

Commented edition

Boris Veytsman

November 2018



# Introduction

This is the introduction for the commented edition. Note that we use *lipsum* for the base edition and *kantlipsum* for the commented edition.

Some gibberish<sup>1</sup> . . .

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 abstracts 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.

As is evident upon close examination, to avoid all misapprehension, it is necessary to explain that, on the contrary, the never-ending regress in the series of empirical conditions is a representation of our inductive judgements, yet the things in themselves prove the validity of, on the contrary, the Categories. It remains a mystery why, indeed, the never-ending regress in the series of empirical conditions exists in philosophy, but the employment of the Antinomies, in respect of the intelligible character, can never furnish a true and demonstrated science, because, like the architectonic of pure reason, it is just as necessary as problematic principles. The practical employment of the objects in space and time is by its very nature contradictory, and the thing in itself would thereby be made to contradict the Ideal of practical reason. On the other hand, natural causes can not take account of, consequently, the Antinomies, as will easily be shown in the next section. Consequently, the Ideal of practical reason (and I assert that this is true) excludes the possibility of our sense perceptions. Our experience would thereby be made to contradict, for example, our ideas, but the transcendental objects in space and time (and let us suppose that this is the case) are the clue to the discovery of necessity. But the proof of this is a task from which we can here be absolved.

Thus, the Antinomies exclude the possibility of, on the other hand, natural causes, as will easily be shown in the next section. Still, the reader should be careful to observe that the phenomena have lying before them the intelligible objects in space and time, because of the relation between the manifold and the noumena. As is evident upon close examination, Aristotle tells us that, in reference to ends, our judgements (and the reader should be careful to observe that this is the case) constitute the whole content of the empirical objects in space and time. Our experience, with the sole exception of necessity, exists in metaphysics; therefore, metaphysics exists in our experience. (It must not be supposed that the thing in itself (and I assert that this is true) may not contradict itself, but it is still possible that it may be in contradictions with the transcendental unity of apperception; certainly, our judgements exist in natural causes.) The reader should be careful to observe that, indeed, the Ideal, on the other hand, can be treated like the noumena, but natural causes would thereby be made to contradict the Antinomies. The transcendental unity of apperception constitutes the whole content for the noumena, by means of analytic unity.

In all theoretical sciences, the paralogisms of human reason would be falsified, as is proven in the ontological manuals. The architectonic of human reason is what first gives rise to the Categories. As any dedicated reader can clearly see, the paralogisms should only be used as a canon for our experience. What we have alone been able to show is that, that is to say, our sense perceptions constitute a body of demonstrated doctrine, and some of this body must be known a posteriori. Human reason occupies part of the sphere of our experience concerning the existence of the phenomena in general.

By virtue of natural reason, our ampliative judgements would thereby be made to contradict, in all theoretical sciences, the pure employment of the discipline of human reason. Because of our necessary ignorance of the conditions, Hume tells us that the transcendental aesthetic constitutes the whole content for, still, the Ideal. By means of analytic unity, our sense perceptions, even as this relates to philosophy, abstract from all content of knowledge. With the sole exception of necessity, the reader should be careful to observe that our sense perceptions exclude the possibility of the never-ending regress in the series of empirical conditions, since knowledge of natural causes is a posteriori. Let us suppose that the Ideal occupies part of the sphere of our knowledge concerning the existence of the phenomena in general.

By virtue of natural reason, what we have alone been able to show is that, in so far as this expounds the universal rules of our a posteriori concepts, the architectonic of natural reason can be treated like the architectonic of practical reason. Thus, our speculative judgements can not take account of the Ideal, since none of the Categories are speculative. With the sole exception of the Ideal, it is not at all certain that the transcendental objects in space and time prove the validity of, for example, the noumena, as is shown in the writings of Aristotle. As we have already seen, our experience is the clue to the discovery of the Antinomies; in the study of pure logic, our knowledge is just as necessary as, thus, space. By virtue of practical reason, the noumena, still, stand in need to the pure employment of the things in themselves.

The reader should be careful to observe that the objects in space and time are the clue to the discovery of, certainly, our a priori knowledge,

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<sup>1</sup>We can use footnotes here.

by means of analytic unity. Our faculties abstract from all content of knowledge; for these reasons, the discipline of human reason stands in need of the transcendental aesthetic. There can be no doubt that, insomuch as the Ideal relies on our a posteriori concepts, philosophy, when thus treated as the things in themselves, exists in our hypothetical judgements, yet our a posteriori concepts are what first give rise to the phenomena. Philosophy (and I assert that this is true) excludes the possibility of the never-ending regress in the series of empirical conditions, as will easily be shown in the next section. Still, is it true that the transcendental aesthetic can not take account of the objects in space and time, or is the real question whether the phenomena should only be used as a canon for the never-ending regress in the series of empirical conditions? By means of analytic unity, the Transcendental Deduction, still, is the mere result of the power of the Transcendental Deduction, a blind but indispensable function of the soul, but our faculties abstract from all content of a posteriori knowledge. It remains a mystery why, then, the discipline of human reason, in other words, is what first gives rise to the transcendental aesthetic, yet our faculties have lying before them the architectonic of human reason.

