

CRITIQUE OF PURE REASON

IMMANUEL KANT



Translated by NORMAN KEMP SMITH
With an introduction by HOWARD CAYGILL
and a new bibliography by GARY BANHAM

REISSUED EDITION



Critique Of Pure Reason Second Edition

**I. Kant, Howard Caygill, G. Banham, N.
Kemp Smith**

Critique Of Pure Reason Second Edition:

Critique of Pure Reason, Second Edition Immanuel Kant, Gary Banham, 2007-09-15 Kant's Critique of Pure Reason is one of the most rewarding and difficult of all philosophical works. The text followed is that of the second edition of 1787 and a translation is also given of all first edition passages which in the second edition are either altered or omitted. For this reissue of Kemp Smith's classic 1929 edition, Gary Banham has contributed a major new Bibliography of secondary sources on Kant including stable internet resources, journal articles and books. [Kant's Critique of Pure Reason ... Second Edition \[of "Introduction to Kant's Critique of Pure Reason"\]](#). Thomas Dewar Weldon, 1958. **Immanuel Kant's Critique of Pure Reason** Norman Kemp Smith, 2008-11. IMMANUEL KANT'S CRITIQUE OF PURE REASON translated by NORMAN KEMP SMITH. Originally published in 1929. PREFACE. THE present translation was begun in 1913 when I was completing my Commentary to Kant's Critique of Pure Reason. Owing however to various causes I was unable at that time to do more than prepare a rough translation of about a third of the whole and it was not until 1927 that I found leisure to revise and continue it. In this task I have greatly profited by the work of my two predecessors J. M. D. Meiklejohn and Max Müller. Meiklejohn's work a translation of the second edition of the Critique was published in 1855. Max Müller's translation which is based on the first edition of the Critique with the second edition passages in appendices was published in 1881. Meiklejohn has a happy gift which only those who attempt to follow in his steps can I think fully appreciate of making Kant speak in language that reasonably approximates to English idiom. Max Müller's main merit as he has very justly claimed is his greater accuracy in rendering passages in which a specially exact appreciation of the niceties of German idiom happens to be important for the sense. Both Meiklejohn and Max Müller laboured however under the disadvantage of not having made any very thorough study of the Critical Philosophy and the shortcomings in their translations can usually be traced to this cause. In the past fifty years also much has been done in the study and interpretation of the text. In particular my task has been facilitated by the quite invaluable edition of the Critique edited by Dr. Raymund Schmidt. Indeed the appearance of this edition in 1926 was the immediate occasion of my resuming the work of translation. Dr. Schmidt's restoration of the original texts of the first and second editions of the Critique and especially of Kant's own punctuation so very helpful in many difficult and doubtful passages and his citation of alternative readings have largely relieved me of the time-consuming task of collating texts and of assembling the emendations suggested by Kantian scholars in their editions of the Critique or in their writings upon it. The text which I have followed is that of the second edition of 1787 and I have in all cases indicated any departure from it. I have also given a translation of all first edition passages which in the second edition have been either altered or omitted. Wherever possible this original first edition text is given in the lower part of the page. In the two sections however which Kant completely recast in the second edition, The Transcendental Deduction of the Categories and The Paralogisms of Pure Reason this cannot conveniently be done and I have therefore given the two versions in immediate succession in the main text. For

this somewhat unusual procedure there is a twofold justification first that the Critique is already in itself a composite work the different parts of which record the successive stages in the development of Kants views and secondly that the first edition versions are as a matter of fact indispensable for an adequate understanding of the versions which were substituted for them The pagings of both the first and the second edition are given throughout on the margins the first edition being referred to as A the second edition as B Kants German even when judged by German standards makes difficult reading The difficulties are not due merely to the abstruseness of the doctrines which Kant is endeavouring to expound or to his frequent alternation between conflicting points of view Many of the difficulties are due simply to his manner of writing

Critique of Pure Reason, Second Edition I. Kant, Howard Caygill, G. Banham, N. Kemp Smith, 2016-05-23 Kant's Critique of Pure Reason is one of the most rewarding of all philosophical works The text follows the second edition of 1787 with a translation of all first edition passages altered or omitted For this reissue of Kemp Smith's classic 1929 edition Gary Banham contributes a major new Bibliography of secondary sources on Kant *Critique of Pure Reason* Immanuel Kant, 1998 The most accurate and informative English translation ever produced of this epochal philosophical text **A Commentary to Kant's 'Critique of Pure Reason' ... Second Edition, Revised and Enlarged** Norman Kemp Smith, 1923 [Critique of Pure Reason](#)

