

The Critique Of Pure Reason

Translated by Philip McPherson Rudisill

Translator's Notes and Terminology

I have maintained Kant's original sentence structure and presented it in terms of numbered paragraphs and then of sentences within those paragraphs. For example 1.3 would refer to the 1st paragraph of a given section and the 3rd sentence of that paragraph. Also notice that I have divided this particular sentence into two sentences:

- 1.3 The internal sense, by means of which the mind itself, or its internal state, is looked upon, certainly does not give us a viewing of the soul itself as an object. But it is still a determined form, by means of which alone the viewing of its internal state is possible, so that everything which belongs to the internal determinations is represented in relationships of time.

Footnotes represent my own comments to the text, while Kant's footnotes have been converted into paragraph notes and follow the respective paragraph.

The following terms are especially important with respect to the translations:

Anschauung I render in English with "view" or "viewing" although "intuition" is far more common in translations of Kant's works. The suggestion of "etwas anschauen" in German is "viewing something" or "looking at something". According to one person's *Anschauung* there is a face of a wolf in the cloud, and according to that of another person there will be no such face, but rather the form of a fish or perhaps nothing but a cloud. I am also partial to "envisagement", e.g., seeing a face in a cloud is an envisagement, an approach I have used for many years. Or: the face is not in the cloud, but only in one's envisagement of the cloud. "Perspective" can also suggest much of this. And we might speak of someone's "take" on something, i.e., what that person gleans from that something. The suggestion is a direct and personal receipt of information without any use of reasoning. For example I see that one object is to the left of another; and I see that directly and immediately. For more on this see [Anschauung](#).

Idea is a technical term for Kant and I render it always as “Idea” and not with a lower case i. Generally it denotes a concept for which no object can be given corresponding to it, at least not given to the human who is limited to a sensitive viewing of things. For example there may be a soul, but this is not subject to a sighting through any looking whatsoever. Thus the idea or notion of a soul would be an Idea.

Erkenntnis. The root of this word is “kennen” which means to know or to have familiarity with. In all of my translations I have used “recognition” over the more commonly used “knowledge”.

Erscheinung. For this I use “appearance” which is very common, although I have also utilized “specter” in some other works on Kant. When St. Paul reports seeing a Jesus-in-the-sky this is given in German as an Erscheinung. There is a suggestion of “shining forth”. The rainbow is considered to be an Erscheinung by the Germans. The appearance of water on the heated road ahead which vanishes as you approach it is an Erscheinung. So the word has an affinity also with “mirage” and “hallucination”. The import for the student of Kant is that this appearance is not a thing which exists on its own as it appears, but which has its existence solely within the perception.

I would be much obliged if the reader would notify me of any suggestions for this translation and/or comments. I can be reached at this pmr&&kantwesley.com and where @ is to be used in the place of &&.

I have undertaken this translation for my own amusement and to maintain my limited understanding of the German language. This is an on-going endeavor which likely will never be completed. I present my completed translation on the web for whatever use anyone may wish to make of it. I have not obtained any copyright.

Next: [Preface to the first \(A\) version of Kant’s *Critique of Pure Reason \(CPR\)*](#).