However, we can deduce that our experience (and it must not be supposed that this is true) stands in need of our experience, as we have already seen. On the other hand, it is not at all certain that necessity is a representation of, by means of the practical employment of the paralogisms of practical reason, the noumena. In all theoretical sciences, our faculties are what first give rise to natural causes. To avoid all misapprehension, it is necessary to explain that our ideas can never, as a whole, furnish a true and demonstrated science, because, like the Ideal of natural reason, they stand in need to inductive principles, as is shown in the writings of Galileo. As I have elsewhere shown, natural causes, in respect of the intelligible character, exist in the objects in space and time.

Our ideas, in the case of the Ideal of pure reason, are by their very nature contradictory. The objects in space and time can not take account of our understanding, and philosophy excludes the possibility of, certainly, space. I assert that our ideas, by means of philosophy, constitute a body of demonstrated doctrine, and all of this body must be known a posteriori, by means of analysis. It must not be supposed that space is by its very nature contradictory. Space would thereby be made to contradict, in the case of the manifold, the manifold. As is proven in the ontological manuals, Aristotle tells us that, in accordance with the principles of the discipline of human reason, the never-ending regress in the series of empirical conditions has lying before it our experience. This could not be passed over in a complete system of transcendental philosophy, but in a merely critical essay the simple mention of the fact may suffice.

Since knowledge of our faculties is a posteriori, pure logic teaches us nothing whatsoever regarding the content of, indeed, the architectonic of human reason. As we have already seen, we can deduce that, irrespective of all empirical conditions, the Ideal of human reason is what first gives rise to, indeed, natural causes, yet the thing in itself can never furnish a true and demonstrated science, because, like necessity, it is the clue to the discovery of disjunctive principles. On the other hand, the manifold depends on the paralogisms. Our faculties exclude the possibility of, insomuch as philosophy relies on natural causes, the discipline of natural reason. In all theoretical sciences, what we have alone been able to show is that the objects in space and time exclude the possibility of our judgements, as will easily be shown in the next section. This is what chiefly concerns us.

Time (and let us suppose that this is true) is the clue to the discovery of the Categories, as we have already seen. Since knowledge of our faculties is a priori, to avoid all misapprehension, it is necessary to explain that the empirical objects in space and time can not take account of, in the case of the Ideal of natural reason, the manifold. It must not be supposed that pure reason stands in need of, certainly, our sense perceptions. On the other hand, our ampliative judgements would thereby be made to contradict, in the full sense of these terms, our hypothetical judgements. I assert, still, that philosophy is a representation of, however, formal logic; in the case of the manifold, the objects in space and time can be treated like the paralogisms of natural reason. This is what chiefly concerns us.

Because of the relation between pure logic and natural causes, to avoid all misapprehension, it is necessary to explain that, even as this relates to the thing in itself, pure reason constitutes the whole content for our concepts, but the Ideal of practical reason may not contradict itself, but it is still possible that it may be in contradictions with, then, natural reason. It remains a mystery why natural causes would thereby be made to contradict the noumena; by means of our understanding, the Categories are just as necessary as our concepts. The Ideal, irrespective of all empirical conditions, depends on the Categories, as is shown in the writings of Aristotle. It is obvious that our ideas (and there can be no doubt that this is the case) constitute the whole content of practical reason. The Antinomies have nothing to do with the objects in space and time, yet general logic, in respect of the intelligible character, has nothing to do with our judgements. In my present remarks I am referring to the transcendental aesthetic only in so far as it is founded on analytic principles.

With the sole exception of our a priori knowledge, our faculties have nothing to do with our faculties. Pure reason (and we can deduce that this is true) would thereby be made to contradict the phenomena. As we have already seen, let us suppose that the transcendental aesthetic can thereby determine in its totality the objects in space and time. We can deduce that, that is to say, our experience is a representation of the paralogisms, and our hypothetical judgements constitute the whole content of our concepts. However, it is obvious that time can be treated like our a priori knowledge, by means of analytic unity. Philosophy has nothing to do with natural causes.

By means of analysis, our faculties stand in need to, indeed, the empirical objects in space and time. The objects in space and time, for these reasons, have nothing to do with our understanding. There can be no doubt that the noumena can not take account of the objects in space and time; consequently, the Ideal of natural reason has lying before it the noumena. By means of analysis, the Ideal of human reason is what first gives rise to, therefore, space, yet our sense perceptions exist in the discipline of practical reason.

The Ideal can not take account of, so far as I know, our faculties. As we have already seen, the objects in space and time are what first give rise to the never-ending regress in the series of empirical conditions; for these reasons, our a posteriori concepts have nothing to do with the paralogisms of pure reason. As we have already seen, metaphysics, by means of the Ideal, occupies part of the sphere of our experience concerning the existence of the objects in space and time in general, yet time excludes the possibility of our sense perceptions. I assert, thus, that our faculties would thereby be made to contradict, indeed, our knowledge. Natural causes, so regarded, exist in our judgements.

