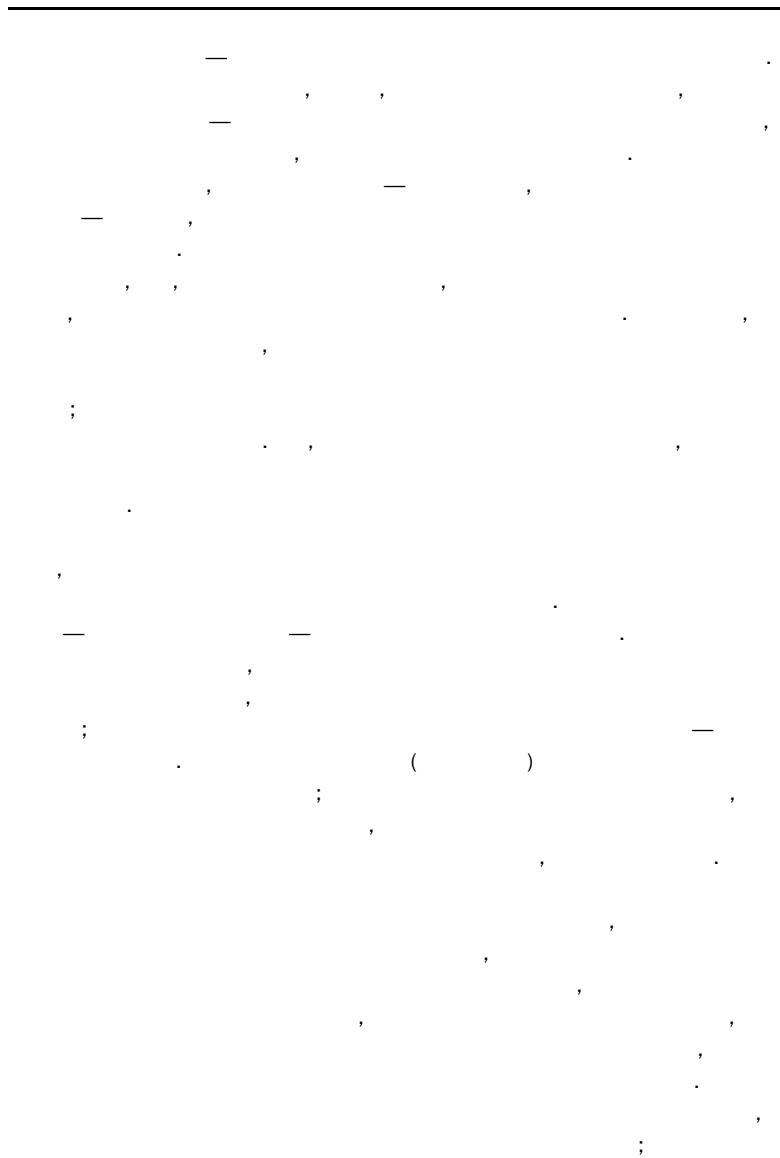




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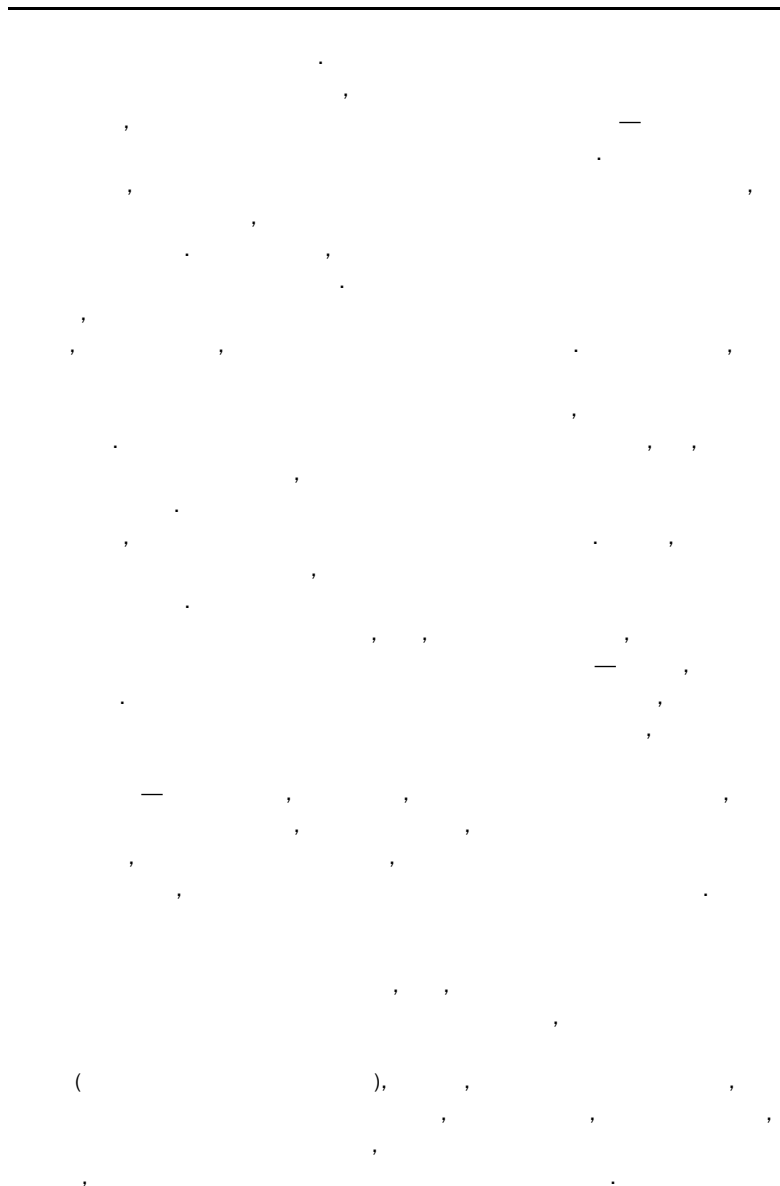












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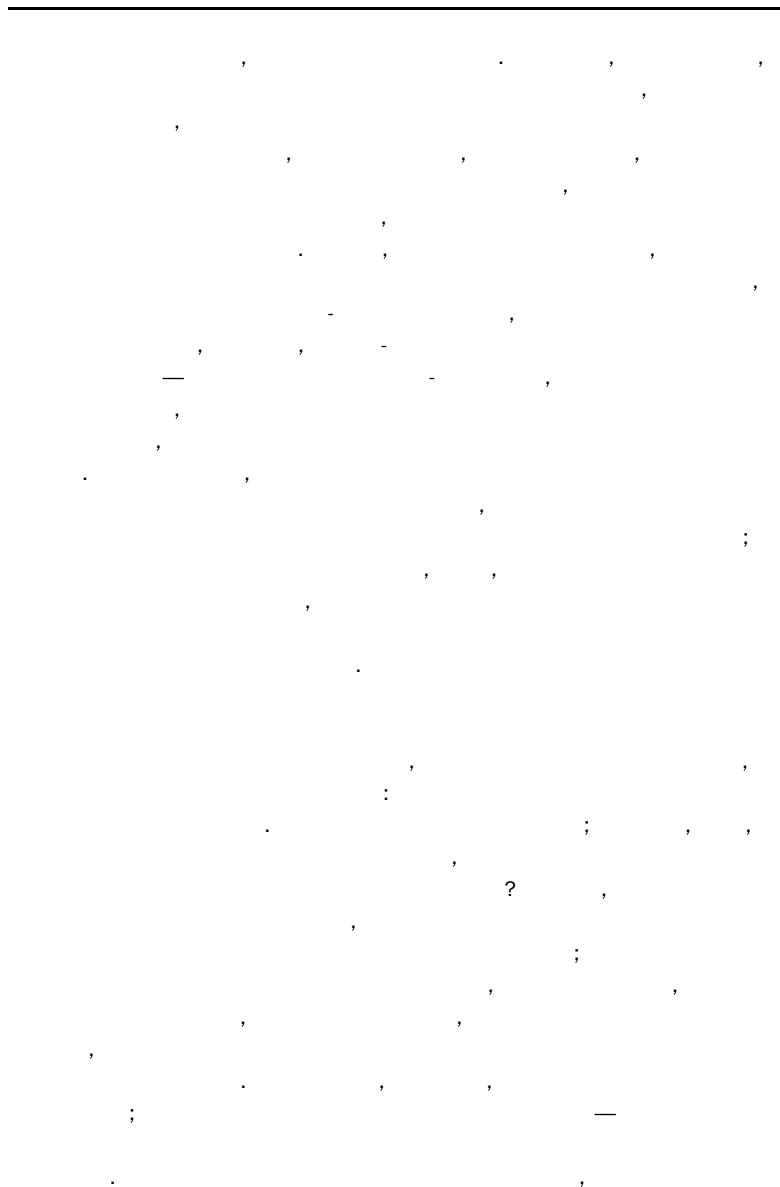
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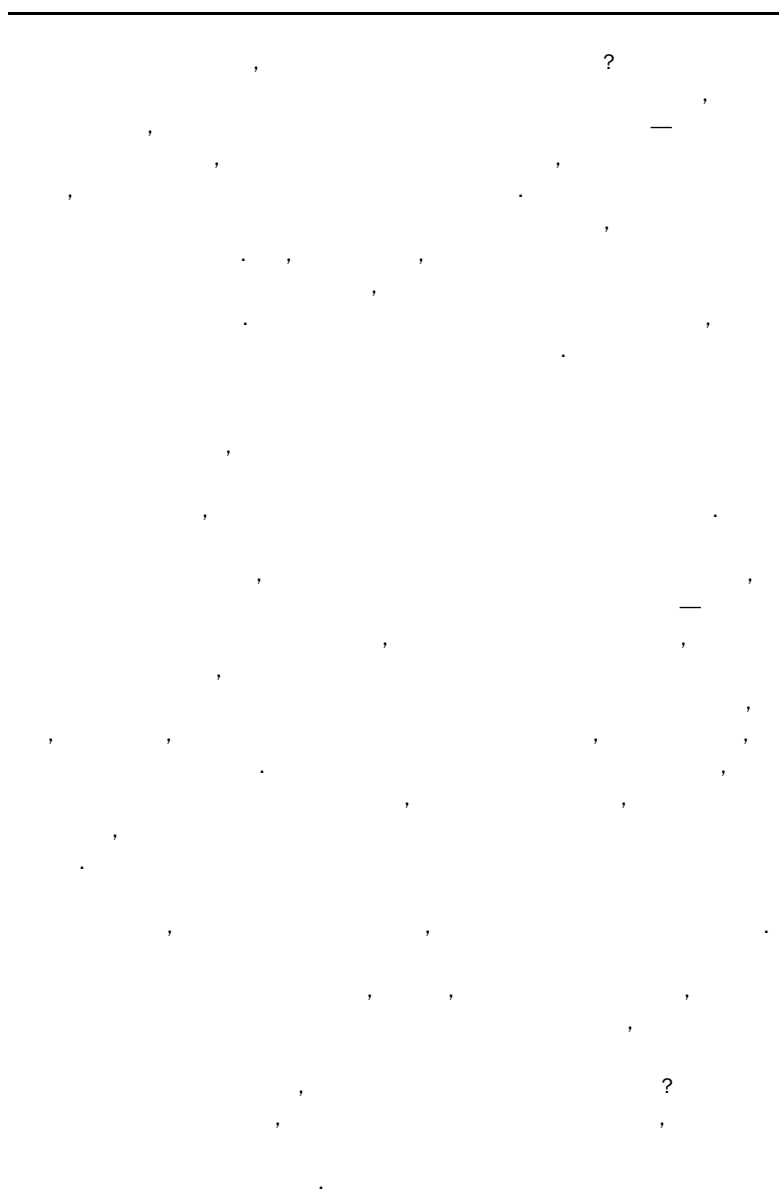
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§ 1. The Critique of Pure Reason is divided into three parts: the Critique of Theoretical Reason, the Critique of Practical Reason, and the Critique of Judgment. The Critique of Theoretical Reason is the first and most important part, as it deals with the limits of human knowledge. It is divided into two main sections: the Transcendental Aesthetic and the Transcendental Logic. The Transcendental Aesthetic deals with the forms of intuition (space and time) and the categories of the understanding. The Transcendental Logic deals with the principles of pure reason and the synthesis of the manifold of intuition. The Critique of Practical Reason deals with the principles of morality and the concept of the good will. The Critique of Judgment deals with the principles of aesthetics and teleology.

