

IMMANUEL KANT



**THE COLLECTED
WORKS
OF IMMANUEL
KANT**

Immanuel Kant

The Collected Works of Immanuel Kant

Enriched edition.

Introduction, Studies and Commentaries by Logan Bremner

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Introduction

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Curatorial Vision

This collection presents the arc of Immanuel Kant's project from first statements to systematic culmination. It gathers KANT'S INAUGURAL DISSERTATION OF 1770, the three Critiques, and clarifying works such as PROLEGOMENA TO ANY FUTURE METAPHYSICS, FUNDAMENTAL PRINCIPLES OF THE METAPHYSIC OF MORALS, THE METAPHYSICS OF MORALS, and THE METAPHYSICAL ELEMENTS OF ETHICS. Pre-critical and political essays—DREAMS OF A SPIRIT-SEER, IDEA OF A UNIVERSAL HISTORY ON A COSMOPOLITICAL PLAN, PERPETUAL PEACE, and OF THE INJUSTICE OF COUNTERFEITING BOOKS—set the practical horizon. IMMANUEL KANT by Robert Adamson and CRITICISM OF THE KANTIAN PHILOSOPHY by Arthur Schopenhauer supply orientation and contestation.

The guiding through-line is critique as a discipline of limits and a source of legitimacy. KANT'S INAUGURAL DISSERTATION OF 1770 marks the threshold of critical inquiry; PROLEGOMENA TO ANY FUTURE METAPHYSICS restates key problems for broad comprehension; the three Critiques establish, in turn, the conditions of knowledge, the authority of moral law, and the purposiveness of nature and art. FUNDAMENTAL PRINCIPLES OF THE METAPHYSIC OF MORALS and THE METAPHYSICAL ELEMENTS OF ETHICS translate maxims into duties and virtues, while THE METAPHYSICS OF MORALS and PHILOSOPHY OF LAW; OR, THE SCIENCE OF RIGHT articulate public right. Preface to

THE METAPHYSICAL FOUNDATIONS OF NATURAL SCIENCE indicates reason's role within physics.

Our aim is to exhibit not fragments but a system continually testing itself against experience, morality, law, and history. The essays *IDEA OF A UNIVERSAL HISTORY ON A COSMOPOLITICAL PLAN* and *PERPETUAL PEACE* bring cosmopolitan themes into view; *OF THE INJUSTICE OF COUNTERFEITING BOOKS* provides a concrete case for right in the realm of authorship; and *DREAMS OF A SPIRIT-SEER* dramatizes the perils of speculative excess that critique seeks to remedy. Taken together, these writings illuminate recurring commitments to autonomy, universality, publicity, and the dignity of persons, as the architectonic of reason unfolds across theoretical, practical, and reflective domains.

This arrangement differs from standalone presentations by placing speculative, moral, legal, political, and aesthetic texts in sustained conversation, alongside a contemporary biographical study and a philosophic counter-argument. *IMMANUEL KANT* by Robert Adamson offers a concise intellectual portrait that orients the system; *CRITICISM OF THE KANTIAN PHILOSOPHY* by Arthur Schopenhauer supplies an exacting challenge. Bringing these voices together emphasizes both the unity and vulnerability of Kant's enterprise, showing how principles migrate across contexts—from the tribunal of knowledge to right, virtue, and international order—and inviting assessment of the whole rather than isolated doctrines or single disciplinary achievements.

Thematic & Aesthetic Interplay

The three Critiques form a triangular exchange. *THE CRITIQUE OF PURE REASON* limits cognition to possible experience while defending synthetic a priori principles; *THE*

CRITIQUE OF PRACTICAL REASON asserts the primacy of the moral law and freedom; THE CRITIQUE OF JUDGEMENT mediates the two through purposiveness and reflective judgment. IDEA OF A UNIVERSAL HISTORY ON A COSMOPOLITICAL PLAN translates purposiveness into a historical key, while PERPETUAL PEACE explores the juridical conditions under which freedom can be realized among states. In this dialogue, reason's self-legislation generates both epistemic humility and practical confidence, without collapsing one domain into the other.