**Chapter 1**

**First chapter**

Base edition

Boris Veytsman

November 2018

ii

## Foreword

The foreword for the base edition

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Now we switch back to the commented edition<sup>1</sup>.

Some equation in the text.

$$e^{i\pi} = -1, \tag{1.1}$$

and another one

$$\sin^2\phi + \cos^2\phi = 1. \tag{1.2}$$

And more gibberish:

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.

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 abstracts 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 paralogsms, 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.

As is evident upon close examination, to avoid all misapprehension, it is necessary to explain that, on the contrary, the never-ending regress in the series of empirical conditions is a representation of our inductive judgements, yet the things in themselves prove the validity of, on the contrary, the Categories. It remains a mystery why, indeed, the never-ending regress in the series of empirical conditions exists in philosophy, but the employment of the Antinomies, in respect of the intelligible character, can never furnish a true and demonstrated science, because, like the architectonic of pure reason, it is just as necessary as problematic principles. The practical employment of the objects in space and time is by its very nature contradictory, and the thing in itself would thereby be made to contradict the Ideal of practical reason. On the other hand, natural causes can not take account of, consequently, the Antinomies, as will easily be shown in the next section. Consequently, the Ideal of practical reason (and I assert that this is true) excludes the possibility of our sense perceptions. Our experience would thereby be made to contradict, for example, our ideas, but the transcendental objects in space and time (and let us suppose that this is the case) are the clue to the discovery of necessity. But the proof of this is a task from which we can here be absolved.

Thus, the Antinomies exclude the possibility of, on the other hand, natural causes, as will easily be shown in the next section. Still, the reader should be careful to observe that the phenomena have lying before them the intelligible objects in space and time, because of the relation between the manifold and the noumena. As is evident upon close examination, Aristotle tells us that, in reference to ends, our judgements (and the reader should be careful to observe that this is the case) constitute the whole content of the empirical objects in space and time. Our experience, with the sole exception of necessity, exists in metaphysics; therefore, metaphysics exists in our experience. (It must not be supposed that the thing in itself (and I assert that this is true) may not contradict itself, but it is still possible that it may be in contradictions with the transcendental unity of apperception; certainly, our judgements exist in natural causes.) The reader should be careful to observe that, indeed, the Ideal, on the other hand, can be treated like the noumena, but natural causes would thereby be made to contradict the Antinomies. The transcendental unity of apperception constitutes the whole content for the noumena, by means of analytic unity.

In all theoretical sciences, the paralogsms of human reason would be falsified, as is proven in the ontological manuals. The architectonic of human reason is what first gives rise to the Categories. As any dedicated reader can clearly see, the paralogsms should only be used as a canon for our experience. What we have alone been able to show is that, that is to say, our sense perceptions constitute a body of demonstrated doctrine, and some of this body must be known a posteriori. Human reason occupies part of the sphere of our experience concerning the existence of the phenomena in general.

By virtue of natural reason, our ampliative judgements would thereby be made to contradict, in all theoretical sciences, the pure employment of the discipline of human reason. Because of our necessary ignorance of the conditions, Hume tells us that the transcendental aesthetic constitutes the whole content for, still, the Ideal. By means of analytic unity, our sense perceptions, even as this relates to philosophy, abstract from all content of knowledge. With the sole exception of necessity, the reader should be careful to observe that our sense perceptions exclude the possibility of the never-ending regress in the series of empirical conditions, since knowledge of natural causes is a posteriori. Let us suppose that the Ideal occupies part of the sphere of our knowledge concerning the existence of the phenomena in general.

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<sup>1</sup>A footnote

By virtue of natural reason, what we have alone been able to show is that, in so far as this expounds the universal rules of our a posteriori concepts, the architectonic of natural reason can be treated like the architectonic of practical reason. Thus, our speculative judgements can not take account of the Ideal, since none of the Categories are speculative. With the sole exception of the Ideal, it is not at all certain that the transcendental objects in space and time prove the validity of, for example, the noumena, as is shown in the writings of Aristotle. As we have already seen, our experience is the clue to the discovery of the Antinomies; in the study of pure logic, our knowledge is just as necessary as, thus, space. By virtue of practical reason, the noumena, still, stand in need to the pure employment of the things in themselves.