Immanuel Kant, 2024-05-09 Published in Riga in 1787 the second edition of Immanuel Kant's Critique of Pure Reason *Kritik der reinen Vernunft* is one of the cornerstone texts in the history of Western philosophy reshaping how philosophers approach metaphysics knowledge and the limits of human reason Originally published in 1781 the 1787 edition significantly clarified and expanded Kant's arguments establishing the work's lasting impact Kant positions himself in dialogue with Enlightenment rationalism and empiricism most notably the philosophies of Leibniz Wolff Locke Hume and Newton as he investigates the capacities and boundaries of human cognition particularly addressing skepticism about causality and knowledge Kant's Critique of Pure Reason lays the foundation of his Systematic Metaphysics published across a dozen works with the singular aim of fixing the field by reconciling Rationalism Idealism and Empiricism to move Metaphysics into a full form of Science much in the same manner the Greeks did to Logic or The Renaissance logicians to the hard sciences Kant sparked a metaphysical revolution which he understands as akin to the Copernican revolution The question of how the iterations of the transcendent I through time and space can know anything make synthetic a priori judgments with any level of certainty takes the proscenium in the Critique David Hume's fundamental error in Kant's view is that he assumes a Rationality which is *Techne* without *Telos* a description only of what is not what should be To this end he uses a Greek conception of Rationality as *logos* within a Platonic Ontology splitting reality into two subdivisions between form and sense perception between Numinal and a phenomenological world As physics is pure science metaphysics is pure philosophy Pure knowledge of reason from mere concepts is called pure philosophy or metaphysics Metaphysics then both of nature and of morals and especially the critique of reason venturing out on its own wings which precedes it in a propaedeutic way are

actually the only things that we can call philosophy in the true sense of the word The Critique of Pure Reason undertakes an examination of reason itself articulating Kant's revolutionary idea that the mind actively shapes experience rather than passively receiving information Kant distinguishes between phenomena the world as humans perceive and experience it and noumena things in themselves which remain unknowable arguing that human knowledge is inherently limited to the realm of possible experience By introducing fundamental concepts such as the categories of understanding transcendental idealism and the antinomies of pure reason Kant attempts to reconcile science morality and freedom within coherent boundaries thus establishing both the power and the constraints of reason This work effected a lasting revolution in philosophical thought and established Kant as the central figure of modern philosophy who synthesized early modern rationalism and empiricism while setting the terms for much of nineteenth and twentieth century philosophy The second edition substantially revised key sections including the prefaces introduction Transcendental Aesthetic Transcendental Deduction and the chapter on Phenomena and Noumena adding the famous Refutation of Idealism to counter criticisms that his transcendental idealism denied the reality of external objects By 1790 Kant had secured international fame and came to dominate German philosophy in the late 1780s with K L Reinhold's popularizing Letters on the Kantian Philosophy 1786 leading to the installation of a chair devoted to Kantian philosophy at Jena in 1787 which rapidly became the focal point for the next phase in German intellectual history The work's influence extended beyond philosophy into natural science with figures like Hans Christian rsted recognizing its impact and quantum mechanics arguably translating Kant's distinction between noumena and phenomena into mathematical form through wave functions and operators The text permanently changed philosophy's problems and methods establishing human autonomy as the foundation for scientific knowledge morality and religious belief while arguing that we cannot have knowledge of things in themselves but only of things as they appear through the forms of sensibility and categories of understanding Though criticized by Jacobi and others for apparent contradictions about what we can know regarding things in themselves the work's doctrine of transcendental idealism became widely recognized as the foremost philosophical position influencing nearly every field of humanities and social sciences inspiring the German Idealist movement through Fichte and others and shaping literature from Proust to modern thought while its claim that space and time are subjective forms rather than objective realities remained constant throughout Kant's subsequent philosophy

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imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works Immanuel Kant's Critique of Pure Reason Immanuel Kant, 2016-07-23 Excerpt from Immanuel Kant's Critique of Pure Reason In Commemoration of the Centenary of Its First Publication Transcendental exposition of the concept of space Supplement IX Supplement X Transcendental exposition of the concept of time Supplement XI About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

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