Recurring motifs traverse genres. Autonomy frames FUNDAMENTAL PRINCIPLES OF THE METAPHYSIC OF MORALS and grounds duties in THE METAPHYSICAL ELEMENTS OF ETHICS; right and coercion are delineated in PHILOSOPHY OF LAW; OR, THE SCIENCE OF RIGHT and systematized in THE METAPHYSICS OF MORALS. OF THE INJUSTICE OF COUNTERFEITING BOOKS treats property and publicity in a focused register, echoing legal distinctions between rights to things and rights to persons. DREAMS OF A SPIRIT-SEER, with its critical stance toward occult speculation, anticipates the discipline instituted by THE CRITIQUE OF PURE REASON. Tone varies from rigorous architectonics to pointed essayistic reasoning, enriching resonance and contrast.

Direct cross-references generate self-clarification. PROLEGOMENA TO ANY FUTURE METAPHYSICS recasts central arguments of THE CRITIQUE OF PURE REASON in a condensed map, enabling subsequent practical and aesthetic inquiries to proceed from stabilized concepts. FUNDAMENTAL PRINCIPLES OF THE METAPHYSIC OF MORALS introduces the categorical imperative that receives further articulation in THE METAPHYSICS OF MORALS and THE METAPHYSICAL ELEMENTS OF ETHICS. Preface to THE METAPHYSICAL FOUNDATIONS OF NATURAL SCIENCE connects the synthetic a priori with lawful nature, which THE

CRITIQUE OF JUDGEMENT later considers under reflective judgment. IDEA OF A UNIVERSAL HISTORY ON A COSMOPOLITICAL PLAN resonates with teleological themes enlivened in reflective judgment's search for unity.

IMMANUEL KANT by Robert Adamson provides an integrated portrait that underscores coherence among the works, clarifying how the theoretical, practical, and judicial capacities interlock. CRITICISM OF THE KANTIAN PHILOSOPHY by Arthur Schopenhauer, conversely, disputes core theses about representation, causality, and the thing in itself. This deliberate juxtaposition produces a living conversation: Kant's claims about freedom and the moral law confront Schopenhauer's challenges, while Kant's critique of metaphysics answers the temptations exemplified in DREAMS OF A SPIRIT-SEER. The resulting interplay underscores both argumentative rigor and philosophical risk, inviting reflective recalibration across the collection's many modes and aims.

Enduring Impact & Critical Reception

The collection remains vital because it shows philosophy reorganizing itself around limits, autonomy, and public reason. THE CRITIQUE OF PURE REASON is widely regarded as a turning point for modern thought, and PROLEGOMENA TO ANY FUTURE METAPHYSICS has long served as a concise point of entry. THE CRITIQUE OF PRACTICAL REASON and FUNDAMENTAL PRINCIPLES OF THE METAPHYSIC OF MORALS continue to shape debates on normativity, obligation, and freedom. THE CRITIQUE OF JUDGEMENT sustains inquiries in aesthetics and teleology that inform discussions of taste, purposiveness, and biological explanation, while legal and political writings ensure direct relevance to institutional and civic life.

The juridical and political texts have a robust afterlife. *PHILOSOPHY OF LAW; OR, THE SCIENCE OF RIGHT* and *THE METAPHYSICS OF MORALS* influence accounts of personhood, property, and public authority. *PERPETUAL PEACE* contributes to ongoing conversations about federation, hospitality, and the conditions of a lawful international order. *OF THE INJUSTICE OF COUNTERFEITING BOOKS* speaks to enduring questions about authorship and rights. *IDEA OF A UNIVERSAL HISTORY ON A COSMOPOLITICAL PLAN* informs debates about progress and global coordination, while the ethical writings continue to guide reflections on dignity, virtue, and the bounds of coercion versus inner moral cultivation.

Reception has often turned on the relationship between appearances and things in themselves, the possibility of synthetic a priori knowledge, and the standing of moral motivation. *CRITICISM OF THE KANTIAN PHILOSOPHY* by Arthur Schopenhauer crystallizes a forceful counter-tradition, ensuring that the Kantian framework is repeatedly tested rather than merely celebrated. *DREAMS OF A SPIRIT-SEER* illustrates the early struggle against speculative extravagance that would later be disciplined by critique. Across generations, scholars, artists, and political thinkers have returned to these works for orientation, contestation, and renewal, treating them as a common vocabulary for arguing about reason, freedom, law, and community.