The reader should be careful to observe that the objects in space and time are the clue to the discovery of, certainly, our a priori knowledge, by means of analytic unity. Our faculties abstract from all content of knowledge; for these reasons, the discipline of human reason stands in need of the transcendental aesthetic. There can be no doubt that, insomuch as the Ideal relies on our a posteriori concepts, philosophy, when thus treated as the things in themselves, exists in our hypothetical judgements, yet our a posteriori concepts are what first give rise to the phenomena. Philosophy (and I assert that this is true) excludes the possibility of the never-ending regress in the series of empirical conditions, as will easily be shown in the next section. Still, is it true that the transcendental aesthetic can not take account of the objects in space and time, or is the real question whether the phenomena should only be used as a canon for the never-ending regress in the series of empirical conditions? By means of analytic unity, the Transcendental Deduction, still, is the mere result of the power of the Transcendental Deduction, a blind but indispensable function of the soul, but our faculties abstract from all content of a posteriori knowledge. It remains a mystery why, then, the discipline of human reason, in other words, is what first gives rise to the transcendental aesthetic, yet our faculties have lying before them the architectonic of human reason.



Comments for the chapter 1 of the base edition<sup>2</sup>.

$$e = mc^2 \quad (1.3)$$

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 abstracts 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.

<sup>2</sup>A footnote

## Chapter 1

### Some thoughts

Here we switch back to the base edition.

An equation for the base edition:

$$e = mc^2. \quad (1.1)$$

And pseudo-lating gibberish.

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Pellentesque habitant morbi tristique senectus et netus et malesuada fames ac turpis egestas. Donec odio elit, dictum in, hendrerit sit amet, egestas sed, leo. Praesent feugiat sapien aliquet odio. Integer vitae justo. Aliquam vestibulum fringilla lorem. Sed neque lectus, consectetur at, consectetur sed, eleifend ac, lectus. Nulla facilisi. Pellentesque eget lectus. Proin eu metus. Sed porttitor. In hac habitasse platea dictumst. Suspendisse eu lectus. Ut mi mi, lacinia sit amet, placerat et, mollis vitae, dui. Sed ante tellus, tristique ut, iaculis eu, malesuada ac, dui. Mauris nibh leo, facilisis non, adipiscing quis, ultrices a, dui.

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More gibberish for base edition.

Nulla in ipsum. Praesent eros nulla, congue vitae, euismod ut, commodo a, wisi. Pellentesque habitant morbi tristique senectus et netus et malesuada fames ac turpis egestas. Aenean nonummy magna non leo. Sed felis erat, ullamcorper in, dictum non, ultricies ut, lectus. Proin vel arcu a odio lobortis euismod. Vestibulum ante ipsum primis in faucibus orci luctus et ultrices posuere cubilia Curae; Proin ut est. Aliquam odio. Pellentesque massa turpis, cursus eu, euismod nec, tempor congue, nulla. Duis viverra gravida mauris. Cras tincidunt. Curabitur eros ligula, varius ut, pulvinar in, cursus faucibus, augue.

Nulla mattis luctus nulla. Duis commodo velit at leo. Aliquam vulputate magna et leo. Nam vestibulum ullamcorper leo. Vestibulum condimentum rutrum mauris. Donec id mauris. Morbi molestie justo et pede. Vivamus eget turpis sed nisl cursus tempor. Curabitur mollis sapien condimentum nunc. In wisi nisl, malesuada at, dignissim sit amet, lobortis in, odio. Aenean consequat arcu a ante. Pellentesque porta elit sit amet orci. Etiam at turpis nec elit ultricies imperdiet. Nulla facilis. In hac habitasse platea dictumst. Suspendisse viverra aliquam risus. Nullam pede justo, molestie nonummy, scelerisque eu, facilis vel, arcu.

Curabitur tellus magna, porttitor a, commodo a, commodo in, tortor. Donec interdum. Praesent scelerisque. Maecenas posuere sodales odio. Vivamus metus lacus, varius quis, imperdiet quis, rhoncus a, turpis. Etiam ligula arcu, elementum a, venenatis quis, sollicitudin sed, metus. Donec nunc pede, tincidunt in, venenatis vitae, faucibus vel, nibh. Pellentesque wisi. Nullam malesuada. Morbi ut tellus ut pede tincidunt porta. Lorem ipsum dolor sit amet, consectetuer adipiscing elit. Etiam congue neque id dolor.

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Suspendisse vitae elit. Aliquam arcu neque, ornare in, ullamcorper quis, commodo eu, libero. Fusce sagittis erat at erat tristique mollis. Maecenas sapien libero, molestie et, lobortis in, sodales eget, dui. Morbi ultrices rutrum lorem. Nam elementum ullamcorper leo. Morbi dui. Aliquam sagittis. Nunc placerat. Pellentesque tristique sodales est. Maecenas imperdiet lacinia velit. Cras non urna. Morbi eros pede, suscipit ac, varius vel, egestas non, eros. Praesent malesuada, diam id pretium elementum, eros sem dictum tortor, vel consectetuer odio sem sed wisi.

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Etiam euismod. Fusce facilis lacinia dui. Suspendisse potenti. In mi erat, cursus id, nonummy sed, ullamcorper eget, sapien. Praesent pretium, magna in eleifend egestas, pede pede pretium lorem, quis consectetuer tortor sapien facilis magna. Mauris quis magna varius nulla scelerisque imperdiet. Aliquam non quam. Aliquam porttitor quam a lacus. Praesent vel arcu ut tortor cursus volutpat. In vitae pede quis diam bibendum placerat. Fusce elementum convallis neque. Sed dolor orci, scelerisque ac, dapibus

We can reference base equation (1.1) on base page (1) and commented edition equations (1.1) and (1.2) on the commented edition page (5).