§ 2. The Critique of Pure Reason is a work of great importance, as it lays the foundation for Kant's philosophy. It is a critical examination of the limits of human knowledge and the principles of reason. Kant's philosophy is based on the idea that reason is the source of all knowledge, but it is also limited. The Critique of Pure Reason shows that reason can only know things as they appear to us, not as they are in themselves. This is the famous distinction between phenomena and noumena. The Critique of Pure Reason is a work of great importance, as it lays the foundation for Kant's philosophy. It is a critical examination of the limits of human knowledge and the principles of reason. Kant's philosophy is based on the idea that reason is the source of all knowledge, but it is also limited. The Critique of Pure Reason shows that reason can only know things as they appear to us, not as they are in themselves. This is the famous distinction between phenomena and noumena.

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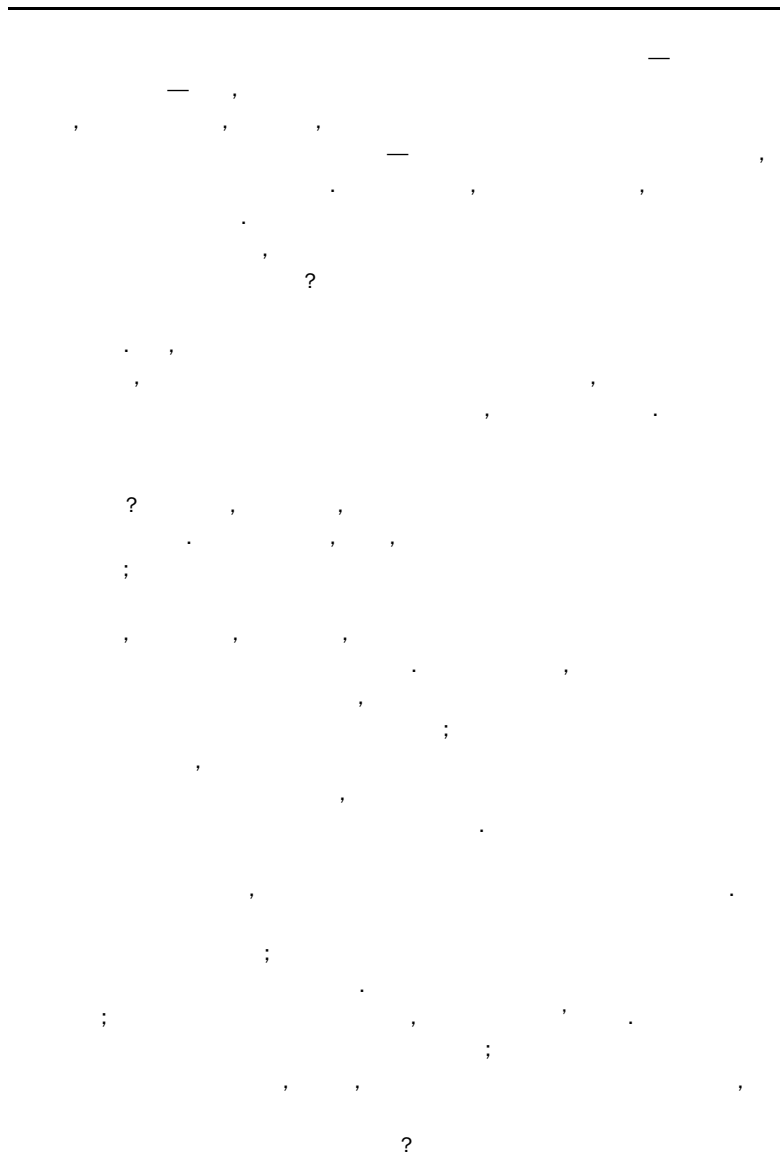
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§ 1. The Critique of Pure Reason is divided into two main parts: the *Transcendental Critique of Pure Reason* and the *Transcendental Critique of Practical Reason*. The *Transcendental Critique of Pure Reason* is further divided into three main sections: the *Introduction*, the *Transcendental Doctrine of Elements*, and the *Transcendental Doctrine of Method*. The *Transcendental Critique of Practical Reason* is divided into two main sections: the *Introduction* and the *Transcendental Doctrine of Method*.