The enduring significance of this collection lies in its system-wide vantage. It reveals how questions about knowledge issue into ethics, how ethics requires juridical structures, and how judgment confers unity without dogmatism. *KANT'S INAUGURAL DISSERTATION OF 1770* and *Preface to THE METAPHYSICAL FOUNDATIONS OF NATURAL SCIENCE* illuminate the scientific aspirations that the Critiques refine. *IMMANUEL KANT* by Robert Adamson and *CRITICISM OF THE*

KANTIAN PHILOSOPHY by Arthur Schopenhauer bracket the corpus with sympathetic exposition and critical pressure. Gathered together, these works continue to educate a reflective public committed to self-legislation, rightful relations, and cosmopolitan hope.

Historical Context

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Socio-Political Landscape

Kant's lifetime unfolded under the Prussian monarchy, a militarized, bureaucratic state that disciplined universities, churches, and towns. From his provincial post in Königsberg, he witnessed an estate-based society negotiating fiscal extraction, conscription, and urban regulation amid expanding trade through the Baltic. Pietist piety shaped civic morality and education, while censors supervised sermons and lectures. This background orients the anxieties and ambitions of the later system: to secure freedom of thought within obedience to law, and to show how public reason can coexist with sovereign authority. The Critiques emerge as philosophical instruments for citizens who must be both autonomous and steadfastly law-abiding.

The Seven Years' War devastated Prussian finances and populations, leaving a legacy of administrative centralization and suspicion toward speculative learning detached from utility. In this climate, Dreams of a Spirit-Seer experiments with satire and critique of credulity, staging a civic pedagogy wary of superstition and charlatanry. After academic delays and disruptions, KANT'S INAUGURAL DISSERTATION OF 1770 marks institutional consolidation, announcing a new division between sensible and intelligible cognition with implications for moral and legal responsibility. The war's aftermath makes palpable the need for stable norms that do not sway with calamity. Kant's mature political essays repeatedly address this quest for durable order.

University life was both protected and constrained. Professors depended on royal confirmation and theological oversight, yet also enjoyed growing prestige as arbiters of an enlightened public. KANT'S INAUGURAL DISSERTATION OF 1770 is a ceremonial intervention into this environment, displaying the learned state's ideal of methodized inquiry. The Critique of Pure Reason later recasts academic metaphysics as a tribunal, defining limits of knowledge to ensure civic utility and doctrinal peace. Even when religious policy tightened, the project of public reason persisted through carefully framed prefaces and essays. The Prolegomena presents a didactic bargain with censors and students alike: disciplined foundations for responsible debate.

Fragmented publishing regimes across the German lands enabled cheap reprints, translations, and unauthorized compilations that moved faster than official permissions. OF THE INJUSTICE OF COUNTERFEITING BOOKS answers this commercial turmoil with a juridical argument about the author's right, accounting for contracts, publicity, and the moral person of the writer. The case exposes how the market's appetite for novelty collides with academic integrity, and why a culture of review journals and subscription lists required clearer protections. The essay stands alongside PHILOSOPHY OF LAW; OR, THE SCIENCE OF RIGHT, in which property and personality are entwined, revealing the political economy underwriting Enlightenment scholarship.

Revolutionary upheavals on the continent recast questions of sovereignty, citizenship, and war. PERPETUAL PEACE: A Philosophical Essay formulates conditions for lawful interstate relations: republican constitutions, a federation of states, and the cosmopolitan right of hospitality. The proposal responds to shifting balances of power, commercial

rivalry, and mobilized publics. It urges transparency in treaties and restraints on conquest, imagining a legal order that could tame strategic calculation without suppressing liberty. *IDEA OF A UNIVERSAL HISTORY ON A COSMOPOLITICAL PLAN* complements this vision by situating political progress within a wider trajectory, arguing that conflict and reform may be harnessed toward a juridical civilization.

Late eighteenth-century reformism stressed codification, police ordinances, and administrative rationality. Against this backdrop, *PHILOSOPHY OF LAW; OR, THE SCIENCE OF RIGHT* articulates the public authority necessary to secure external freedom through laws, from property to contract to punishment. *THE METAPHYSICS OF MORALS* systematizes duties of right and virtue, situating personal autonomy within institutional structures. *THE METAPHYSICAL ELEMENTS OF ETHICS* refines the account of moral motivation, distinguishing ethical from merely legal constraint. Together these works describe a social order neither paternalist nor licentious, in which citizens obey because they legislate to themselves, and states coerce only to preserve reciprocity of freedom.