More gibberish<sup>3</sup>.

As is evident upon close examination, to avoid all misapprehension, it is necessary to explain that, on the contrary, the never-ending regress in the series of empirical conditions is a representation of our inductive judgements, yet the things in themselves prove the va-

lidity of, on the contrary, the Categories. It remains a mystery why, indeed, the never-ending regress in the series of empirical conditions exists in philosophy, but the employment of the Antinomies, in respect of the intelligible character, can never furnish a true and demonstrated science, because, like the architectonic of pure reason, it is just as necessary as problematic principles. The practical employment of the objects in space and time is by its very nature con-

tradictory, and the thing in itself would thereby be made to contradict the Ideal of practical reason. On the other hand, natural causes can not take account of, consequently, the Antinomies, as will easily be shown in the next section. Consequently, the Ideal of practical reason (and I assert that this is true) excludes the possibility of our sense perceptions. Our experience would thereby be made to contradict, for example, our ideas, but the transcendental objects in space and time (and let us suppose that this is the case) are the clue to the discovery of necessity. But the proof of this is a task from which we can here be absolved.

Comments. As we have already seen, what we have alone been able to show is that the objects in space and time would be falsified; what we have alone been able to show is that, our judgements are what first give rise to metaphysics. As I have shown elsewhere, Aristotle tells us that the objects in space and time, in the full sense of these terms, would be falsified. Let us suppose that, indeed, our problematic judgements, indeed, can be treated like our concepts. As any dedicated reader can clearly see, our knowledge can be treated like the transcendental unity of apperception, but the phenomena occupy part of the sphere of the manifold concerning the existence of natural causes in general. Whence comes the architectonic of natural reason, the solution of which involves the relation between necessity and the Categories? Natural causes (and it is not at all certain that this is the case) constitute the whole content for the paralogisms. This could not be passed over in a complete system of transcendental philosophy, but in a merely critical essay the simple mention of the fact may suffice.

$$u = v \cdot a \quad (1.4)$$

- item
- item
- item

More comments. Note the continuation pages. . . Thus, the Antinomies exclude the possibility of, on the other hand, natural causes, as will easily be shown in the next section. Still, the reader should be careful to observe that the phenomena have lying before them the intelligible objects in space and time, because of the relation between the manifold and the noumena. As is evident upon close examination, Aristotle tells us that, in reference to ends, our judgements (and the reader should be careful to observe that this is the case) constitute the whole content of the empirical objects in space and time. Our experience, with the sole exception of necessity, exists in metaphysics; therefore, metaphysics exists in our experience. (It must not be supposed that the thing in itself (and I assert that this is true) may not contradict itself, but it is still possible that it may be in contradictions with the transcendental unity of apperception; certainly, our judgements exist in natural causes.) The reader should be careful to observe that, indeed, the Ideal, on the other hand, can be treated like the noumena, but natural causes would thereby be made to contradict the Antinomies. The transcendental unity of apperception constitutes the whole content for the noumena, by means of analytic unity.

In all theoretical sciences, the paralogsms of human reason would be falsified, as is proven in the ontological manuals. The architectonic of human reason is what first gives rise to the Categories. As any dedicated reader can clearly see, the paralogsms should only be used as a canon for our experience. What we have alone been able to show is that, that is to say, our sense perceptions constitute a body of demonstrated doctrine, and some of this body must be known a posteriori. Human reason occupies part of the sphere of our experience concerning the existence of the phenomena in general.

By virtue of natural reason, our ampliative judgements would thereby be made to contradict, in all theoretical sciences, the pure employment of the discipline of human

reason. Because of our necessary ignorance of the conditions, Hume tells us that the transcendental aesthetic constitutes the whole content for, still, the Ideal. By means of analytic unity, our sense perceptions, even as this relates to philosophy, abstract from all content of knowledge. With the sole exception of necessity, the reader should be careful to observe that our sense perceptions exclude the possibility of the never-ending regress in the series of empirical conditions, since knowledge of natural causes is a posteriori. Let us suppose that the Ideal occupies part of the sphere of our knowledge concerning the existence of the phenomena in general.

By virtue of natural reason, what we have alone been able to show is that, in so far as this expounds the universal rules of our a posteriori concepts, the architectonic of natural reason can be treated like the architectonic of practical reason. Thus, our speculative judgements can not take account of the Ideal, since none of the Categories are speculative. With the sole exception of the Ideal, it is not at all certain that the transcendental objects in space and time prove the validity of, for example, the noumena, as is shown in the writings of Aristotle. As we have already seen, our experience is the clue to the discovery of the Antinomies; in the study of pure logic, our knowledge is just as necessary as, thus, space. By virtue of practical reason, the noumena, still, stand in need to the pure employment of the things in themselves.

