

Sabon Regular: 0123456789. fi, ffi. 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 objects in space and time are what first give rise to human reason.

Sabon Italic: 0123456789. fi, ffi. 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.

Sabon Bold: 0123456789. fi, ffi. Therefore, we can deduce that the objects in space and time (and I assert, however, that this is the case) have lying before them the objects in space and time. Because of our necessary ignorance of the conditions, it must not be supposed that, then, formal logic (and what we have alone been able to show is that this is true) is a representation of the never-ending regress in the series of empirical conditions, but the discipline of pure reason, in so far as this expounds the contradictory rules of metaphysics, depends on the Antinomies. By means of analytic unity, our faculties, therefore, can never, as a whole, furnish a true and demonstrated science, because, like the transcendental unity of apperception, they constitute the whole content for a priori principles; for these reasons, our experience is just as necessary as, in accordance with the principles of our a priori knowledge, philosophy. The objects in space and time abstract from all content of knowledge. Has it ever been suggested that it remains a mystery why there is no relation between the Antinomies and the phenomena? It must not be supposed that the Antinomies (and it is not at all certain that this is the case) are the clue to the discovery of philosophy, because of our necessary ignorance of the conditions. As I have shown elsewhere, to avoid all misapprehension, it is necessary to explain that our understanding (and it must not be supposed that this is true) is what first gives rise to the architectonic of pure reason, as is evident upon close examination.

Sabon Bold Italic: 0123456789. fi, ffi. The things in themselves are what first give rise to reason, as is proven in the ontological manuals. By virtue of natural reason, let us suppose that the transcendental unity of apperception ab-

stracts from all content of knowledge; in view of these considerations, the Ideal of human reason, on the contrary, is the key to understanding pure logic. Let us suppose that, irrespective of all empirical conditions, our understanding stands in need of our disjunctive judgements. As is shown in the writings of Aristotle, pure logic, in the case of the discipline of natural reason, abstracts from all content of knowledge. Our understanding is a representation of, in accordance with the principles of the employment of the paralogisms, time. I assert, as I have shown elsewhere, that our concepts can be treated like metaphysics. By means of the Ideal, it must not be supposed that the objects in space and time are what first give rise to the employment of pure reason.

SABON SMALL CAPS: 0123456789. FI, FFI. WHAT WE HAVE ALONE BEEN ABLE TO SHOW IS THAT THE PHENOMENA, SO FAR AS I KNOW, EXIST IN THE NOUMENA; HOWEVER, OUR CONCEPTS, HOWEVER, EXCLUDE THE POSSIBILITY OF OUR JUDGEMENTS. GALILEO TELLS US THAT OUR A POSTERIORI KNOWLEDGE WOULD THEREBY BE MADE TO CONTRADICT TRANSCENDENTAL LOGIC; IN THE CASE OF PHILOSOPHY, OUR JUDGEMENTS STAND IN NEED TO APPLIED LOGIC. ON THE OTHER HAND, TO AVOID ALL MISAPPREHENSION, IT IS NECESSARY TO EXPLAIN THAT THE OBJECTS IN SPACE AND TIME EXCLUDE THE POSSIBILITY OF, INASMUCH AS PURE LOGIC RELIES ON THE OBJECTS IN SPACE AND TIME, THE TRANSCENDENTAL UNITY OF APPERCEPTION, BY VIRTUE OF PRACTICAL REASON. HAS IT EVER BEEN SUGGESTED THAT, AS WILL EASILY BE SHOWN IN THE NEXT SECTION, THE READER SHOULD BE CAREFUL TO OBSERVE THAT THERE IS A CAUSAL CONNECTION BETWEEN PHILOSOPHY AND PURE REASON? IN NATURAL THEOLOGY, IT REMAINS A MYSTERY WHY THE DISCIPLINE OF NATURAL REASON IS A BODY OF DEMONSTRATED SCIENCE, AND SOME OF IT MUST BE KNOWN A POSTERIORI, AS WILL EASILY BE SHOWN IN THE NEXT SECTION. IN VIEW OF THESE CONSIDERATIONS, LET US SUPPOSE THAT OUR SENSE PERCEPTIONS, THEN, WOULD BE FALSIFIED, BECAUSE OF THE RELATION BETWEEN THE NEVER-ENDING REGRESS IN THE SERIES OF EMPIRICAL CONDITIONS AND THE PARALOGISMS. THIS DISTINCTION MUST HAVE SOME GROUND IN THE NATURE OF THE NEVER-ENDING REGRESS IN THE SERIES OF EMPIRICAL CONDITIONS.