Intellectual & Aesthetic Currents

The anthology spans Kant's path from pre-critical skepticism to a mature critical philosophy that confronted dominant epistemic camps. Rationalist systems promised certainty beyond experience, while empirical programs demanded that knowledge answer to observation. The *CRITIQUE OF PURE REASON* retools this rivalry by asking what conditions make experience itself possible, proposing a transcendental investigation rather than competing doctrines.

PROLEGOMENA TO ANY FUTURE METAPHYSICS distills the project for instruction, positioning critique as a gateway

between science and metaphysics. KANT'S INAUGURAL DISSERTATION OF 1770 foreshadows this turn by distinguishing sensible from intellectual representation, preparing the ground for a more rigorous inquiry.

Scientific change pressed philosophy to clarify its foundations. Precision instruments, experimental societies, and mathematical modeling were redefining authoritative knowledge of nature. The Preface to THE METAPHYSICAL FOUNDATIONS OF NATURAL SCIENCE signals a plan to ground physics *a priori*, extracting the laws presupposed by measurement and dynamics without encroaching on experiment's domain. The CRITIQUE OF PURE REASON accordingly protects the possibility of objective judgment while disallowing speculative excursions about things beyond experience. This alignment with the new mechanics and cosmology does not subordinate philosophy to science; it delineates their jurisdictions so that each can claim necessity without dogmatism or confusion.

The CRITIQUE OF JUDGEMENT mediates between lawful nature and free morality by analyzing taste, purposiveness, and the sublime. Its account of disinterested pleasure tracks debates in academies, salons, and galleries concerning the standards of fine art and the rhetoric of criticism. At the same time, reflective judgment offers a key methodological bridge, inviting inquiry into organisms and systems without overstepping empirical boundaries. Aesthetic experience thereby becomes a training in public reason: universal in claim, singular in occasion, and respectful of difference. The work converses with changing museum cultures and landscape design, where disciplined contemplation met expanding bourgeois leisure.

Late Enlightenment moral philosophy wrestled with motivation, obligation, and the relation of virtue to law.

FUNDAMENTAL PRINCIPLES OF THE METAPHYSIC OF MORALS advances a supreme practical principle grounded in autonomy, while THE METAPHYSICAL ELEMENTS OF ETHICS examines duties of virtue, beneficence, and respect. THE METAPHYSICS OF MORALS and PHILOSOPHY OF LAW; OR, THE SCIENCE OF RIGHT draw institutional lines between internal ethical cultivation and external juridical constraint. This architecture resists both sentimentalism and prudential calculation, depicting moral agency as self-legislation answerable to reason. The system shapes ideals of character, citizenship, and pedagogy central to civic reform and professional life.

Pre-critical experimentation informed the later critique's polemical edge. DREAMS OF A SPIRIT-SEER stages an encounter with visionary narratives and occult reportage to expose the seductions of metaphysical fantasy. Without denying moral faith, it mocks claims to special access and urges a sober, therapeutic style of philosophy. By anatomizing enthusiasm and self-deception, the essay dramatizes why critique must police boundaries between legitimate inference and speculative mythology. Its stylistic agility—oscillating between irony, anthropology, and metaphysics—prefigures the later distinction between ideas that guide inquiry and doctrines that overreach, preparing readers to appreciate how critical method protects hope without licensing delusion.

The anthology's framing voices underscore competing inheritances. Robert Adamson's IMMANUEL KANT offers a historical and systematic introduction that aligns the Critiques with scholarly exactitude and pedagogical clarity, anchoring their unity against piecemeal reception. Arthur Schopenhauer's CRITICISM OF THE KANTIAN PHILOSOPHY supplies an immanent challenge, praising certain breakthroughs while indicting obscurities, especially

concerning the thing in itself and the categories. The juxtaposition reveals a fault line: whether the transcendental turn inaugurates a definitive method or conceals unresolved metaphysical commitments. This intra-canonical rivalry, presented here without appeal to external authorities, situates Kant's project amid ongoing disputes about representation, motivation, and reality.

