



Basic Writings of Kant (Modern Library Classics)

By Immanuel Kant

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Introduction by Allen W. Wood

With translations by F. Max Müller and Thomas K. Abbott

The writings of Immanuel Kant became the cornerstone of all subsequent philosophical inquiry. They articulate the relationship between the human mind and all that it encounters and remain the most important influence on our concept of knowledge. As renowned Kant scholar Allen W. Wood writes in his Introduction, Kant “virtually laid the foundation for the way people in the last two centuries have confronted such widely differing subjects as the experience of beauty and the meaning of human history.” Edited and compiled by Dr. Wood, *Basic Writings of Kant* stands as a comprehensive summary of Kant’s contributions to modern thought, and gathers together the most respected translations of Kant’s key moral and political writings.

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Editorial Review

From the Inside Flap

With an Introduction by renowned Kant scholar Allen W. Wood, this is the only available one-volume edition of the essential works of the Enlightenment's greatest philosopher and one of the most influential thinkers of modern times. Containing carefully selected excerpts from his most frequently taught essays and book-length publications, including *Critique of Pure Reason*, *Critique of Judgment*, and *Eternal Peace*, the *Basic Writings of Kant* is an indispensable collection. This revised edition was edited by Carl J. Friedrich.

About the Author

Allen W. Wood is a professor of philosophy at Stanford University. He is the author of *Kant's Rational Theology* and *Kant's Ethical Thought* and, with Paul Guyer, general editor of the *Cambridge Edition of the Works of Kant*.

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The Transcendental Doctrine of Elements

First Part.

Transcendental Aesthetic.

Whatever the process and the means may be by which knowledge reaches its objects, there is one that reaches them directly, and forms the ultimate material of all thought, viz. intuition (*Anschauung*). This is possible only when the object is given, and the object can be given only (to human beings at least) through a certain affection of the mind (*Gemüth*).

This faculty (receptivity) of receiving representations (*Vorstellungen*), according to the manner in which we are affected by objects, is called sensibility (*Sinnlichkeit*).

Objects therefore are given to us through our sensibility. Sensibility alone supplies us with intuitions (*Anschauungen*). These intuitions become thought through the understanding (*Verstand*), and hence arise conceptions (*Begriffe*). All thought therefore must, directly or indirectly, go back to intuitions (*Anschauungen*), i.e. to our sensibility, because in no other way can objects be given to us.

The effect produced by an object upon the faculty of representation (*Vorstellungsfähigkeit*), so far as we are affected by it, is called sensation (*Empfindung*). An intuition (*Anschauung*) of an object, by means of sensation, is called empirical. The undefined object of such an empirical intuition is called phenomenon (*Erscheinung*).

In a phenomenon I call that which corresponds to the sensation its matter; but that which causes the manifold matter of the phenomenon to be perceived as arranged in a certain order, I call its form.

Now it is clear that it cannot be sensation again through which sensations are arranged and placed in certain forms. The matter only of all phenomena is given us a posteriori; but their form must be ready for them in the mind (*Gemüth*) a priori, and must therefore be capable of being considered as separate from all sensations.

I call all representations in which there is nothing that belongs to sensation, pure (in a transcendental sense). The pure form therefore of all sensuous intuitions, that form in which the manifold elements of the phenomena are seen in a certain order, must be found in the mind a priori. And this pure form of sensibility may be called the pure intuition (Anschauung).

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