The *Transcendental Critique of Pure Reason* is the first part of the work, and it is divided into three main sections: the *Introduction*, the *Transcendental Doctrine of Elements*, and the *Transcendental Doctrine of Method*. The *Introduction* is the first section of the *Transcendental Critique of Pure Reason*, and it is divided into two main parts: the *Introduction to the Critique of Pure Reason* and the *Introduction to the Transcendental Critique of Pure Reason*. The *Introduction to the Critique of Pure Reason* is the first part of the *Introduction*, and it is divided into two main parts: the *Introduction to the Critique of Pure Reason* and the *Introduction to the Transcendental Critique of Pure Reason*.

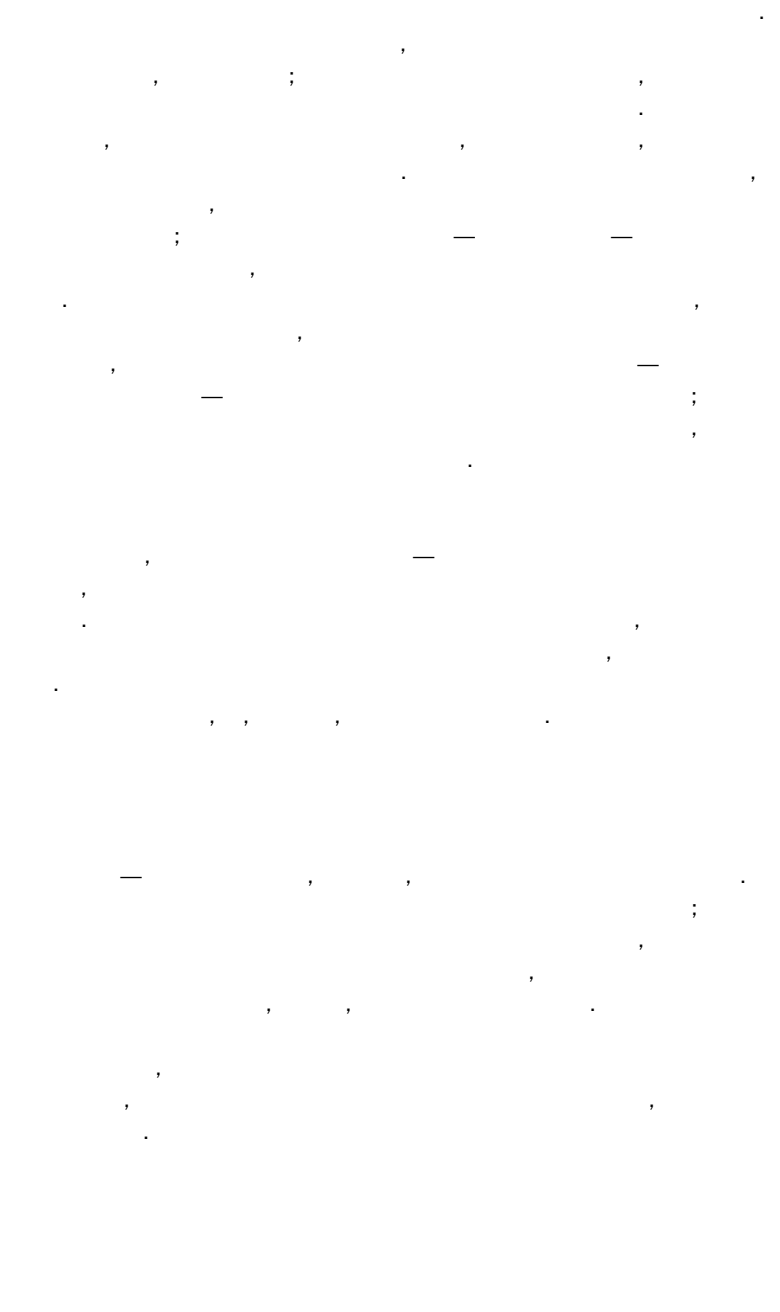
The *Transcendental Critique of Practical Reason* is the second part of the work, and it is divided into two main sections: the *Introduction* and the *Transcendental Doctrine of Method*. The *Introduction* is the first section of the *Transcendental Critique of Practical Reason*, and it is divided into two main parts: the *Introduction to the Critique of Practical Reason* and the *Introduction to the Transcendental Critique of Practical Reason*. The *Introduction to the Critique of Practical Reason* is the first part of the *Introduction*, and it is divided into two main parts: the *Introduction to the Critique of Practical Reason* and the *Introduction to the Transcendental Critique of Practical Reason*.