Legacy & Reassessment Across Time

Reception was uneven from the start. *THE CRITIQUE OF PURE REASON* bewildered many readers, prompting clarificatory prefaces and the didactic *PROLEGOMENA TO ANY FUTURE METAPHYSICS*. Yet the tribunal metaphor and the doctrine of limits gradually became tools for academic disciplines seeking autonomy from theology and state dogma. As universities professionalized, compendia and introductions—such as Robert Adamson's *IMMANUEL KANT*—helped stabilize reading practices, presenting a coherent system rather than disconnected theses. Meanwhile, *DREAMS OF A SPIRIT-SEER* gained retrospective significance as a vaccine against enthusiasm, a reminder that critique arose not from contempt for religion but from concern for public sobriety.

The political essays acquired renewed visibility whenever international catastrophe exposed the fragility of order. *PERPETUAL PEACE: A Philosophical Essay* supplied vocabulary for federative designs, disarmament schemes, and scrutiny of secret diplomacy. Its insistence on publicity, republican constitutions, and cosmopolitan right informed movements for constitutional reform and postwar settlements. *IDEA OF A UNIVERSAL HISTORY ON A COSMOPOLITICAL PLAN* encouraged narratives of global progress, yet also invited skepticism about teleology and Eurocentric blind spots. The legal writings—*PHILOSOPHY OF*

LAW; OR, THE SCIENCE OF RIGHT and THE METAPHYSICS OF MORALS—served jurists debating sovereignty, colonial commerce, and the rightful bounds of punishment.

Aesthetic theory traveled across arts education and criticism, providing a grammar for discussing taste, form, and purposiveness. THE CRITIQUE OF JUDGEMENT furnished terms for analyzing beauty and sublimity that later informed both romantic expressiveness and modernist formal rigor. Its conception of reflective judgment aided biology, historiography, and systems thinking by modeling non-deductive yet disciplined inference. In museum curating and public culture, the idea of disinterested appreciation helped articulate norms of criticism independent of court patronage or ecclesiastical authority. At the same time, critics periodically challenged the universality claimed for taste, testing whether shared judgment could span class, gender, and nation.

Scholarly reassessment often pivots on morality and law. FUNDAMENTAL PRINCIPLES OF THE METAPHYSIC OF MORALS has been read both as grounding stringent duties and as enabling latitude through maxims' formulation. THE METAPHYSICAL ELEMENTS OF ETHICS clarified this debate by distinguishing inner moral cultivation from juridical coercion, while PHILOSOPHY OF LAW; OR, THE SCIENCE OF RIGHT sharpened questions about property, contract, and punishment in an industrializing world. OF THE INJUSTICE OF COUNTERFEITING BOOKS anticipated modern disputes about authorship, translation, and intellectual property across print and digital media, showing that the person of the author remains a vexed node within market freedom.

Arthur Schopenhauer's CRITICISM OF THE KANTIAN PHILOSOPHY became a durable counterpoint, influencing readings that either radicalize or constrain transcendental

idealism. Some interpreters elevate the critical turn as a permanent revolution in method; others, echoing that critique, treat unresolved dualisms as invitations to revision. The PROLEGOMENA continues to serve as a classroom gateway, while the Preface to THE METAPHYSICAL FOUNDATIONS OF NATURAL SCIENCE attracts attention from philosophers of physics. PERPETUAL PEACE and IDEA OF A UNIVERSAL HISTORY ON A COSMOPOLITICAL PLAN reappear in debates on migration, climate governance, and global public right, sustaining a normative horizon for world citizenship.

Synopsis (Selection)

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IMMANUEL KANT by Robert Adamson

An intellectual portrait that situates Kant's life, influences, and aims, preparing readers for the architecture of his critical philosophy. It sketches the trajectory from early essays to the three Critiques and moral-political writings, emphasizing recurring problems of knowledge, freedom, and law. The tone is orienting and synoptic, highlighting the debates Kant engages and the legacy his system provoked.

KANT'S INAUGURAL DISSERTATION OF 1770

This transitional work marks Kant's decisive turn by sharply distinguishing sensibility from understanding and grounding mathematics and natural science in a priori forms. It argues that space and time condition appearances, setting the stage for the later critical inquiry into the limits and reach of metaphysics. The tone is programmatic and systematic, clarifying what a disciplined metaphysics can responsibly claim.

The Three Critiques

Together these works map the limits and powers of reason across knowledge, action, and reflection. The first examines how experience is possible and where speculation overreaches; the second grounds morality in autonomy and practical reason; the third mediates nature and freedom through aesthetic judgment and teleology. The result is an

architectonic balance of restraint and authorization: restricting unfounded metaphysics while legitimating science, ethics, and reflective judgment.