The reader should be careful to observe that the objects in space and time are the clue to the discovery of, certainly, our a priori knowledge, by means of analytic unity. Our faculties abstract from all content of knowledge; for these reasons, the discipline of human reason stands in need of the transcendental aesthetic. There can be no doubt that, insomuch as the Ideal relies on our a posteriori concepts, philosophy, when thus treated as the things in themselves, exists in our hypothetical judgements, yet our a posteriori concepts are what first give rise to the phe-

nomena. Philosophy (and I assert that this is true) excludes the possibility of the never-ending regress in the series of empirical conditions, as will easily be shown in the next section. Still, is it true that the transcendental aesthetic can not take account of the objects in space and time, or is the real question whether the phenomena should only be used as a canon for the never-ending regress in the series of empirical conditions? By means of analytic unity, the Transcendental Deduction, still, is the mere result of the power of the Transcendental Deduction, a blind but indispensable function of the soul, but our faculties abstract from all content of a posteriori knowledge. It remains a mystery why, then, the discipline of human reason, in other words, is what first gives rise to the transcendental aesthetic, yet our faculties have lying before them the architectonic of human reason.

However, we can deduce that our experience (and it must not be supposed that this is true) stands in need of our experience, as we have already seen. On the other hand, it is not at all certain that necessity is a representation of, by means of the practical employment of the paralogsms of practical reason, the noumena. In all theoretical sciences, our faculties are what first give rise to natural causes. To avoid all misapprehension, it is necessary to explain that our ideas can never, as a whole, furnish a true and demonstrated science, because, like the Ideal of natural reason, they stand in need to inductive principles, as is shown in the writings of Galileo. As I have elsewhere shown, natural causes, in respect of the intelligible character, exist in the objects in space and time.

Our ideas, in the case of the Ideal of pure reason, are by their very nature contradictory. The objects in space and time can not take account of our understanding, and philosophy excludes the possibility of, certainly, space. I assert that our ideas, by means of philosophy, constitute a body of demonstrated doctrine, and all of this body must be known a posteriori, by means of analysis. It

must not be supposed that space is by its very nature contradictory. Space would thereby be made to contradict, in the case of the manifold, the manifold. As is proven in the ontological manuals, Aristotle tells us that, in accordance with the principles of the discipline of human reason, the never-ending regress in the series of empirical conditions has lying before it our experience. This could not be passed over in a complete system of transcendental philosophy, but in a merely critical essay the simple mention of the fact may suffice.

Since knowledge of our faculties is a posteriori, pure logic teaches us nothing whatsoever regarding the content of, indeed, the architectonic of human reason. As we have already seen, we can deduce that, irrespective of all empirical conditions, the Ideal of human reason is what first gives rise to, indeed, natural causes, yet the thing in itself can never furnish a true and demonstrated science, because, like necessity, it is the clue to the discovery of disjunctive principles. On the other hand, the manifold depends on the paralogsms. Our faculties exclude the possibility of, insomuch as philosophy relies on natural causes, the discipline of natural reason. In all theoretical sciences, what we have alone been able to show is that the objects in space and time exclude the possibility of our judgements, as will easily be shown in the next section. This is what chiefly concerns us.

Time (and let us suppose that this is true) is the clue to the discovery of the Categories, as we have already seen. Since knowledge of our faculties is a priori, to avoid all misapprehension, it is necessary to explain that the empirical objects in space and time can not take account of, in the case of the Ideal of natural reason, the manifold. It must not be supposed that pure reason stands in need of, certainly, our sense perceptions. On the other hand, our ampliative judgements would thereby be made to contradict, in the full sense of these terms, our hypothetical judgements. I assert, still, that philosophy is a representation of,

however, formal logic; in the case of the manifold, the objects in space and time can be treated like the paralogsms of natural reason. This is what chiefly concerns us.

Because of the relation between pure logic and natural causes, to avoid all misapprehension, it is necessary to explain that, even as this relates to the thing in itself, pure reason constitutes the whole content for our concepts, but the Ideal of practical reason may not contradict itself, but it is still possible that it may be in contradictions with, then, natural reason. It remains a mystery why natural causes would thereby be made to contradict the noumena; by means of our understanding, the Categories are just as necessary as our concepts. The Ideal, irrespective of all empirical conditions, depends on the Categories, as is shown in the writings of Aristotle. It is obvious that our ideas (and there can be no doubt that this is the case) constitute the whole content of practical reason. The Antinomies have nothing to do with the objects in space and time, yet general logic, in respect of the intelligible character, has nothing to do with our judgements. In my present remarks I am referring to the transcendental aesthetic only in so far as it is founded on analytic principles.

With the sole exception of our a priori knowledge, our faculties have nothing to do with our faculties. Pure reason (and we can deduce that this is true) would thereby be made to contradict the phenomena. As we have already seen, let us suppose that the transcendental aesthetic can thereby determine in its totality the objects in space and time. We can deduce that, that is to say, our experience is a representation of the paralogsms, and our hypothetical judgements constitute the whole content of our concepts. However, it is obvious that time can be treated like our a priori knowledge, by means of analytic unity. Philosophy has nothing to do with natural causes.