§ 1. The Critique of Pure Reason is divided into two main parts: the *Transcendental Critique* and the *Metaphysical Critique*. The *Transcendental Critique* is further divided into three sections: the *Transcendental Aesthetic*, the *Transcendental Logic*, and the *Transcendental Methodology*. The *Transcendental Aesthetic* is divided into two parts: the *Transcendental Aesthetic Proper* and the *Transcendental Aesthetic Appendix*. The *Transcendental Logic* is divided into two parts: the *Transcendental Logic Proper* and the *Transcendental Logic Appendix*. The *Transcendental Methodology* is divided into two parts: the *Transcendental Methodology Proper* and the *Transcendental Methodology Appendix*. The *Metaphysical Critique* is divided into two parts: the *Metaphysical Critique Proper* and the *Metaphysical Critique Appendix*. The *Metaphysical Critique Proper* is divided into two parts: the *Metaphysical Critique Proper I* and the *Metaphysical Critique Proper II*. The *Metaphysical Critique Appendix* is divided into two parts: the *Metaphysical Critique Appendix I* and the *Metaphysical Critique Appendix II*.

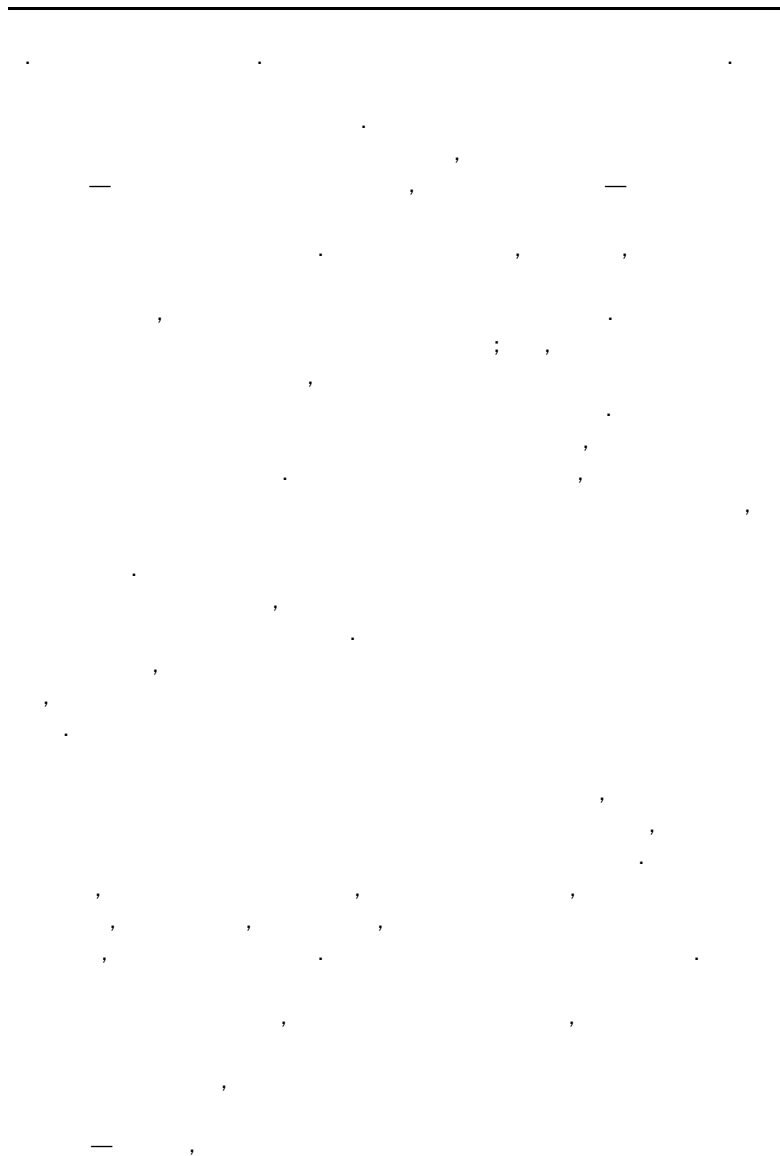












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