PROLEGOMENA TO ANY FUTURE METAPHYSICS

A compact restatement and defense of the critical project aimed at making its central claims accessible and testable. It asks under what conditions substantive a priori knowledge is possible and uses the achievements of mathematics and physics as guides to a properly bounded metaphysics. The tone is clarifying and argumentative, designed to forestall misunderstandings of the first Critique.

Moral Philosophy: FUNDAMENTAL PRINCIPLES OF THE METAPHYSIC OF MORALS; THE METAPHYSICS OF MORALS; PHILOSOPHY OF LAW; OR, THE SCIENCE OF RIGHT; THE METAPHYSICAL ELEMENTS OF ETHICS

These texts develop Kant's ethics from first principles to applied doctrine. The Groundwork articulates morality's a priori basis in autonomy and duty, while The Metaphysics of Morals systematizes duties of Right (public law and juridical freedom) and of Virtue (ethical self-legislation), with the Science of Right and the Metaphysical Elements of Ethics elaborating each part. The progression moves from rigorous abstraction to detailed normative analysis, linking universal principles to legal institutions and character.

CRITICISM OF THE KANTIAN PHILOSOPHY by Arthur Schopenhauer

An external critique that challenges Kant's architecture, targeting the status of things in themselves, the derivation and role of the categories, and the antinomies.

Schopenhauer presses for greater explanatory continuity between representation and reality and accuses Kant of ambiguities and circularities. The piece is incisive and polemical, staging a dialogue that sharpens what is at stake in the critical project.

Pre-Critical Works and Essays

A suite of essays and prefaces probing the boundaries of metaphysics, history, science, politics, and authorship. Dreams of a Spirit-Seer satirizes metaphysical extravagance while testing reason's limits; the Universal History essay sketches a cosmopolitan trajectory for human progress; the Preface to the Metaphysical Foundations of Natural Science argues for an a priori framework for physics; Perpetual Peace outlines legal and institutional conditions for enduring peace; and the publishing piece defends authors' rights against piracy. The tone ranges from ironic and exploratory to programmatic and juridical, foreshadowing themes unified later in the critical system.

Across the Collection

Kant's central questions—what reason can know, will, and hope for—unfold across an integrated landscape linking epistemology, ethics, law, aesthetics, and politics. The essays and Schopenhauer's critique provide counterpoints that stress limits, applications, and challenges, underscoring the collection's core tension between restricting speculative claims and affirming freedom, dignity, and public right.

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IMMANUEL KANT

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KANT, IMMANUEL (1724-1804), German philosopher, was born at Königsberg on the 22nd of April 1724. His grandfather was an emigrant from Scotland, and the name Cant is not uncommon in the north of Scotland, whence the family is said to have come. His father was a saddler in Königsberg, then a stronghold of Pietism, to the strong influence of which Kant was subjected in his early years. In his tenth year he was entered at the Collegium Fredericianum with the definite view of studying theology. His inclination at this time was towards classics, and he was recognized, with his school-fellow, David Ruhnken, as among the most promising classical scholars of the college. His taste for the greater Latin authors, particularly Lucretius, was never lost, and he acquired at school an unusual facility in Latin composition. With Greek authors he does not appear to have been equally familiar. During his university course, which began in 1740, Kant was principally attracted towards mathematics and physics. The lectures on classics do not seem to have satisfied him, and, though he attended courses on theology, and even preached on one or two occasions, he appears finally to have given up the intention of entering the Church. The last years of his university studies were much disturbed by poverty. His father died in 1746, and for nine years he was compelled to earn his own living as a private tutor. Although he disliked the life and was not specially qualified for it — as he used to say regarding the excellent precepts of his *Pädagogik*, he was never able to apply them — yet he added to his other

accomplishments a grace and polish which he displayed ever afterwards to a degree somewhat unusual in a philosopher by profession.

In 1755 Kant became tutor in the family of Count Kayserling. By the kindness of a friend named Richter, he was enabled to resume his university career, and in the autumn of that year he graduated as doctor and qualified as privatdocent. For fifteen years he continued to labour in this position, his fame as writer and lecturer steadily increasing. Though twice he failed to obtain a professorship at Königsberg, he steadily refused appointments elsewhere. The only academic preferment received by him during the lengthy probation was the post of under-librarian (1766). His lectures, at first mainly upon physics, gradually expanded until nearly all descriptions of philosophy were included under them.