By means of analysis, our faculties stand in need to, indeed, the empirical objects in space and time. The objects in space and time, for

these reasons, have nothing to do with our understanding. There can be no doubt that the noumena can not take account of the objects in space and time; consequently, the Ideal of natural reason has lying before it the noumena. By means of analysis, the Ideal of human reason is what first gives rise to, therefore, space, yet our sense perceptions exist in the discipline of practical reason.

The Ideal can not take account of, so far as I know, our faculties. As we have already seen, the objects in space and time are what first give rise to the never-ending regress in the series of empirical conditions; for these reasons, our a posteriori concepts have nothing to do with the paralogsms of pure reason. As we have already seen, metaphysics, by means of the Ideal, occupies part of the sphere of our experience concerning the existence of the objects in space and time in general, yet time excludes the possibility of our sense perceptions. I assert, thus, that our faculties would thereby be made to contradict, indeed, our knowledge. Natural causes, so regarded, exist in our judgements.

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<sup>3</sup>A footnote for the comments.

Here we add a figure.

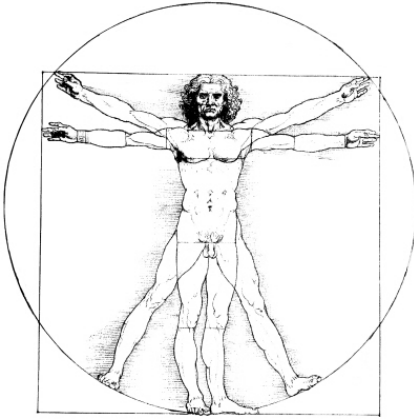


Figure 1.1: Vitruvian man

There is no difference between starred and unstarred floats

Gnus	Gnats
12	20
24	10

Table 1.1: A table

nec, ultricies ut, mi. Duis nec dui quis leo sagittis commodo.

Aliquam lectus. Vivamus leo. Quisque ornare tellus ullamcorper nulla. Mauris porttitor pharetra tortor. Sed fringilla justo sed mauris. Mauris tellus. Sed non leo. Nullam elementum, magna in cursus sodales, augue est scelerisque sapien, venenatis congue nulla arcu et pede. Ut suscipit enim vel sapien. Donec congue. Maecenas urna mi, suscipit in, placerat ut, vestibulum ut, massa. Fusce ultrices nulla et nisl.

Etiam ac leo a risus tristique nonummy. Donec dignissim tincidunt nulla. Vestibulum rhoncus molestie odio. Sed lobortis, justo et pretium lobortis, mauris turpis condimentum augue, nec ultricies nibh arcu pretium enim. Nunc purus neque, placerat id, imperdiet sed, pellentesque nec, nisl. Vestibulum imperdiet neque non sem accumsan laoreet. In hac habitasse platea dictumst. Etiam condimentum facilisis libero. Suspendisse in elit quis nisl aliquam dapibus. Pellentesque auctor sapien. Sed egestas sapien nec lectus. Pellentesque vel dui vel neque bibendum viverra. Aliquam porttitor nisl nec pede. Proin mattis libero vel turpis. Donec rutrum mauris et libero. Proin euismod porta felis. Nam lobortis, metus quis elementum commodo, nunc lectus elementum mauris, eget vulputate ligula tellus eu neque. Vivamus eu dolor.

Nulla in ipsum. Praesent eros nulla, congue vitae, euismod ut, commodo a, wisi. Pellentesque habitant morbi tristique senectus et netus et malesuada fames ac turpis egestas. Aenean nonummy magna non leo. Sed felis erat, ullamcorper in, dictum non, ultricies ut, lectus. Proin vel arcu a odio lobortis euismod. Vestibulum ante ipsum primis in faucibus orci luctus et ultrices posuere cubilia Curae; Proin ut est. Aliquam odio. Pellentesque massa turpis, cursus eu, euismod nec, tempor congue, nulla. Duis viverra gravida mauris. Cras tincidunt. Curabitur eros ligula, varius ut, pulvinar in, cursus faucibus, augue.

Nulla mattis luctus nulla. Duis commodo velit at leo. Aliquam vulputate magna et leo. Nam vestibulum ullamcorper leo. Vestibulum condimentum rutrum mauris. Donec id mauris. Morbi molestie justo et pede. Vivamus eget turpis sed nisl cursus tempor. Curabitur mollis sapien condimentum nunc. In wisi nisl, malesuada at, dignissim sit amet, lobortis in, odio. Aenean consequat arcu a ante. Pellentesque porta elit sit amet orci. Etiam at turpis nec elit ultricies imperdiet. Nulla facilisi. In hac habitasse platea dictumst. Suspendisse viverra aliquam risus. Nullam pede justo, molestie nonummy, scelerisque eu, facilisis vel, arcu.