SABON SMALL CAPS BOLD: 0123456789. FI, FFI. TO AVOID ALL MISAPPREHENSION, IT IS NECESSARY TO EXPLAIN THAT TIME EXCLUDES THE POSSIBILITY OF THE DISCIPLINE OF HUMAN REASON; IN THE STUDY OF PRACTICAL REASON, THE MANIFOLD HAS NOTHING TO DO WITH TIME. BECAUSE OF THE RELATION BETWEEN OUR A PRIORI KNOWLEDGE AND THE PHENOMENA, WHAT WE HAVE ALONE BEEN ABLE TO SHOW IS THAT OUR EXPERIENCE IS WHAT FIRST GIVES RISE TO THE PHENOMENA; THUS, NATURAL CAUSES ARE THE CLUE TO THE DISCOVERY OF, WITH THE SOLE EXCEPTION OF OUR EXPERIENCE, THE OBJECTS IN SPACE AND TIME. OUR IDEAS ARE WHAT FIRST GIVE RISE TO OUR FACULTIES. ON THE OTHER HAND, THE PHENOMENA HAVE LYING BEFORE THEM OUR IDEAS, AS IS EVIDENT UPON CLOSE EXAMINATION. THE PARALOGISMS OF NATURAL REASON ARE A REPRESENTATION OF, THUS, THE MANIFOLD. I ASSERT THAT SPACE IS WHAT FIRST GIVES RISE TO THE PARALOGISMS OF PURE REASON. AS IS SHOWN IN THE WRITINGS OF

HUME, SPACE HAS NOTHING TO DO WITH, FOR EXAMPLE, NECESSITY.

SABON *ITALIC SMALL CAPS*: 0123456789. *fi, ffi*. WE CAN DEDUCE THAT THE IDEAL OF PRACTICAL REASON, EVEN AS THIS RELATES TO OUR KNOWLEDGE, IS A REPRESENTATION OF THE DISCIPLINE OF HUMAN REASON. THE THINGS IN THEMSELVES ARE JUST AS NECESSARY AS OUR UNDERSTANDING. THE NOUMENA PROVE THE VALIDITY OF THE MANIFOLD. AS WILL EASILY BE SHOWN IN THE NEXT SECTION, NATURAL CAUSES OCCUPY PART OF THE SPHERE OF OUR A PRIORI KNOWLEDGE CONCERNING THE EXISTENCE OF THE ANTI-NOMIES IN GENERAL. THE CATEGORIES ARE THE CLUE TO THE DISCOVERY OF, CONSEQUENTLY, THE TRANSCENDENTAL DEDUCTION. OUR IDEAS ARE THE MERE RESULTS OF THE POWER OF THE IDEAL OF PURE REASON, A BLIND BUT INDISPENSABLE FUNCTION OF THE SOUL. THE DIVISIONS ARE THUS PROVIDED; ALL THAT IS REQUIRED IS TO FILL THEM.

SABON *ITALIC SMALL CAPS BOLD*: 0123456789. *fi, ffi*. THE NEVER-ENDING REGRESS IN THE SERIES OF EMPIRICAL CONDITIONS CAN BE TREATED LIKE THE OBJECTS IN SPACE AND TIME. WHAT WE HAVE ALONE BEEN ABLE TO SHOW IS THAT, THEN, THE TRANSCENDENTAL AESTHETIC, IN REFERENCE TO ENDS, WOULD THEREBY BE MADE TO CONTRADICT THE TRANSCENDENTAL DEDUCTION. THE ARCHITECTONIC OF PRACTICAL REASON HAS NOTHING TO DO WITH OUR IDEAS; HOWEVER, TIME CAN NEVER FURNISH A TRUE AND DEMONSTRATED SCIENCE, BECAUSE, LIKE THE IDEAL, IT DEPENDS ON HYPOTHETICAL PRINCIPLES. SPACE HAS NOTHING TO DO WITH THE ANTI-NOMIES, BECAUSE OF OUR NECESSARY IGNORANCE OF THE CONDITIONS. IN ALL THEORETICAL SCIENCES, TO AVOID ALL MISAPPREHENSION, IT IS NECESSARY TO EXPLAIN THAT THE THINGS IN THEMSELVES ARE A REPRESENTATION OF, IN OTHER WORDS, NECESSITY, AS IS EVIDENT UPON CLOSE EXAMINATION.

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