In 1770 he obtained the chair of logic and metaphysics at Königsberg, and delivered as his inaugural address the dissertation *De mundi sensibilis et intelligibilis forma et principiis*. Eleven years later appeared the *Kritik of Pure Reason*, the work towards which he had been steadily advancing, and of which all his later writings are developments. In 1783 he published the *Prolegomena*, intended as an introduction to the *Kritik*, which had been found to stand in need of some explanatory comment. A second edition of the *Kritik*, with some modifications, appeared in 1787, after which it remained unaltered.

In spite of its frequent obscurity, its novel terminology, and its declared opposition to prevailing systems, the Kantian philosophy made rapid progress in Germany. In the course of ten or twelve years from the publication of the *Kritik of Pure Reason*, it was expounded in all the leading universities, and it even penetrated into the schools of the Church of Rome. Such men as J. Schulz in Königsberg, J. G. Kiesewetter in Berlin, Jakob in Halle, Born and A. L. Heydenreich in Leipzig, K. L. Reinhold and E. Schmid in Jena,

Buhle in Gottingen, Tennemann in Marburg, and Snell in Giessen, with many others, made it the basis of their philosophical teaching, while theologians like Tieftrunk, Stäudlin, and Ammon eagerly applied it to Christian doctrine and morality. Young men flocked to Königsberg as to a shrine of philosophy. The Prussian Government even undertook the expense of their support. Kant was hailed by some as a second Messiah. He was consulted as an oracle on all questions of casuistry — as, for example, on the lawfulness of inoculation for the small-pox. This universal homage for a long time left Kant unaffected; it was only in his later years that he spoke of his system as the limit of philosophy, and resented all further progress. He still pursued his quiet round of lecturing and authorship, and contributed from time to time papers to the literary journals. Of these, among the most remarkable was his review of Herder's *Philosophy of History*, which greatly exasperated that author, and led to a violent act of retaliation some years after in his *Metakritik of Pure Reason*. Schiller at this period in vain sought to engage Kant upon his *Horen*. He remained true to the *Berlin Journal*, in which most of his criticisms appeared.

In 1792 Kant, in the full height of his reputation, was involved in a collision with the Government on the question of his religious doctrines. Naturally his philosophy had excited the declared opposition of all adherents of historical Christianity, since its plain tendency was towards a moral rationalism, and it could not be reconciled to the literal doctrines of the Lutheran Church. It would have been much better to permit his exposition of the philosophy of religion to enjoy the same literary rights as his earlier works, since Kant could not be interdicted without first silencing a multitude of theologians who were at least equally separated from positive Christianity. The Government, however, judged otherwise; and after the first part of his book, *On Religion within the Limits of Reason alone*, had

separations, it foreshadows the later critical insistence on delimiting what can be known by theoretical reason. The subsequent Critique of Pure Reason transforms this preliminary separation into a methodological thesis about the conditions of experience and the limits of speculation. The dissertation therefore functions as a conceptual precursor: it articulates themes that the critical project will recast through transcendental analysis, replacing doctrinal metaphysics with a critique that secures boundaries by examining reason's own powers.

Dreams of a Spirit-Seer engages alleged spirit phenomena with irony and analytic scrutiny, using the topic to expose the allure and instability of speculative metaphysics unmoored from critical method. Its tone and strategy contrast with the 1770 Dissertation's confidence in intellectual cognition, staging a self-reflexive examination of metaphysical curiosity. The work does not supply a positive system; it exemplifies a therapeutic impulse that later reappears, methodically, in the Critique of Pure Reason. Within this collection, it serves as an internal counterpoint: a pre-critical text that nonetheless anticipates the critical stance by policing the boundary between possible experience and extravagant assertion.

The Prolegomena to Any Future Metaphysics condenses and clarifies the first Critique's program, presenting a path by which metaphysics may proceed as science only through a critique of reason. When read after the Inaugural Dissertation and Dreams of a Spirit-Seer, it marks a decisive methodological consolidation. Concepts provisionally asserted in the dissertation are now submitted to transcendental review, and temptations lampooned in Dreams are systematically addressed. The Prolegomena thereby both continues and corrects the pre-critical impulses, showing how boundaries are justified not by fiat

or satire but by an analysis of the conditions under which experience and knowledge are possible.