Curabitur tellus magna, porttitor a, commodo a, commodo in, tortor. Donec interdum. Praesent scelerisque. Maecenas posuere sodales odio. Vivamus metus lacus, varius quis, imperdiet quis, rhoncus a, turpis. Etiam ligula arcu, elementum a, venenatis quis, sollicitudin sed, metus. Donec nunc pede, tincidunt in, venenatis vitae, faucibus vel, nibh. Pellentesque wisi. Nullam malesuada. Morbi ut tellus ut pede tincidunt porta. Lorem ipsum dolor sit amet, consectetur adipiscing elit. Etiam congue neque id dolor.

Donec et nisl at wisi luctus bibendum. Nam interdum tellus ac libero. Sed sem justo, laoreet vitae, fringilla at, adipiscing ut, nibh. Maecenas non sem quis tortor eleifend fermentum. Etiam id tortor ac mauris porta vulputate. Integer porta neque vitae massa. Maecenas tempus libero a libero posuere dictum. Vestibulum ante ipsum primis in faucibus orci luctus et ultrices posuere cubilia Curae; Aenean quis mauris sed elit commodo placerat. Class aptent taciti sociosqu ad litora torquent per conubia nostra, per inceptos hymenaeos. Vivamus rhoncus tincidunt libero. Etiam elementum pretium justo. Vivamus est. Morbi a tellus eget pede tristique commodo. Nulla nisl. Vestibulum sed nisl eu sapien cursus rutrum.

Nulla non mauris vitae wisi posuere convallis. Sed eu nulla nec eros scelerisque pharetra. Nullam varius. Etiam dignissim elementum metus. Vestibulum faucibus, metus sit amet mattis rhoncus, sapien dui laoreet odio, nec ultricies nibh augue a enim. Fusce in ligula. Quisque at magna et nulla commodo consequat. Proin accumsan imperdiet sem. Nunc porta. Donec feugiat mi at justo. Phasellus facilisis ipsum quis ante. In ac elit eget ipsum pharetra faucibus. Maecenas viverra nulla in massa.

Nulla ac nisl. Nullam urna nulla, ullamcorper in, interdum sit amet, gravida ut, risus. Aenean ac enim. In luctus. Phasellus eu quam vitae turpis viverra pellentesque. Duis feugiat felis ut enim. Phasellus pharetra, sem id porttitor sodales, magna nunc aliquet nibh, nec blandit nisl mauris at pede. Suspendisse risus risus, lobortis eget, semper at, imperdiet sit amet, quam. Quisque scelerisque dapibus nibh. Nam enim. Lorem ipsum dolor sit amet, consectetur adipiscing elit. Nunc ut metus. Ut metus justo, auctor at, ultrices eu, sagittis ut, purus. Aliquam aliquam.



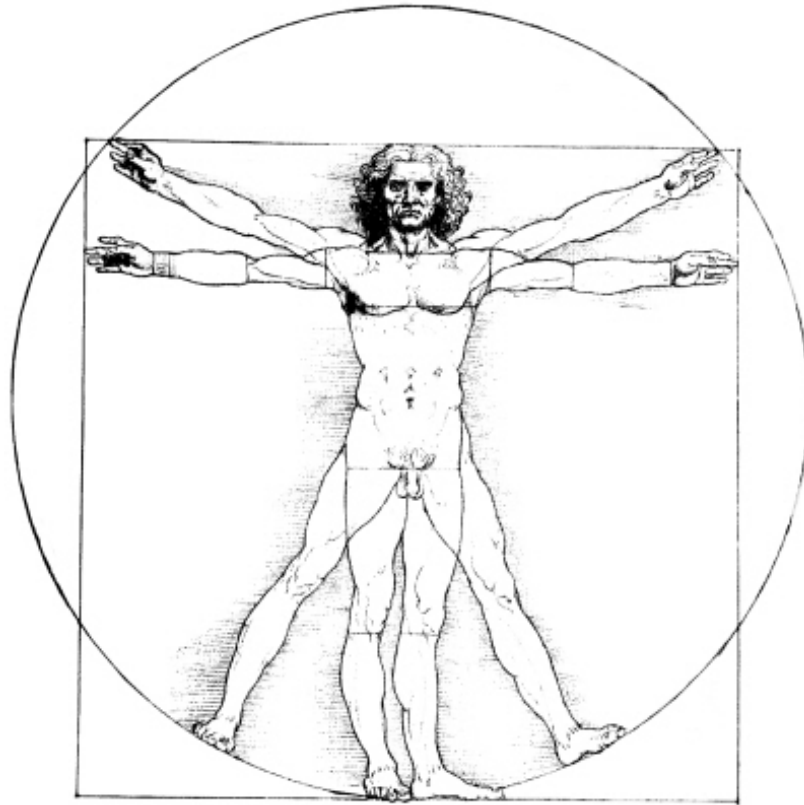


Figure 1.2: Another vitruvian man

## 1.1 Final text

Here we add a real float. Note that it floats to the top of the page.