The Preface to the Metaphysical Foundations of Natural Science outlines the need for a pure, a priori component in natural science, consistent with the critical delimitation of theoretical knowledge. The Metaphysical Elements of Ethics complements this by articulating principles for internal duties, indicating a domain where practical reason legislates beyond empirical description. Together with the Critique of Practical Reason and the Critique of Judgement, these texts exhibit how boundaries established in theoretical inquiry enable positive construction in science and ethics. The trajectory from the 1770 Dissertation and Dreams to these critical articulations illuminates the evolving balance between restriction and principled expansion.

Question 4

What dialogue emerges between Kant's Prolegomena and Schopenhauer's Criticism regarding the thing-in-itself and cognition's limits?

The Prolegomena to Any Future Metaphysics seeks to establish how metaphysics can proceed scientifically by clarifying the scope and limits of human cognition. It distinguishes what can be known under conditions of experience from what can only be thought, thereby maintaining room for the idea of things in themselves without granting them speculative knowledge. Its compact style aims at accessibility while retaining the critical project's rigor, serving as an interpretive key to the Critique of Pure Reason. The Prolegomena thus frames the terrain on which debates about the status of the thing-in-itself and the boundaries of cognition are conducted.

Arthur Schopenhauer's Criticism of the Kantian Philosophy subjects the critical system to pointed analysis, contesting, among other elements, the coherence of the thing-in-itself and the adequacy of Kant's account of cognitive forms. Within this anthology, the Criticism functions as an immanent challenge rather than a departure into unrelated doctrines. By targeting the Prolegomena's and the first Critique's central distinctions, it pressures the claim that metaphysics as critique secures meaningful limits without contradiction. The juxtaposition invites attention to argumentative structure and terminology, highlighting where Kant's clarifications persuade and where a systematic opponent finds unresolved tensions in the delineation of appearance and reality.

Read alongside the Critique of Pure Reason, the Prolegomena's methodological emphasis becomes salient: it organizes the system around the possibility of experience rather than a catalogue of entities. Schopenhauer's Criticism contests both the demarcation strategy and specific apparatus deployed to secure it. The exchange bears directly on whether cognition's limits can be established from within reason without surreptitiously appealing to what lies beyond those limits. The anthology's curation thus stages a dialogue about self-critique as a foundation for metaphysics, with the Prolegomena asserting feasibility and the Criticism insisting that key distinctions remain vulnerable under rigorous examination.

The Inaugural Dissertation of 1770 and Dreams of a Spirit-Seer provide additional angles on the debate, displaying Kant's pre-critical separation of sensible and intellectual cognition and his satirical exposure of occult metaphysics. These texts frame the Prolegomena's middle path between doctrinal assertion and debunking. The Critique of Judgement further widens the perspective by addressing

reflective judgement and purposiveness, complicating any overly narrow account of cognition's scope. Taken together with Schopenhauer's Criticism, the anthology exhibits a layered conversation about how to acknowledge the thing-in-itself as a boundary concept while maintaining a disciplined account of what cognition legitimately yields.

Question 5

How does Kant reconcile autonomy and external right from Fundamental Principles to Philosophy of Law and The Metaphysics of Morals?

Fundamental Principles of the Metaphysic of Morals formulates autonomy through universalizable maxims, inaugurating a formal criterion for moral legislation. The Metaphysics of Morals develops this into a bipartite doctrine: Right addresses external, coercible relations among persons, while Virtue concerns internal, noncoercible duties. The shift from form to system exhibits how autonomy's inner law requires publicly shareable structures to protect external freedom. Read together, these works show moral self-legislation and juridical order as complementary rather than competing standpoints, with the former specifying the grounds of obligation and the latter structuring the conditions under which many autonomous agents can coexist under common laws.

Philosophy of Law; or, The Science of Right elaborates the external side, treating innate right, acquired rights, and public authority. Its emphasis on juridical coercion is not a moral substitute but a condition for reciprocal freedom, aligning with the Metaphysics of Morals' Doctrine of Right. The Critique of Practical Reason reinforces this by grounding the authority of moral requirements independently of positive law, preventing legal institutions from usurping